SUBLIME Etiquettes and Mannerisms of Nabi
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Original Urdu Rendering
'Adabun Nabi
Hadrat Mufti Muhammad Shafi Sahib (r.a)
Translated By:
Maulana Moosa Kajee Sahib
(Publication Department)

Jointly Published By:
Zam Zam Publishers & Madrasah Arabia Islamia
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FOREWORD

This useless one had compiled a brief book called Sirat Khâtamul-Ambiyâ regarding the blessed life of Nabi from reliable books in the year 1346 Hijri. Allâh through His grace and mercy has granted it general acceptance. It has been preferred for teaching the general Muslims, males, females and children. Many Madâris have included it in their syllabi.

After this, I once happened to see a booklet called Adâbun-Nabi written by Hujjatul-Islam Imâm Ghazâli in which the character, features, mannerisms and miracles of Nabi are mentioned briefly. However, neither the sanads (chain of narrators) of the Aḥâdîth were mentioned nor the reference. On investigation, it was discovered that this booklet was the last portion of the fourth section of part two in Ihyâ'ul-Ulum which had been printed separately by someone. Upon learning this, I was pleased because the takhrîj (the task of attributing the Aḥâdîth to their original sources) of Aḥâdîth done on Ihyâ'ul-Ulum by Hâfiz Zainuddîn Iraqî had simplified things for us.

Now, I desire that this booklet be translated in simple Urdu so that it can be as a second part of Sirat-Khâtamul-Ambiyâ and Inshâ-Allâh, be as beneficial as well. In fact, through the barakah (blessings) of the honourable author, there is hope Inshâ-Allâh, that there will be even more benefit.

Therefore, I began translating it, and it began being published in a monthly magazine. Coincidentally, this magazine came to an end due to certain causes. The translation of this book discontinued as the pressure of a
dead line for publishing did not remain. After this, some friends requested me to continue but due to other pre-occupations, I could not continue. Now, after a full twenty years, in Rabî'ul-Awwal, 1367, a desire has come in my heart to complete this booklet. Beginning with the name of Allâh, Al-Hamdu'llâhî, in only three days, the remaining half book was completed. The first half was also checked and corrections were made.

In this translation, this useless one has kept in mind that the entire subject matter be presented in simple Urdu. Trying to make it simple a word for word translation could not be done, but the essence of the subject matter has been written in Urdu. In some places, for corroboration, some historical narrations have been mentioned. Some points have also been added as explanation. These have been shown at their respective places. In certain places, some long passages have been abridged.

In the original book, reference of the narrations of Aḥâdîth were not mentioned. Since they are very necessary and important so that one can come to know the status of the Hadîth, whether it is strong or weak etc. I have placed the reference of all the narrations - from Hâfiz Zainuddîn Iraqî's takhrîj of Ihyâ' - either with the narration or I have mentioned it in the footnotes. I make Du'â to Allâh that He makes this booklet a means of creating complete love for Rasûlullâh and following his Sunnah and the Sharî'ah - a means for myself, my parents, Mashâîkh, Asâtizah, all friends and relatives of all the Muslims.

This servant Muhammed Shafi' Deobandi
21 Rabî'ul-Awwal 1367 A.H.
NABI'S CHARACTER IS THE QUR'AN ITSELF

Hadrat Sa'd ibn Hishâm & mentions that once I came into the presence of Hadrât 'Ãishah & and requested her to explain Nabi's & noble character. She asked, "Do you not recite the Qur'an Karim?" I said, "Alhamdu'lllah, I recite the Qur'an daily." She said, "The Qur'an Karim was his character (Qur'an)." This is because Allah & had beautified Nabi & with beautiful character by means of the Qur'an Karim. Hereunder are a few examples:

The Qur'an Karim, in one place, addressed Nabi &

خُذَ الْعَفوَ وَأَمْرَ الْعُفُوِ وَأَغْفِلْ عَيْنَِّي ُعُفُوٍّ (اعتراف)

Choose forgiveness, call people towards good actions and turn away from the ignorant ones.

In another place, Allah & says:

إِنَّ اللَّهَ يُرَاضَىٰ بِمَا أُصَابَتْ إِذْ ذَاتُ عَمَّكُمْ أَوْلِيَاءُ الْكَفْرِ يَتَقَبَّلُ يُتَّهَمُّ عَنِ الْمُتَّهَمِّ وَيَتَهَمُّ وَيَتَّهَمُّ

Verily, Allah commands justice, doing good and giving relatives and He prevents from immorality, evil actions and oppression.

In another place, Allah & states:

وَأَضْرَّرُوا عَلَىٰ مَا أُصَابَتْ إِذْ ذَاتُ عَمَّكُمْ أَوْلِيَاءُ الْكَفْرِ يَتَقَبَّلُ يُتَّهَمُّ عَنِ الْمُتَّهَمِّ وَيَتَهَمُّ وَيَتَّهَمُّ

And be patient over (the difficulty of people) which afflicts you. Verily this is from the most difficult of tasks.

In one place, Allah & praises those people with good qualities, forgiving and pardoning, thus giving encouragement towards it.

(Âakhiratul Gâvîth and Âakhiratul Mun'im, jannah has been prepared for) those who suppress their anger and forgive (the faults of) people.

وَأَخَذُوهُمْ كَثِيرًا مِّنَ الْظُّلَمِ إِنْ عَمِّيَ الْظُّلَمُ إِلَّاٰ نَجِيتُمْ وَلَا يَجِلْتُمْ بِمَعْقِلٍ

Beware of abundance of suspicion. Verily some suspicion is sinful. Do not spy on one another and do not backbite.
During the battle of Uhud, when the blessed teeth of Nabi were martyred and a few links of his steel helmet penetrated into his blessed cheeks, then these words came onto his lips, while wiping off blood from his blessed face, "How can that nation find success which has made blood flow on the face of their Nabi whilst he is calling them towards their Rabb?" These words had no effect on these unfortunate people over their animalistic acts. However, the status of the mercy of all the worlds was much higher than this. For this reason, to teach Nabi, this verse was revealed in which guidance was given that for him to curse was contrary to his high rank.


لَيْسَ لِكُمْ مِنَ الْأَمْرِ أَنْ تَفْتَرَنَّ عَلَيْهِمْ أَوْ تَحْمِلُنَّهُمْ أَثْرَايْنِ فَلَا تَقْلَوْنَ وَلَا تَخْتَفِيَا وَلَا نُحْيِيَنَّ وَلَا نُقْتَلَنَّ عَلَيْهِمَا مَا فِي السَّيَاوَاتِ وَمَا فِي الْأَرْضِ عَلَى رَبِّكُمَا رَحْمَةٌ وَمَا كَانَ أَنْ تَنْفَعَنَّ إِلَّا أَنْ تَفْصِيلُ الْعَذَابُ ضِعْفًا

You do not have any choice in this matter, whether Allah forgives them or punishes them, because they are oppressors. And only for Allah is all that which are in the heavens and on the earth. He forgives whomsoever He wishes and punishes whomsoever He wishes. And Allah is the Most Forgiving, Most Merciful.

