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The Character of Prophet Muhammad

Moral Qualities and Physical Attributes

Compiled and Annotated by:

Mustafa Reda Al-Azhary

Translated by: Dr. Heba Salah



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Preface

In the Name of Allah—the Most Compassionate, Most Merciful

All praise is due to Allah, the Lord of the worlds, Who selected our master and Prophet Muhammad (peace be upon him) from among all creation, sending him as a mercy to the entire world. Allah appointed Prophets and Messengers from his Ummah (nation) and made a covenant with them to believe in and support him, declaring, "Be witnesses, and I am with you among the witnesses." May Allah's peace and blessings be upon our Prophet, his Companions, and those who follow them in righteousness until the Last Day.

This concise treatise illuminates the virtuous character of Prophet Muhammad, the intercessor, and guides readers through his esteemed status. It is compiled from Imam An-Nabhani's Encyclopedia, *Jawahir Al-Bihar fi Fada'il Al-Nabi Al-Mukhtar*, which draws upon Quranic verses, Prophetic traditions, and scholarly commentaries to portray the Prophet's character. Imam An-Nabhani meticulously gathered valuable insights from revered religious figures and righteous Imams, presenting unique and significant perspectives on the Prophet's virtues.

This Encyclopedia is the first of its kind, offering a comprehensive presentation of the noble character of Prophet Muhammad. It serves as a timely and invaluable gift to believers, compiling the entirety of scholarly output from authentic sources, including the Noble Quran, Prophetic traditions (Sunnah), and reliable narrations from righteous worshippers. These devout individuals, well-versed in the lofty status of Allah's Messenger, provide a thorough account of the Prophet's merits and virtues.

Despite the extensive efforts of scholars and knowledgeable individuals, their compilations are limited by the scope of human understanding. The true essence of the Prophet's virtue transcends human perception, for he is the most beloved by Allah the Merciful and he is the best of all creation. In this respect, Imam Al-Busiri, may Allah have mercy on him, described the Prophet in his timeless poem Al-Burda:

"Ascribe to his essence what you wish of honor,

Attribute to his exalted status what you will of greatness!

Truly, the virtues of the Messenger of Allah

Cannot be overstated by speech!"

Imam An-Nabhani classified his "Encyclopedia" as a collection of treatises compiled from the finest and most invaluable works of scholars dedicated to the noble character of the Prophet. These can be described as precious gems extracted from the greatest canons of knowledge. To this effect, Imam An-Nabhani introduced his Encyclopedia with the words of Imam Qadi Abu Al-Fadl 'Iyad, the author of "*Ash-Shifa bi Ta'reef Huquq Al-Mustafa*" and the founder of this genre of writings.

We present this treatise in alignment with what is recorded in Qadi 'Iyad's "*Ash-Shifa*," a revered source of spiritual relief and a guiding beacon for believers aspiring to emulate the noble virtues of the beloved Prophet.

I pray to Allah Almighty to accept this effort and grant us success, for He is the All-Responsive and All-Powerful. May Allah's peace and blessings be upon our master, Prophet Muhammad and his Companions.

Authored by

Mustafa Reda Al-Azhary

(1)

Honoring the Prophet's Status in Word and Deed

It is evident to every learned scholar and discerning individual that Allah Almighty has bestowed the highest honor upon His Prophet, both in word and deed. This honor includes countless subtle virtues and traits that surpass human understanding and expression. These divine gifts, granted by Allah to His Prophet as stated in the Quran, come with commands for His servants to emulate the Prophet's manners and follow his example. Only Allah has endowed these praiseworthy qualities and rewards His servants most generously for embodying them. To Him alone belongs all praise and gratitude.

Moreover, Allah granted His Prophet clear miracles, witnessed by all who were around him, reflected in his noble character, perfect morals, and revered manners. These miracles were not only experienced by those who lived during his time but have also been passed down with certainty through generations of believers. As a result, we all partake in the Prophet's light without any doubt or uncertainty.

Anas (may Allah be pleased with him) narrated: "On the Night of Isra', Al-Buraq was brought to the Prophet (peace be upon him), saddled and reined, but it shied away from him. Jibril then said to it, 'Do you behave this way with Muhammad? By your Lord, there is no one more honorable to Him than Muhammad.' Upon hearing this, Al-Buraq began to sweat profusely."¹

¹ Recorded by At-Tirmidhi, Sunan, (No.1313).

The Quran, Allah's Book, is replete with verses that extol the virtues and highlight the lofty status of the Prophet, as recorded by Qadi 'Iyad in his renowned work. Given the countless traits and virtues of the beloved Prophet, which are beyond enumeration, we will focus on a few of the most precious verses from the Quran that emphasize his perfect character—qualities that words can scarcely capture, as Al-Busiri poetically states: "Truly, the virtues of the Messenger of Allah cannot be overstated by speech!"

Allah Almighty says about His Prophet: "There certainly has come to you a Messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers" (Quran 9:128).

In this noble verse, Allah addresses the believers, informing them that He has sent among them the most noble and honorable of Messengers—one they know intimately, whose lofty status and honesty are beyond question, making him incapable of falsehood. Every tribe among the Arabs shares some form of lineage or kinship with the Messenger of Allah. Allah Almighty enumerates the virtuous traits of His chosen Messenger, praising his concern for guiding people to Islam, his efforts to protect them from harm in this world and the hereafter, and his kindness and mercy toward all who embrace belief.

Ibn 'Abbas (may Allah be pleased with him and his father) remarked that Allah Almighty bestowed upon the Messenger two of His own Names: Raa'uf (Tolerant) and Rahim (Merciful)², which signifies the highest rank of honor.

² Raa'uf (Tolerant) signifies the Prophet's profound mercy and kindness toward the believers, reflecting his tireless efforts to protect them from harm. Rahim (Merciful) highlights the Prophet's dedication to benefiting the believers and shielding them from adversity. Together, these attributes demonstrate that he calls people to the Path of Islam and guidance with kindness, prioritizing their well-being above all else. In essence, these qualities reflect the Prophet's tolerance and leniency in dealing with others, his willingness to overlook their missteps, and his appreciation of their good deeds.

Commenting on the verse (Quran 9:129), Imam Ali Ibn Abu Talib (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: “Allah’s words 'from among yourselves' refer to the purity of my lineage. From Adam to Muhammad, there is no instance of adultery in my ancestry; all were born through legitimate marriages.”³

Ibn 'Abbas (may Allah be pleased with him and his father) commented that the verse, "As well as your movements [in prayer] along with [fellow] worshippers" (Quran 26:219), refers to the Prophet's lineage, tracing it from one Prophet to another, until he was born into this Ummah (Muslim community).⁴

Ja'far Ibn Muhammad remarked that Allah, aware of His servants' inability to fully obey His commands, made this clear to them.⁵ Therefore, in His wisdom, He sent among them a man endowed with the qualities of kindness, tolerance, and mercy, making him a truthful ambassador to guide them toward obedience. God Almighty says, "Whoever obeys the Messenger has truly obeyed Allah" (Quran 4:80), and "We have sent you [O Prophet] only as a mercy for the whole world" (Quran 21:107).

³ Tafsir Al-Sulami, (Vol.1, 293).

⁴ Tafsir Al-Baghawy (Vol. 3: 484).

⁵ This means that it is impossible for the believers to obey Allah with complete and perfect obedience or to fully give Him His due right of worship, as His greatness knows no bounds. Therefore, Allah provided His servants with a means to obey Him appropriately—through obedience to His Prophet and chosen one, whom He sent as a bringer of good news, a warner, and a mercy to all the worlds.

Abu Bakr Ibn Tahir added, "God Almighty endowed Prophet Muhammad with the divine quality of mercy, making his very essence a manifestation of this virtue. Every attribute and quality of his was a mercy to creation. Those who receive even a portion of his mercy are spared from what is undesirable in both worlds and are granted all that is cherished in both realms." This is affirmed in God's words, "We have sent you [O Prophet] only as a mercy for the whole world" (Quran 21:107). The Prophet's mercy is evident to believers both during his life and after his death, as he said, "My life is good for you; and my death is good for you."⁶

The Messenger of Allah said, "When God wishes to grant mercy to a nation among His servants, He takes their Prophet before them, making him a forerunner and a precursor to their benefit."⁷ As-Samarqandi explained that "a mercy to all the worlds" encompasses both humans and jinn. In another narration, it is stated that Prophet Muhammad was sent as a mercy to all of humanity: a mercy by guiding the believers, a mercy by protecting the hypocrites from being killed, and a mercy for the disbelievers by delaying their punishment.

Ibn 'Abbas (may Allah be pleased with him) also mentioned that the Prophet is a mercy to all believers and even to disbelievers, as he shields them from the calamities that befell previous nations that rejected the truth.

It is narrated that the Prophet asked Jibril (peace be upon him), "Have you experienced any portion of Allah's mercy?" Jibril replied, "Yes, I was once fearful of punishment, but I felt reassured when Allah praised me in His words, 'Full of power, held in honor by the Lord of the Throne, obeyed in heaven, and trustworthy' (Quran 81:20-21)."

⁶ Recorded by Al-Bazzar, Musnad, (1925).

⁷ Recorded by Muslim, Sahih, (2288).

God Almighty also says, "God is the Light of the heavens and the earth. His light is like a niche in which there is a lamp; the lamp is in a crystal, the crystal is like a shining star..." (Quran 24:35). Ka'ab and Jubair remarked that the second "light" in the verse refers to Prophet Muhammad, as indicated by Allah's words, "His light is like," meaning the light of the Prophet. In the Quran, Allah frequently describes His Messenger as a light and a radiant lamp. For instance, He says, "There has certainly come to you from Allah a light and a clear Book" (Quran 5:15). He also states, "O Prophet! We have sent you as a witness, a bearer of good news, and a warner" (Quran 33:45).

In another context, Allah addresses His Prophet, "Have We not uplifted your heart for you, O Prophet?" (Quran 94:1). Ibn 'Abbas interpreted this verse as Allah opening the Prophet's heart to Islam, while Sahl viewed it as Allah opening his heart to the light of the message. Al-Hassan explained that it signifies Allah filling the Prophet's heart with wisdom and knowledge.

Qadi 'Iyad, may Allah have mercy on him, said after discussing the previous points: "This is a confirmation from Allah, Exalted is His Name, of the immense blessings bestowed upon His Prophet and of his distinguished status and honor with Him. It signifies that Allah opened the Prophet's heart to faith and guidance, expanded his capacity to absorb knowledge and carry wisdom, and removed the burdens of pre-Islamic practices from him. Allah's religion prevailed over all others, relieving him of the heavy responsibilities of Prophethood and the message, thereby enabling him to convey the revelations to the people. This also underscores his elevated position, high rank, and the honor of having his name mentioned alongside the Name of his Lord Almighty."⁸

⁸ Qadi 'Iyad, *Ash-Shifa*, (1/63).

Qatadah remarked, “Allah Almighty has elevated the status of His Prophet in both this world and the hereafter. No one delivers a sermon, recites the testimony of faith, or performs prayer without proclaiming: ‘I bear witness that there is no deity except Allah, and I bear witness that Muhammad is the Messenger of Allah.’”⁹

Abu Sa'eed Al-Khudri narrated that the Prophet (peace be upon him) said, "Jibril approached me and said: 'Our Lord says, "How did I elevate your status?'" I replied, 'God knows best.' He said, ‘Whenever My Name is mentioned, your name (O Muhammad) is mentioned alongside it.’”¹⁰ Ja'far Ibn Muhammad Al-Sadiq added, "No one mentions your name as a messenger without mentioning Allah as the Lord of all." Other scholars refer to this elevated status as being granted the privilege of intercession.

One of the ways Allah has elevated the Prophet's status is by linking obedience to the Prophet with obedience to Himself and by pairing their names together. The Exalted says, "Say, ‘Obey Allah and the Messenger.’ But if they turn away—then indeed, Allah does not like the disbelievers" (Quran 3:32). He also says, "O you who have believed, believe in Allah and His Messenger" (Quran 4:136). This combined form of expression is unique to the Prophet and is not applicable to anyone else.

⁹ Al-Baihaqi, Dala'il An-Nubuawah, (7/63).

¹⁰ Recorded by Abu Ya'la, Musbad, (1380), and by Ibn Hibban, Sahih, (3382).

(2)

The Traits of the Beloved Prophet in the Torah

Allah Almighty endowed His Prophet with numerous noble qualities, elevating him to the highest ranks of dignity ¹¹ and praise. This is reflected in the verse: “O Prophet! We have sent you as a witness, and a bearer of good news, and a warner” (Quran 33:45). Allah appointed His Prophet as a witness over his nation by entrusting him with the delivery of the divine message—a unique attribute bestowed upon him alone. Moreover, he is a bearer of glad tidings for the obedient believers and a warner for sinners, guiding people to God’s path and serving as a beacon of truth.

It was narrated by ‘Atta Ibn Yasar that he once met Abdullah Ibn Amr Ibn Al-‘As (may Allah be pleased with him and his father) and asked him, “Tell me about the description of Allah’s Messenger mentioned in the Torah (i.e., the Old Testament).” Abdullah replied, “Yes, by Allah, he is described in the Torah with some of the same attributes as in the Quran: ‘O Prophet! We have sent you as a witness (to Allah’s true religion), a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers). You are also a guardian of the unlettered. You are My servant and My messenger. I have named you 'Al-Mutawakkil' (the one who relies upon Allah). You are neither discourteous, harsh, nor a noise-maker in the markets. You do not retaliate against those who wrong you; instead, you respond with forgiveness and kindness. Allah will not let him (the Prophet) die until he straightens the crooked people by making them declare: ‘None has the right to be worshipped but Allah, thus opening blind eyes, deaf ears, and hardened hearts.’”¹²

¹¹ In this context, we refer to the highest rank of dignity the God conferred upon His beloved Prophet.

¹² Recorded by Bukhari, Sahih, (2125), and Ahmed, Sunan, (2266).

Abdullah Ibn Salam and Ka'ab Al-Ahbar also narrated this account, with Ibn Is-haq adding: "He does not shout in the markets, nor does he use obscene language or indecent words. I have endowed him with every excellent quality and bestowed upon him every noble trait. I have made tranquility his garment, devotion his motto, fear of Allah his conscience, wisdom his understanding, truthfulness and loyalty his nature, forgiveness and correct behavior his character, justice his practice, truth his law, guidance his leader, Islam his religion, and Ahmad his name. I will guide him after misguidance, teach him after ignorance, elevate him after obscurity, make his name known after anonymity, grant him abundance after scarcity, enrich him after poverty, unite him after division, and gather separated hearts and scattered passions through him. I will make his community the best that has ever emerged for humanity."

The Messenger of Allah (peace be upon him) also mentioned in another hadith how he was described in the Torah: "My servant, Ahmad, the Chosen One, born in Mecca, who will migrate to Medina (or Tayyiba); his community will be those who praise Allah in every circumstance and at all times."¹³

Allah says in the Quran: "Those who follow the Messenger, the Unlettered Prophet, whom they find written in the Torah..." (Quran 7:157), and "It is by a mercy from Allah that you were gentle with them. Had you been harsh and hard of heart, they would have dispersed from around you..." (Quran 3:159).

As-Samarqandi commented, "Allah is reminding them that He made His Messenger merciful to the believers, compassionate, and lenient. If he had been harsh and severe in speech, they would have abandoned him. However, Allah made him magnanimous, easy-going, cheerful, kind, and gentle."

¹³ Recorded by At-Tabarani, Mu'jam Al-Kabir, (46100) and Ad-Dailami, Musnad, (3779).

In another verse, Allah Almighty addresses His Messenger with kindness and gentle speech: “May Allah pardon you, O Prophet! Why did you give them permission...” (Quran 9:43).

(3)

The Special Qualities of the Beloved Prophet

One of the unique traits of the beloved Prophet Muhammad (peace be upon him) is how Allah Almighty addressed him differently compared to previous prophets. While Allah addressed other prophets directly by their names, such as “O Adam,” “O Nuh,” “O Ibrahim,” “O Musa,” “O Dawud,” “O ‘Isa,” “O Zakariyya,” and “O Yahya,” He honored Prophet Muhammad by addressing him with titles of distinction, saying: “O Messenger” (Quran 5:67), “O Prophet” (Quran 33:45), “O Enwrapped” (Quran 73:1), and “O Enshrouded” (Quran 74:1).

In further reverence to His Messenger, Allah Almighty swore by the Prophet's immense worth: “By your life (O Muhammad), they are wandering about in their drunkenness” (Quran 15:72). Scholars agree that this oath signifies the profound esteem in which Allah holds the Prophet, affirming the exceptional significance of his life. This reflects the highest levels of reverence and honor.

Ibn ‘Abbas commented, “Allah did not create, originate, or make any soul that He honored more than Muhammad.”¹⁴ Abu Al-Jawza’ added, “Allah has never sworn by the life of anyone except Muhammad, as he is the noblest of all His creation.”

¹⁴ Recorded by Ibn Usamah, Musnad, (934), and Abu Nu’aim, Ad-Dala’il An-Nubuawah, (21).

Allah Almighty also says, “By the brightness of the morning and the night when it is still...” (Quran 93:1-2). This chapter of the Quran represents the highest levels of honor and esteem that Allah bestows upon His Prophet. Allah’s praise and respect for His Prophet are manifested through six distinct aspects of honor:

Firstly, God swears by the brightness of the morning and the stillness of the night to signify the Prophet’s exalted status: “By the brightness of the morning and the night when it is still” (Quran 93:1-2). This oath, by the Lord of the morning, reflects one of the highest levels of esteem that Allah has bestowed upon His Messenger.

Secondly, Allah clarifies and affirms the esteemed status of His Prophet, emphasizing how He has favored him above all creation. As He states, “Your Lord has not abandoned you, nor does He hate you” (Quran 93:3). This means that your Lord has neither forsaken you nor despises you. It can also be interpreted to mean that He has not neglected you after choosing you, nor does He hold any disdain for you.

Thirdly, in the verse, “The Hereafter will be better for you than this world” (Quran 93:4), Ibn Is-haq explained that it means, “Your final return to Allah will bring greater honor than the blessings you have received in this world.” Sahl at-Tustari added that it refers to the Intercession and the Praiseworthy Station reserved for the Prophet, which are far superior to the honors bestowed upon him in this life.

Fourthly, in the verse “Your Lord will soon give you, and you will be satisfied” (Quran 93:5), God Almighty combines honor with happiness and blessings in both worlds. Ibn Is-haq explained, “God will satisfy him with relief in this world and reward in the Next.”¹⁵ It is also said that this refers to the gift of the Basin (Hawd)

¹⁵ Meaning that Allah will grant His Prophet victory in this World and in the Hereafter.

and the power of Intercession (Shafa'ah). A member of the Prophet's household¹⁶ remarked, "There is no verse in the Quran that contains more hope than this one. The Messenger of God will not be satisfied if any member of his community enters the Fire."¹⁷

Fifthly, the blessings enumerated for him and the favors confirmed in the rest of this chapter of the Quran include his guidance, or the guidance of people through him, depending on the interpretation. It mentions how he had no wealth, and Allah enriched him—either through what He provided or through the contentment and spiritual wealth placed in his heart. It also recalls that he was an orphan, and his uncle cared for him, providing him shelter. Some interpretations suggest that he found shelter with Allah, and that being an orphan signified his uniqueness, with Allah Himself providing refuge. These verses may also be interpreted as, "Did We not find you and guide the misguided through you, enrich the poor through you, and give the orphan shelter through you?" Allah is reminding him of these blessings, emphasizing that He did not neglect him when he was young, poor, and orphaned, before he came to know Allah. Therefore, how could He possibly abandon or despise him after choosing him as His Prophet?

Sixthly, Allah commands His Prophet to display and be grateful for the blessings bestowed upon him by proclaiming and praising them when He says, "And as for the blessing of your Lord, speak out!" (Quran 39: 11). This directive is addressed specifically to the Prophet but also applies generally to his community "ummah".

¹⁶ He is Imam Ali Ibn Abu Talib (may Allah be pleased with him).

¹⁷ Recorded by Ad-Dailami, Musnad, (6195), and Abu Nu'aim, Hilyah, (3/179).

Allah Almighty says: “By the star when it descends, your companion is neither misguided nor misled, nor does he speak from his own desire. It is nothing but revelation revealed, taught to him by one immensely strong, possessing power and splendor. He stood stationary on the highest horizon, then drew near and hung suspended. He was two bow-lengths away or even closer. Then He revealed to His servant what He revealed. The heart did not lie about what it saw. Will you then dispute with him about what he saw? Indeed, he saw him again another time by the Lote-tree of the Final Limit, near which is the Garden of Refuge, when that which covered the Lote-tree covered it. His eye did not waver, nor did he look away. He saw some of the greatest signs of his Lord” (Quran 53: 1-18).

These noble verses of the Quran abundantly demonstrate the Prophet’s excellence and honor. Allah affirms by oath the Prophet’s guidance, his freedom from caprice, and his truthfulness in what he recited. The revelation came to him directly from God through the Arch-Angel Jibril, who is strong and powerful. Allah then further confirms the Prophet’s excellence through the story of the Night-Journey, during which he reached the Lote-tree of the Boundary and his sight remained true in witnessing the greatest signs of his Lord.

Allah also recounts this event at the beginning of the chapter titled “The Night Journey” (‘Isra) recalling the wonder revealed to the Prophet.¹⁸ The wonders of the unseen dominion (jabarut)¹⁹ and the angelic realms (malakut)²⁰ that Allah disclosed to the Prophet during this journey are beyond human comprehension and expression.

The human intellect would not be able to withstand even the smallest part of it. Allah indicates these profound experiences through indirect allusion and reference, underscoring the immense esteem in which the Prophet is held.

Allah says, “Then He revealed to His servant what He revealed.” Scholars of rhetoric refer to this as insinuation and subtle indication, which is considered the most eloquent form of expression. Allah also says, “He saw some of the greatest signs of his Lord,” signifying that ordinary understanding cannot grasp the full extent of what was revealed, leaving us awestruck by the magnitude of what that great sign truly was.

Through these noble verses, Allah highlights the Prophet’s state of immense purity and His divine protection during the night journey. Allah affirmed the purity of the Prophet's heart, tongue, and sight. He purified his heart with the words, “His heart did not lie about what he saw,” his tongue with the statement, “He does not speak

¹⁸ What Allah has revealed to His beloved Prophet in this blessed Journey.

¹⁹ "Al-Jabaroot" is an emphatic form derived from the root word "jabr," meaning strength or power, much like how "Azamat" comes from "azamah," meaning greatness. The term "Al-Jabaroot" signifies something that embodies this strength or power, as it represents a concept rather than something physically observable. Since such a concept cannot be seen with physical eyes, the term "seeing" should be interpreted as perceiving with insight or inner vision. In this context, it refers to knowledge and understanding.