There are many verses in the Qur'an Karim which impart these kinds of instructions and training. The first aim is to beautify the blessed being of the leader of the worlds and the master of all present, with noble character and then through the light of the sun of Risalat to enlighten the entire world and to teach good character. This is because Nabi's training and instruction was done through the Qur'an Majid and the training and instruction of the entire mankind was to be done through his blessed being. Thus Nabi said:

لا يُؤْتِيُّ نَاَفِلًا مِّنَ الْاَخْلَاقِ رَوَاهُ عَامِرُ وَعَابِدُ وَالْبِهَبِيُّ مِنْ حَدِيثِ أَبِي مُحْرَرٍ

I have been sent to perfect noble character

Allah taught Nabi and he showed all creation that:

إِنَّ اللَّهَ يَنْحَبِبُ النَّاسِ إِلَى كَانَةِ الْاَخْلَاقِ وَيَبْعِثُ مَنْ سَافَرَ بِهَا (بِهِمْ مِنْ سُجَّدٍ وَطَفَأَتٍ بَيْنَ يَدَيْ)

Allah loves noble character and despises evil character.

Every moment of Nabi's pure life, including his conditions during war and peace, is a clear testimony that all Nabi's efforts were directed towards perfecting good character and beautifying people with the jewels of etiquettes.

Once the daughter of Hātim Tai who was well known for his generosity and nobility amongst the Arabs was caught during a battle and brought to Nabi. She said, "O Muhammed, I am the daughter of the chief of my people. My father was very loyal and would always fulfil his pacts. He would free prisoners and would feed those who were hungry. He never rejected the request of any person in need. I am the daughter of Hātim Tai. If you feel it appropriate, then free me and do not grant my enemies any opportunity to be pleased." Nabi said, "This is exactly the character of the Muslims. If your father was a Muslim, we would have made Du'a for him." Nabi then commanded that she be freed because her father loved noble character, and Allah also loves noble character. On hearing this, Hadrat Abû Bakr ibn Nayâr stood up and said, "O Rasûlullah, does Allah love noble character?" Nabi replied

وَلَئِنْ تَفْتَرَيْكُمْ فَلَا يَتَحَذَّرُ النَّاسُ إِلَّا حَسَنَ الْاَخْلَاقِ

By that Being in whose hands my life lies, non besides those with noble character will enter Jannah (Hakim Tirmidhi).

During the conquest of Makkah, when Nabi and the huge army of the Sahâbah Kiram were advancing towards Makkah Mukarrarah, one man appeared and, thinking this Jihad to be like that of other kings, remarked, "If you want beautiful woman and red camels, then attack the tribe of Banû-Mudaij (because there was on abundance of them there). But what did he know:

غَيْرِ وَخَلُطَةٌ عَنَاغَةٌ حُزَيْنُ دَوْجَسِتِ مِسْرَامُ وَبُشَّرُ وَرَفَتُ مَحِرٌ

Here the purpose of war and peace was different. Answering him Nabi said, "Allah has prohibited me from attacking
Banū Mudlaj because these people join family ties and fulfil the rights of their close ones."

During the thick of battle also, consideration was taken that those who portrayed noble character were saved from all types of difficulty, which became a practical commentary of the above mentioned Hadith that Nabi’s deputation, all his efforts and his highest purpose was to perfect noble character.

Since the Sahābah Kūrām were an example of Nabi’s actions and character, we find that their condition during war and peace were the same. The historian of Baladhrī (i.e. in Futuhul Buldān) has mentioned that during the era of the Khalīfah of Hadrat Siddīq Akbar, the people of Kindah became renegade and raised the flag of rebellion against the rulers of the government. Ash’ath ibn Qays was the leader of the opposite party. Allāh granted victory to the Muslims. After a lot of destruction and killing, the enemy were defeated and became enclosed in a fort. When the siege lasted very long then Ash’ath ibn Qays, losing hope, intended to open the doors of the fort. Since he knew the generosity and open heartedness of the Muslims, Ash’ath thought it appropriate to take benefit from it. He, together with a few men sought a peace treaty. The Muslims, according to habit, accepted it. Just as the pact of peace had been completed, one of the companions of Ash’ath Ma’d ibn Aswad caught the waist of Ash’ath and begged him to also include him in those people who had been granted protection. However, the number had already been fixed. It was now difficult to add any more. When Ash’ath could see no way in which to enter him into the pact, he did a great sacrifice by placing Ma’d’s name in his place. He then separated from his people and handed himself over to the Muslim army. The leader of the Muslim army Ziyād ibn Habīd took him as prisoner and sent him to the Khalīfah of the time, Hadrat Abū Bakr in the Darul Khalīfah (capital city). When Hadrat Abū Bakr came to know of the selflessness and noble character of Ash’ath, he freed him.

Islam had already entered into the heart of Ash'ath. He now openly declared his Islam, and becoming a Muḥallīg (preacher) of Islam, rendered great services in Sham and Iraq. Hadrat Abū Bakr gave his sister, Farwah bint Abī Quhāfah to him in marriage. In short, Hadrat Abū Bakr granted this honour only due to Ash'ath’s noble character. (Futuhul Buldān p. 108) (This story and the previous one were not in the original book of Imam Ghazzāli. Hadrat Mu‘īn Sāhib added it.

Hadrat Mu‘āz narrates that Nabi has said, ”The religion of Islam is surrounded by noble character and good actions. Some of them are:

1. Treat all friends, relatives and those who you come into contact with cordially i.e. keep them safe from any type of difficulty.
2. Do good actions.
3. Be soft and gentle to all.
4. Do favours and goodness to all.
5. Feed the people and spread the Salām i.e. make Salām to those you know and those you do not know.
6. Visit the sick, whether pious or not (stranger or acquaintance).
7. Follow the Janāzhah (bier) of Muslims (whether you are acquainted with him or not).
8. Treat your neighbours cordially whether Muslim or kāfīr (disbeliever).
9. Honour every Muslim old person.
10. Accept the invitation of one who invites you for meals and make Du’ā for him.
11. Forgive the fault and excesses of people.
12. Make peace amongst those people who have differences.
13. Hold firm onto generosity, nobility and courage.
15. Swallow anger i.e. do not act on the demands of anger (the best way is to go away from this place and to involve oneself in other works).
16. Forgive the mistakes of people.
Islam prevents people from these actions:
1. Play and futility
2. All useless works
3. Singing and musical instruments
4. Malice
5. Making evil plans and causing destruction
6. Lies and backbiting
7. Stinginess
8. Hot-headedness
9. Deception
10. Carrying tales
11. Having disunity
12. Breaking family ties
13. Evil character
14. Pride and arrogance
15. Unduly and excessively praising someone
16. Immorality
17. Jealousy and hatred
18. Taking bad omens
19. Rebell ing
20. Exceeding the bounds in any action
21. Oppression

Hadrat Anas ﷺ says that Nabi ﷺ did not leave any good action towards which he did not call us and which he (ﷺ) did not show us it's reality, and he (ﷺ) did not leave any wrong (or fault) which he did not warn us or prevent us from.¹