²⁰ "Al-Malakoot" is an emphatic form derived from the root word "mulk," meaning dominion or sovereignty. While "mulk" refers to the outward, visible aspect of authority, "Al-Malakoot" denotes the inner, hidden essence of that dominion.

from whim,” and his eye with the words, “His eye did not waver nor did he look away.”

In another chapter of the Quran, God says: "No! I swear by the planets with their retrograde motion, swiftly moving and self-concealing, and by the night as it darkens, and by the dawn as it breathes, it is indeed the word of a noble Messenger, endowed with great strength, securely established with the Lord of the Throne, obeyed and trustworthy. Your companion is not mad. He saw him on the clear horizon. Nor is he stingy with the Unseen. Nor is it the word of an accursed Satan" (Quran 81:15-25).

The meaning of this is: I swear that it is the word of a noble Messenger—honored by the One who sent him—possessing the power to convey the revelation with which he was entrusted, secure and firm in his station with his Lord, obeyed in the heavens, and trusted with the revelation.

‘Ali ibn ‘Isa and others said that the noble Messenger referred to in this verse is Muhammad, so all these attributes apply to him. Others have said that the noble Messenger referred to here is Jibril, so these qualities apply to him. The phrase "He truly saw him" is interpreted to mean that Jibril saw Muhammad. Some have said it means Muhammad saw his Lord, while others interpret it as Muhammad seeing Jibril in his true form. Regarding the term "miserly," one interpretation suggests that it means the Prophet does not doubt the Unseen, while another suggests it means he is not stingy in his supplication to God or in conveying God’s wisdom and knowledge. However, by general consensus, the entire passage is understood to refer to Muhammad (peace be upon him).

Allah says: “Nun. By the Pen and what they write down! By the blessing of your Lord, you are not mad. You will have a never-failing reward. Indeed, you are truly vast in character.” (68:1-4)

Allah swears by this great oath that His chosen Prophet is free from the false accusations made by the unbelievers in their disdain and rejection of him. He brings joy to the Prophet and strengthens his hope by addressing him gently, saying, “By the blessing of your Lord, you are not mad.” This statement exemplifies the highest degree of respect and serves as a perfect example of adab (etiquette) in conversation.

Allah then reassures the Prophet of eternal blessings and an immeasurable reward, stating, “You will have an unfailing wage.” This reward is one that will never diminish and will not leave him indebted in any way. God further praises him for the gifts He has bestowed upon him, guiding him toward Himself and affirming his praiseworthiness with the words, “Indeed, you are truly vast in character.” Some interpret this as referring to the Quran, others to Islam, and still others to a noble nature. It is also said that these words mean the Prophet has no aspiration except God. Al-Wasiti remarked, “He was praised for his complete acceptance of the blessings God had endowed him with, and so God preferred him above others by forming him upon that character.”

Glory be to the Subtle, the Generous, the Praiseworthy, who made doing good easy and guided people to it, who praises those who do good and rewards them for it. Glory be to Him! How abundant are His blessings, and how vast are His favors!

God continues the chapter by consoling the Prophet regarding the false accusations, promising that those who slander him will be punished. He warns them with the words: “So you will see, and they will see, which of you is mad. Your Lord knows

best who is misguided from His Way, and He knows best those who are guided.” (68:5-7)

After praising the Prophet, Allah censures his enemies, exposing their bad character and enumerating their faults. He follows this by mentioning His bounty and support for the Prophet. God lists ten censured qualities, stating: “So do not obey those who deny. They wish that you would compromise, and then they too would compromise. But do not obey any vile swearer of oaths, any backbiter, slanderer, impeder of good, evil aggressor, gross, coarse, and furthermore, despicable, simply because he possesses wealth and sons. When Our Signs are recited to him, he says, ‘Myths of the earlier peoples!’” (68:8-15).

Allah concludes with a severe warning, declaring that their misery will be complete and their ruin total, saying: “We will brand him upon the snout.” (68:16) Allah’s assistance to the Prophet is more powerful than any self-help, and His confounding of the Prophet's enemies is more effective than anything the Prophet could do on his own.

Compassion and Generosity

Allah says: “Ta Ha. We did not send down the Quran to you to make you miserable” (Quran 20:1-2). This verse was revealed when the Prophet (peace be upon him) would stay awake and exhaust himself by standing in prayer throughout the night. Ar-Rabi‘ ibn Anas mentioned that the Prophet would stand on one leg and then the other, so Allah revealed to him, “Ta Ha,” meaning, “Stand with both feet on the ground, O Muhammad. We have not sent down the Quran upon you to cause you hardship.” This verse reflects the honor and care Allah has for His Prophet, emphasizing the importance of balance and well-being in worship.

Whether Ta Ha is understood as one of the Prophet's names or as an oath, it is still a demonstration of compassion and respect. Allah says: "Perhaps you may destroy yourself with grief, chasing after them, if they do not believe in these words," (Quran 18:6) meaning, "You may kill yourself out of sorrow, anger, or exasperation," which is similar to His words, "Perhaps you will destroy yourself with grief because they will not become believers." (Quran 26:3) This is followed by: "If We willed, We could send down a Sign to them from heaven, before which their heads would be bowed low in submission." (Quran 26:4)

In the same vein, Allah says: "Openly proclaim what you have been ordered to and turn away from the idolaters. We are sufficient for you against the mockers, those who set up another god besides Allah. They will soon know! We know that your breast is constricted by what they say." (Quran 15:94-97) And again: "Messengers before you were mocked. I gave those who rejected more time, then I seized them. And how terrible was My retribution!" (Quran 13:32)

Makki said, "Allah consoled the Prophet by revealing these verses, easing the burden of what he had to endure from the idolaters. Allah reminded him that if people persisted in this kind of behavior, they would face the same fate as those who came before them."

This same consolation is found in Allah's words: "If they deny you, Messengers before you were denied," (Quran 35:4) and: "Equally, no Messenger came to those before them without their saying, 'A magician or a madman!'" (Quran 51:52).

Allah consoled the Prophet (peace be upon him) by recounting the experiences of previous nations, their responses to their Prophets, and the hardships those prophets endured. He reassured the Prophet that the difficulties he faced from the disbelievers of Mecca were not unique and that he was not the first to encounter such opposition.

Allah then comforted him and absolved him of any fault, saying: “So turn away from them” (Quran 51:54), meaning, “Ignore them; you are not to blame for their failure to respond to your message, nor are you to be held responsible for conveying it.”

Similarly, Allah says: “So be patient for the judgment of your Lord—you are certainly before Our eyes.” (Quran 52:48). This verse encourages the Prophet to remain steadfast in the face of harm, with the reassurance that he is under Allah’s constant protection and observation. Allah offers similar reassurance in many other verses.

The Quran also highlights the Prophet’s exalted status and noble rank among the prophets, as seen in: “When Allah took the covenant from the Prophets, He said, ‘Take whatever I give you with full force, and [promised] to obey.’” (Quran 3:81).

Abu al-Hasan al-Qabasi remarked: “Allah honored Muhammad (peace be upon him) with a privilege not granted to anyone else, as mentioned in this verse.”

Commentators explain that “Allah took the covenant through revelation, stating that He would not send a Prophet without mentioning Muhammad and describing him, and making it a condition for the Prophets to believe in him if they were to meet him.” This also refers to the prophets’ duty to clarify Muhammad’s message to their people and ensure their followers would do the same. The verse “When Allah took the covenant from the Prophets” (Quran 3:81) is directed at the People of the Book who were contemporaneous with the Prophet.

Ali ibn Abu Talib (may Allah be pleased with him) said: “Allah did not send any Prophet from Adam onwards without taking a pledge regarding Muhammad, that if

the Prophet were alive during Muhammad's time, he would believe in him, support him, and ensure his followers did the same.”²¹

Praise and Excellence of Honor

Allah Almighty says: “And [mention, O Muhammad], when We took from the Prophets their covenant...” (Quran 33:7). He also says: “Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him...” (Quran 4:163).

It is narrated from Umar Ibn al-Khattab that he said, in a speech that made the Prophet weep: "By my father and mother, O Messenger of Allah, your status with Allah is such that He sent you as the final Prophet while mentioning you among the first of them, as He said: ‘[Remember] when We took the covenant from the Prophets, from you and from Noah...’” (Quran 33:7). "By my father and mother, O Messenger of Allah, your exalted position with Allah is such that the people of the Fire will wish they had obeyed you, even while they are being punished among its layers: ‘On the Day when the enemies of Allah will be gathered to the Fire, they will be driven in troops’” (Quran 33:66).

Qatadah said: “The Prophet said, ‘I was the first of the Prophets in creation and the last in being sent. That is why my mention is placed before Noah and others in this context.’”²² As-Samarqandi noted: “This highlights the special honor of our Prophet, being mentioned before others, even though he was the last to be sent.”

The meaning is that Allah took the covenant from them when He brought them forth from the loins of Adam, like tiny particles, as indicated in: “Those messengers We have preferred some of them over others” (Quran 2:253). The commentators said:

²¹ Recorded by As-Suyti, Al-Jami', (10643), and Al-Mutaqqi, Al-Kanz, (4296).

²² Ibn Sa'ad, Al-Tabaqat, (1/149).

“By His words: ‘When We took the covenant from the prophets’ (Quran 33:7), Allah refers to Muhammad. He was sent to all people, the spoils of war were made lawful for him, and miracles were performed through him. No prophet has been given a virtue or honor that Muhammad ﷺ has not also received.”

Some have noted that among the honors of Muhammad is that while Allah addressed other Prophets by their names, He addressed Muhammad directly with his prophecy and mission in the Quran, saying: “O Prophet, indeed We have sent you as a witness...” (Quran 33:45) and: “So remember Me; I will remember you” (Quran 2:152). Allah also stated: “And you were not to remain in Mecca” (Quran 8:33), referring to the period he spent there before the migration. After he left, and the believers who remained there, Allah revealed: “And they were not to remain in Mecca” (Quran 8:33). This clearly highlights his status. Similarly, Allah says: “We have not sent you, [O Muhammad], except as a mercy to the worlds” (21:107).

The Prophet said: “I am a source of security²³ for my companions.” This statement has been interpreted in different ways. Some view this security as protection from innovations, while others see it as a shield against discord and trials.

It has been narrated: “The Messenger is the greatest source of security while he is alive. As long as his Sunnah remains, he is still with us. However, when his Sunnah is abandoned, expect trials and tribulations.” Allah says in the Quran: “Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace” (Quran 33:56). This verse underscores the Prophet’s honor by mentioning the blessings from Allah and the angels, and commands believers to invoke blessings and peace upon him.

²³ Recorded by Al-Hakim, Mustadrak, (3676) and At-Tabarani, Al-Mu’jam Al-Awsat, (6687).

Abu Bakr ibn Furak reported that some scholars interpreted the Prophet's saying, "The comfort of my eyes is in prayer,"²⁴ to mean the prayer and blessings that Allah and the angels bestow upon him. This command extends to the Ummah, encouraging them to continue this practice until the Day of Judgment. The prayer from the angels is akin to supplication, while from Allah, it signifies mercy.

Allah says: "then know that Allah Himself is his Guardian. And Gabriel, the righteous believers, and the angels are all his supporters as well...." (Quran 66:4). This verse refers to the Prophet's close associates and supporters, including Gabriel, the righteous believers, and possibly the Prophets or angels.

The verse "Indeed, We have given you a clear victory" (Quran 48:1), followed by "That Allah may forgive for you what preceded of your sin and what will follow..." (Quran 48:2), highlights the Prophet's esteemed position and the grace Allah has bestowed upon him. These verses affirm Allah's clear judgment and victory for him, including forgiveness for both past and future sins.²⁵

Some scholars have explained that this forgiveness encompasses what has already occurred and what will occur, meaning that the Prophet is granted complete forgiveness. Makki remarked: "Allah made grace the cause of forgiveness. Each grace from Him, without any deity other than Him, follows grace upon grace, favor upon favor." This is echoed in the verse: "So that Allah may forgive for you what preceded of your sin and what will follow..." (Quran 48:2).

²⁴ Recorded by Al-Hakim, Mustadrak, (2676) and Ahmed, Musnad, (14037).

²⁵ It should not be understood that the Messenger of Allah (peace be upon him) has sins that Allah has promised to forgive. The Prophets are safeguarded from both minor and major sins. What is meant is that if there were, or were to be, any sin attributed to him, it would be forgiven. One of the scholars explained that attributing sin to the Messenger of Allah (peace be upon him) does not imply that he himself commits sins. Rather, it means that others might wrong him, such as by insulting or falsely accusing him. Allah's immense grace is reflected in the fact that the Prophet (peace be upon him) forgives those who wrong him if they seek forgiveness. This is because he is a mercy to all worlds.

Some scholars commented: Regarding "with those who submit to you" (Quran 48:8): Some interpretations suggest this refers to the submission of those who had previously acted arrogantly toward you. Others see it as referring to the victories of Mecca and Ta'if. Another view is that it signifies the elevation of your reputation in this world, your support, and your forgiveness.

The verse: "That Allah may forgive for you what preceded of your sin and what will follow" (Quran 48:2) enumerates the blessings and unique attributes of the Prophet. The verse "And to glorify Him" (Quran 48:9) indicates that you are to be revered and honored. The reading "and to strengthen him" with two "zay" letters, symbolizing honor and strength, is a view held by some scholars. The majority opinion is that this refers to the Prophet, while the phrase "and to glorify Him" pertains to Allah.

Ibn Ata' said: In this chapter of the Quran, various blessings are gathered for the Prophet:

- The clear victory is a sign of divine acceptance.
- Forgiveness is a sign of divine love.
- The completion of blessings reflects a unique status.
- Guidance signifies divine support.

Forgiveness clears faults, the completion of blessings signifies reaching the highest level, and guidance involves an invitation to divine vision.

Ja'far ibn Muhammad said: "Among the complete blessings bestowed upon him is that Allah made him His beloved, swore by his life, abrogated previous laws with his teachings, and elevated him to the highest place. Allah safeguarded him during the Night Journey ('Isra and Mi'raj), ensuring that his vision did not waver or exceed

its bounds. He sent him to all of humanity, permitted him and his followers to take the spoils of war, made him an intercessor and the leader of the children of Adam, and associated his name with His own. Allah made him one of the two pillars of monotheism. Allah also says: 'Indeed, those who pledge allegiance to you, [O Muhammad], are actually pledging allegiance to Allah' (Quran 48:10). This verse refers to the pledge of allegiance given to him. Interpretations of this include that it signifies Allah's strength, reward, favor, or covenant. This language is a metaphor and rhetorical emphasis, highlighting the importance of their pledge and the esteemed status of the Prophet (peace be upon him)."

This understanding can also be derived from the verse: "It is not you who killed them, but it was Allah who killed them..." (Quran 8:17). While this verse uses metaphorical language, it conveys a literal truth. In reality, Allah is the true agent behind the act of killing and throwing, as He is the Creator of these actions, their ability, and their will. Humans cannot deliver such a strike with the precision and impact described.

Moreover, the Quran reveals the Prophet's exceptional status and honor, as seen in the story of the Night Journey ('Isra) and in Surah An-Najm, which highlight his elevated rank, closeness to Allah, and the miraculous events he witnessed. Allah's protection of the Prophet is also evident in verses such as: "O Messenger, deliver that which has been revealed to you from your Lord..." (Quran 5:67) and "And [remember] when those who disbelieved plotted against you to restrain you, kill you, or evict you..." (Quran 8:30). And Allah says: "If you do not help him (Muhammad), Allah has already helped him..." (Quran 9:40). This verse reflects the protection Allah granted the Prophet in this story, including shielding him from those who sought his harm, ensuring his safe escape, and covering their eyes as he left the cave. It also highlights their distraction from pursuing him. The story encompasses the

tranquility that descended upon him and the account of “Suraqa Ibn Malik,” as detailed by scholars of hadith and historical accounts of the migration.

Among the verses is: “Indeed, We have given you, [O Muhammad], the Abundance (Kawthar). So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off” (Quran 108:1-3). Allah informs the Prophet about the great bounty given to him, which is the river of Kawthar in Paradise, although there are other interpretations. Allah responds to the criticism from the Prophet's enemies, declaring them as those who are truly cut off and insignificant. Moreover, Allah says: “We have certainly given you, [O Muhammad], seven of the oft-repeated verses and the great Quran” (Quran 15:87). Some interpretations suggest that the "seven oft-repeated verses" refers to Surah Al-Fatiha, while the "great Quran" encompasses the entirety of the Quran. Others say that the seven oft-repeated verses are the Surahs of the Quran, and the great Quran refers to the rest.

Allah also says: “We have not sent you, [O Muhammad], except as a mercy to the worlds” (Quran 21:107). This highlights the Prophet's unique role and the special mercy he represents.

Another verse mentions: “Indeed, We sent [the Prophet] to the people, and he is the Messenger of Allah to all people” (Quran 33:40). The interpretation here is that he was sent to all of humanity, as he himself stated: “I was sent to the red and the black.”

In the verse: “The Prophet is closer to the believers than their own selves...” (Quran 33:6), the scholars interpret this to mean that the Prophet's commands are to be followed as if they were the commands of a master to his servant. His wives are considered their mothers in terms of prohibition of marriage after his death, as a mark of respect and honor, and because they will be his wives in the Hereafter.

Lastly, Allah says: “Whatever is given to you, [O Muhammad], is but a reminder and a guidance...” (Quran 4:113). This reflects the immense favor of being a prophet and suggests that the reward and knowledge given to him are beyond what was comprehensible to others, including what Prophet Musa (Moses) was unable to bear.

(4)

The Perfect Human

Moral Character and Physical Attributes

Know, O lover of the noble Prophet, who seeks to understand the depths of his magnificent status, that the qualities of majesty and perfection in humans can be categorized into two types:

1. Inherent and worldly traits: These are natural qualities necessitated by human nature and the demands of worldly life.
2. Acquired and spiritual traits: These are qualities that are praiseworthy and draw one closer to Allah, the Exalted, when cultivated.

These traits can further be divided into two categories: those that are purely one type and those that intertwine and overlap.

Inherent qualities are those over which a person has no control or effort, such as the natural endowments of the Prophet—his perfect physical form, beautiful appearance, strong intellect, accurate understanding, eloquent speech, sharp senses, sound limbs, balanced movements, noble lineage, honorable people, and blessed homeland. Also included are the necessities of life, such as his food, sleep, clothing, dwelling, and marriage, along with anything essential to his dignity. These qualities, while worldly, can also be considered spiritual if they are intended for piety, to aid the body in following the path of righteousness, or if they conform to the necessities and regulations of the Shari'ah.

Acquired spiritual qualities include all noble manners and religious virtues, such as faith, knowledge, forbearance, patience, gratitude, justice, asceticism, humility, forgiveness, chastity, generosity, courage, modesty, integrity, silence, calmness, dignity, mercy, good conduct, and proper social interactions—qualities that collectively embody good character.

Some virtues may be naturally ingrained in certain individuals, while others may not possess them innately but can develop them through effort. However, even those who must acquire these virtues will have some foundational element of them within their nature. These virtues remain worldly if they are not pursued for the sake of Allah and the Hereafter. Nonetheless, they are universally recognized as noble qualities by those of sound mind.

Reflect on the immense status of an individual in whom all these qualities are combined, along with countless others that cannot be fully enumerated or adequately expressed in words. These virtues are not acquired through effort or pretense but are bestowed solely through the favor of the Almighty. Among these qualities are prophethood, messengership, divine friendship, divine love, divine selection, the Night Journey (Isra and Mi'raj), the vision of Allah, nearness to Allah, revelation, intercession, the highest rank, the praiseworthy station, Al-Buraq, being sent to all of humanity regardless of race, leading the prophets in prayer, bearing witness over them, leadership of the children of Adam, the banner of praise, the role of a bearer of glad tidings and a warner, an esteemed position with the Lord of the Throne, obedience, trust, guidance, mercy for the worlds, being granted satisfaction, the ability to intercede, the gift of Kawthar, being heard when speaking, the completion of blessings, forgiveness for all past and future sins, the expansion of the chest, the removal of burdens, the elevation of mention, the honor of victory, the descent of tranquility, support from angels, the revelation of the Book, wisdom, the seven oft-

repeated verses, the great Qur'an, the purification of the Ummah, calling to Allah, the prayers of Allah and His angels, judging between people according to Allah's will, lifting burdens and shackles from them, oaths taken in his name, the answering of his supplications, speaking to inanimate objects, reviving the dead, enabling the deaf to hear, water springing from his fingers, multiplying small amounts of food, splitting the moon, causing the sun to return, transforming objects, victory through awe, knowledge of the unseen, being shaded by clouds, pebbles glorifying God in his hand, healing the sick, and protection from harm.

All these and more were bestowed upon him by none other than Allah. What awaits him in the Hereafter—in terms of honor, ranks of sanctity, degrees of happiness, and the highest rewards—is beyond the comprehension of human intellect or imagination.

If you were to say, may Allah honor you, that there is no doubt the Prophet holds the highest rank among all people, is the greatest in status, and is the most noble in virtues and qualities, and that this detailed exposition of his traits has beautifully inspired you to learn more about his attributes in detail, then know, may Allah enlighten both our hearts and deepen our love for this noble Prophet, that when you consider the qualities of perfection inherent in his very nature, you will find that the Prophet embodied all of them, encompassing the full spectrum of their beauty. This is unanimously agreed upon by those who have transmitted reports about him, with many of these qualities established with absolute certainty.

Traits of his Physical Appearance

Regarding the Prophet's physical appearance, its beauty, and the harmony of his features, many authentic and well-known narrations describe him. One such narration, from Ali and several other Companions—may Allah be pleased with them—depicts the Prophet as follows:

“He had a radiant complexion, with large, dark eyes and long eyelashes. His face was round with a broad forehead, and his thick beard covered his chest. His chest and stomach were evenly aligned, and his chest was broad. He had large shoulders, sturdy bones, and well-built arms and legs. His hands and feet were wide, with long fingers and toes. His body emitted a pure light, and a fine line of hair ran from his chest to his navel. He was of moderate height, neither conspicuously tall nor short, yet when he walked beside someone taller, he appeared taller. His hair was wavy, and when he smiled, it was as if lightning shone, revealing teeth like pearls. When he spoke, it seemed as though light radiated from his mouth. His neck was the most graceful, neither thick nor thin, and his body was perfectly proportioned with firm flesh.”

Al-Bara' said, “I have never seen anyone with long hair²⁶ and dressed in a red garment more handsome than the Messenger of Allah.”²⁷

Abu Hurayrah remarked, “I have never seen anything more beautiful than the Messenger of Allah; it was as if the sun radiated from his face, and when he smiled, his light illuminated the walls.”²⁸

²⁶ The intended meaning is that no one had ever seen a person with a full head of hair, with locks falling behind the ears, looking more magnificent in a red garment than the Messenger of Allah.

²⁷ Recorded by Al-Bukhari, Sahih, (5901) and Muslim, Sahih, (2337).

²⁸ Recorded by At-Tirmidhi, Sunan (3648).