Hadrat Mu'āz ﷺ states that Rasūlullah ﷺ said, "O Mu’āz, I advice you to fear Allāh ﷺ, speak the truth, fulfil pacts, return trusts, leave out misappropriation, protect your neighbours, have mercy on the orphans, speak gently, make the Salām common, do good actions, lessen hopes (of this world) i.e. do not have long hopes and desires, hold firm onto Īmān, understand the Qur'ān Majīd, have love for the hereafter, fear for the reckoning of Qiyyāmah, and be humble. I prevent you to speak ill of any wise person, to

² This means that at every place and time. The stone which you regard as lifeless, on the day of Qiyyāmah will testify regarding your actions. Just as a person fears sinning in front of another person, similarly, one should fear sinning in front of these things—Hadrat Mufti Shafi' Sahib

³ ملتحال الله ﷺ في غزوة والسباهف ﷺ في الزيادة

In this manner, Nabi ﷺ taught his (ﷺ) Sahābah etiquettes and manners and called them towards the best character and manners (May millions of Durūd and Salām be upon him and upon his companions)

SOME EXAMPLES OF THE CHARACTER OF NABI ﷺ
These have been gathered by some Ulamā from the narrations of Ahādīth.

Nabi ﷺ was the most forebearant and the bravest of all people. He was the most just and most forgiving. Nabi ﷺ was the most chaste person. During his entire life, Nabi’s (ﷺ) blessed hand did not touch the hand of any strange woman i.e. as long as he was not married to her, did not own her or she was not his mahram (one whom he could marry).

Nabi ﷺ was the most generous. Not one dirham or dinār (gold or silver coin) would remain by him for even one night. If after distribution, anything remained, and (at this time) no poor person was found, then as soon as the night came, Nabi ﷺ would himself search for a needy person and give it, thus freeing himself from anxiety. Whatever wealth came to him (ﷺ), he (ﷺ) would keep so much for one year’s expenses, and would distribute the rest, and that too would be for the most simple things eg. dates, barley etc.
however, if from this, if anyone would ask him for anything, he would never refuse. Even these yearly expenses would be used for others. For this reason, before the completion of the year Nabi's goods would be depleted.

Nabi would himself mend his shoes and he would patch his own clothes. He would serve his family members, would do housework and would sit and cut meat with them.

Nabi was the most modest. (Due to excessive modesty) he would not place his blessed gaze on anyone. He would accept the invitation of freed people and slaves and would except their gifts even though it was a sip of milk or the thigh of a rabbit.

Nabi would give something in return for a gift. He would eat from gifts but not from the wealth of Sadaqah (charity). He would not reject the invitation of a low slave-girl or poor person.

Nabi would get angry for Allâh, i.e. going against the Sharî'ah and exceeding the bounds set by Allâh. Nabi would not get angry for his own self. He would always speak the truth even if harm had to occur to him.

When it was said to Nabi to take assistance from some Mushrikin (polytheists) against others, then he would refuse and say, "We do not take help from the Mushrikin", whereas this was such time when Nabi's helpers were few in number and (outwardly) he was in need of assistance. (Note: To take assistance from the Mushrikin during battles is permissible with a few conditions. Here these conditions were not found - Muftî Shafi Sahib.)

The body of one very pious Sahâbî was found in a Jewish district. However, Nabi did not exceed the bounds. He, according to the laws of Sharî'ah, asked only for the blood money of 100 camels whereas at this time, the Sahâbâh Kirâm were greatly in need of every single camel and the Jews were very wealthy. No matter what amount was asked from them, they could have easily given it.

(Sometimes) Nabi, due to hunger, would tie stones onto his blessed body. When he received anything, then happily he would eat it, no matter what it was. He would not abstain from any halâl (permissible) food. If only dates were available, then Nabi would suffice on this. If cooked meat, wheat or barley (bread) some sweet dish or honey was received, he would eat this. If sometimes there was no roti (bread) and only milk was found, then Nabi would suffice on this. If a melon or dates were found, then these would be eaten.

Nabi would never lean while eating or place his food on a table or stool. Nabi's handkerchief (for wiping his hands) was the soles of his feet (i.e. due to informality, there was not much concern to keep any handkerchief or towel, after washing his hands he would rub his hands together or on his feet and thus dry it).

For three continuous days, Nabi would not eat roti (bread) made of wheat to his fill. This action was not due to poverty, need or stinginess, but because Nabi would give preference to other poor and needy people. Nabi would accept the invitation to a wallah, would enquire about the sick and would participate in janâzahs (funerals).

Nabi would walk alone, without any companion, amongst his enemies. Nabi was the most humble and meek person. He was the quietest of persons. However the quietness was not due to pride.

Nabi was the most eloquent person. However he would not lengthen his speech (Bukhârî and Muslim). With regards to outward features, Nabi was the most handsome person (Shamîl-Tirmidhi). He did not fear any fearful thing of this world (Musnad Ahmed from Hagrat Aîshah).

Whatever was found, he would wear. Sometimes he would wear a plain sheet (chådar), sometimes a decorated
chādar from Yemen and sometimes a woollen jubbah (overcoat). In short, whatever was attained with halāl wealth would be worn by Nabī ﷺ (Bukhārī from Sahl ibn Sa'd ﷺ).

Nabī’s ﷺ ring was made of silver which he ﷺ would wear generally on his right hand; and sometimes on his left hand – on the edges of his fingers. Sometimes, Nabī ﷺ would place a slave and sometimes another person behind him on his conveyance. He ﷺ would not feel it below his dignity like rulers and leaders (Bukhārī and Muslim). (There was no formality regarding conveyance).

Nabī ﷺ would (according to circumstances) sometimes ride a horse, sometimes a camel, sometimes a mule and sometimes a donkey. Sometimes Nabī ﷺ would go around walking, barefooted, without a chādar, amāmah (turban) and topi. Nabī ﷺ would go to the far corners of Madinah to visit the sick (Bukhārī and Muslim according to the narration of Anas and Jābir ibn Samurah ﷺ).

Nabī ﷺ loved good smells and disliked foul smells (Nasā‘ narrated by Anas ﷺ).

Nabī ﷺ had a habit of sitting amongst the poor and needy people (Bukhārī – narrated by Ḥadrat Abū Hurairah ﷺ).

Nabī ﷺ would honour the people of character and honour due to their character. He ﷺ would make comfortable the honourable people (of every nation) with his ◦ kindness and favours (Shamā‘i Tirmidhi). He ◦ would fulfil the rights of his relatives and family. However, he ◦ would not give them preference over those who were more virtuous (Hākim in Mustadrak by Ḥadrat Ibn Abbās ﷺ).

He would not treat anyone with harshness and in an ill-mannered way (Abū Dāwūd, Shamā‘i Tirmidhi, Nasā‘ in Amalul-yaum wal laylah from Ḥadrat Anas ﷺ).