When Jabir Ibn Samurah was asked, “Was the face of the Messenger of Allah like a sword?”²⁹ he replied, “No, it was like the sun and the moon.”³⁰

Umm Ma’bad described the Prophet as follows: “He is the most handsome of people from afar, and the most charming and beautiful up close.”³¹

In a narration from Ibn Abu Halah—may Allah be pleased with him—it is said, “His face would shine like the full moon.”³²

Ali—may Allah be pleased with him—remarked in his final description of the Prophet “Whoever saw him suddenly was struck with awe, and whoever interacted with him came to love him. His describer said, ‘I have never seen anyone like him before or after’.”³³

Cleanliness and Personal Hygiene

Regarding the cleanliness of the Prophet's body, the pleasantness of his scent, the purity of his sweat, and his freedom from any impurities or physical defects, Allah, the Almighty, endowed him with unique qualities unmatched by anyone else. These attributes were further elevated by the practices of cleanliness prescribed in Islamic law and the ten natural human traits. The Prophet himself emphasized the importance of cleanliness, saying, "Cleanliness is the foundation of faith."

²⁹ It refers to comparing the face of the Messenger of Allah to a sword in terms of its intense radiance and sharp, refined features.

³⁰ Recorded by Muslim, Sahih, (2344), and At-Tabarani, Al-Mu’jam Al-Kabir, (1926).

³¹ Recorded by Al-Baihaqi, Dalail An-Nubuwah, (1/279).

³² Recorded by At-Tirmidhi, Ash-Shama’il, (8).

³³ Recorded by At-Tabarani, Al-Mu’jam Al-Kabir, (414).

Anas (may Allah be pleased with him) said, "I have never smelled amber, musk, or anything more fragrant than the scent of the Messenger of Allah."³⁴

Jabir Ibn Samurah (may Allah be pleased with him) narrated, "The Prophet once touched my cheek, and I felt the coolness and fragrance of his hand as if it had come from a perfumed pouch."³⁵

It was said that whether or not the Prophet used perfume, anyone who shook his hand would carry his scent with them throughout the day. If he placed his hand on a child's head, that child could be recognized among others by the lingering fragrance.

Jabir (may Allah be pleased with him) also narrated, "Whenever the Prophet passed through a path, anyone who followed would know that he had been there because of the lingering scent."³⁶

Is-haq ibn Rahawayh commented that this fragrance was natural, without any need for perfume. He also referenced several hadiths about the Prophet's fragrant sweat and other bodily emissions. Some of the students of Imam Shafi'i and Imam Malik mentioned the purity of these emissions, considering them beyond ordinary human nature. Ali (may Allah be pleased with him) narrated that when he washed the Prophet after his death, he observed, "I looked to see what happens to the deceased, but found nothing unusual. I said, 'He was pure in life and in death.'"³⁷

³⁴ Recorded by Muslim, Sahih, (2330).

³⁵ Recorded by Muslim, Sahih, 2329).

³⁶ Recorded by Al-Bukhari, Al-Tarikh al-Kabir, (1273).

³⁷ Recorded by Al-Bazzar, Musnad, (519).

Some of the Companions (may Allah be pleased with them) even drank the Prophet's blood³⁸ and urine, and he did not command them to wash their mouths nor did he forbid them from doing so in the future.

It is also reported that the Prophet was born circumcised and with his umbilical cord already cut.³⁹ It was reported that his mother, Amina, said: "I gave birth to him pure, with no trace of impurity."⁴⁰

Profound Gifted Intellect

The Prophet's profound intellect, sharp mind, keen senses, eloquent speech, balanced movements, and exceptional character unmistakably demonstrate that he was the most intelligent and discerning of all people. His ability to manage both the inner and outer affairs of individuals, govern public and private spheres, and exhibit remarkable qualities and admirable conduct—all without any formal education, practice, or study—leaves no doubt about the superiority of his intellect and the depth of his understanding from the very first encounter. This truth is self-evident and requires no further explanation.

³⁸ Abd Al-Rahman Ibn Ma'iz narrated: "I heard 'Amir Ibn 'Abdullah Ibn Az-Zubayr recount that his father told him about a time when he came to the Prophet (peace be upon him) while the Prophet was cupping. After finishing, the Prophet said, 'O Abdullah, take this blood and dispose of it where no one can see you.' When I left the presence of the Prophet, I went and drank the blood. Upon returning, the Prophet asked, 'What did you do, O Abdullah?' I replied, 'I placed it in a hidden spot, away from the people's sight.' The Prophet then asked, 'Perhaps you drank it?' I responded, 'Yes.' The Prophet said, 'Who instructed you to drink the blood? Woe to you from the people, and woe to the people from you.'" Reported by al-Hakim in his "Mustadrak": (6343).

³⁹ Recorded by Ahmad, Musnad, (20520).

⁴⁰ Recorded by Ibn Sa'd, At-Tabaqat, (1/102).

Wahb ibn Munabbih said, "I have read seventy-one books, and in all of them, I found that the Prophet was the most intelligent and wise of all people."

In another narration, he added, "I found that throughout all of humanity, from the beginning of time until its end, Allah Almighty did not bestow as much intellect on anyone as He did on the Prophet—except in comparison, like a single grain of sand to all the sand in the world."

Mujahid said, "The Messenger of Allah could see those behind him in prayer just as clearly as he could see those in front of him."⁴¹ The Prophet was also among the strongest of people; he once overpowered Rukanah, who was known as the strongest man of his time.

Abu Huraira narrated, "I have never seen anyone walk faster than the Messenger of Allah. It was as if the earth was being folded beneath him. We would struggle to keep up with him, while he moved effortlessly."⁴²

Describing him, it was said, "His laughter was a gentle smile. When he turned, he turned fully. And when he walked, he lifted his feet with purpose⁴³, as if he were descending a slope."⁴⁴

⁴¹ Recorded by Ibn Hajar, *Al-Matalib Al-Aliya Bi-Zawa'id Al-Masaneed Al-Thamaniya*, (3676).

⁴² Recorded by Qadi 'Iyad, *Ash-Shifa*, (1/69).

⁴³ This means that the Prophet (peace be upon him) would not turn his head without turning his entire body to talk to anyone; when he turned, he moved both his head and body together. The term "taqallu" in walking refers to a swift, purposeful stride.

⁴⁴ Recorded by Ibn Abu Shaybah, *Musannaf*, (32465).

Unprecedented Eloquence of Speech

The Prophet was unmatched in the eloquence of his speech and the clarity of his expression. He possessed a natural fluency and an extraordinary ability to convey ideas succinctly, with an eloquence that was both powerful and persuasive, all without any pretense. He was blessed with concise yet comprehensive speech, filled with wise sayings and profound insights. The Prophet was also well-versed in the various dialects of the Arabs, addressing each tribe in its own language, speaking to them in their own idioms, and excelling in their forms of eloquence.

So renowned was his everyday speech—characterized by its eloquence, concise expressions, and wisdom—that people compiled volumes and recorded books dedicated to this very subject.

An Arab once said to the Prophet, "I have never seen anyone more eloquent than you." The Prophet replied, "Why wouldn't I be, when the Quran has been revealed to me in clear Arabic?"⁴⁵

On another occasion, he said, "Indeed, I am from the Quraysh, and I was raised among the Banu Sa'd." This statement highlights how he combined the robust eloquence of the desert with the clarity and refinement of urban speech, all elevated by divine support and revelation beyond human knowledge.

Umm Ma'bad (may Allah be pleased with her) described him, saying, "His speech was sweet and articulate, neither verbose nor abrupt. It was as if his words were strung together like pearls, flowing seamlessly."⁴⁶

⁴⁵ Recorded by Al-Baihaqi, Shu'ab Al-Iman, (1363).

⁴⁶ Recorded by AT-Tabarani, Al-Mu'jam Al-Kabir, (3605).

The Nobel of Lineage and Birthplace

The nobility of the Prophet's lineage and the honor of his birthplace are self-evident and need no further explanation. He hailed from the elite of Banu Hashim, the finest clan of the Quraysh, and the most distinguished among the Arabs from both his father's and mother's sides. His birthplace, Mecca, is the most revered land by Allah and His creation.

Al-Bukhari reported from Abu Huraira (may Allah be pleased with him) that the Prophet said, "I was sent from the best of the generations of the children of Adam, one generation succeeding another, until I was sent in the generation to which I belong."⁴⁷

Al-Abbas ibn Abdul Muttalib (may Allah be pleased with him) narrated that the Prophet said, "Allah created creation and placed me among the best of them, from the best of their groups, and the best of the two groups. Then He chose the tribes and placed me among the best of them. He chose the houses and placed me among the best of them. Thus, I am the best of them in person and in family."⁴⁸

Wathila Ibn Al-Asqa' (may Allah be pleased with him) reported that the Prophet said, "Allah selected Kinanah from among the descendants of Isma'il, from Kinanah He chose Quraysh, from Quraysh He chose Banu Hashim, and from Banu Hashim He chose me."⁴⁹

⁴⁷ Recorded by Al-Bukhari, Sahih, (3557).

⁴⁸ Recorded by At-Tirmidhi, Sunan, (3607).

⁴⁹ Recorded by Muslim, Sahih, (2278), and At-Tirmidhi, Sunan, (3605).

Al-Tabarani narrated from Ibn Umar that the Prophet said, "Allah, the Almighty, created the heavens and the earth in seven layers. He chose the highest of these layers as His dwelling and placed His creatures in the heavens as He willed. He created the earth in seven layers, chose the highest for habitation, and placed His creatures on the earth as He willed. He then created all of creation and chose the children of Adam from among them. From the children of Adam, He chose the Arabs, from the Arabs He chose the Mudar, from the Mudar He chose the Quraysh, from the Quraysh He chose Banu Hashim, and from Banu Hashim, He chose me. I am from a lineage of choice upon choice. Whoever loves the Arabs, loves them for my sake, and whoever despises the Arabs, despises them for my sake."⁵⁰

Ibn Abbas (may Allah be pleased with him) reported that the Quraysh were a light in the presence of Allah, the Almighty, two thousand years before the creation of Adam. This light would glorify Allah, and the angels would glorify alongside it. When Allah created Adam, He placed that light in his loins. The Messenger of Allah said, "Allah then sent me to the earth in the loins of Adam, carried me in the loins of Noah in his Ark, and placed me in the fire within the loins of Ibrahim (peace be upon him). He continued to move me through noble lineages and pure wombs until I was born to my parents, who never engaged in illicit relations."⁵¹

⁵⁰ Recorded by Al-Hakim, Mustadrak, (6953), and At-Tabarani, Al-Mu'jam al-Kabir, (13650).

⁵¹ Recorded by Al-Ajri, Ash-Shari'ah, (960).

High Status and Loftiest Esteem

Regarding status and esteem, honor is often judged by its significance in people's hearts. Prophet Muhammad was universally recognized for his high status and noble lineage, a truth evident without needing further evidence or clarification.

Allah describes Jesus (peace be upon him) in the Quran, saying, "When the angels said, O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter" (Quran 3 : 45). Such elevated status, however, can sometimes lead to complications, potentially alienating some individuals and resulting in adverse consequences in the Hereafter. This complexity is why honor can be both praised and criticized.

Islamic teachings emphasize humility⁵² and condemn arrogance. Despite the ridicule and persecution the Prophet faced from the ignorant, he was held in high regard, and his honor was acknowledged even before his Prophethood. His noble character was evident, and even those who opposed him would revere him and fulfill his needs when confronted. These stories are well-documented and will be elaborated upon further. The Prophet had a profound impact on those who had never seen him before. For instance, a tribe that met him for the first time was so awed that they trembled. He responded by saying, "O poor group, remain calm."⁵³

⁵² The term "humility" denotes a person's preference for avoiding fame and remaining inconspicuous among the general public.

⁵³ Recorded by At-Tabarani, Al-Mu'jam al-Kabir, (25/8).

Ibn Mas'ud narrated that the Prophet said, "Take it easy on yourself; I am not a king. I am merely the son of a woman from Quraysh who used to eat dried meat."⁵⁴

The Prophet's profound status was due to his Prophethood and noble mission. His position is unparalleled in this world and will be unmatched in the Hereafter, where he will be the leader of all the descendants of Adam.

The virtues of his noble character

Regarding virtues acquired through noble character and refined manners, which are universally esteemed, the Prophet embodied these qualities in their most perfect form. His character exemplified all virtues praised by Shari'ah, which promises eternal happiness for those who possess them. Among these virtues is good character, characterized by moderation and balance in one's traits. The Prophet epitomized these qualities to the highest degree, as Allah praised him in the Quran: "And indeed, you are of a great moral character" (Quran 68: 4).

'Aisha (may Allah be pleased with her) said, "The character of the Prophet was the Quran; he was pleased with what pleased it and displeased with what displeased it."⁵⁵

The Prophet himself said, "I was only sent to perfect noble character."⁵⁶

Anas (may Allah be pleased with him) reported, "The Messenger of Allah was the best of people in character."⁵⁷

⁵⁴ Recorded by Ibn Majah, Sunan, (2312), and At-Tabarani in his "Al-Mu'jam al-Awsat" (1260).

⁵⁵ Recorded by Ahmad, Musnad, (25302).

⁵⁶ Recorded by Al-Baihaqi, Sunan, (20782).

⁵⁷ Recorded by Ibn Abu Shaybah, Musannaf, (25336).

It is reported that Amina bint Wahb mentioned that when the Prophet was born, he stretched his hands towards the earth and lifted his head towards the sky.

In another narration, the Prophet said, "When I grew up, I found idolatry and poetry distasteful, and I had no interest in what was practiced during the Age of Ignorance except on two occasions, from which Allah saved me, and I did not return to them."⁵⁸

⁵⁸ Previously cited.

(5)

The Prophet's Mindset

The praiseworthy character and noble qualities of the Prophet ﷺ are extensive and numerous. We will focus on their fundamental roots, provide an overview, and, God willing, offer a clear depiction of how these traits manifested in him. At the heart of these qualities is the intellect, which serves as the source of knowledge and understanding. From this intellect emerge sound judgment, keen insight, accurate perception, foresight, self-discipline, effective leadership, the pursuit of virtues, and the avoidance of vices.

We have previously highlighted the Prophet ﷺ' profound connection to these qualities and his unparalleled level of intellect and knowledge, unmatched by any other human. The greatness of his intellect and the traits it produced are evident to anyone who closely examines his conduct, the consistency of his actions, the comprehensiveness of his speech, his noble manners, his extraordinary way of life, the wisdom of his words, and his deep understanding of the Torah, the Gospel, revealed scriptures, the wisdom of sages, the history of past nations, their stories, the use of parables, governance, the establishment of laws, and the foundation of noble ethics and virtues. His knowledge also spanned various fields, with scholars subsequently adopting his words as a model and his insights as authoritative in areas such as rhetoric, medicine, mathematics, inheritance laws, genealogy, and more.

All of this was achieved without any formal education⁵⁹, study, or reading of previous scholars' works, nor through sitting with their learned men. Rather, he was an unlettered Prophet who knew none of these things until Allah expanded his heart, revealed his mission, taught him, and enabled him to convey His message.

This truth becomes undeniably clear through a careful study of his life and the rational analysis of the irrefutable proof of his prophethood. We will refrain from recounting individual stories and specific events, as they are too numerous to fully document or comprehend.

The Prophet's knowledge perfectly aligned with his intellect, encompassing all that God revealed to him—knowledge of both the past and future⁶⁰, the wonders of His power, and the greatness of His dominion. As Allah the Exalted says: "And He taught you that which you did not know. And ever has the favor of Allah upon you been great." (Qur'an, 4:113).

The awe-inspiring nature of his virtues leaves minds in wonder and tongues unable to fully describe their true extent. May God continue to elevate his status and bring him ever closer to Himself.

⁵⁹ One of the miracles of our Prophet, as well as those of other Prophets and Messengers, is their innate understanding of the knowledge of their time and the revealed scriptures. This profound knowledge was a miraculous gift.

⁶⁰ Allah, the Almighty, granted His Messenger insight into the unseen, including details about past nations like 'Aad, Thamud, and the Companions of the Cave, as well as future events such as the defeat of the Romans in the nearby land and various trials and wonders.

(6)

The Prophet's Patience, Forbearance, Tolerance

Forbearance, patience, forgiveness, and the ability to endure adversity are qualities with which Allah Almighty has blessed His Prophet. Allah commands: "Take what is given freely, enjoin what is good, and turn away from the ignorant" (Qur'an, 7:199). When this verse was revealed, the Prophet inquired about its meaning from Jibril, peace be upon him. Jibril replied, "I will consult the All-Knowing," and later conveyed: "O Muhammad, Allah commands you to maintain ties with those who cut you off, to give to those who withhold from you, and to forgive those who wrong you."

Allah also instructs: "Be patient over what befalls you" (Qur'an, 31:17) and "Be patient, as were those of determination among the Messengers" (Qur'an, 46:35). Furthermore, He says: "Let them pardon and overlook. Would you not like that Allah should forgive you?" (Qur'an, 24:22), and "Whoever is patient and forgives—that is the resolve of the steadfast" (Qur'an, 42:43).

The Prophet exemplified profound forbearance and endurance. Unlike others known for their patience, who may occasionally falter, he consistently increased in patience despite the frequent harm he endured and responded to ignorance with unwavering forbearance.

Imam Malik narrated through 'Aisha (may Allah be pleased with her) that she said, "The Messenger of Allah was never presented with a choice between two matters without choosing the easier one, provided it was not sinful. If the choice involved a sin, he would avoid it entirely. He never sought revenge for himself, except when

the sanctity of Allah was violated; in such cases, he would act to defend Allah's rights."⁶¹

On the Day of Uhud, when the Prophet had his tooth broken and his face injured, his companions were deeply distressed and suggested, "If only you had prayed for their destruction!" The Prophet replied, "I was not sent as a curse but as a mercy⁶². O Allah, forgive my people, for they do not know."

Qadi 'Iyad (may Allah have mercy on him) reflected on the profound virtue and forbearance displayed in this response. The Prophet did not simply remain silent or passive; he forgave, showed compassion, and prayed for those who harmed him. His plea for forgiveness and guidance highlights his mercy, as he justified his compassion by noting, "my people," and excused their actions with "for they do not know."

When a man criticized the Prophet, saying, "Be just, for this distribution is not for the sake of Allah," the Prophet did not argue further. Instead, he admonished himself, saying, "Woe to you, who will be just if I am not? I would be lost and defeated if I failed to be just." He instructed his companions to refrain from harming the man.

⁶¹ Recorded by Al-Bukhari, Sahih, (6126).

⁶² Recorded by Muslim, Sahih, (2599).

When Gawth Ibn al-Harith approached with the intent to attack while the Prophet rested alone under a tree, the Prophet did not rise until Gawth stood with his sword drawn. Gawth asked, "Who will stop you from me?" The Prophet responded, "Allah." When Gawth's sword fell, the Prophet took it and asked again, "Who will stop you from me?" Gawth replied, "Be the best of those who take." The Prophet then forgave him. Gawth returned to his people and said, "I have come to you from the best of people."⁶³

Forgiveness

Among the notable instances of the Prophet's forgiveness is his pardoning of the Jewish woman who had poisoned a sheep, even after her confession, according to the most authentic narrations. He also chose not to hold Labid Ibn Al-A'sam accountable for bewitching him, despite being informed and receiving revelation about the matter. The Prophet refrained from reprimanding or punishing Labid, nor did he take severe action against Abdullah ibn Ubayy and other hypocrites, despite their grave offenses and antagonistic words. He even advised against killing some of them to avoid the claim that Muhammad kills his own companions.

Anas (may Allah be pleased with him) reported: "I was with the Prophet wearing a coarse cloak when a Bedouin sharply pulled him by his cloak, leaving a mark on the Prophet's shoulder. The Bedouin then demanded, 'O Muhammad, load these two camels with some of Allah's wealth that you have. You are not to provide from your own wealth or your father's.' The Prophet remained calm and replied, 'The wealth is Allah's, and I am His servant.' He then asked the Bedouin, 'Will you be held accountable for what you did to me?' The Bedouin answered, 'No,' explaining,

⁶³ See Qadi 'Iyad's *Ash-Shifa*, (1/222).

'Because you do not repay evil with evil.' The Prophet smiled and instructed that barley be loaded onto one camel and dates onto the other for the Bedouin."⁶⁴

'Aisha (may Allah be pleased with her) said: "I never saw the Messenger of Allah seeking retribution for any personal wrong done to him, except when it involved the violation of Allah's sanctities. In such cases, he was intensely angry."⁶⁵ She added, "He never struck anything with his hand except in the cause of Allah, and he never struck a servant or a woman."

When a man was brought to the Prophet with the intention of harming him, the Prophet responded, "You will not be harmed. Even if you had intended that, you would not have succeeded in harming me."⁶⁶

Before his conversion to Islam, Zaid ibn Sahl came to the Prophet demanding repayment of a debt. He forcefully seized the Prophet's cloak and spoke harshly, accusing him of delaying repayment. Umar reprimanded Zaid sharply, but the Prophet smiled and said, "Umar, you and he needed to approach this differently. You should command me to act justly in settling debts, and you should instruct him to request repayment properly." The Prophet then said, "Three things remained for this matter. Umar, pay him his debt and add twenty sa' (a measure of grain) to compensate for the distress he caused." This act of fairness led to Zaid's conversion to Islam.

He used to say: "I recognized all the signs of Prophethood on the face of Muhammad except for two things that I had not been informed about: 'His forbearance precedes

⁶⁴ Recorded by Al-Bukhari, Sahih, (3149),

⁶⁵ Recorded by Al-Bazzar, Musnad, (3201).

⁶⁶ Recorded by An-Nisa'I, Sunan Al-Kubrah, (10836).

his ignorance, and the greater his ignorance, the more patient he becomes.' I tested him on this and found him to be just as described."

The accounts of the Prophet's forbearance, patience, and forgiveness when in positions of power are numerous and well-documented. Notably, he endured the harsh treatment from Quraysh, the challenges of ignorance, and severe trials with unwavering patience. Despite these trials, when Allah granted him victory over his adversaries, he chose to forgive and show clemency. When he asked, "What do you think I will do with you?" they replied, "A noble brother and a noble nephew." He responded, "I will say as my brother Yusuf said: 'Go, for you are free.'"⁶⁷

Anas (may Allah be pleased with him) reported: "Eighty men from Tan'im came at dawn with the intention of killing the Messenger of Allah. They were captured, and the Prophet granted them freedom. Allah then revealed: 'It is He who restrained their hands from you and your hands from them' (Quran 48:24)."⁶⁸

After the defeat of the confederate tribes and the killing and mutilation of his uncle and companions, the Prophet was kind to Abu Sufyan when he was brought before him. Despite the circumstances, the Prophet spoke gently, asking, "Woe to you, Abu Sufyan! Has it not become clear to you that there is no deity but Allah?" Abu Sufyan responded, "By my father, how forbearing and noble you are."⁶⁹

The Messenger of Allah was known for his minimal anger and swift return to satisfaction.

⁶⁷ Recorded by Al-Baihaqi, Sunan Al-Kubra, (18739).

⁶⁸ Recorded by At-Tirmidhi, Sunan, (3264).

⁶⁹ Recorded by AT-Tabarani, Al-Mu'jam Al-Kabir, (7264).

(7)

The Prophet's Generosity

The Prophet was unparalleled in generosity, nobility, and kindness—qualities recognized by all who knew him. Al-Bukhari narrated from Jabir Ibn Abdullah (may Allah be pleased with him) that the Prophet never refused anyone who asked him for something.⁷⁰ Ibn Abbas (may Allah be pleased with him) described the Prophet as "the most generous of people, especially during Ramadan when he would meet Jibril, who visited him every night in Ramadan."⁷¹ Anas (may Allah be pleased with him) also reported that the Prophet never turned away a request. On one occasion, a man came to him, and the Prophet gave him a flock of sheep between two mountains. The man returned to his people and said, "O people, embrace Islam, for Muhammad gives so generously that he does not fear poverty."⁷²

The Prophet was extraordinarily generous, often giving away immense wealth. He once gave a hundred camels to several individuals and repeated this for Safwan three times. Such acts of generosity were ingrained in his character even before he received prophethood; it was said of him, "You bear burdens and provide for those in need." On one occasion, he gave Abbas so much gold that it became too heavy for him to carry. When ninety thousand dirhams were brought to the Prophet, he spread them on a mat and distributed them all, ensuring that no one who asked was turned away until everything was given out.

⁷⁰ Recorded by Al-Bukhari, Sahih, (6034).

⁷¹ Recorded by Ahmad, Musnad, (3425).

⁷² Recorded Al-Bukhari, Sahih, (2312).

Once, when a man came seeking help, the Prophet promised to assist him when resources became available. Umar advised against making promises beyond one's means, but the Prophet disagreed. An Ansari then remarked, "O Messenger of Allah, spend freely and do not fear that the One on the Throne will reduce your provision." The Prophet smiled, his face beaming with joy, and responded, "This is what I have been commanded to do."

Mu'awdh Ibn 'Afra reported that he once brought a small quantity of fresh dates to the Prophet, hoping to exchange them for cucumbers. In response, the Prophet gave him a handful of jewelry and gold.⁷³ Anas (may Allah be pleased with him) observed that the Messenger of Allah never saved anything for the next day.⁷⁴

In another instance, Abu Huraira narrated that a man approached the Prophet asking for a loan, and the Prophet lent him half a wasq of dates. When the man returned to repay him, the Prophet gave him a full wasq, saying, "Half of it is repayment, and the other half is a gift."

These accounts are just a few examples of the Prophet's remarkable generosity and nobility, which are well-documented and widely recognized.

⁷³ Recorded At-Tabarani, Al-Mu'jam Al-Kabir, (694).

⁷⁴ Recorded by At-Tirmidhi, Sunan, (2362) and Al-Baihaqi, Shu'ab Al-Iman" (1391).

The Prophet's Bravery and Valor

Bravery is the virtue of controlling intense anger through reason, while valor is the unwavering confidence to face death without fear. The Prophet exemplified these qualities to an unparalleled degree. In the face of numerous challenges where others might have fled, he remained steadfast, never retreating or faltering. His bravery is unmatched, and while there are accounts of courage from others, none compare to his.

Al-Bukhari narrated from Al-Bara' Ibn Azib (may Allah be pleased with him) that when asked about their retreat on the Day of Hunayn, he said, "Yes, we did retreat, but the Messenger of Allah did not." He described seeing the Prophet on his white mule with Abu Sufyan Ibn al-Harith holding its reins, while the Prophet declared, "I am the Prophet, no lie. I am the son of Abdul Muttalib." On that day, no one displayed more bravery than the Prophet.⁷⁵

Al-Abbas (may Allah be pleased with him) reported that when the Muslims initially retreated in the face of the disbelievers, the Prophet urged his mule towards the enemy, holding its reins to prevent it from speeding up. Abu Sufyan held the Prophet's stirrups as he called out, "O Muslims!"⁷⁶

The Prophet remained unshakable in his resolve, and his anger was always for the sake of Allah. Ibn Umar (may Allah be pleased with him) remarked, "I have never

⁷⁵ Recorded by Al-Bukhari, Sahih, (4317).

⁷⁶ Recorded by Muslim, Sahih, (1775), and by al-Nasa'I, Al-Sunan al-Kubra, (8599).

seen anyone braver, more steadfast, more generous, or more content than the Messenger of Allah."

Ali (may Allah be pleased with him) recounted, "When the battle grew fierce and the intensity made our eyes red, we took refuge with the Prophet, who was always closest to the enemy and the most courageous among us." He also noted that on the Day of Badr, they sought protection behind the Prophet, who remained nearest to the enemy and displayed the greatest resolve in battle."⁷⁷

True bravery, it was said, was demonstrated by those who approached the Prophet when the enemy drew near.

Anas (may Allah be pleased with him) reported, "The Prophet was the most excellent of people, the most generous, and the bravest. One night, when the people of Medina were alarmed by a noise, some rushed towards it, only to find the Prophet already returning. He had reached the source of the noise on a horse belonging to Abu Talha, with his sword hanging from his neck, and he said, 'You have nothing to fear.'"⁷⁸

⁷⁷ Recorded by Ibn Abu Shaybah, Musannaf, (32614).

⁷⁸ Recorded by Al-Bukhari, Sahih, (2820), and by Al-Bayhaqi, Al-Sunan al-Kubra, (18560).

The Prophet's Modesty (*Hayaa'*)

The Prophet was renowned for his profound shyness and modesty, a trait that Allah mentions in the Quran (Quran 33:53). According to Bukhari, Abu Sa'eed Al-Khudri (may Allah be pleased with him) said, "The Messenger of Allah was more shy than a virgin girl in her private quarters. When he disliked something, it was evident on his face."⁷⁹

The Prophet was characterized by a delicate and refined demeanor. He never confronted anyone directly with his dislikes, choosing instead to address matters with shyness and nobility. 'Aisha (may Allah be pleased with her) reported, "When the Prophet heard something negative about someone, he would not say, 'What is wrong with so-and-so?'"⁸⁰ Instead, he would say, 'What is wrong with some people who say such-and-such?' He would forbid the behavior without naming the individual." Anas (may Allah be pleased with him) narrated that a man came to the Prophet with a noticeable yellow stain on his clothing. The Prophet did not address it directly but said, after the man left, "If you had mentioned it to him, he would have washed it."⁸¹

'Aisha (may Allah be pleased with her) also noted, "The Prophet was neither obscene nor rude, nor did he raise his voice in the markets. He did not reciprocate bad actions but would pardon and forgive."⁸² It is also reported that the Prophet, due to his shyness, would not maintain direct eye contact with others and would speak

⁷⁹ Recorded by Al-Bukhari, Sahih, (3562).

⁸⁰ Recorded by At-Tirmidhi, Sunan, (4788), and by Al-Bayhaqi in Shu'ab al-Iman, (7745).

⁸¹ Recorded by Abu Dawud, Sunan, (4182).

⁸² Recorded by Al-Hakim, Mustadrak, (4224), and by At-Tirmidhi, Sunan, (2016).

indirectly about matters he disliked. 'Aisha (may Allah be pleased with her) further stated, "I never saw the private parts of the Messenger of Allah."⁸³

⁸³ Recorded by Ibn Majah, Sunan, (662), and by Ibn Abu Shaybah, Musannaf, (1130).

The Prophet's Companionship, Manners, and Character

There are numerous authentic reports that highlighted the Prophet's example of companionship, manners, and character. Ali (may Allah be pleased with him) described the Prophet as "the most open-hearted of people, the most truthful in speech, the gentlest in nature, and the most generous in companionship."

In a narration by Abu Dawood, Qais Ibn Sa'eed (may Allah be pleased with him) recounts an incident: "The Messenger of Allah visited us. When he was about to leave, Sa'd brought a donkey for him as a ride. The Prophet mounted it, and Sa'd said, 'O Qais, accompany the Messenger of Allah.' I hesitated, and the Prophet said, 'Either you ride or leave.' So, I left."⁸⁴

The Prophet was exceptionally skilled at winning people's hearts and never repelled anyone.⁸⁵ He honored the most distinguished individuals from each tribe, appointing them to roles and offering guidance with his gentle demeanor. He attentively checked on his companions, ensuring that everyone felt valued and acknowledged. He was patient with those who approached him with requests, responding with kindness and accommodation. His expansive character made him like a father to all, treating everyone equally with fairness and truth.

Ibn Abu Hala described him as always cheerful, gentle in character, and never harsh or abrasive. He would overlook what he did not desire and remained hopeful of those

⁸⁴ Recorded by Abu Dawud, Sunan, (5185).

⁸⁵ That is, the Prophet was always cheerful towards everyone who attended his gatherings, and he never withheld this cheerfulness from anyone.

who sought his favor. Allah describes this noble character in chapter Al-Imran: "So by mercy from Allah, [O Muhammad], you were lenient with them" (Quran 3:159) and Al-Mu'minun: "Repel evil by that [deed] which is better" (Quran 23:96).

The Prophet accepted invitations from everyone—whether free or enslaved, rich or poor—and he would visit the sick even in the most distant parts of the city. He was also known for graciously accepting apologies from those who offered them.⁸⁶

Anas (may Allah be pleased with him) reported, "I served the Messenger of Allah for ten years. He never said 'uff' to me, nor did he question why I did something or why I left something."⁸⁷

'Aisha (may Allah be pleased with her) said, "No one had better manners than the Messenger of Allah. Whenever any of his Companions or family members called him, he would always respond, 'Here I am.'"

Jarir Ibn Abdullah reported, "The Messenger of Allah never turned me away since I embraced Islam, nor did he see me without smiling."⁸⁸

The Prophet would jest with his companions, engage with them, converse with them, and play with their children. He allowed them to sit on his lap and graciously accepted invitations from everyone. He visited the sick in the most distant parts of the city and accepted apologies from those who offered them.

Anas (may Allah be pleased with him) noted, "No one ever took the ear of the Messenger of Allah without him tilting his head, allowing the person to pull away

⁸⁶ The Prophet would accept gifts from those who offered them, even if they were very small, to honor the feelings of the giver.

⁸⁷ Recorded by Al-Bukhari, Sahih, (6038).

⁸⁸ Recorded by Al-Bukhari, Sahih, (3035).

first. Similarly, no one grasped his hand without him releasing it only when the person let go."

The Prophet always initiated greetings and shook hands with his companions. He never stretched out his legs among them or made anyone uncomfortable. He honored those who entered his presence by sometimes spreading out his cloak or offering them the cushion he was sitting on, urging them to sit if they initially declined. He used respectful titles for his companions, addressing them by their most beloved names as a mark of honor. He never interrupted a conversation abruptly but concluded it with a polite excuse or by standing up.⁸⁹

It was reported that he would not allow anyone to sit with him while he was praying unless he briefly reduced his prayer to address their needs before returning to it. He was known to be the most cheerful and pleasant of people, except during moments of revelation or while delivering sermons.

Abdullah ibn Al-Harith said, "I have never seen anyone smile more than the Messenger of Allah."⁹⁰ Anas (may Allah be pleased with him) also reported, "When the Prophet prayed the morning prayer, the servants of the people of Medina would bring their water vessels to him. He would always dip his hand into whatever vessel was presented, even on a cold morning."⁹¹

⁸⁹ The Prophet would attentively listen to anyone speaking to him and would not interrupt. When the speaker finished or clarified their point, the Prophet would respond, either by prohibiting something or by commanding and encouraging something.

⁹⁰ Recorded by At-Tirmidhi, Sunan, (3641).

⁹¹ Recorded by Ahmad, Musnad, (25657).

The Prophet's Compassion and Mercy towards All Creation

Regarding the Prophet's compassion and mercy towards all creation, Allah says in Surah At-Tawbah [9:128]: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is deeply concerned for you, and to the believers, he is kind and merciful." Allah also says in Surah Al-Anbiya [21:107]: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."

It has been noted that one of the Prophet's virtues is that Allah granted him two of His names, as mentioned in Surah At-Tawbah [9:128]: "Ra'uf and Rahim)".

One example of his compassion is illustrated by an event when his people rejected him. Jibril (peace be upon him) came to the Prophet and said: "Allah has heard the words of your people and their rejection of you. He has sent the Angel of the Mountains to you to act as you wish." The Angel of the Mountains then addressed the Prophet, offering to crush the people with the mountains if he wished. The Prophet replied: "Rather, I hope that Allah will bring forth from their descendants those who will worship Him alone and not associate any partners with Him."⁹²

Ibn Al-Munkadir reported that Jibril (peace be upon him) told the Prophet, "Allah has commanded the heavens, the earth, and the mountains to obey you." The Prophet responded, "I would prefer to delay this for my people, hoping that Allah may grant them repentance."

⁹² Recorded by Al-Bukhari, Sahih, (3231).

'Aisha (may Allah be pleased with her) said, "The Messenger of Allah was never given a choice between two matters except that he chose the easier of the two."⁹³

Ibn Mas'ud (may Allah be pleased with him) noted, "The Messenger of Allah would advise us gently to prevent us from feeling burdened."⁹⁴

'Aisha (may Allah be pleased with her) also reported, "When some Jews came to the Prophet and greeted him with 'May death be upon you,' I responded, 'To you the same as you said, and may Allah's curse and anger be upon you.' The Prophet said, 'O 'Aisha, be gentle. Avoid harshness and foulness.'"⁹⁵

⁹³ Recorded by Al-Bukhari, Sahih, (3560).

⁹⁴ Recorded by Al-Bukhari, Sahih, (70), and Muslim, Sahih, (2821).

⁹⁵ Recorded by Al-Bukhari, Sahih, (6030).

Loyalty, Fulfilling Promises, and Maintaining Family Ties

The Prophet exemplified extraordinary character through his loyalty, fulfillment of promises, and dedication to upholding family ties. Abu Dawud narrated from Abdullah Ibn Abu Hamsa, who recounted: “Before the Prophet received his Prophethood, I had promised to bring him something I owed. I forgot and only remembered three days later. When I returned, I found him waiting in the same place. He said, ‘Young man, you have caused me distress. I have been here for three days waiting for you.’”⁹⁶

Anas Ibn Malik (may Allah be pleased with him) reported: “Whenever the Prophet received something, he would say, ‘Give it to so-and-so, for she was a friend of Khadijah,’ or ‘Give it to so-and-so, for she loved Khadijah.’”⁹⁷

'Aisha (may Allah be pleased with her) said: “I never felt jealous of any woman as I did of Khadijah, because of how often the Prophet spoke of her. Even when he slaughtered a sheep, he would send portions of it to Khadijah’s friends.”⁹⁸

It was said of the Prophet: “He maintained family ties without showing favoritism, preferring those who were more deserving.”

⁹⁶ Recorded by Abu Dawood, Sunan, (4996).

⁹⁷ Recorded by Al-Hakim, Mustadrak, (7339), and by At-Tabarani, Al-Mu'jam Al-Kabir, (20).

⁹⁸ Recorded by Al-Bukhari, Sahih, (6004).

The Prophet once prayed while carrying his granddaughter, Umamah, the daughter of his daughter Zainab. When he prostrated, he would gently place her down, and when he stood, he would carry her again.⁹⁹

Abu Qatadah reported: “When a delegation from the Negus (King of Abyssinia) visited, the Prophet personally served them. His companions offered to serve on his behalf, but he responded, ‘They honored our companions, and I wish to reciprocate.’”¹⁰⁰

When his foster sister, Shayma, was brought among the captives of Hawazin, the Prophet spread his cloak for her and said, “If you wish, you may stay with me and be honored, or if you prefer, I will provide for you, and you can return to your people.” She chose to return to her people, and he ensured she was well provided for.

Abu At-Tufayl said: “I saw the Prophet when a woman approached him. He spread his cloak for her to sit on. When I asked who she was, I was told, ‘She is his wet nurse.’”¹⁰¹

Amr Ibn Al-Sa’ib reported: “One day, the Prophet was sitting when his foster father arrived. He placed part of his garment on the ground for him to sit on. Then his foster mother arrived, and he placed part of his other garment on the ground for her. When his foster brother arrived, the Prophet stood up and seated him in front of him.”¹⁰²

⁹⁹ Recorded by Al-Bukhari, *Sahih*, (516), and by Muslim, *Sahih*, (543).

¹⁰⁰ Recorded by Ibn Abu Al-Dunya, *Makarim al-Akhlaq*, (367), and by Al-Bayhaqi, *Al-Dala'il*, (2/307), and in *Al-Shu'ab*, (8704).

¹⁰¹ Recorded by Al-Hakim, *Mustadrak*, (6595).

¹⁰² Recorded by Abu Dawood, *Sunan*, (5145), and by Al-Bayhaqi, *Al-Dala'il*, (5/200).

The Prophet used to send gifts and clothing to Thuwaiba, the nurse of Abu Lahab, and continued to support her until her death. When she passed away, he inquired about any surviving relatives but was informed that none remained.

In a Hadith about Khadijah (may Allah be pleased with her), she reassured the Prophet, saying: “Rejoice, for by Allah, Allah will never let you be sad. You uphold family ties, carry the burdens of others, provide for those in need, honor guests, and support just causes.”¹⁰³

This description of the Prophet is consistent with how both Khadijah (may Allah be pleased with her) and Waraka Ibn Nawfal portrayed him.

¹⁰³ Recorded by Al-Bukhari, Sahih, (3), and by Muslim, Sahih, (252).

The Prophet's Humility (*Tawadu'*)

Despite his high status and esteemed position, the Prophet exemplified the utmost humility. When offered the choice between being a Prophet-king or a Prophet-servant, he chose the latter. The angel Israfil (peace be upon him) then told him: “Indeed, Allah has granted you, due to your humility, the honor of being the master of the children of Adam on the Day of Judgment, the first to be resurrected from the earth, and the first intercessor.”

Abu Dawood narrated from Abu Umamah (may Allah be pleased with him) that the Prophet emerged leaning on his staff. When the people stood up in his presence, he said, “Do not stand as the Persians do, honoring each other excessively.”¹⁰⁴

The Prophet remarked: “I am only a servant. I eat as a servant eats and sit as a servant sits.”¹⁰⁵ He would ride a donkey, allow others to ride behind him, visit the sick, sit with the needy, and accept invitations from servants. He always blended in with his companions, sitting among them until the end of the gathering.

In a Hadith narrated by Umar (may Allah be pleased with him), the Prophet said: “Do not exaggerate in praising me as the Christians did with Jesus, son of Mary. I am merely a servant of Allah. So, say, ‘Servant of Allah and His Messenger.’”¹⁰⁶

¹⁰⁴ Recorded by Abu Dawood, Sunan, (5230).

¹⁰⁵ Recorded by Ahmad, Al-Zuhd, (22).

¹⁰⁶ Recorded by al-Bukhari, Sahih, (3445).

Anas (may Allah be pleased with him) reported that a woman from the back of the crowd came to the Prophet with a request. He said, “Sit down, O mother of so-and-so, wherever you like in the city, and I will stay with you until your need is fulfilled. He remained with her until her request was completed.”¹⁰⁷

Anas also narrated: “The Messenger of Allah would visit the sick, attend funerals, ride a donkey, and accept invitations from servants.” On the day of Banu Qurayzah, he was seen on a donkey with a palm-fiber halter and a palm-fiber saddle¹⁰⁸.¹⁰⁹

Anas further mentioned: “The Prophet performed the pilgrimage on a worn-out camel and wore a cloak worth less than four dirhams, praying: ‘O Allah, make this pilgrimage accepted, free from ostentation or showing off.’ Despite his access to vast resources, he offered a hundred camels during his pilgrimage.”

Upon entering Mecca with his Muslim army, the Prophet lowered his head on his camel’s saddle in humility until it almost touched its neck.

His humility is also reflected in his saying: “Do not prefer me over Jonah son of Matta, and do not rank the Prophets above one another. Do not prefer me over Moses. We have more reason to doubt than Ibrahim (Abraham), and if I had been in prison as long as Joseph was, I would have answered the caller.” When someone addressed him as “the best of creation,” he responded by attributing this status to Ibrahim.

¹⁰⁷ Recorded by Muslim, Sahih, (2326), and by Abu Dawood, Sunan, (4818).

¹⁰⁸ The Ikaf is the saddle cloth of a donkey.

¹⁰⁹ Recorded by At-Tirmidhi, Sunan, (1017).

These instances illustrate his humility, even though it is well-established that he is superior to all.

'Aisha (may Allah be pleased with her), along with Al-Hasan, Abu Sa'eed, and others, described his domestic life as follows: “He was engaged in household duties, mending his own clothes, milking his own sheep, lifting his garments, repairing his sandals, serving himself, and managing his household. He would also tie his camel, feed his working animal, eat with his servant, knead dough with him, and carry his own goods from the market.”¹¹⁰

Anas (may Allah be pleased with him) mentioned: “A servant woman from the people of Medina would take his hand, and he would walk with her around her needs until she was finished, then she would return.”¹¹¹

When a man entered the Prophet's presence and was struck with awe, the Prophet said, “Calm yourself. I am not a king; I am the son of a woman from Quraysh who used to eat dried meat.”¹¹²

Abu Hurairah (may Allah be pleased with him) reported: “I entered the market with the Prophet ﷺ, who bought some garments and told the merchant, ‘Weigh them and make them accurate.’ When the merchant kissed the Prophet’s ﷺ hand in gratitude, the Prophet ﷺ pulled his hand away, saying, ‘This is something the Persians do for their kings, but I am not a king. I am just a man from among you.’ He then took the

¹¹⁰ Recorded by Ibn Hibban, Sahih, (5677), and by At-Tabarani, Al-Mu'jam Al-Awsat, (6480).

¹¹¹ Recorded by Al-Bukhari, Sahih, (6072), and by Al-Asbahani, Akhlaq Al-Nabi wa Adabuhu, (27).

¹¹² Previously cited.

garments himself and said, ‘The owner of something is more entitled to carry it himself.’”¹¹³

¹¹³ Recorded by At-Tabarani, *Al-Mu'jam al-Awsat*, (6594), and by Abu Ya'la, *Musnad*, (6162).

Justice, Trustworthiness, Chastity, and Truthfulness

The Prophet was renowned for his unparalleled justice, trustworthiness, chastity, and truthfulness. He was the most trustworthy, just, chaste, and truthful among people. Even his opponents¹¹⁴ acknowledged these virtues as before his Prophethood, he was known as “Al-Ameen” (the Trustworthy).

Character and Acknowledgment

Abu Is-haq commented that he was called Al-Ameen due to the noble character traits bestowed upon him by Allah. Surah At-Takwir "Obeyed there 'in heaven', and trustworthy" (Quran 81:21) is widely interpreted to refer to Muhammad.