Note: To get angry with someone or to give him punishment, in the case were the limits of Shari‘ah are trampled upon, is not included in having a bad temperament. In fact this is the most important means for rectifying character.

Whoever made an excuse to Nabī ﷺ, he ﷺ would accept it. (Bukhārī, Muslim by Ka‘b ibn Malik ﷺ).

Nabī ﷺ would also joke. However, nothing contrary to the truth would emerge from his blessed lips. (Ṭirmidhi, Musnad Algmed by Abū Hurairah ﷺ). Nabī ﷺ would laugh, but was never excessive in the sound of his laughter. Actually, his ◦ laugh was only a smile. (Bukhārī and Muslim by Ālīshah ﷺ).

If Nabī ﷺ saw (permissible) games, he ◦ would not prevent it (Bukhārī and Muslim by Ālīshah ﷺ).

Note: Permissible games are those which are played for strength and alertness to the body, for the preparation of jihad or for removal of tiredness from the body and in which there are no impermissible acts e.g. gambling or exposure of the satr (private parts). In the Ahādith, archery, swimming, wrestling and fencing etc. have been liked. The jurists have included playing with a ball, etc. in this (Shāmi, Aiāmārī). The condition is that in any fencing, there must not be Muḥarram mourning, the wrestling must not be done with even the knees exposed and playing ball should not be done in the specific manner of the kuffār (disbelievers) and sinners. Otherwise, by these conditions not being adhered to, these games also become impermissible (Mutī‘ Shāfi‘ adh).

Nabī ﷺ would race with his wives (sometimes during journeys when there was no fear of being seen by others unveiled) (Abū Dāwūd, Nasā‘ by Ḥadrat Ālīshah ﷺ). Sometimes, voices would be raised in the presence of Nabī ﷺ and he would exercise patience (Bukhārī by Ḥadrat Abdullah ibn Zubair ﷺ).

Note: This was Nabī’s ◦ perfect character that he would exercise patience. However, this was not appropriate for the
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Sahâbah ﷺ. Therefore, its prohibition was revealed in the Qur’ân Karîm:

(Extracted from a hadith from Tirmidhi)

(Bukhârî)

In Nabi’s house, were a few camels and goats. Nabi ﷺ and his family would live on their milk. (Tabaqât ibn Sa’d by Umme Salamah ﷺ). Nabi ﷺ also had a few slave boys and girls. He (ﷺ) would not keep them at a lower level than himself in eating and clothing (in all things, they would be kept as equal) (Tabaqât ibn Sa’d by Umme Salamah ﷺ).

Note: In some narrations, it is mentioned that Nabi ﷺ would sit and eat with his slaves. In another hadith it is mentioned, “Feed your slaves what you eat and clothe them with that which you wear.” (Muslim from Hadith of Abû-Yusûf ﷺ).

However, these practices of humility and noble character are musta’jib (preferred) and not wâjib (compulsory), as long as they are not in dire need of food and clothing, because feeding an clothing them according to necessity is compulsory. One who goes contrary to this is a sinner.

Note: These actions of Nabi ﷺ were towards slaves whom he (ﷺ) owned, and over whom he had full control. How sad it is that today’s Muslims do not treat their workers in this manner. The best of foods are prepared by the cook, but this poor person gets nothing besides the smoke and fire. After preparations, even the fragrance of the food is not brought near him. It is a point of good character that a little bit of each dish of food should be given to him. Also whatever work is given to a worker, his strength and rest must also be taken into consideration.

Nabi ﷺ would not pass any of his time in futility, but he (ﷺ) would spend his time in the work of Allâh ﷻ and Dîn or for

his worldly necessities. (Shamâ’il-Tirmîdhi by Ḥadrât Allâh ﷺ) (Sometimes) Nabi ﷺ would go to the gardens of his companions. (Takhrij-Irâqî)

Nabi ﷺ would never despise a poor person or a crippled person due to his poverty and helplessness, nor would he be overawed by kings or leaders due to their wealth and kingdoms. In fact, he (ﷺ) would equally invite both groups to Allâh ﷻ (Extracted from a Haddith in Muslim by Anas ﷺ and a Haddith of Bukhârî by Sahîh ibn Sa’d ﷺ).

Allâh ﷻ combined in Nabi ﷺ noble character and perfect leadership, whereas he (ﷺ) was Ummi (unlettered) and did not know how to write. He (ﷺ) was born in such a city in which there was no academic place (Madrasah or university). In fact, ignorance was general. Therefore, Nabi ﷺ grew up in poverty and in herding goats. He (ﷺ) was also an orphan. However Allâh ﷻ taught him (ﷺ) noble character and beautiful qualities, granted him knowledge of the past people and the latter people, and taught him such things which would be a means of attaining success in the hereafter and freedom from problems in this world. He (ﷺ) was also granted the ability of being involved in necessary and beneficial works and made to abstain from unnecessary and futile works.

May Allâh ﷻ grant all of us the ability to obey him (ﷺ) and follow his Sunnah, character and mannerisms. Amin Yâ Rabbal Álimin. أَمِينَ ﻲَارَبِّ الْأَلِيمِينَ

ANOTHER DESCRIPTION OF NABI’S ﷺ HABITS AND QUALITIES ACCORDING TO A NARRATION OF ABÛ-BAHTARÎ

If any unpleasant word emitted from the blessed lips of Nabi ﷺ regarding any Muslim, then Allâh ﷻ would make it a means of mercy and expiation for that person. (Bukhârî, Muslim from Ḥadrât Abû Hurairah ﷺ).

Nabi ﷺ never cursed any woman or servant, so much so, during the thick of one battle, it was said to him, "O
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Rasūlullāh ﷺ, if you curse our opposition, it will be good.” Nabi ﷺ replied, “Allāh ﷻ has sent me as a mercy and not for cursing and uttering evil Du’ās.” (Muslim from Ḥadīth Abū Hurairah).

Whenever Nabi ﷺ was requested to make Duʿā against a certain person, Muslim or disbeliever, or for a specific person or group, then instead of making Duʿā against them, he (ﷺ) would make Duʿā for them.

Note: In a narration of Bukhārī and Muslim of Ḥadīth Abū Hurairah ﷺ, it is mentioned that once the Sahābah requested, “O Nabi ﷺ, the Aws tribe have become unbelievers and have rejected Islam. Make Duʿā against them (curse them).” Nabi ﷺ said, “O Allāh! Guide them, make them obedient to the Muslims.”

Note: Regarding those Sahāh narrations in which words of curses are narrated from Rasūlullāh ﷺ they are only regarding those people who Nabi ﷺ was informed of by means of wahī (revelation) that none of them will become Muslim, but will, in fact die on kufr (disbelief) eg. those Aḥādīth of Bukhārī and Muslim narrated regarding Nabi ﷺ making Duʿā against Abū Jahl, ‘Utbah, Ra‘l, Zakwān etc. (Ibīs)

Nabi ﷺ never hit anyone with his blessed hands except those he (ﷺ) had to kill in the path of Allāh ﷻ. Nabi ﷺ never took any revenge for any harm caused to his being by anyone. Yes, he (ﷺ) punished those who had exceeded the bounds of Allāh ﷻ (breaking the laws of Shariah). Whenever Nabi ﷺ was given the choice on two things, then he (ﷺ) would choose the way which was easier. However, if there was any sin or breaking of family ties in it, then Nabi ﷺ would be the most furthest from it. (Bukhārī, Muslim from Ĥadīth Aishah ﷺ).