During the reconstruction of the Ka'aba, when the Quraysh disputed over who should place the Black Stone, they decided to let the first person who entered among them make the decision. The Prophet, who had not yet received his Prophethood, entered, and they said, “This is Muhammad, the trustworthy; we are content with his decision.”¹¹⁵

Al-Rubai' Ibn Khaytham noted that people would refer their disputes to the Messenger of Allah even during the pre-Islamic period.¹¹⁶ The Prophet himself

¹¹⁴ This refers to those who oppose him, specifically those who engage in arguments, hostility, and harbor ill intentions or malice.

¹¹⁵ Recorded by Al-Hakim, Mustadrak, (1683).

¹¹⁶ Recorded by Ahmad, Al-Zuhd, (1981).

affirmed his trustworthiness, saying, “By Allah, I am indeed trustworthy in the heavens and on earth.”¹¹⁷

Testimonies and Claims

At-Tirmidhi reported that Abu Jahl told the Prophet, “We do not accuse you of lying, but we deny what you have brought.” This led to the revelation in Surah Al-An’am (6:33): “We know that what they say grieves you. Indeed, they do not call you a liar, but the wrongdoers deny the signs of Allah.”¹¹⁸ Others reported that they did not accuse him of lying, and he was not considered a liar among them.

Al-Akhnas Ibn Shurayq met Abu Jahl on the Day of Badr and asked, “O Abu al-Hakam, there is no one here except you and me who can hear our words. Tell me, is Muhammad truthful or a liar?” Abu Jahl responded, “By Allah, Muhammad is truthful and has never lied.”

Heraclius asked Abu Sufyan if they had accused the Prophet of lying before his message. Abu Sufyan replied, “No.”

Al-Nadr Ibn al-Harith told Quraysh, “Muhammad was among you as a young man, the most trustworthy and truthful, until you saw him with gray hair and he brought what he brought. Now you call him a sorcerer. By Allah, he is not a sorcerer.”

¹¹⁷ Recorded by At—Tabarani, *Al-Mu'jam al-Kabir*, (989).

¹¹⁸ Recorded by At-Tirmidhi, *Sunan*, (3064), and by Al-Hakim, *Mustadrak*, (3230).

Interactions and Conduct

The Prophet never touched the hand of a woman except one he owned.¹¹⁹ Ali (may Allah be pleased with him) described him as “the most truthful in speech.”

The Prophet once said, “Woe to you! Who will be just if I am not? I have failed and lost if I do not act justly.”¹²⁰

'Aisha (may Allah be pleased with her) stated, “The Messenger of Allah was never given a choice between two matters except that he chose the easier of the two, unless it involved sin; in that case, he was farthest from it.”¹²¹

Daily Routine and Public Engagement

Abu Al-Abbas Al-Mubarrad described Kisra (the Persian king) dividing his days based on the weather and activities. However, the Prophet divided his day into three parts: one for Allah, one for his family, and one for himself. He allocated his personal time between himself and the people, using his close Companions to help with public matters. He would say, “Convey the needs of those who cannot reach me. Whoever conveys the needs of those who cannot reach me will be granted safety by Allah on the Day of Judgment.”¹²²

¹¹⁹ Recorded by al-Bukhari, Sahih, (7214), and by Muslim, Sahih, (1866).

¹²⁰ Recorded by al-Bukhari, Sahih, (3610), and by Muslim, Sahih, (1064).

¹²¹ Recorded by al-Bukhari, Sahih, (3610).

¹²² Recorded by al-Tirmidhi, Shama'il, (337), and by al-Bazzar, Musnad, (4121).

Al-Hasan reported that the Prophet would not hold anyone accountable for the faults of others and did not believe in the accusations made by one person against another.¹²³

Ali Ibn Abu Talib (may Allah be pleased with him) recalled that the Prophet said: “I only contemplated the actions of the people of Jahiliyyah (Pre-Islamic era) twice in my life, both times Allah protected me from them. On one occasion, I asked a young man from Quraysh to watch my sheep while I spent the night in Mecca. I heard music and drumming and inquired about it. I was told that a man from Quraysh had married a woman. I became distracted by the music and fell asleep. I woke up only when the sun touched me. I returned and heard similar music, was informed similarly, and fell asleep again. After that night, I never desired the actions of the people of Jahiliyyah again until Allah honored me with Prophethood.”¹²⁴

¹²³ Recorded by al-Bayhaqi, Al-Sunan al-Kubra, (16676), and by Abu Dawud, Al-Maraseel, (514).

¹²⁴ Recorded by Al-Hakim, Mustadrak, (7619), and by Ibn Hibban , Sahih, (6272).

Dignity, Nobility, and Conduct

Dignity and Poise

According to Abu Dawud, Khawajah Ibn Zaid (may Allah be pleased with him) reported: “The Prophet was the most dignified person in his gatherings, rarely moving his limbs.”¹²⁵ Abu Sa’id al-Khudri (may Allah be pleased with him) mentioned: “When the Prophet sat, he would lean forward, resting on his hand.”¹²⁶

The Prophet often sat with his legs tucked under him, a posture that exemplified his dignity. Abu Umamah al-Harithi (may Allah be pleased with him) narrated that the Prophet would sit cross-legged or in a similar posture known as al-Qurfaṣa.¹²⁷

Speech and Behavior

The Prophet was known for his frequent silence, speaking only when necessary. He would turn away from those who spoke unpleasantly. His laughter was more of a smile, and his speech was clear and concise, avoiding excess or deficiency.

The companions of the Prophet would also smile, out of respect and emulation of him. His gatherings were characterized by forbearance, modesty, goodness, and trustworthiness. Voices were kept low, and no one was reprimanded in his presence.

¹²⁵ Recorded by Abu Dawud, Al-Maraseel, (505).

¹²⁶ Recorded by Abu Dawud, Sunan, (4846), and by al-Bayhaqi, Al-Sunan al-Kubra, (5916).

¹²⁷ Recorded by al-Asbahani, Akhlaq al-Nabi wa Adabuhu, (783).

When he spoke, his listeners would lower their heads as if birds were perched on them.

Physical Presence and Movement

The Prophet walked with a measured, deliberate pace¹²⁸, as if descending from a high place. His gait was steady and purposeful, showing neither impatience nor sluggishness.¹²⁹

Abdullah ibn Mas'ud (may Allah be pleased with him) said: “The best guidance is the guidance of Muhammad.”¹³⁰

Jabir ibn Abdullah (may Allah be pleased with him) described the Prophet's speech as deliberate¹³¹ and measured.¹³²

Ibn Abu Hala (may Allah be pleased with him) noted that the Prophet's silence was characterized by contemplation, caution¹³³, consideration, and reflection.¹³⁴

¹²⁸ This means that in his gait, there was a balance of briskness, calmness, and regularity.

¹²⁹ Recorded by Ahmad, Musnad, (3033).

¹³⁰ Recorded by al-Bazzar, Musnad, (2076).

¹³¹ This means that in his speech and recitation, there was calmness, regularity, and clear organization of thoughts.

¹³² Recorded by Abu Dawud, Sunan, (4838), and by al-Bayhaqi, Al-Sunan al-Kubra, (5760).

¹³³ This means that the silence of the Messenger of Allah was in situations like these four: patience—he would show patience toward those who wronged him; setting an example through good deeds and avoiding evil, so that the Ummah could follow him; impartiality—treating people equally and judging them fairly; and contemplation—reflecting on the creation of Allah and the heavens and the earth.

¹³⁴ Recorded by At-Tabarani, Al-Mu'jam al-Kabir, (414), and by al-Bayhaqi, Shu'ab al-Iman, (1362).

'Aisha (may Allah be pleased with her) observed: “The Prophet would narrate a story in such a way that if it were counted, it would be accounted for.”¹³⁵

Preference for Good Fragrance and Cleanliness

The Prophet had a fondness for perfume and frequently used it, encouraging its use. He said: “Among the things made beloved to me from this world are women and perfume, and my joy is in prayer.”¹³⁶

¹³⁵ Recorded by Al-Bukhari, Sahih, (3567), and by Muslim, Sahih, (2493).

¹³⁶ Recorded by Al-Hakim, Mustadrak, (2676), and by An-Nasa'I, Al-Sunan al-Sughra, (3939).

Nobility and Etiquette

In terms of nobility, the Prophet forbade blowing into food and drink, advised eating from what is directly in front of oneself, and emphasized using the tooth-stick (siwak) to clean the teeth and purify the fingers and joints.¹³⁷ He practiced and promoted cleanliness and proper etiquette in all aspects of life.

¹³⁷ The word "Baraajim" (براجيم) with a pronounced "jīm" (ج) is the plural of Barjima (برجمة) with a raised "bā'" (ب) and "jīm" (ج), which refers to the knuckles of the fingers between the first and second joints. These are the raised parts on the back of the hand when the fist is clenched. The word Rawaajib (رواچب) with a broken "jīm" (ج) and followed by a "bā'" (ب) is the plural of Rājiba (راجبة), which refers to the joints of the fingers next to the fingertips, followed by the Ashāji' (أشاجع), the bones that lie between the palm and the fingers, and Salāmiāt (سلاميات) is the plural of Salāmā (سلامى), which refers to the bones of the fingers.

(16)

Asceticism (*Zuhd*)

The Prophet's asceticism is evident in his minimal attachment to worldly possessions and his deliberate detachment from luxuries, despite having access to the wealth of the world. Even as wealth continuously flowed to him due to various conquests, he passed away with his shield pawned to a Jewish man to provide for his family. He would pray, "O Allah, make the provision of the family of Muhammad just enough to sustain them."¹³⁸

Ibn Abu Shaybah narrated from 'Aisha (may Allah be pleased with her) that she said, "The Messenger of Allah never ate his fill of wheat bread for three consecutive days until he passed away."¹³⁹ In another narration, she said, "He never ate his fill of barley bread for two consecutive days, and if he had wished, Allah would have provided him with unimaginable riches."¹⁴⁰ Another narration states, "The family of the Messenger of Allah never ate their fill of wheat bread until he met Allah, the Mighty and Majestic."¹⁴¹

¹³⁸ Recorded by al-Bukhari, Sahih: (6460), and by Muslim, Sahi, (1055), with the wording according to Muslim.

¹³⁹ Recorded by Ibn Abi Shaybah in his Musannaf: (35543).

¹⁴⁰ Recorded by Ahmad, Musnad, (24665), and by Abu Dawud al-Tayalisi in his Musnad, (1492).

¹⁴¹ Recorded by Al-Bukhari, Sahih, (6454), and by Muslim, Sahih, (2970).

Aisha (may Allah be pleased with her) also said, "The Messenger of Allah did not leave behind a single dinar, dirham, sheep, or camel."¹⁴² Amr Ibn Al-Harith also reported, "The Prophet left nothing behind except his weapons, a white mule, and a piece of land that he had designated as charity."¹⁴³

'Aisha further narrated, "When the Messenger of Allah passed away, there was nothing in my house that could be eaten by any living being except for a small amount of barley on a shelf. I ate from it for a long time, and when I finally measured it, it was depleted."¹⁴⁴

The Prophet also said: "My Lord offered to turn the valley of Mecca into gold for me, but I said, 'No, O Lord, rather I prefer to eat my fill one day and be hungry another, so that when I am hungry, I may turn to You in humility and remember You, and when I am full, I may praise You and be grateful to You.'"¹⁴⁵

In another narration, it is reported that Jibril descended and said to the Prophet, "Allah, the Exalted, sends you greetings of peace and asks if you would like Him to turn these mountains into gold and have them accompany you wherever you go." The Prophet lowered his head for a moment, then responded, "O Jibril, this world is the abode of those who have no true home, and its wealth belongs to those who lack understanding. It is often gathered by those devoid of reason." Jibril then said, "May Allah keep you firm, O Muhammad, with the firm word."

¹⁴² Recorded by Muslim, Sahih, (1635).

¹⁴³ Recorded by Al-Bukhari, Sahih, (2912).

¹⁴⁴ Recorded by Al-Bukhari, Sahih, (3097), and by Muslim, Sahih, (2973).

¹⁴⁵ Recorded by Ahmad, Musnad, (22190), and by At-Tabarani, Al-Mu'jam al-Kabir, (7835).

Aisha (may Allah be pleased with her) recounted, "There would be a month when we would not light a fire for cooking. Our food was only dates and water, except when we received some meat."¹⁴⁶

Ibn Abbas narrated, "The Messenger of Allah would go several consecutive nights hungry, and his family would not find anything for dinner. Most of their bread was made from barley."¹⁴⁷

Anas (may Allah be pleased with him) reported, "The Prophet never ate on a dining table, nor from small dishes¹⁴⁸, and he was never served thin bread."¹⁴⁹

Bed and Furniture

'Aisha (may Allah be pleased with her) described the Prophet's bedding as "a piece of leather stuffed with palm fibers."¹⁵⁰

When Hafsa was asked about the Prophet's bedding in her home, she said, "It was a piece of fabric that we folded in two layers for him to sleep on. One night, I thought, 'If we fold it into four layers, it will be softer for him.' So, we did. The next morning, he asked, 'What did you spread out for me last night?' We replied, 'It is your usual bedding, except we folded it in four layers to make it softer for you.' He said, 'Return it to its original state, for its softness prevented me from praying last night.'"¹⁵¹

¹⁴⁶ Recorded by al-Bukhari, Sahih, (6458).

¹⁴⁷ Recorded by At-Tirmidhi, Sunan, (2360), and by Ibn Majah, Sunan, (3347).

¹⁴⁸ This means that the Messenger of Allah did not eat on tables or from elevated dishes.

¹⁴⁹ Recorded by Al-Bukhari, Sahih, (5415).

¹⁵⁰ Recorded by Al-Bukhari, Sahih, (6456).

¹⁵¹ Recorded by At-Tirmidhi, Shama'il, (329).

The Prophet at other times would sleep on a bed made of woven palm fibers, which would leave marks on his side.¹⁵²

'Aisha (may Allah be pleased with her) also narrated, "The Prophet never ate his fill and never complained about it to anyone. Poverty was more beloved to him than wealth. He would often go hungry throughout the night and curl up in discomfort, yet this would not prevent him from fasting the next day. If he had wished, he could have asked his Lord for the treasures of the earth, its fruits, and a comfortable life. I would sometimes weep out of compassion for him, rubbing my hand over his stomach to soothe his hunger, and say, 'May my life be sacrificed for you. If only you could have enough of this world to sustain you.' He would reply, 'O Aisha, what do I have to do with this world? My brothers, the resolute Messengers, endured much worse than this. They remained steadfast in their state and were brought before their Lord, who honored their final return and rewarded them generously. I would feel ashamed if I were to indulge in comfort and fall short of their ranks tomorrow. There is nothing I desire more than to join my brothers and dear friends.'"¹⁵³

¹⁵² This means that the Messenger of Allah used to sleep on a bed made of palm leaves, which made it rough.

¹⁵³ Recorded by Al-Asbahani, *Akhlaq An-Nabi wa Adabuhu*, (448).

Fear of Allah and Devotion in Worship

The Prophet's deep fear of Allah, his obedience, and his intense devotion were in direct proportion to his profound knowledge of his Lord. He once said, as narrated by Al-Bukhari from Abu Hurairah (may Allah be pleased with him), "If you knew what I know, you would laugh little and weep much."¹⁵⁴

At-Tirmidhi narrated from Abu Dharr that the Prophet said, "I see what you do not see, and I hear what you do not hear. The heavens have groaned, and they have every right to groan. There is not a space of four fingers in them except that an angel is prostrating his forehead to Allah. By Allah, if you knew what I know, you would laugh little and weep much. You would not take pleasure in your beds with your wives, and you would go out to the open roads, crying out to Allah. I wish I were a tree that could be cut down."¹⁵⁵

Al-Mughirah (may Allah be pleased with him) narrated that the Prophet would pray until his feet swelled or became puffy. When asked why he endured such hardship, he replied, "Should I not be a grateful servant?"¹⁵⁶

¹⁵⁴ Recorded by Al-Bukhari, Sahih, (6485).

¹⁵⁵ Recorded by Al-Tirmidhi, Sunan, (2312).

¹⁵⁶ Recorded by Al-Bukhari, Sahih, (6471).

'Aisha (may Allah be pleased with her) remarked, "The Prophet maintained consistent worship, and who among you could bear what the Messenger of Allah could bear?"¹⁵⁷

Anas (may Allah be pleased with him) reported, "The Messenger of Allah would sometimes fast so continuously that we thought he would never break his fast, and at other times, he would refrain from fasting until we thought he would not fast at all. You could find him praying at any time during the night, or you could find him sleeping."¹⁵⁸

Awf Ibn Malik (may Allah be pleased with him) shared, "One night, I joined the Messenger of Allah in prayer. He began by using the siwak (tooth-stick), then performed ablution, and started praying. He recited Surah al-Baqarah, and whenever he came across a verse of mercy, he paused to ask for it; whenever he encountered a verse of punishment, he paused to seek refuge from it. He then bowed for as long as he had stood, saying during his bowing, 'Glory to the Possessor of Majesty, Sovereignty, Pride, and Supremacy.' Then he recited Surah Aal Imran and continued with other surahs, following the same practice."¹⁵⁹

'Aisha (may Allah be pleased with her) narrated, "The Messenger of Allah once spent an entire night reciting a single verse from the Quran."¹⁶⁰

¹⁵⁷ Recorded by Al-Bukhari, Sahih, (1987).

¹⁵⁸ Recorded by Al-Bukhari, Sahih, (1141).

¹⁵⁹ Recorded by An-Nasa'I, Al-Sunan al-Kubra, (1132), and by At-Tabarani, Al-Mu'jam al-Kabir, (113), with the wording according to At-Tabarani.

¹⁶⁰ Recorded by At-Tirmidhi, Sunan, (448).

Abdullah Ibn Al-Shikhir reported from his father, who said, "I approached the Messenger of Allah while he was praying, and from his chest, there was a sound like the boiling of a pot¹⁶¹ due to weeping."¹⁶²

Ibn Abu Halah (may Allah be pleased with him) described the Prophet as being in a constant state of sadness, always deep in thought, with no rest.¹⁶³

The Prophet also said, "I seek Allah's forgiveness and repent to Him a hundred times each day."¹⁶⁴ In another narration, it is mentioned as "seventy times."¹⁶⁵

It was recorded in Ash-Shifa': Know, may Allah guide us and you, that all the Prophets and Messengers—peace and blessings be upon them—possessed the most perfect attributes, including physical beauty, noble lineage, excellent character, and all praiseworthy qualities. These attributes signify the pinnacle of human perfection and completeness. The virtues belong entirely to them, for their rank is the highest of all ranks, and their status is the loftiest of all statuses. However, Allah has favored some of them over others, as He says: "Those Messengers, We have exalted some of them above others." [Quran 2 : 253]¹⁶⁶

¹⁶¹ This means that during prayer, a sound resembling the boiling of water in a pot could be heard from his blessed chest due to the awe of Allah in his heart.

¹⁶² Recorded by Al-Hakim, Mustadrak, (671), and by At-Tirmidhi, Shama'il, (323).

¹⁶³ Recorded by At-Tabarani, Al-Mu'jam al-Kabir, (414), and by At-Tirmidhi, Shama'il, (225).

¹⁶⁴ Recorded by An-Nasa'I, Al-Sunan al-Kubra, (10195).

¹⁶⁵ Recorded by At-Tabarani, Al-Mu'jam Al-Awsat, (8770).

¹⁶⁶ See: Ash-Shifa by Qadi 'Iyad: (1/290).

The Prophet's Noble Qualities and Attributes

The Narration of Al-Hasan Ibn Ali

Qadi 'Iyad stated in his book *Ash-Shifa'*: By Allah's grace, we have recounted the Prophet's praiseworthy characteristics, glorious virtues, and numerous qualities of perfection. We have demonstrated their authenticity and gathered sufficient narrations to illustrate this, although the discussion of his virtues is vast and inexhaustible. The ocean of knowledge concerning his attributes is deep and cannot be fully explored.¹⁶⁷ Nevertheless, we have shared what is well-known and authentic, primarily from the collections of hadith, selecting a small portion from the abundance available. We have chosen to conclude these chapters with the narration of Al-Hasan from Ibn Abu Hala, as it encapsulates many of the Prophet's qualities and attributes, offering a comprehensive summary of his life and virtues.

At-Tirmidhi and others reported from Al-Hasan Ibn Ali, who said: "I asked my [maternal] uncle, Hind Ibn Abu Hala, known for his ability to give detailed descriptions, about the appearance of the Prophet, as I longed to hear something I could hold onto. He replied:

'The Messenger of Allah was majestic and revered by all. His face shone like the full moon on a clear night. He was taller than average but not excessively so. His head was large, and his hair slightly wavy. If his hair parted naturally, he would let it part;

¹⁶⁷ Discussing the noble characteristics of our Prophet is so vast and profound that it cannot be tarnished by the opinions of those with ill intentions, nor can it be fully captured by the words of even the most eloquent describers. It is like an abundant sea whose clarity cannot be disturbed.

otherwise, he would not. When his hair was long, it did not go beyond his earlobes. He had a bright complexion, a broad forehead, and slightly arched eyebrows that did not meet. Between them was a vein that swelled when he was angry. He had a prominent nose with a slight curve, and light would shine from it, making it appear slightly elevated to those who didn't observe closely. He had a thick beard, smooth cheeks, a wide mouth, and spaced teeth. A fine line of hair ran from his chest to his navel. His neck was as graceful as a doll's, as if cast in silver.

He was well-proportioned and firm, with his chest and stomach in line. His chest was broad, and the space between his shoulders was wide. His joints were strong, and the exposed parts of his body shone with light. The area from his neck to his navel was covered with a line of hair, while his chest and stomach were otherwise free of hair. His arms, shoulders, and upper chest were hairy. He had long forearms, broad palms, and thick hands and feet. His fingers were long, and his feet were arched, with smooth soles that water would run off. When he walked, he lifted his feet with vigor and walked calmly, taking long strides as if descending from a height. When he looked at something, he turned his whole body toward it. His gaze was more often downcast than raised to the sky, and his glances were brief. He led his companions and would initiate greetings with those he met.¹⁶⁸

¹⁶⁸ Recorded by At-Tirmidhi, Shama'il, (8).

The Prophet's Manner of Speech

I asked, "Describe how the Messenger of Allah ﷺ spoke." He replied: "The Messenger of Allah was always thoughtful and serious, deeply engaged in contemplation, and never at ease. He spoke infrequently, only when necessary, beginning and ending his speech with 'In the name of Allah, the Most High.' His words were precise and meaningful, without any superfluous or incomplete parts. He was neither harsh nor demeaning and showed great appreciation for even the smallest blessings, never speaking ill of them. However, he neither praised nor criticized the flavors of food.

Worldly matters or personal grievances did not disturb him. When wronged, he would pursue justice until it was achieved, but he did not become angry for personal reasons or seek revenge. When pointing at something, he used his whole hand, and when surprised, he would turn his hand over. He often used hand gestures while speaking, striking the palm of his right hand against the back of his left thumb. When angered, he would turn away to avoid confrontation, and when pleased, he would lower his gaze. His laughter was mostly a smile, revealing only a small portion of his teeth, like a string of pearls."¹⁶⁹

The Prophet's Conduct and Mannerisms

Al-Hasan said: "I kept this information from Al-Husayn for a while, and then I shared it with him. I discovered that he had already learned about it. He had asked his father about the Prophet's ﷺ mannerisms, including his method of entering and exiting his home, and he had not left out any detail."

¹⁶⁹ Recorded by At-Tirmidhi, Shama'il, (226).

Al-Husayn recounted: “I asked my father about the Prophet ﷺ when he entered his home. He said: ‘When the Messenger of Allah ﷺ returned home, he would divide his time into three parts: one for Allah, one for his family, and one for himself. He would then allocate his personal time among the people, addressing their needs and giving them his attention without holding back. He would prioritize those with virtue, distributing his time according to their religious standing. He attended to their needs, guided them, and informed them of what they needed to know, saying: “Let those who are present convey the message to those who are absent. Inform me of the needs of those who cannot communicate them themselves, for whoever conveys the needs of those unable to do so will have their feet firmly established on the Day of Judgment.” He did not entertain any claims from others but met people with openness, only parting from those who were deserving. He provided them with guidance and advice¹⁷⁰ on the best paths.’

I asked him about how the Prophet managed his time when he was not with people. He replied: ‘The Messenger of Allah was silent about what concerned him personally and would engage and unify people. He honored the dignitaries of each group and appointed them appropriately, while always maintaining his kindness and good character. He was attentive to his companions, asking about their conditions and evaluating their merits, improving what was good and correcting what was not. His approach was balanced and consistent, avoiding neglect or deviation. His

¹⁷⁰ This means that when people left the presence of the Messenger of Allah, they would always have gained some benefit, whether in knowledge they learned or in noble character they observed.

Companions were the best of people, and those esteemed by him were those who offered sincere advice and demonstrated the most support and solidarity.’

I also inquired about the Prophet’s gatherings. He said: ‘The Messenger of Allah would not stand or sit without a purpose. When he joined a group, he would sit where the gathering ended and would instruct others to do the same. He gave each of his Companions their due share of attention, ensuring that no one felt that someone else was more honored. If someone engaged with him or discussed a matter with him, he would be patient until the other person left. If someone requested something, he would not turn them away without addressing their needs or offering a reasonable response. His conduct was inclusive and generous, making him like a father to people, treating them equally and with respect. His gatherings were characterized by knowledge, patience, modesty, trustworthiness, and perseverance. In his presence, voices were kept low, the dignity of women was respected, and differences in status were minimized¹⁷¹. People were distinguished by their piety and humility, honoring the elderly, showing mercy to the young, prioritizing those in need, and protecting the stranger.’¹⁷²

¹⁷¹ This means that if someone among those present happened to make an inappropriate or unsuitable remark, the rest of those present would discreetly cover it up.

¹⁷² Recorded by At-Tirmidhi, Shama'il, (337).

Some narrators inquired further, asking, "How was the Prophet's silence?" The response was: "His silence was guided by four principles: forbearance, caution, evaluation, and reflection.

His evaluation was evident in how he balanced his attention and listening equally among people. His reflection focused on what is eternal and what is fleeting. His forbearance was rooted in patience, such that nothing could provoke his anger. His caution encompassed four aspects:

1. Embracing what was good so that others could follow it.
2. Avoiding what was wrong so that others would refrain from it.
3. Striving to make decisions that best served his community.
4. Attending to their needs in matters of both this world and the Hereafter.

Description the Prophet's Physical Attributes

Interpretation of Ibn Abu Hala's Narration

Qadi 'Iyad recorded the following interpretations:¹⁷³

1. *Al-Mushazzab*: This term describes someone of moderate height and slender build. It contrasts with descriptions of someone excessively tall.
2. *Al-Sha'ar al-Rajil*: This refers to hair that appears somewhat disheveled or slightly wavy—not perfectly straight or tightly curled.
3. *Al-'Aqiqah*: This term denotes the hair on the head. The Prophet would part his hair if it naturally separated; otherwise, he would leave it gathered. It is also noted that he sometimes had a distinct parting.
4. *Azhar Al-Lawn*: This describes a radiant complexion. The Prophet was neither extremely pale nor very dark, but had a complexion with a slight reddish hue.
5. *Al-Hajib Al-Azajj*: This term refers to the eyebrows as long, arched, and well-defined.
6. *Al-Aqna*: This describes a nose with a prominent bridge that is slightly elevated in the middle.
7. *Al-Ashamm*: This term describes a nose with an elongated tip.

¹⁷³ See: Ash-Shifa, by Qadi 'Iyad: (1/315).

8. *Al-Qarn*: This refers to the connection of the eyebrows, indicating that they were joined. The term contrasts with "*balj*" which denotes a space between the eyebrows. This description is also found in other hadiths.
9. *Al-Ad'ajj*: This term describes eyes with intensely black pupils. In other hadiths, the Prophet is described as having eyes with a slight reddish hue in the whites.
10. *Al-Dhali'*: This term means broad-shouldered or expansive.
11. *Al-Shanab*: This refers to the sheen or moistness of the teeth, or their youthful quality.
12. *Al-Falaj*: This describes the space between the front teeth.
13. *Daqiq Al-Masrubah*: This term refers to the fine line of hair between the chest and navel.
14. *Badan*: This term denotes a well-developed physique.
15. *Mutamāsik*: This describes a well-proportioned body where the flesh is evenly distributed, avoiding looseness or excess. It contrasts with terms like "mutaham¹⁷⁴" (excessively fleshy) and "mukalathim" (short chin). The belly and chest were level, not protruding.
16. *Mushih As-Sadr*: If this term is accurate, it suggests a prominent chest. It implies that the Prophet had a well-proportioned chest, neither sunken nor excessively rounded. This aligns with the description of a level belly and chest. The term might

¹⁷⁴ This means that his blessed body was well-proportioned and balanced in stature, without excessive layers of flesh.

be mispronounced or could be “masih” with an ‘s’ and an open ‘m,’ meaning broad, as noted in other narrations and cited by Ibn Duraid.

17. ***Al-Karadis***: Refers to the prominent heads of bones, similar to the description of "jaleel al-mashash" and "al-katad" in other hadiths, indicating the notable structure of the bones.

18. ***Al-Mashash***: Describes the tops of the shoulders, while "***al-Katad***" refers to the area where the shoulders meet.

19. ***Shathn Al-Kaffayn wal-Qadamayn***: Refers to the fleshy and well-developed nature of the hands and feet.

20. ***Al-Zandan***: Refers to the bones of the forearms.

21. ***Wasail Al-Atraf***: This describes long fingers. Ibn Al-Anbari mentioned that it might be "Saa'il al-Atraf" or "Saa'in," indicating a reference to the distinctiveness of the Prophet's limbs, as detailed in other hadiths.

22. ***Rahb Al-Rahā***: Refers to the wide palms. Some interpret this as a metaphor for generosity and abundance.

23. ***Musān Al-Akhmasayn***: Describes the area above the arch of the foot that does not touch the ground.

24. ***Masih Al-Qadamayn***: Refers to smooth feet where water does not stay. This contrasts with another hadith describing him as walking without leaving an imprint¹⁷⁵, which aligns with the idea of smooth feet. Some interpret "Masih" as having no flesh on the feet, which contrasts with the description of "shathn."

¹⁷⁵ This means that the bottom of his blessed foot was flat, without the arch typically found in most people.

25. *At-Taqallū* ‘: Refers to lifting the foot with strength while walking.
26. *At-Takaffu* ‘: Describes walking with a balanced, deliberate stride, aiming for consistency in movement.
27. *Al-Hawn*: Refers to gentleness and dignity.
28. *Al-Dhari* ‘: Describes a broad stride, with the Prophet lifting his feet quickly and extending his step, unlike a haughty stride. His walk was steady and deliberate, as if descending a slope.
29. *Yaftahi al-Kalām wa Yakhtimuhoo bi Ashdaqihī*: Means he spoke with a wide mouth. Arabs praise wide mouths and criticize small ones.
30. *Ashāh*: Means to incline or retract.
31. *Habbu Al-Ghamām*: Refers to hail.
32. *Fayarddu dhalika bil-Khāṣṣa ‘alā al-‘Āmma*: Means he would convey part of his personal knowledge to the general public through intermediaries. This can also mean providing specific knowledge to a select group before sharing it more broadly.
33. *Lā Yansarifūn Illā ‘an Dhawāq*: Means they do not depart unless they gain useful knowledge, implying they seek beneficial learning.
34. *Al-‘Atād*: Refers to provisions or equipment that is ready and prepared.
35. *Al-Muwāzara*: Means assistance or cooperation, referring to mutual support.
36. *Lā Yuwāṭṭīnu Al-Amākin*: Means he did not designate a specific place for prayer. It is noted in other hadiths that the Prophet avoided establishing a fixed prayer location.
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37. ***Ṣābarahu***: Means he restrained himself according to the desires of the person he was with, showing patience and forbearance.

38. ***Lā Tū'bnā Fīhī al-Ḥurām***: Means that sacred or respected matters are not spoken of negatively or with disrespect in such a place.

39. ***Lā Tuthnā Faltātuhū***: Means that there were no mistakes or lapses in his actions that would be publicly criticized. If mistakes did occur, they were covered up, and people would support and assist each other.

40. ***Al-Sakhāb***: Refers to someone who is very loud or prone to shouting.

41. ***Wa Lā Yaqbalu al-Thanā' Illā Min Mukāfi'***: Means he would only accept praise from someone who was an equal or worthy counterpart. This might mean a moderate level of praise, from a fellow Muslim, or from someone who had previously been acknowledged by the Prophet.

42. ***Yastafzihū***: Means he was not easily swayed or influenced. In another description, it refers to the Prophet being steadfast and not easily rattled.

43. ***Manhūs Al-'Aqab***: Refers to having a small amount of flesh on the heels, indicating a lean or slender physique.

44. ***Ahdāb Al-Ashfār***: Means having long eyelashes.

The Exalted Status Conferred upon the Prophet

It is universally acknowledged that Prophet Muhammad (peace be upon him) is the noblest of all humans, the master of the descendants of Adam, and the highest in rank before Allah - Exalted and Glorified. The hadiths affirming his esteemed status are numerous, and we have highlighted some of the most authentic and well-known ones.

As narrated by Ibn Abbas (may Allah be pleased with him), Prophet Muhammad (peace be upon him) said: "Allah, the Most High, divided creation into two parts and placed me in the best part. This is reflected in the verses: (Surah Al-Waqi'ah: 27, 41). I am among the right-hand side, and I am the best among those on the right. Then Allah divided these parts into houses, and He placed me in the best house, as indicated in the verse: (Surah Al-Waqi'ah: 9). I am from the best of the foremost. Allah then divided the houses into tribes, and He placed me in the best tribe, as mentioned in the verse: (Surah Al-Hujurat: 13). I am the most pious and honored of the children of Adam before Allah, without boasting. Finally, Allah divided the tribes into households, and He placed me in the best household, as reflected in the verse: (Surah Al-Ahzab: 33). My family and I are purified from sins."¹⁷⁶

¹⁷⁶ Recorded by At-Tabarani, *Al-Mu'jam al-Kabir*, (2674), and by Al-Bayhaqi, *Dala'il al-Nubuwwah*, (1/170).

Hadiths on the Exalted Status of the Prophet

Wathilah Ibn Al-Asqa' (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: "Allah chose Kinanah from the descendants of Isma'il, chose Quraysh from Kinanah, chose Banu Hashim from Quraysh, and chose me from Banu Hashim."¹⁷⁷

Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "I am the most honored of the children of Adam with my Lord, without boasting."¹⁷⁸

Ibn Abbas (may Allah be pleased with them both) reported that the Prophet (peace be upon him) declared: "I am the most honored of the first and the last, without boasting."¹⁷⁹

Aisha (may Allah be pleased with her) reported that the Prophet (peace be upon him) said: "Jibril (peace be upon him) came to me and said, 'I have traversed the east and the west of the earth and found no man superior to Muhammad, nor a family superior to Banu Hashim.'¹⁸⁰

¹⁷⁷ Previously cited.

¹⁷⁸ Recorded by At-Tirmidhi, Sunan, (3610).

¹⁷⁹ Recorded by At-Tirmidhi, Sunan, (3616).

¹⁸⁰ Recorded by Al-Tabarani, Al-Mu'jam al-Kabir, (6285), and by Al-Bayhaqi, Dala'il al-Nubuwwah, (1/176).

Hadith and Poetic Praise of the Prophet's Noble Lineage

Ibn Abbas (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: “When Allah created Adam, He placed me in his loins and brought me down to earth. I was in the loins of Noah on the Ark, and I was cast into the fire within the loins of Ibrahim. Allah continued to move me through noble lineages into pure wombs until I was born to my parents, who were never united in illicit relations.”¹⁸¹

This noble lineage is also highlighted in the poetry of Abbas Ibn Abd Al-Muttalib (may Allah be pleased with him):

"Before your arrival, you were pure in the shadows and in the place where leaves are woven,

Then you descended to earth, neither a human nor a clot,

But a drop that boarded the Ark while the eagle and its family drowned,

You were moved from one noble lineage to another,

Just as a scholar's plate appears when finished,

And when you were born, the earth illuminated and the horizons shone with your light,

Thus, we travel in that radiance and in the paths of guidance,

¹⁸¹ Recorded by Ibn Hajar, *Al-Matalib Al-'Aliyah bi-Zawa'id al-Masanid al-Thamaniyah*, (4209), and by al-Ajurri, *Al-Shari'ah*, (960).

O [you Muhammad] the reason of coolness of the fire of *Al-Khalil*, O reason for salvation from the burning fire.”¹⁸²

The Prophet's Unique Blessings and Distinctions

The Prophet (peace be upon him) said: “I have been granted five blessings that were not given to any prophet before me: I was supported by fear for a journey of a month, the earth was made a place of prayer and purification for me, so any member of my Ummah who is reached by prayer should pray, the spoils of war were made lawful for me (unlike for previous prophets), I was sent to all of humanity, and I was given the privilege of intercession.”¹⁸³

In another narration, he stated: “I was sent to both the red and the black (i.e., all of mankind).”¹⁸⁴

¹⁸² The lines of verse refer to the state of the Prophet before his birth, stating that he was honored and noble in the knowledge of the unseen. He was then in the loins of our father Adam (peace be upon him) when he was sent down to earth, and there were no humans on earth before him. The Prophet was a drop in the loins of Prophet Noah when he was on the Ark, and he continued to be transferred through pure loins and wombs until Allah permitted his birth in a house of honor, dignity, and nobility. The poet says that when he was born, the earth shone with the light of the final Prophet, and we, the people of his tribe, Banu Hashim, live in that light, are honored by it, and are guided by the paths of righteousness that penetrate through misguidance.

¹⁸³ Recorded by al-Bukhari, Sahih, (438).

¹⁸⁴ Recorded by Al-Hakim, Mustadrak, (3587).

Abu Huraira reported: “I was sent with concise and comprehensive speech, supported by fear, and while I was sleeping, the keys to the treasures of the earth were brought to me and placed in my hand.”¹⁸⁵

'Uqba Ibn Amir reported that the Prophet (peace be upon him) said: “I am your forerunner and a witness over you. I am now looking at my pond, and I have been given the keys to the treasures of the earth. By Allah, I do not fear that you will commit shirk (associating partners with Allah) after me, but I do fear that you will compete with one another for it.”¹⁸⁶

Abdullah Ibn Amr reported that the Prophet (peace be upon him) said: “I am Muhammad, the unlettered prophet; there will be no prophet after me. I was granted concise speech and its conclusions, and I was taught about the guardians of the Fire and the bearers of the Throne.”¹⁸⁷

Ibn Wahb reported that Allah said to the Prophet (peace be upon him): “Ask, for I took Ibrahim as a friend and granted him a great kingdom. I spoke to Musa directly and gave Dawood a great kingdom, softening iron for him and making the mountains serve him. I gave Sulayman a kingdom that no one after him would have, making jinn, humans, devils, and winds subject to him. I taught Isa the Torah and the Gospel, healed the blind and the leper, and protected him and his mother from the accursed devil, who had no power over them.

¹⁸⁵ Recorded by Al-Bukhari, Sahih, (7013).

¹⁸⁶ Recorded by Al-Bukhari, Sahih, (4085).

¹⁸⁷ Recorded by Ahmad, Musnad, (6606).

Your Lord said: ‘I have taken you as a friend and beloved. It is written in the Torah: Muhammad is the beloved of the Most Merciful. I sent you to all people, made your Ummah the first and the last, and decreed that no proposal is valid unless they bear witness that you are My servant and messenger. I made you the first prophet in creation and the last in sending. I granted you the seven oft-repeated verses, which were not given to any prophet before you, and the concluding verses of Surah Al-Baqarah from a treasure beneath the Throne, which I did not grant to any prophet before you. I made you the opener and the seal of prophets.’”

Unique Aspects of his Prophethood

Abu Huraira (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: “Every Prophet was granted miracles that people believed in, but what I have been given is a divine revelation from Allah. I hope to have the largest following on the Day of Judgment.”¹⁸⁸

According to verifiers, this indicates that the miracle of the Quran will endure as long as the world exists, while the miracles of other prophets have faded and were only seen by those who were present at the time. In contrast, the Quran's miracle will continue to be witnessed by generation after generation until the end of time.

Ali (may Allah be pleased with him) said: “Every Prophet was given seven noble companions or supporters, but I was given fourteen.” When asked who they were, he listed, “Myself and my two sons, Ja’far, Hamza, Abu Bakr, Umar, Mus’ab ibn Umair, Bilal, Salman, Ammar, Miqdad, Hudhayfah, and Abdullah ibn Mas’ud.”¹⁸⁹

¹⁸⁸ Recorded by Al-Bukhari, Sahih, (4981).

¹⁸⁹ Recorded by At-Tirmidhi, Sunan, (3785).

Irbad ibn Sariya reported that the Prophet (peace be upon him) said: “I am, according to Allah, the seal of the prophets from the beginning of the book, while Adam was still in his clay. I will tell you the meaning of this: it is the prayer of my father Ibrahim, the glad tidings of Isa to his people, and the vision of my mother when she saw a light emanating from her that illuminated the palaces of Ash-Sham (Greater Syria).”¹⁹⁰

The Exaltation of Prophet Muhammad above all Prophets and the Inhabitants of Heaven

Ibn Abbas (may Allah be pleased with him) narrated that Allah honored Muhammad (peace be upon him) above all other Prophets and the inhabitants of heaven. When asked how he was exalted above the inhabitants of heaven, Ibn Abbas explained:

Allah said to the inhabitants of heaven, “And whoever of them should say, ‘Indeed, I am a god besides Him’—that one We would recompense with Hell. Thus do We recompense the wrongdoers.” [Al-Anbiya: 29], while He said to Muhammad (peace be upon him), “Indeed, We have given you, [O Muhammad], a clear conquest that Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path.” [Al-Fath: 1-2].

When asked how he was favored above the other prophets, Ibn Abbas said that Allah revealed, “And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.” [Ibrahim: 4],

¹⁹⁰ Recorded by Al-Hakim, Mustadrak, (4175).

but to Muhammad (peace be upon him), Allah said, “And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.” [Saba: 28], meaning that Muhammad was sent as a messenger to both humankind and jinn.¹⁹¹

It was narrated by Abu Muhammad al-Makki, Abu al-Layth al-Samarqandi, and others that when Adam disobeyed Allah, he prayed, "O Allah, by the right of Muhammad, forgive my sin and accept my repentance." Allah then asked him, "How did you know about Muhammad?" Adam replied, "I saw written in every part of Paradise: 'There is no deity except Allah; Muhammad is the Messenger of Allah.'" It is also narrated as, "Muhammad is My servant and My Messenger." Adam then realized that Muhammad was the most honored of all creation, so Allah accepted his repentance and forgave him. This explanation relates to the verse, “Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.” [Al-Baqarah: 37].

¹⁹¹ Recorded by Al-Hakim, Mustadrak, (3335), and by At-Tabarani, Al-Mu'jam al-Kabir, (11610).

In another narration, Adam said, "When You created me, I raised my head toward Your Throne, and I saw written upon it: 'There is no god but Allah; Muhammad is the Messenger of Allah.' I realized then that no one holds a greater status with You than the one whose name You have placed alongside Your Name." Allah then revealed to him, "By My might and majesty, he is indeed the last of the Prophets from your descendants, and if it were not for him, I would not have created you." It is also said that Adam was known as 'Abu Muhammad,' and some say 'Abu al-Bashar' (the father of humanity).¹⁹²

Sarih Ibn Yunus narrated that Allah has angels who roam the earth, visiting every house where the name 'Ahmad' or 'Muhammad' is mentioned, as an honor to Muhammad (peace be upon him).

Ibn Abbas (may Allah be pleased with him) narrated, "It is written on the gate of Paradise: 'I am Allah, there is no god but Me; Muhammad is the Messenger of Allah. I will not punish anyone who says this.'"¹⁹³

It is also said that ancient stones were found with the inscription: "Muhammad is pious, righteous, and a noble, trustworthy leader." Al-Simintari mentioned witnessing a newborn in a region of Khorasan with the words "There is no god but Allah" inscribed on one side of his body and "Muhammad is the Messenger of Allah" on the other.

¹⁹² Recorded by Al-Bayhaqi, *Dala'il Al-Nubuwwah*, (5/489).

¹⁹³ See: *Jami' Al-Athar fi Al-Siyar wa Mawlid Al-Mukhtar* by Ibn Nasir: (1/475).

Historians also recorded an occurrence in India where a red rose bore the inscription "There is no god but Allah, Muhammad is the Messenger of Allah" in white.

Ja'far Ibn Muhammad narrated from his father that on the Day of Resurrection, a voice will call out: "Let all those named Muhammad stand and enter Paradise, in honor of the name of the Prophet (peace be upon him)."

Abdullah Ibn Mas'ud (may Allah be pleased with him) said, "Indeed, Allah looked into the hearts of His servants and chose the heart of Muhammad (peace be upon him), selecting him for Himself and sending him with His message."

An-Nakkash related that when the verse: "And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity." (Qur'an 33:53) was revealed, the Prophet (peace be upon him) addressed the believers, saying, "O people of faith, indeed Allah has greatly favored me over you, and He has greatly favored my wives over your women."