Whenever any person, slave or free person, man or woman sought help for any necessity, he would immediately stand up to fulfil it. (Bukhārī by Anas ﷺ).

Ḥadīth Anas ﷺ was the special servant of Nabi ﷺ. He served Nabi ﷺ for a long period. He says, “I take oath by that Being who sent Nabi ﷺ as a truthful messenger, whenever I did anything contrary to his ﷺ happiness, he never said ever, “Why did you do so?” If any of the noble wives rebuked me, he (ﷺ) would say, “Leave him, whatever happened, has happened according to qaḍā and qaḍrat (i.e., according to the will of Allāh ﷻ).” (Bukhārī, Muslim from Anas ﷺ).

Note: This does not mean that those servants who spoil something are not worthy of censure, but this shows that the perfect character of the master is that he overlooks in spite of the junior being worthy of censure. Handing it over to the decree of Allāh ﷻ is because of pondering over it a person will get patience and his anger will subside.

The Sahābah ﷺ state that Nabi ﷺ never took out any fault in any bedding. In fact (his noble habit) if the ahle-bayt (members of the household) lay down any bedding then he (ﷺ) would rest on it, otherwise he would lie on the ground.5

Before deputing him, Allāh ﷻ had already praised Nabi ﷺ in the first line of the Taurāt in the following words, “Muḥammad is the messenger of Allāh ﷻ. He is my chosen servant. He is neither ill-mannered nor rude. He does not shout in the market places. He does not repay evil with evil but forgives and overlooks. His place of birth is in Makkah and his place of migration is Tāba (which is also called Tayyibah and Madīnah). His rule will be in Shām. He will don the lungi. He and his companions will call towards the Qurān and the knowledge of Allāh ﷻ. In wuḍū (ablution) he will wash his hands, feet and face, etc.” These praises are also found in the Injīl (Bible).6

It was Nabi ﷺ habit that he would make salām first with whomsoever he met. (Shāmāl-Tirmīdī from Hind Īb Abī Hālah ﷺ).
If a person stood up for some work or to talk, then Nabi ﷺ would continue standing until the person himself turned away. (Tabrânî from Ḥadrât ‘Aīf ﷺ and Ibn-Mâjah from Ḥadrât ‘Anas ﷺ). When Nabi ﷺ met any Sahâbî, then he (ﷺ) would initiate musâfâhah (shaking of hands) and would keep his hand in the other person’s hand until the other person himself separated it. (Tirmidhî – He says it is a Gharîb narration)

Note: This Sunnah should be followed with whomsoever one makes musâfâhah (shake hands) if one has the strength and time. However for the person making musâfâhah, it is an act of culture and respect that he looks at the condition and time. If someone is involved in work or is weak or sick, then at this time, he should not force the person to make musâfâhah thus placing him into perplexity and difficulty because salâm, which is a more stressed sunnah, has this ruling that it is makrûh (disliked) to make salâm to one reading Qur’ân or wazîfah etc., one giving ‘azân or iqâmat, and one lecturing or teaching during his lecture or lesson. (Durre Mukhtâr, Shâmî etc.)

It was Nabi’s ﷺ noble practice that when he stood up from any gathering or sat therein, then he would commence with the name of Allâh. (Shâmâlî-Tirmidhî)

It was his habit that if he was engaged in Ṣalâh and anyone came to visit him, then he would shorten his Ṣalâh when coming to know of it. After completing his Ṣalâh, he would turn to the person and ask, “Do you have any work?” Once the work had been completed, he would once again resume his Ṣalâh. (Ihya-ul-ulûm - Hâfîz ‘Irâqî states, “I have found no origin for this Hadîth)

Nabi ﷺ would generally sit in this way that he would raise his knees and tie his hands around them. The Arabs call this “habwa”. (Abû Dâwûd, Tirmidhî from Abû Sa‘îd al-‘Aqîd).

Nabi’s ﷺ place of sitting was not distinguished from the sitting place of the general Sahâbah ﷺ. When Nabi ﷺ came,

he would sit wherever he found place. (Abû Dâwûd and Nasîl from Abû-Hurârah ﷺ)

Note: Ḥadrât Abû Zar ﷺ states that since Nabi ﷺ had no distinguishing status regarding his seating place etc., if a stranger had to reach the gathering, then he would not recognize Nabi ﷺ and would have to ask the people, “Who is Rasûlullâh ﷺ?” (Abû Dâwûd, Nasîr).

Nabi ﷺ was never seen in a gathering with legs stretched out by which his companions would be placed into difficulty. Yes, if the place was spacious, then sometimes, he would do it. Mostly, he (ﷺ) would sit facing qiblât.

Tirmidhî and Ibn-Mâjah has mentioned this narration in the following words that Nabi ﷺ never stretched out his legs towards any of his companions. (It’s chain is also weak as reported by ‘Irâqî)

Whoever came to him ﷺ, he would honour and respect him, so much so that at times, he would spread out his clothing for such people who were not his blood or foster relatives, and he would make them sit down on it. (Mustadrak Hâkim from ‘Anas ﷺ).

Whatever pillow or carpet was under him (ﷺ), he would leave it and make a person who had come, sit on this place. If the person refused, then he (ﷺ) would insist and make him sit on his place. (Ihya). All those people who were in the company of Nabi ﷺ felt that Nabi ﷺ honoured and took him most into consideration. It was his (ﷺ) habit that he would grant a portion of his attention to every person who was present. Thus, in the gathering, Nabi’s ﷺ speech, ears, character and attention was endowed to all those present in the gathering. Together with this, his gathering was one of modesty, humility and

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trust. Allāh ٰ states, “Only with the mercy of Allāh ٰ, you are soft to the people. If you were harsh and hard-hearted, they would have scattered from around you.” (Shamāl-Tirmidhī).

Nabī ﷺ would (not call his Sahābah by their names but) call them by their kuniyat (agnomen) out of honour. (Bukhārī, Muslim from Hadīth of Abū Bakr ﷺ).

Note: Linking one to his father or son is called kuniyat. It was the general custom of the Arabs that every person would be also well-known by his kuniyat together with his name eg. Abū Bakr, Ibn Umar, Ibn Abbās ﷺ etc. Calling and mentioning a person with his kuniyat was regarded as honour and respect. If a person did not have a kuniyat, then Nabī ﷺ would specify one. Then this kuniyat would become famous. (Tirmidhī from Anas ﷺ). Nabī ﷺ would also call women by their kuniyat whether they had children or not. (Mustadrak Hākim from Umm-Ayman ﷺ).