The Story of *'Isra and Mi'raj*

One of the unique aspects of Prophet Muhammad (peace be upon him) is the story of *'Isra and Mi'raj* (the Night Journey and Ascension), which illustrates the unparalleled honor bestowed upon him. This event is confirmed by the Quran and is further detailed in authentic narrations. Allah says: "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa" [Qur'an 17:1], and He also says: "By the star when it sets..." [Qur'an 53:1], continuing with "He certainly saw of the greatest signs of his Lord" [Qur'an 53:18]. There is unanimous agreement among Muslims regarding the authenticity of the 'Isra, as it is explicitly mentioned in the Quran. Numerous Hadiths provide further details, describe its wonders, and highlight the special status of Muhammad (peace be upon him) in this miraculous event.

Muslim narrated from Anas (may Allah be pleased with him) that the Messenger of Allah said: "I was brought the Buraq, a white animal, larger than a donkey but smaller than a mule, which placed its hooves at the limit of its sight. I mounted it and rode until I reached Al-Aqsa Mosque. There, I tied it to the ring where the Prophets tie their animals. Then I entered the mosque and prayed two rak'as [two units of prayer]. When I came out, Jibril (peace be upon him) presented me with a vessel of wine and a vessel of milk. I chose the milk, and Jibril said, 'You have chosen the natural disposition (fitrah).'

After that, we ascended to the heavens. Jibril sought permission to enter, and a voice asked, 'Who is it?' He replied, 'Jibril.' The voice then asked, 'Who is with you?' He said, 'Muhammad.' The voice asked, 'Has he been sent for?' Jibril replied, 'He has

been sent for.' The gate was then opened for us, and I encountered Adam, who welcomed me and prayed for my well-being.

We then ascended to the second heaven, where Jibril again sought permission to enter. The same questions were asked and answered, and the gate was opened. There, I met Jesus, son of Mary, and John, son of Zechariah (peace be upon them both). They welcomed me and prayed for my well-being.

Next, we ascended to the third heaven. Jibril sought permission as before, and after the same exchange, the gate was opened. I then met Joseph (peace be upon him), who had been endowed with half of all beauty. He welcomed me and prayed for my well-being.

We continued our ascent to the fourth heaven. Jibril sought permission, and after the usual exchange, the gate was opened. There, I met Enoch (peace be upon him), who welcomed me and prayed for my well-being."

Then Allah, the Exalted, said: "(And We raised him to a high station)" [Maryam: 57].

Then we ascended to the fifth heaven, where Jibril asked for permission to enter. A voice asked, 'Who is it?' Jibril replied, 'Jibril.' The voice then asked, 'Who is with you?' He said, 'Muhammad.' The voice inquired, 'Has he been sent for?' Jibril answered, 'He has.' The gate was opened for us, and I met Aaron (peace be upon him), who welcomed me and prayed for my well-being.

We continued our ascent to the sixth heaven, where Jibril again asked for permission to enter. The same questions were asked and answered, and the gate was opened. There, I met Moses (peace be upon him), who also welcomed me and prayed for my well-being.

Next, we ascended to the seventh heaven. Jibril sought permission as before, and after the usual exchange, the gate was opened. I met Abraham (peace be upon him), who was reclining against the Bayt al-Ma'mur (the Frequented House), which seventy thousand angels enter each day, never to return.

Then I was taken to the Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), whose leaves were as large as elephant ears and whose fruits were like great jugs. When it was covered by the command of Allah, it transformed in a way that no one among Allah's creation could describe its beauty.

Allah then revealed to me what He wished, ordaining fifty prayers for me each day and night. As I descended, I met Moses (peace be upon him), who asked, 'What has your Lord ordained for your nation?' I replied, 'Fifty prayers.' He said, 'Return to your Lord and ask for a reduction, for your nation will not be able to bear that. I have experienced dealing with the Children of Israel and know it well.'

So, I returned to my Lord and asked for a reduction, and He reduced the burden by five. I returned to Moses and informed him. He said, 'Your nation will still not be able to bear it; go back to your Lord and ask for a further reduction.' This continued until Allah said, 'O Muhammad, they are five prayers every day and night, but each prayer will count as ten, making it equivalent to fifty prayers. Whoever intends to do a good deed but does not do it will have one good deed recorded for them, and if they do it, ten good deeds will be recorded. Whoever intends to do an evil deed but does not carry it out will have nothing recorded against them, but if they do it, only one bad deed will be recorded.'

I then descended and met Moses (peace be upon him) again, informing him of this. He said, ‘Return to your Lord and ask for a further reduction.’ But the Messenger of Allah said, ‘I have returned to my Lord so many times that I am now too ashamed to ask for more.’¹⁹⁴

¹⁹⁴ Recorded by Muslims, Sahih, (162)

The Prophet's Distinction on the Day of Judgment

The Prophet is granted exceptional honors and distinctions on the Day of Judgment, as highlighted in various Hadiths:

At-Tirmidhi narrated on the authority of Anas (may Allah be pleased with him): The Messenger of Allah said, "I will be the first to emerge when the people are resurrected, the first to speak when they are gathered, and the one to give them glad tidings when they despair. The Banner of Praise will be in my hand on that day, and I am the most honored of the children of Adam before my Lord, and this is not a boast."¹⁹⁵

In another narration, the Messenger of Allah said, "I will be the first to emerge, the leader when they are gathered, the first to speak when they listen, the intercessor when they are detained, and the bearer of glad tidings when they despair. The honor and the keys on that day will be in my hand, and I am the most honored of the children of Adam before my Lord. A thousand servants will attend to me, as if they were well-protected pearls or scattered jewels."¹⁹⁶

¹⁹⁵ Recorded by At-Tirmidhi, Sunan, (3610).

¹⁹⁶ Recorded by Ad-Darimi, Musnad, (49).

Abu Huraira Narrated, as recorded by At-Tirmidhi: "I will be dressed in a robe from the robes of Paradise, and I will stand at the right of the Throne. No one among the creation will stand in that position except me."¹⁹⁷

Abu Sa'eed Al-Khudri (may Allah be pleased with him) narrated: The Messenger of Allah said, "I am the master of the children of Adam on the Day of Judgment, and this is not a boast. The Banner of Praise will be in my hand, and this is not a boast. Every prophet, from Adam to the last, will be under my banner. I will be the first for whom the earth will split open, and this is not a boast."¹⁹⁸

Abu Huraira (may Allah be pleased with him) narrated: The Messenger of Allah said, "I am the master of the children of Adam on the Day of Judgment, the first to rise from the grave, the first to intercede, and the first whose intercession will be accepted."¹⁹⁹

Ibn Abbas (may Allah be pleased with him) narrated: The Messenger of Allah said, "I am the beloved of Allah, and this is not a boast. I am the bearer of the Banner of Praise on the Day of Judgment, under which Adam and all others will be, and this is not a boast. I am the first to intercede and the first whose intercession will be accepted on the Day of Judgment, and this is not a boast. I am the first to knock on the door of Paradise, and Allah will open it for me, and I will enter it along with the poor believers, and this is not a boast. I am the most honored of the first and the last in the sight of Allah, and this is not a boast."²⁰⁰

¹⁹⁷ Recorded by At-Tirmidhi, Sunan, (3611).

¹⁹⁸ Recorded by At-Tirmidhi, Sahih, (3615).

¹⁹⁹ Recorded by Muslim, Sahih, (2278).

²⁰⁰ Recorded by At-Tirmidhi, Sunan, (3616), and by Ad-Darimi, Sunan, (48).

Anas reported, in a narration recorded by Muslim, that the Prophet said: "I am the first to intercede for Paradise, and I will have the largest following among the prophets."²⁰¹

Anas (may Allah be pleased with him) narrated that the Prophet said, "I am the master of all people on the Day of Judgment. Do you know why? Allah will gather the first and the last..." and then he mentioned the hadith of intercession.²⁰²

Abu Huraira narrated that the Prophet said, "I hope to be the Prophet with the greatest reward on the Day of Judgment."

In another hadith, it is reported: "Would you not be pleased to have Ibrahim and Isa among you on the Day of Resurrection?" The Prophet replied: "They will indeed be in my Ummah on that day. Ibrahim will say, 'You are my call and my descendants, so include me among your Ummah.' As for Isa, he will affirm that the prophets are brothers, though their mothers are different. Isa is my brother; there is no prophet between him and me, and I have the closest right to him."

The Prophet also stated: "I am the leader of the people on the Day of Resurrection." This indicates that he is their leader both in this world and in the Hereafter. However, it highlights his unique status in terms of leadership and intercession. On that day, people will seek him out when no one else can help. The true leader is one to whom people turn for their needs, and thus, he will be a singular leader among humanity with no rival or false claim, as Allah says in the Quran: "On that Day, no intercession

²⁰¹ Recorded by Muslim, Sahih, (196).

²⁰² Recorded by Al-Bukhari, Sahih, (4435).

will avail except for one to whom the Most Merciful has given permission and whose speech is acceptable to Him” (Surah Ghafir: 16).

While Allah has sovereignty over both this world and the Hereafter, in the Hereafter, no one will be able to claim the role that was claimed in this world. Hence, all people will turn to Muhammad ﷺ for intercession, making him their leader in the Hereafter without any rival claims.

Anas (may Allah be pleased with him) reported that the Messenger of Allah said: "I will come to the Gate of Paradise on the Day of Resurrection and request it to be opened. The gatekeeper will ask, 'Who are you?' I will reply, 'Muhammad.' He will then say, 'I have been commanded to open it for no one before you.'"²⁰³

Abdullah Ibn Amr (may Allah be pleased with them) reported that the Messenger of Allah said: "My reservoir (Hawd) will extend over a month's journey. Its water will be whiter than milk, its fragrance better than musk, and its cups will be like the stars in the sky. Whoever drinks from it will never thirst again."²⁰⁴

²⁰³ Recorded by Muslim, Sahih, (197).

²⁰⁴ Recorded by Al-Bukhari, Sahih, (6579).

The Prophet's Unique Status in Love and *Khillah*

The Prophet holds a unique status in terms of divine love and friendship (*Khillah*), as affirmed by authentic sources and widely recognized among Muslims as the "Beloved of Allah."

His Special Status

Abu Sa'eed al-Khudri – May Allah be pleased with him – reported that the Prophet said: “If I were to take anyone among the people of the earth as a close friend, I would have taken Abu Bakr as my close friend. But your companion is the close friend of Allah.” In another narration by Muslim, the Prophet ﷺ stated: “Your companion is the close friend of Allah.”²⁰⁵

Abdullah Ibn Mas'ud reported: “Allah has taken your companion as a close friend.”²⁰⁶

Ibn Abbas – May Allah be pleased with him – narrated: “Some of the companions of the Prophet were sitting, waiting for him. When he approached, he overheard their discussion about how Allah had taken different Prophets as close friends, such as Ibrahim (Abraham) and Musa (Moses). They expressed their amazement. The Prophet then greeted them and said: ‘I heard your discussion and your amazement. Indeed, Ibrahim is the close friend of Allah, and Musa is spoken to directly by Him, and Isa (Jesus) is the Word of Allah and His Spirit, and Adam is chosen by Allah.

²⁰⁵ Recorded by Muslim, Sahih, (2383).

²⁰⁶ Recorded by Ahmad, Musnad, (4413).

But I am the Beloved of Allah, without boasting. I carry the Banner of Praise on the Day of Judgment, without boasting. I am the first to intercede and the first whose intercession will be accepted, without boasting. I am the first to knock at the gates of Paradise, and it will be opened for me, and I will enter it with the poor believers, without boasting. I am the most honorable of the first and the last, without boasting.”²⁰⁷

Abu Huraira– May Allah be pleased with him – reported from the hadith on the Night Journey (Isra): “Allah said to His Prophet: ‘I have taken you as a close friend, and it is written in the Torah: The Beloved of the Most Merciful.’”

Distinction Between Love and Close Friendship:

Ibn Furak mentioned a discussion by some theologians regarding the difference between "*maḥabbah*" (love) and "*khillāh*" (intimacy). We will briefly present some points from it that lead to further understanding.

Among their statements is that *khillāh* (intimacy) is attained through mediation, as reflected in the verse: "We also showed Abraham the wonders of the heavens and the earth, so he would be sure in faith." (Surah Al-An'am: 75). In contrast, *maḥabbah* (love) reaches directly, as indicated by: "That he was only two arms-lengths away or even less." (Surah An-Najm: 9).

It is said that *khillāh* (intimacy) represents forgiveness that is within the realm of hope and desire, as indicated by the verse: "And who I aspire that He will forgive me my sin on the Last Day." (Surah Ash-Shu'ara: 82). In contrast, *maḥabbah* (love) signifies forgiveness that is certain and assured, as described in: "Indeed, We have given you a clear victory" (Surah Al-Fath: 2).

²⁰⁷ Recorded by Ad-Darimi, Sunan, (48).

The intimate friend (khillāh) is referred to in the verse: "And do not disgrace me on the Day they are [all] resurrected " (Surah Ash-Shu'ara: 87). The beloved (maḥabbah), on the other hand, is addressed with: "[on] the Day when Allah will not disgrace the Prophet and those who believed with him. " (Surah At-Tahrim: 8), where the glad tidings are given before the request.

In times of trial, the Al-Kahlil says: "Sufficient for me is Allah", whereas the beloved is given without asking, as in: "O Prophet, sufficient for you is Allah and for whoever follows you of the believers. The Khalil prays: "'Remember' when Abraham prayed, "My Lord! Make this city 'of Mecca' secure, and keep me and my children away from the worship of idols." (Surah Ibrahim: 35), while the beloved is granted the blessing: "Allah only intends to keep 'the causes of' evil away from you and purify you completely, O members of the 'Prophet's' family!" (Surah Al-Ahzab: 33).

The Gift of Intercession and the Praiseworthy Station

The Prophet (peace be upon him) is known for his unique preference for intercession (*Shafa'ah*) and the praiseworthy station, as highlighted in various sources:

Allah Almighty says in Surah Al-Isra (17:79): “And from the night, pray with it as additional [worship] for you. It is expected that your Lord will resurrect you to a praised station.”

Ibn Umar (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: “On the Day of Resurrection, people will gather as heaps, with each nation following its Prophet. They will call out, ‘O so-and-so, intercede for us,’ until intercession reaches the Prophet (peace be upon him). This will be the day when Allah will raise him to the praiseworthy station.”²⁰⁸

When asked about the praiseworthy station, the Prophet (peace be upon him) explained: “It is intercession.”²⁰⁹

According to Ahmad, Ka'b ibn Malik reported that the people will be resurrected on the Day of Judgment. The Prophet (peace be upon him) and his followers will be elevated to a hill, where Allah will dress him in a green robe. He will then be granted permission to speak as He wills. This moment is known as the praiseworthy station.²¹⁰

²⁰⁸ Recorded by Al-Bukhari, Sahih, (4718).

²⁰⁹ Recorded by Ahmad, Musnad, (2/441 and 528).

²¹⁰ Recorded by Ahmad, Musnad, (15783).

Additional Narrations:

Ahmad also narrated from Ibn Mas'ud that the praiseworthy station refers to the Prophet (peace be upon him) standing on the right side of the Throne, a position that no one else will hold. Both the first and the last generations will envy this status. Abu Musa reported through Ibn Majah that the Prophet (peace be upon him) said, “I was given the choice between intercession or having half of my nation enter Paradise. I chose intercession because it is more inclusive and sufficient. It is not meant solely for the pious but also for those who are sinful and erring.”²¹¹

Abu Huraira (may Allah be pleased with him) reported: “I asked the Messenger of Allah (peace be upon him) what reply Allah had given him regarding intercession. He said: ‘By Him in Whose Hand my soul is, I thought you would be the first to ask me about this due to your eagerness for knowledge. By Him in Whose Hand my soul is, what concerns me more than the people being delayed at the gate of Paradise is the completion of my intercession. My intercession is for those who profess that there is no deity but Allah, sincerely, with their hearts affirming what their tongues profess, and their tongues affirming what their hearts believe.’”²¹²

Umm Habiba, the Mother of the Believers (may Allah be pleased with her), reported: “The Messenger of Allah (peace be upon him) said: ‘I was shown what my nation would face after me, including some of them shedding each other’s blood. This was decreed by Allah as it was decreed for the nations before them. I asked Him to grant me intercession for them on the Day of Resurrection, and He granted it.’”²¹³

²¹¹ Recorded by Ahmad, Musnad, (5452).

²¹² Recorded by Al-Hakim, Mustadrak, (233).

²¹³ Recorded by Al-Hakim, Mustadrak, (227), and by At-Tabarani, Al-Mu'jam al-Kabir, (409).

Hudhayfah (may Allah be pleased with him) said: “People will be gathered in a single plain, and no soul will speak. The first to be called upon will be Muhammad (peace be upon him). He will say: ‘Here I am, and I am at your service. Good is in Your Hand. You guide whom You will, and Your servant is before You. There is no refuge or escape except with You. Blessed are You and Exalted. Glory be to You, Lord of the House.’ This is the praiseworthy station mentioned by Allah, the Exalted.”²¹⁴

Ibn Abbas (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: “For the prophets, there will be pulpits of gold on which they will sit. My pulpit will remain; I will not sit upon it but will stand upright between the Hands of my Lord, fearing that I might be taken to Paradise and my nation left behind. I will say: ‘O my Lord, my nation!’ Allah, the Almighty, will respond: ‘O Muhammad, what do you want Me to do for your nation?’ I will say: ‘O my Lord, hasten their reckoning.’ I will continue interceding until I am given a written decree regarding men who have been destined for the Fire. Even Malik, the guardian of the Fire, will say: ‘O Muhammad, you have left nothing for the Fire for the anger of your Lord against your nation.’”²¹⁵

It is authentically reported that the Prophet (peace be upon him) said: “Every prophet has a supplication he makes, and I want to reserve my supplication as intercession for my nation on the Day of Resurrection.”²¹⁶ This supplication is specific to his

²¹⁴ Recorded by Al-Hakim, Mustadrak, (3384), and by At-Tabarani, Al-Mu'jam al-Kabir, (409).

²¹⁵ Recorded by al-Hakim, Mustadrak, (220).

²¹⁶ Recorded by Al-Bukhari, Sahih, (7474).

nation and is guaranteed to be answered. May Allah reward him with the best reward for his nation.

(25)

The Prophet's Special Status in Paradise

Al-Wasilah, Al-Kawthar, and Other Virtues

The Prophet (peace be upon him) holds a distinguished status in Paradise, particularly through the concepts of *Al-Wasilah* and *Al-Kawthar*. Here are key narrations that highlight these honors:

Al-Wasilah:

Amr Ibn Al-'As reported that the Prophet (peace be upon him) said: “When you hear the muezzin, repeat what he says and then ask Allah to bless me. For every person who asks Allah to bless me, Allah will bless them tenfold. Also, ask Allah for me the *Wasilah*, a rank in Paradise reserved for only one of Allah's servants. I hope that I am that servant. Whoever asks for the *Wasilah* for me will have my intercession granted.”²¹⁷ And Abu Huraira reported that the Prophet (peace be upon him) stated: “The *Wasilah* is the highest rank in Paradise.”²¹⁸

Al-Kawthar

In a narration recorded in Sahih Al-Bukhari, Anas reported that the Prophet said: “While I was walking in Paradise, I came across a river with banks of hollowed-out pearls. I asked: ‘What is this, O Jibril?’ He replied: ‘This is Al-Kawthar, which your Lord has granted you. Its soil or fragrance is like musk.’”²¹⁹

Both 'Aisha and Abdullah Ibn Amr reported similar descriptions with the Prophet (peace be upon him) adding: “The river of Al-Kawthar flows over pearls and rubies.

²¹⁷ Recorded by Muslim, Sahih, (384).

²¹⁸ Recorded by At-Tirmidhi, Sunan, (3612).

²¹⁹ Recorded by Al-Bukhari, Sahih, (6581).

Its soil is more fragrant than musk, its water is sweeter than honey, and it is whiter than snow.”²²⁰

The Prophet (peace be upon him) also described: “It flows on the surface of the earth without cutting through it, and there is a basin at which my nation will drink.”²²¹

For more in-depth information, additional narrations about the Prophet's basin and Al-Kawthar are elaborated upon in *Ash-Shifa'*, where the author offers comprehensive insights into these descriptions.

²²⁰ Recorded by Al-Tirmidhi, Sunan, (3361).

²²¹ Recorded by Ibn Abu Ad-Dunya, Sifat Al-Jannah, (75).

The Prophet's Noble Names and Their Significance

The Prophet Muhammad (peace be upon him) is honored with several noble names, each reflecting his distinguished qualities and status. These names include Muhammad, Ahmad, Al-Mahi, Al-Hashir, and Al-Aqib. Here is a detailed look at each name and its significance:

Muhammad Ibn Jubayr Ibn Mut'im reported that his father heard the Prophet (peace be upon him) say: "I am Muhammad, and I am Ahmad. I am Al-Mahi, through whom Allah removes disbelief. I am Al-Hashir, at whose feet people will be gathered. I am Al-'Aqib, the last of the Prophets."²²²

The name (Ahmad) is a superlative form indicating one who is exceedingly praised. It highlights the Prophet's supreme status and his exceptional level of praise.

The name Muhammad means "one who is praised frequently" and reflects his status as the most praised and honored among people. His qualities make him the most praiseworthy of all.

Al-Mahi refers to the Prophet (peace be upon him) as the one through whom disbelief is erased. This can be understood in two ways:

- The removal of disbelief from Mecca and the Arabian Peninsula.

²²² Recorded by Muslim, Sahih, (2354).

- A general triumph over disbelief, as reflected in the Quranic verse: “[He] it is Who has sent His Messenger with guidance and the religion of truth to manifest it over all religion” (Quran 48:28).

In another hadith, the Prophet (peace be upon him) said, "I have ten names." He then mentioned the five names that were included in the first hadith and added, "I am the Messenger of Mercy, the Messenger of Comfort, the Messenger of Battles, the one who brings closure (Al-Muqaffā) to the prophets, and I am Qutham." Qutham signifies one who is complete and perfect.

It is also mentioned in the scriptures of the prophets that David (peace be upon him) said, "O Allah, send us Muhammad, who will restore the Sunnah after a period of absence, for he is the one who will uphold its meaning."

In another hadith, additional names such as Al-Muddaththir (the Enshrouded One), Al-Muzzammil (the Wrapped One), and Abdullah (Servant of Allah) are mentioned. In yet another hadith, the title "Seal of the Prophets" is also added.

In another narration, there is an addition: "The Prophet of Repentance, the Prophet of Battle, the Prophet of Mercy, the Prophet of Compassion, and the Prophet of Comfort." All of these titles are authentic.

The Prophet is indeed the Prophet of Mercy, Repentance, Compassion, and Comfort. Allah Almighty said: "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Surah Al-Anbiya: 107). He is also described as the one who purifies them, teaches them the Book and wisdom, guides them to the straight path, and is gentle and merciful to the believers.

Allah Almighty described the Prophet's community as "a community shown mercy, "marhoumah"²²³ and about them, he said: "Then he was one of those who believed and advised one another to patience and advised one another to mercy" (Surah Al-Balad: 17), meaning that they show mercy to one another. Allah sent him (peace be upon him) as a mercy to his community and to the worlds, as a compassionate guide who sought forgiveness for them. He described his community as merciful, commanded them to show mercy to one another, and praised them by saying, "Indeed, Allah loves His merciful servants."²²⁴

The Prophet said, "The merciful are shown mercy by the Most Merciful. Be merciful to those on earth, and the One in the heavens will have mercy on you."²²⁵ As for the narration referring to the Prophet as the "Prophet of Battle," it alludes to his mission of fighting and the sword, and it is authentic.

Al-Harbi narrated that the Prophet (peace be upon him) said, "An angel came to me and said, 'You are Qutham,' meaning 'the one who gathers.'"²²⁶ Al-Harbi explained that Qutham means the one who gathers goodness, and this is a well-known name among his family, peace be upon him.

The Quran mentions many titles and attributes of the Prophet (peace be upon him) beyond those we have already discussed, such as "Light," "Illuminating Lamp," "Warner," "Bearer of Glad Tidings," "Witness," "Manifest Truth," "Seal of the

²²³ Recorded by Abu Dawud, Sunan, (4278).

²²⁴ Recorded by Ahmad, Musnad, (21776).

²²⁵ Recorded by Ahmad, Musnad, (6494).

²²⁶ Recorded by Al-Suyuti, Al-Khasa'is al-Kubra, (1/111).

Prophets," "Most Kind and Merciful," "The Trustworthy," "The Preceding Truth," "Mercy to the Worlds," "The Blessing of Allah," "The Firmest Bond," "The Straight Path," "The Piercing Star," "The Noble," "The Unlettered Prophet," and "The Caller to Allah," among many other noble attributes and exalted characteristics.

These titles are also found in the previous scriptures, the books of the prophets, and the sayings of the Prophet (peace be upon him). The community of believers has also referred to him with various honorable titles, such as "The Chosen One," "The Elect," "Abu al-Qasim," "The Beloved," "The Messenger of the Lord of the Worlds," "The Intercessor whose intercession is accepted," "The Purified," "The Reformer," "The Pure," "The Overseer," "The Truthful," "The Most Truthful," "The Praiser," "The Master of the Children of Adam," "The Master of the Messengers," "The Leader of the Pious," "The Leader of the Radiant Ones on the Day of Resurrection," "The Friend of the Most Merciful," "The Possessor of the Promised Basin," "The Intercessor," "The Praiseworthy Station," "The Possessor of the Lofty Rank," "The Possessor of the Crown and the Ascension," "The Banner and the Staff," "The Rider of the Buraq, the Camel, and the Noblest Steed," "The Possessor of the Proof, Authority, Seal, Mark, and Evidence," and "The Possessor of the Sandals and the Staff."

In the Arabic language, "hiraawah" refers to a staff or stick. It might be the one mentioned in the Hadith of the Basin: "I will drive people away from it with my staff for the people of the right."²²⁷

As for the crown, it refers to the turban, as turbans were the crowns of the Arabs at that time.

²²⁷ Recorded by Muslim, Sahih, (247).

Qadi 'Iyad (may Allah have mercy on him) said: "The descriptions, titles, and attributes of the Prophet (peace be upon him) mentioned in the scriptures are numerous, and what we have mentioned here is sufficient, God willing." His well-known nickname was "Abu al-Qasim."

It is narrated from Anas (may Allah be pleased with him): "When Ibrahim, the son of the Prophet (peace be upon him), was born, Jibril (Gabriel) came to him and said: 'Peace be upon you, O Abu Ibrahim.'"²²⁸

²²⁸ Recorded by Al-Hakim, Mustadrak, (4188).

The Attributes of the Creator and the Creation

A Crucial Distinction

Qadi 'Iyad (may Allah have mercy on him) noted after discussing the noble names of Prophet Muhammad (peace be upon him) bestowed by Allah:

“I would like to add a final note to this discussion, aimed at clarifying any misconceptions for those with limited understanding, and to remove doubts about anthropomorphism and misleading interpretations. It is crucial to understand that Allah, in His majesty and grandeur, with His beautiful names and exalted attributes, does not resemble any of His creations, nor can He be compared to them. The terms used in the Shari'ah to describe the Creator and the creation do not imply any similarity in their true meanings, as the attributes of the Eternal differ fundamentally from those of the created.

Just as Allah's essence is unlike any created essence, His attributes do not resemble those of created beings. The attributes of creation are subject to accidents and purposes, while Allah is free from such limitations. His attributes and names are eternal, and this is affirmed by His own words: “There is nothing like unto Him” (Quran 42:11).

It has been beautifully stated by some knowledgeable scholars: “Tawhid (monotheism) is the affirmation of an essence that neither resembles other essences nor is devoid of attributes.”

Al-Wasiti (may Allah have mercy on him) further clarified this point by saying: “His essence is not like any other essence, nor is His name like any other name, nor is His action like any other action, nor are His attributes like any other attributes, except in terms of the similarity in the wording.”

The Eternal Essence is exalted above having attributes that are recent, just as it is impossible for a created essence to have attributes that are eternal. This principle is the stance of the people of truth, i.e. *Ahlu As-Sunnah wal-Jama'ah* (may Allah be pleased with them).

Imam Abu al-Qasim al-Qushayri (may Allah have mercy on him) elaborated further, stating: “This explanation encompasses the core issues of Tawhid (monotheism) and illustrates how Allah’s essence cannot resemble that of created things, as He is self-sufficient by His own existence.”

Similarly, how can Allah’s actions resemble those of creation when they do not involve seeking comfort or preventing deficiencies, nor are they influenced by personal desires or direct interactions? The actions of creation are constrained by these factors.

Another scholar said: “What you conceive with your imagination or understand with your intellect is a creation just like you.”

Imam Abu al-Ma’ali al-Juwayni said: “Anyone who is satisfied with an entity limited by their intellect is an anthropomorphist, and anyone who is solely content with negation is a negator. However, one who acknowledges Allah’s existence while admitting their inability to fully grasp its nature is a true monotheist.”

And as Dhul-Nun al-Misri said: “The essence of Tawhid is to recognize that Allah’s power in creation is without intermediaries, and His creation is without mixture or cause. Every cause for creation is found in His act, and there is no cause for His creation. What you imagine in your mind is contrary to what Allah is.”

This is a profound and precious explanation. The final points are interpretations of:

- “There is nothing like unto Him” (Quran 42:11).
- “He is above what they describe” (Quran 21:23).
- “Allah does what He wills” (Quran 16:40).

May Allah keep us steadfast on Tawhid, affirmation, and sanctification, and protect us from the extremes of deviation and error, whether in negation or anthropomorphism, through His grace and mercy.

The Truthfulness of Muhammad's Prophethood

His Numerous Miracles and Noble Attributes

In this section, we highlight some of the most significant miracles and well-known signs of Prophet Muhammad (peace be upon him), demonstrating his esteemed position in Allah's sight. We include verified accounts and excerpts from the writings of renowned Imams. Reflecting on the Prophet's profound impact, commendable character, exceptional intellect, balanced judgment, and comprehensive perfection, one cannot doubt the authenticity of his prophethood and the sincerity of his message. This compelling evidence has led many to embrace Islam and believe in him.

At-Tirmidhi reported from Abdullah Ibn Salam, who said: "When the Prophet arrived, people gathered around him, and I was among them. Upon seeing his face, I recognized that it was not the face of a liar."²²⁹

Abu Ramtha al-Tamimi (may Allah be pleased with him) stated: "I approached the Prophet with my son and showed him to the Prophet. Seeing him, I declared, 'This is the Prophet of Allah.'"²³⁰

²²⁹ Recorded by At-Tirmidhi, Sunan, (2485).

²³⁰ Recorded by Al-Suyuti, Al-Jami' al-Kabir, (22/12).

Muslim and other scholars reported: “Dhimad, from the tribe of Azd Shanu’ah, came to Mecca. He was known for his healing abilities and had heard people in Mecca calling Muhammad insane. He said, ‘If I meet this man, perhaps Allah will heal him through me.’ He then met the Prophet and said: ‘O Muhammad, I heal from such afflictions, and Allah heals whom He wills through me. Do you want me to help you?’ The Prophet responded: ‘Praise be to Allah. We praise Him and seek His assistance. Whomever Allah guides, there is no misleader for him; and whomever He leads astray, there is no guide for him. I bear witness that there is no deity except Allah, alone with no partner, and that Muhammad is His servant and messenger.’ The Prophet repeated his words three times. Dhimad said: ‘I have heard the words of soothsayers, magicians, and poets, but I have not heard anything like these words. I have reached the shore of the sea.’ He then said: ‘Give me your hand, I will pledge allegiance to you.’”²³¹

Jama’ ibn Shaddad reported: “There was a man among us named Tariq who claimed to have seen the Prophet in Medina. He asked: ‘Do you have something to sell?’ We said: ‘This camel.’ He asked: ‘For how much?’ We replied: ‘Such and such amount and a measure of dates.’ He took hold of the camel’s rope and went to Medina. We said: ‘We sold to a man whose identity we do not know, and with us is a woman. I guarantee the price of the camel.’ I saw the face of a man like the full moon on a clear night; he does not deceive you.’ The next morning, a man arrived with dates and said: ‘I am the messenger of the Messenger of Allah. He commands you to eat from these dates and measure them until you are satisfied.’ We complied.”

²³¹ Recorded by Muslim, Sahih, (868).

In a report from al-Julundi, the king of Oman: “When it reached him that the Messenger of Allah was inviting him to Islam, al-Julundi said: ‘By Allah, this unlettered Prophet has shown me that he commands nothing but good and is the first to act upon it. He forbids nothing but is the first to abandon it. He prevails but does not become arrogant, and he is defeated but does not become discouraged. He fulfills his promises and completes his pledges. I bear witness that he is a prophet.’”

Al-Nafthawi commented on the verse: “The Light of Allah (Quran 24:35)” saying that it is a metaphor used by Allah to describe the Prophet. This verse signifies that even if the Prophet did not recite the Quran, his appearance alone would indicate his prophethood, as noted by Ibn Rawaha (may Allah be pleased with him): “If there were no clear signs in him, his appearance alone would convey the news.”

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An Overview of the Prophet's Miracles

The Greatest Miracle of the Quran

Qadi 'Iyad (may Allah have mercy on him) has beautifully detailed the miracles of Prophet Muhammad (peace be upon him), presenting them comprehensively. He began with an exposition of the Quran's miraculous nature, demonstrating through various aspects that it is undeniably the word of Allah. The miraculous quality of the Quran is so profound that no one among Allah's creation can replicate even the shortest chapter.

Following this, he described other significant miracles of the Prophet, including:

- The splitting of the moon.
- The halting of the sun.
- Water flowing from his blessed fingers.
- The multiplication of food through his blessings and prayers.
- The speaking of trees, their testimony to his prophethood, and their responses to his call.
- The reviving of the dead and healing of the sick and disabled.
- The fulfillment of his supplications and transformations of objects he touched or interacted with.
- His knowledge of past and future events, including both the hidden and manifest.

The scope of these miracles is vast and boundless. The Prophet's miracles are well-established and have been transmitted through numerous sources, making their authenticity beyond question. As some have remarked, even if no one were to inform about them, the stones of Mecca would bear witness to his prophethood.

Among the extraordinary miracles of Prophet Muhammad (peace be upon him) is the extensive knowledge and wisdom bestowed upon him by Allah. He was granted insight into all aspects of worldly and spiritual well-being, understanding the laws and regulations of his religion, the governance of his followers, and the affairs of his community. He was aware of previous nations, the stories of prophets and messengers, the tyrants, and past generations from Adam (peace be upon him) up to his own time. He preserved their laws and scriptures, comprehended their histories, narrated their events, and understood their attributes and differing opinions.

The Prophet's knowledge extended to the challenges posed by disbelieving nations and opposing factions of the People of the Book. He was informed about their hidden secrets, the alterations and concealments in their information, and possessed a deep understanding of the Arabic language, including its rare expressions, eloquence, proverbs, analogies, and poetry.

He provided comprehensive and concise guidance, with clear examples and judgments on complex issues. His teachings were free from contradictions, embodying the highest standards of moral character and commendable manners. He established laws for what is permissible and forbidden, protecting individuals' honor and property from immediate punishments and future fears of hellfire.

His guidance also covered various sciences, such as medicine, dream interpretation, inheritance, arithmetic, and genealogy. Scholars in these fields have taken his sayings as foundational principles and models for their studies.

Qadi 'Iyad, may Allah have mercy on him, then presented a collection of Hadiths related to the various fields of knowledge previously mentioned. He followed this with accounts of the Prophet Muhammad's (peace be upon him) interactions with angels and jinn.

He then proceeded to provide evidence of his prophethood and signs of his mission, including descriptions from monks, rabbis, and scholars of the People of the Book regarding his attributes, the characteristics of his followers, his name, and specific signs such as the seal between his shoulders. He also referenced ancient poetry from monotheists, the prophecies of soothsayers, and the messages relayed by jinn. Additionally, he cited inscriptions on stones and graves in ancient script that bear witness to his prophethood. These details are widely recognized and well-documented among those who are familiar with his noble life.

Signs and Miracles Observed at the Prophet's Birth

Several remarkable signs and miracles accompanied the birth of Prophet Muhammad (peace be upon him). Among the extraordinary signs and miracles observed at the time of his birth (peace be upon him) were those recounted by his mother and witnesses of the remarkable events. It is noted that he raised his head and looked up to the sky when he was born, and there was a visible light that emerged at his birth, extending until it illuminated the palaces of Busra.

As reported by Imam Ahmad and Al-Bayhaqi from Al-Arbaad and Abu Umamah, and what was witnessed by the mother of Uthman ibn Abi al-As, such as the stars hanging low and the light that appeared at his birth, so much so that nothing was visible except light.

The words of Al-Shifa, the mother of Abd al-Rahman ibn Awf, who delivered him, were: “When he was born into my hands and cried out, I heard someone say, ‘May Allah have mercy on you,’ and the light extended from the east to the west until I could see the palaces of the Romans.”

His wet nurse, Halimah al-Sa’diyyah, and her husband observed his blessings, including the abundance of her milk and that of her old she-camel, the fertility of her sheep, and the rapid growth and good development of the child.

The miracles occurring on the night of his birth, as narrated by Al-Bayhaqi and others, included the trembling of the palace of Kisra, the collapse of its balconies, the drying up of the Lake of Tiberias, and the extinguishing of the fire of Persia, which had burned for a thousand years without being extinguished.²³²

It is reported that the Prophet (peace be upon him) had a special blessing when eating with his uncle Abu Talib and his family. Even as a child, when they ate together, they were all satisfied, but when he was absent and they ate without him, they were not satisfied. All of Abu Talib's children would wake up with a full stomach, but the Prophet (peace be upon him) would wake up with his stomach already full and his eyes lined with kohl.

His wet nurse, Umm Ayman, said, "I never saw him complain of hunger or thirst, neither as a child nor as an adult."

Among the miracles was the protection of the heavens from demons and the prevention of their attempts to eavesdrop. He was also known for his aversion to idols and his abstinence from the practices of ignorance. He was safeguarded by Allah even in the famous incident of building the Kaaba, as narrated by Bukhari and Muslim: "When the Prophet (peace be upon him) took off his garment to place it on his shoulders to carry stones, he fell to the ground, and when he put his garment back on, his uncle Al-Abbas asked him, 'What happened?' He replied, 'I was forbidden from being naked.'"

Allah shaded him with clouds during his travels, as reported by Al-Tirmidhi and others. One narration mentions that Khadijah (may Allah be pleased with her) and her women saw him upon his arrival from Sham, with two angels shading him. She

²³² Recorded by Al-Bayhaqi, Al-I'tiqad, (256).

mentioned this to her servant, Maysarah, who confirmed that he had seen the same since he had traveled with him.²³³

It is reported that Halimah saw a cloud shading him while he was with her. This is also reported by his foster brother.

Another account mentions that during one of his travels before his prophethood, he rested under a dry tree, and the area around it became lush and green, the tree blossomed, and its branches leaned towards him, shading him.

It is noted that the Prophet (peace be upon him) did not cast a shadow in the sun or moonlight because he was a light, and flies did not land on his body or clothing. He was inclined towards solitude, which was favored even before the revelation of the Quran, as mentioned in the authentic hadiths. He was informed of his death and the approach of his end, as stated in the authentic hadiths, and his grave is in Madinah, in his house. Between his house and his pulpit is a garden from the gardens of Paradise. Allah gave him a choice at the time of his death between this world and the Hereafter, and he chose the Hereafter, saying, "O Allah, the Most High Companion,"²³⁴ which was his final utterance.

²³³ Recorded by Al-Suyuti, *Manahil Al-Safa*, (172).

²³⁴ Recorded by Al-Bukhari, (4463).

The hadith about his death includes his miracles and the honor he received, such as the angels praying over his body, the Angel of Death asking for permission to take his soul, which he had not done for anyone else before him, and the command to not remove his shirt during his washing. There is also the account of the condolences offered by Al-Khidr and the angels to his family at his death, and the visible blessings and honor bestowed upon his companions in his life and death, such as the request of Umar for rain through his uncle and the blessings others received through his progeny.

The Superiority of the Prophet's Miracles to the other Prophets'

Number and Grandeur

The miracles of our Prophet are more apparent than those of other Prophets in two key ways. Firstly, in terms of their number, every prophet was given a miracle, but our Prophet either had a similar miracle or one of greater significance. This distinction has been made clear to people. Secondly, the Quran itself is a miracle, with even the shortest Surah, such as Al-Kawthar, being miraculous.

Given this, the Quran contains approximately 77,000 words, with even the shortest surah, such as [Al-Kawthar], comprising just ten words. The Quran can be divided into over 7,000 sections, each being a miracle in itself. Its miraculous nature is further amplified by its eloquence and structure, increasing its number of miracles. Additionally, the Quran contains numerous other miraculous aspects, such as knowledge of the unseen, which further multiplies its miraculous nature. Consequently, the Quran's miracles are beyond full enumeration. Similarly, the hadiths and reports on these topics are also abundantly numerous.

The second aspect is the clarity of his miracles. The miracles of previous Prophets were aligned with the capabilities and knowledge of their times. For example, during the time of Moses (peace be upon him), the highest knowledge of his people was in magic. Moses was sent to them with a miracle that resembled their claimed abilities but surpassed them, breaking their customary practices and nullifying their magic.

Similarly, during the time of Jesus (peace be upon him), medicine was highly advanced. He performed miracles that were beyond the reach of medical knowledge, such as resurrecting the dead and healing the blind and leprous without treatment or

medicine, which were unforeseen and unmatched by the medical practices of his time.

When Allah sent Muhammad, the prevailing knowledge among the Arabs was in four areas: rhetoric, poetry, news, and divination. The Quran was revealed as a miracle surpassing all these fields—its eloquence, brevity, and rhetoric were far beyond their usual speech. Its unique structure and style were unfamiliar to them, and they could not replicate its patterns or its profound expression.

Additionally, the Quran contained knowledge about future events, secrets, and hidden matters, which was acknowledged as accurate and true even by its adversaries. It discredited divination, which was often accurate only once and false many times, and completely eradicated it by rejecting star-gazing and the study of celestial bodies.

Reports from past centuries, accounts of the prophets, extinct nations, and past events provide evidence that surpasses the capacity of those who dedicate themselves to this knowledge.

Thus, this miracle remains established until the Day of Judgment, clear and evident to every nation that comes. Its miraculous aspects are not hidden from those who reflect upon it and consider its proofs. The prophecies and unseen knowledge contained within it continue to be verified across different eras and times, renewing faith and reinforcing the evidence.

While the miracles of other prophets ended with their passing, our Prophet's miracle endures and is never lost. His signs continue to manifest and do not fade. Hence, the Prophet said: "There is no prophet except that he was given what people believed in.

What I have been given is revelation from Allah, and I hope to have the most followers on the Day of Judgment."²³⁵

Several scholars have interpreted this hadith and the manifestation of our Prophet miracle in another way, noting that it appears through the Quran as divine revelation and speech that cannot be mimicked, embellished, or compared. Unlike other prophetic miracles, which some adversaries tried to contest by using illusions or magic, the Quran is the word of Allah, not subject to tricks or magic. Thus, it is more apparent and convincing than other miracles. The Arabs, faced with its unparalleled nature, ceased to oppose it and instead endured hardship, humiliation, and loss of property and lives, as well as rebukes and threats, all of which were signs of their inability to produce something similar. Praise be to Allah, Lord of the worlds.

Qadi Iyad (may Allah have mercy on him) concluded his discussion in his book *Ash-Shifa* with what is obligatory for people regarding the rights of the Prophet, including faith in him, obedience, following his Sunnah, loving him, advising him, honoring him, and upholding his sanctity even after his death. He also addressed the respect due to anything associated with him, the ruling on prayers and salutations upon him, the virtue of visiting his grave, his infallibility, and what is required of and impossible for him. He mentioned that those who insult or belittle him should be punished, often by death. He concluded with a section stating that insulting his family, wives, or companions is forbidden and cursed. For further details, refer to *Ash-Shifa'*.

²³⁵ Recorded by Al-Bukhari, *Sahih*, (4696).

Conclusion

Imam An-Nabahani noted: "In essence, Qadi Iyad (may Allah have mercy on him) has provided in his book 'Ash-Shifa' a comprehensive account of the Prophet's (peace be upon him) virtues, miracles, and characteristics that is indispensable for any Muslim. His work is unique in its depth and detail, and it has been universally accepted by the Muslim community. It is the first of its kind dedicated specifically to the Prophet's (peace be upon him) merits. While 'Al-Mawahib Al-Ladunniyah' is also a significant work, it does not surpass 'Ash-Shifa' in this regard. The precedence belongs to those who came first... and Allah knows best."

May peace and blessings be upon our Master Muhammad, his family, and his Companions.

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The Character of Prophet Muhammad

Moral Qualities and Physical Attributes

The Book of Allah, the Exalted, is replete with verses of Quran that beautifully and meticulously articulate the character of His chosen Prophet, peace be upon him, highlighting his virtues, honoring his status, and elevating his rank. Scholars have expounded on those meanings that are clear and evident

This concise book focuses on the most significant of the Prophet's qualities and attributes deserving mention. The virtues, characteristics, and attributes of the beloved Prophet, peace be upon him, cannot be fully encompassed in a single book, nor can any tongue adequately express their essence. As Al-Busiri eloquently remarked: Truly, the virtues of the
!Messenger of Allah, cannot be overstated by speech

تطبيق

سيدنا الحبيب

Sayedna El-habeeb

منصات

نور المحبين

Noor Al-mohebin



The Character of Prophet Muhammad

Moral Qualities and Physical Attributes

The Book of Allah, the Exalted, is replete with verses of Quran that beautifully and meticulously articulate the character of His chosen Prophet, peace be upon him, highlighting his virtues, honoring his status, and elevating his rank. Scholars have expounded on those meanings that are clear and evident.

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