Note: This means that for a kuniyat, it was not regarded as necessary that only a person who in reality had children could be linked to his children’s name. Sometimes names were made up and this link was created. Sometimes, to make children happy, Nabī ﷺ would make a kuniyat for them. (Bukhārī, Muslim from Anas ﷺ).

Nabī ﷺ stayed far from anger and became pleased very quickly i.e. anger would not come quickly to him, and when he did become angry, it was not difficult at all to please him. (Tirmidhī from Abū Sa‘îd Khudrî ﷺ).

Nabī ﷺ was most compassionate to all people. He (ﷺ) was the best and granted the most benefit.

In his (ﷺ)’s gathering, voices were not raised. (Shamāl-Tirmidhī from Hadīth of Aḥmad ﷺ).

When Nabī ﷺ stood up from any gathering, then he would recite the following Du‘ā and he used to say that Jibrīl ﷺ taught me this Du‘ā:

سَيَغْرَبُ اللَّهُ وَيَغْرِبُ أَنَّ لَا إِلَيْهِ أُسَبَّحُ وَأُصَبْحُ إِلَّا أَنْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ تَعْفَفَ وَتَعْفَفَ إِلَّا فِي مَرَآةِ الْمَرَآةِ وَالْمَسْتَفْرَعِ وَلَمْ T

Note: This Du‘ā is called kaffārah of the gathering, i.e. whatever evil word is uttered in the gathering is expiated by means of this Du‘ā.

NABĪ’S SPEECH AND LAUGHTER
Nabī ﷺ was the most eloquent person and his speech was very sweet. He (ﷺ) used to say, “I am the most eloquent of the Arabs” (Tabrâni from Abū Sa‘îd ﷺ). He (ﷺ) also used to say, “The people of Jannah will speak according to the manner of speech and language of Muḥammad ﷺ (Mustadrak Hākim from Ibn Abbas ﷺ).

Nabī ﷺ would speak less and would be simple and clear in his speech. When he would speak, he would not speak futile things. His speech was like the string of pearls. (Tabrâni from Umm Sa‘îd ﷺ).

Hadrât Āishah ﷺ states that Nabī ﷺ would not speak continuously as people generally do. In fact, his speech was short (comprehensive). (Bukhārī, Muslim).

The Sahābah Kirām ﷺ state that Nabī ﷺ would speak very concisely. However, together with this it was such speech which was comprehensive and which clarified the aim and objective.

Nabī ﷺ was jawāmi’il-kalim in which there was neither extra speech nor any deficiency in explaining his point. His speech was done slowly that after one sentence the second would be uttered after a short pause so that the listener could understand well and remember it. (Shamāl-Tirmidhī from Hind Ibn Abī Hālah ﷺ).
No speech contrary to the Sharī'ah would leave his (ﷺ) mouth. In both conditions of happiness and in anger, no word contrary to the truth would emit from his (ﷺ) blessed lips. (Abū Dāwūd from Umar ﷺ).

If any person spoke anything which was not appropriate, then Nabi ﷺ would turn away from him. (Shamāl-Tirmidhī from Ḥadīth Ḥadīth). If Nabi ﷺ was compelled to say something which was disliked, then he would not do so in clear words but would use hints and signs. (Understood from a Ḥadīth from Ḥadīth Aḥṣāh in Baihaq).

When Nabi ﷺ would keep quiet, then the Sahābah Kirām ﷺ would speak, but there would never be arguments and fights in his (ﷺ) gathering. (Shamāl-Tirmidhī from Ḥadīth Ali ﷺ). Nabi’s ﷺ advice were with force, emphasis and well-wishing. Nabi ﷺ used to say, “Do not regard one verse of the Qur’ān to be contrary to another verse because it has been revealed in different modes. (Ṭabrānī from Ibn Umar ﷺ).

Note: Just as in Urdu, in different cities there are different manners of speech, eg, the differences in the language of Delhi and Lucknow; so too were there differences in the manners of speech amongst the Arab tribes. The Qur’ān Karīm was revealed according to these different manners of speech. However the meaning remained the same. For this reason, Nabi ﷺ warned that none should fall into doubt because of these literal differences. However since there existed a fear of misunderstanding amongst the non-Arabs due to these different dialects, Ḥadīth Uthmān Ghanī ﷺ, together with the jīmā (consensus) of the Sahābah Kirām ﷺ commanded that the Qur’ān Karīm be read and written in only one dialect from all the various dialects which is till today disseminated and protected.

Nabi ﷺ would appear happily and with a smile in front of his Sahābah. If they mentioned any strange incident, then he (ﷺ) would join them in their astonishment and he would mingle with all. (Tirmidhī from Ḥadīth Abdullah ibn-Hārith ibn Juz)

Sometimes, Nabi ﷺ would laugh in such a manner that his blessed teeth would become apparent. (Bukhārī, Muslim from Ibn Masʿūd ﷺ).

The Sahābah Kirām’s ﷺ laughter, in the gathering of Nabi ﷺ would not exceed a smile following in the manner of Nabi ﷺ and out of his respect. (Shamāl-Tirmidhī from Hind ibn Abī Hālāh ﷺ). The Sahābah ﷺ state that once a village dweller came into the presence of Nabi ﷺ. We could see that on Nabi’s ﷺ blessed face, there were signs of some grief and anger. He wished to ask Nabi ﷺ something. The Sahābah ﷺ prevented him since they felt inappropriate to speak to him at this time. The village dweller said, “Leave me, I take an oath by the being who has sent you as a truthful Nabi, I will not leave you until you do not smile.” Then this village dweller came forward and asked Nabi ﷺ, “O RasūlAllāh ﷺ, this information has reached us that in the last era when people will be dying of hunger, then Dajjal will come to the people with a lot of tharīd (broken pieces of roti in gravy). May my parents be sacrificed for you! Inform me at this time, should I stay away from his tharīd until I die of hunger, or should I place my hands on this tharīd and after eating to my fill then I will announce my belief in Allāh ﷺ and disbelieve and rejection of him.” Nabi ﷺ on hearing this laughed so much that his blessed teeth became apparent.¹⁰

Nabi ﷺ would smile the most and was the most cheerful person except at the time when the Qur’ān-Karīm was being revealed, when the mention of Qiyyāmah was made or when he gave a khutba (sermon). (Ṭabrānī from Ḥadīth of Jābir in the chapter of good character).

The meaning of this is that at the time of the mention of Qiyyāmah, descent of the Qur’ān and during lectures and sermons, a special awe and grandeur overcame Nabi ﷺ. At this time, his cheerfulness did not remain.

Nabi ﷺ, when happy, used to be the most cheerful and jovial. When giving advice, he would speak with awe and...
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would be on top of the other knee and one foot would be over the other. (This form is called جلوس in Arabic which is the common sitting posture manner for females. According to the Shafi’is, this posture in سلأ is Sunnah for men also). Nabi would used to say, "I am a slave. I eat as a slave and I sit as a slave sits." (Abdur-Razzaz in his Musannaf).

Note: Different postures of Nabi during eating have been narrated. One way is the one mentioned above which is quoted from Abdur-Razzaz. The second method is that the left foot is spread out and the right knee is raised. The third method is that both the knees should be spread out as one sits in Salah.

Nabi never used to eat very hot food, and he used to say, "In very hot food there is no barakat (blessings) and Nabi has not fed us fire. Therefore food must be made to cool down (hot food should not be eaten)." It was Nabi’s noble habit that he would eat the food in front of him. He would not eat from all four corners of a plate or tray.

He (nabi) would eat with 3 fingers. (Muslim) Sometimes he (nabi) would also include the fourth finger.

Note: In Musannaf ibn-Abi Shalabah, in a mursal narration of Zuhri it is mentioned that sometimes Nabi would eat with five fingers. He would never eat with only two fingers. Regarding this, he (nabi) said, "This is shaytan’s way of eating."
Once Hadrat Uthmān ḍ brought a certain type of halwa (sweet dish). Nabi  ṣ ate it and asked, “What is the halwa made up of?” Hadrat Uthmān ḍ said, “First, we mix ghee and honey and then place it on the stove. When it begins to boil, then some soff (granulated flour) is placed in it and then it is cooked. In this manner, this halwa is prepared.” Nabi  ṣ said, “This food is very good.”

Nabi  ṣ would eat roti (bread) of unsifted barley flour. (Bukhari from Sahi ibn Sađi ḍ)

Nabi  ṣ would eat cucumber (sometimes) with dates and sometimes with salt. (The narration regarding dates is found in Bukhari and Muslim and the narration regarding salt is found in Ibn Hibban and Ibn-Adi ṣ with a weak chain).

From all fruits, Nabi  ṣ loved grapes and sweet melon the most. (Abū Nu′aim in Tibb-Nabawi). Nabi  ṣ would eat sweet melons sometimes with roti (bread) and sometimes with sugar.

Note: Ḥafiz Ṣα♭i ḍ states, “I did not find the narration of eating roti (bread) with sweet melons. However, the eating grapes with roti has been narrated. (As Ibn Adi has narrated). If by eating with sugar is meant that he (ṣ) would eat it with something sweet e.g. dates, etc., then this is correct and has been narrated. However, if normal sugar is meant, then I have found no basis for this besides one very weak narration which is not worthy of consideration. Sometimes Nabi  ṣ would eat sweet melons with dates. (Tirmidhi, Nasai).

In eating sweet melons, Nabi  ṣ would use two hands. Once, in his (ṣ) right hand were dates and in his left hand he was accumulating the seeds. Then a goat came in front. He (ṣ) placed the seeds in front of it. The goat continued to eat from the left hand and Nabi  ṣ continued to eat dates with the right hand until he was finished and the goat went away. (Eating the sweet melon etc. is narrated in Musnad-Ahmād and the story of the goat is narrated in Fawāid Abī Bakr Shafrī).

Sometimes Nabi  ṣ would eat a cluster of grapes. The pips of the grapes would appear to be like pearls on the blessed beard of Nabi  ṣ. (Ibn Adi in Al-kamilad-dufū). Mostly, his (ṣ) food was water and dates. (Bukhari from Aishah ḍ). Nabi  ṣ would combine milk with dates and would call them ayabain (the two most pure things).

Nabi  ṣ was greatly desirous of meat. He (ṣ) used to say, “Meat increases the sense of hearing.” Meat is the leader of food in this world and the hereafter.” If I made Du‘ā to my Sustainer to grant me meat daily, He would definitely have granted it.” (Ibn Hibban). Nabi  ṣ would eat tharid with meat and squashed (Tharid is broken pieces of roti (bread) in gravy). (Muslim from Anas ḍ).

Nabi  ṣ had a special liking for squashed. He (ṣ) used to say, “This is the tree of my brother Yūnus”. (Muslim from Abū Hurairah ḍ). (When Yūnus ṣ came out of the stomach of the fish, he was very weak. Allāh ṣ grew him the squashed tree. By eating it he regained strength and health).

Hadrat Ummul-Muminin Aishah ḍ says that Nabi  ṣ used to say, “O Aishah, when you cook stew, then add more squashed in it because it strengthens a saddened heart.” (Fawāid Abī Bakr Shafī ṣ – Ṣakhrī Ṣarīf).

Nabi  ṣ used to eat the meat of birds which had been hunted (Tirmidhi). However he (ṣ) would never go behind a hunter, nor would he hunt himself (but) He liked that the hunter should hunt and bring it. Then he (ṣ) would also eat. When he (ṣ) would eat meat, he would not lower his head towards the meat, but would lift the meat in his hands and would tear the meat with his blessed teeth. (Takhrij Abī Dāwūd).

(Sometimes) Nabi  ṣ would eat roti (bread) with ghee. (Bukhari, Muslim).
Nabi (ﷺ) used to like the shoulder-blade from the goat meat, squash amongst the stew vegetables, vinegar from the gravy, and ajwah from amongst the dates. (Bukhārī, Muslim and Ibn-Mājah).

Nabi (ﷺ) made Du‘ā of barakat (blessing) for ajwah and said that it is a fruit of Jannah and a cure from poison and the effects of witchcraft. (Bazzār, Ibrānī in Kabīr).

Amongst vegetables, Nabi (ﷺ) used to like parsley. (Abū Nu‘aym in Ibn-Ban-Nabawi from Ḥadīth of Ibn-Abbās ☪). Nabi (ﷺ) did not like the meat of the liver and kidneys because it was connected to the urine. (From Ḥadīth of Ibn-Abbās ☪ with weak chain)

Nabi (ﷺ) would not eat seven things from a goat: private part, testicles, bladder, gall bladder, glands, the places of urine and stool. Nabi (ﷺ) disliked these things. (Ibn-Adi and Baihaqī with weak chain).

Nabi (ﷺ) would not eat garlic, onions and leek. (Imām Mālik ☪ in the Muwaṭṭa).

Note: In onions, garlic etc., in which there is a bad odour, even though it is permissible for others to eat, but as long as they do not remove the odour, it is makrūḥ to go to the Masjid. In this condition, ṣalāḥ and ḥalāwah also is contrary to etiquette - Mufti Shafi Sāhib ☪.

Nabi (ﷺ) never spoke ill of all food, (His ☪ habit was this that) if anything came, he would eat if he liked it. If he disliked it, he would leave it. In those foods which he (ﷺ) had a natural aversion for, he would not make it disliked and hated in the sight of others. (Extracted from a Ḥadīth in Bukhārī and Muslim)

Nabi (ﷺ) disliked lizards and spleen but did not regard it as harām for others.

Note: According to the Hanafis, based on other narrations of Ahādīth, lizards are harām. However, regarding the spleen the law is the same according to all the Imāms that it is not harām.

After eating, Nabi (ﷺ) would clean his plate with his fingers and lick them. He (ﷺ) used to say, “In the last portion of food is more barakah (blessings). (Abū-Baihaqī in Shu‘ab from Ḥadīth of Jābir ☪).

Nabi (ﷺ) would clean his fingers by licking them. He (ﷺ) would not clean them with a towel, etc. until every finger was licked and he (ﷺ) used to say, “No-one knows in which portion of the food there is the most barakah (the actual benefit of the food for the body) (Muslim from Hadīth of Jābir and Ka‘b ibn Mālik and Baihaqī in Shu‘ab).

When he (ﷺ) had completed eating, he would recite this Du‘ā:

الْحَمْدُ لِلَّهِ الَّذِي أَهْلَكْنَا مَا أَلَّهَنَا فَأَفْلَحْنَا وَسَلَّمَنَا فَاوْرِنَّى اللَّهُ الرَّحْمَةَ

All praises are for Allāh, O Allāh, only for You is praise. You have fed us and satisfied us. You have given us water to drink and have quenched our thirst. Only for You is all praises. We are not being ungrateful for Your favour, nor are we bidding farewell to it and nor are we independent of it.

When Nabi (ﷺ) ate meat and roti (bread), then he would especially wash his hands properly. Then whatever effect of water remained on his hands, he would rub it on his blessed face.

Nabi’s (ﷺ) blessed habit in drinking was that he (ﷺ) would drink in three sips. At the beginning of every breath, he would recite أَنَحْدَحُ اللَّهُ يَسْتَغْفِرُ عَلَيْهِمْ if the time for prayer is not at hand and at the end, he would recite أَنَحْدَحُ اللَّهُ يَسْتَغْفِرُ عَلَيْهِمْ. Sometimes, he (ﷺ) would also drink in one breath.
Nabî ﷺ would sip and drink. He would not gulp the water one time. Nabî ﷺ would give the left-over water to the person on his right. If on his left side was a person who was more senior in rank than the person on his right side then he would say to him, “You have the right but, if you give permission, then I will give him (if he gave permission, then Nabî ﷺ would give to the person on the left).” (Bukhârî and Muslim by Iбdârat Sahîl ibn-Sa’d ﷺ) Nabî would not breathe in the utensil. At the time of taking breath he would move away his mouth from the utensil. (Mustadrak Ḥâkim from Iбdârat Abû Hurârah ﷺ)

Once, a utensil was handed to Nabî ﷺ in which there was milk and honey. Nabî ﷺ refused to drink it and said, “Two drinks in one drink and two types of food in one utensil.” Then Nabî ﷺ said, “I do not say it is harâm (impermissible), but I do not like things of pride and things of the world which is more than necessity which I will have to answer for tomorrow, on the Day of Judgement. I like humility, because the one who humbles himself for Allâh ﷺ, then Allâh ﷺ will elevate him.”

Note: This means that milk and honey are two separate forms of food. To have both of them at one time was not according to the status of poverty and humility of Nabî ﷺ. Nabî ﷺ lived in his house with more modesty than that of unmarried girls. He would not ask his household women for any type of food nor would he express desire for any special thing. Whatever they would place for him to eat, he would eat, whatever he was given, he would accept and whatever he was given to drink, he would drink. Sometimes, Nabî ﷺ would stand up and take the food and drinks himself with his blessed hands and then would partake of it.

NABİ’S ﷺ HABITS AND ACTIONS REGARDING CLOTHES

No special importance or formalities were given regarding clothing by Nabî ﷺ. Whatever clothing he received, whether it was a lungi, châdar, kurta or jubbah, etc. he (ﷺ) would wear.

Most of Nabî’s ﷺ clothing was white and he used to say, “Make your living people wear such clothing (i.e. white) and place your dead ones in it.”

Nabî ﷺ would use a qabâ (jacket-tunic) made of cotton in times of war and peace. (Bukhârî/Muslim-ʿIbâdîth of Miswar ibn-Mahzamah)

The king Akîdâr Dawmah gave as a gift to Nabî ﷺ a jubbah made of green silk in which golden buttons were attached. Nabî ﷺ accepted it. In certain narrations it is mentioned that before the prohibition of wearing silken clothing, Nabî ﷺ used it one day, then took it out. (Muslim - Ṣaḥîh of Jâbir ﷺ). After this, the wearing of silken clothing for men was made harâm. (Bukhârî, Muslim and Musnad-Ahmed).

All Nabî’s ﷺ clothing, his kurta, qabâ (tunic), châdar (shawl) etc would remain above the ankles, and his lungi would be even higher up, reaching unto half the calf. The buttons on Nabî’s ﷺ blessed qamîs (kurta) were generally closed. Sometimes, in and out of salâh, they would remain unbuttoned.

Nabî’s ﷺ one châdar was coloured with saffron. Sometimes, Nabî ﷺ would don this châdar and lead the salâh.

Note:
This was before it became prohibited. Later on, clothing dyed in saffron was not allowed (Mutuli Shafi Sahib).

Sometimes Nabī ﷺ would only wear one big châdar and there would be no clothing beneath it.33 Nabî ﷺ had one folded châdar which he would use. He (ﷺ) used to say, "I am a slave (of Allah ﷻ) I wear such clothing which a slave wears."34

For Jumu’ah, Nabî ﷺ had two special pieces of clothing which were only worn at the time of Jumu’ah. After this, it was folded and kept away.35

Sometimes, Nabî ﷺ would use a lungi the knots of which used to be tied between the two shoulders. At times, Nabî ﷺ performed the Janâzah salah in this clothing.36

Sometimes, in his house he (ﷺ) would wear this one lungi and perform his salah.37 Occasionally, Nabî ﷺ would perform salah in only one piece of clothing which he would tie as a tehband (lungi). One corner of the remaining portion would be used as a châdar on his blessed wives.38

Nabî’s ﷺ one châdar was black which Nabî ﷺ gave as a gift to someone. Ummul-Muminin Hadrat Umme Salmah ﷺ asked, "What has happened to that châdar?" Nabî ﷺ said, "I have given it to someone." Hadrat Umme Salmah ﷺ said, "That black châdar looked very nice over your white colour."39

Once Nabî ﷺ lead the Zuhr salah in only one piece of clothing, in which the two sides were tied.40

**RING**

Nabî ﷺ would use a ring.41 Sometimes, Nabî ﷺ would go outside and on his ring would be a thread tied to it, the purpose of it being to remind about some work.

With this ring, Nabî ﷺ would place a stamp on letters. This commenced when Nabî ﷺ intended to write letters to the king of Rome. The people said, "These people will not read anyone's letter as long as there is no stamp on it." Thereafter Nabî ﷺ made the stamp of silver. (Bukhari, Muslim).

**TOPÎ**

Nabî ﷺ would wear the topi under the amâmah (turban) and also without the amâmah 42. Hadrat Abdullah Ibn-Umar ﷺ says that Nabî ﷺ used to use a white topi.

Hadrat Ibn-Abbâs ﷺ says that Rasûlullah ﷺ had three topîs. One topi was made of white cotton, one was made from a Yemeni shawl and one topi had a covering for the ears. Sometimes, when reading salah he would place it in front.43

**AMÂMÂH (TURBAN)**

Sometimes, Nabî ﷺ did not have an Amâmah. He would tie an isâbah (a small piece of cloth like a bandage) on his blessed head and forehead.44

Nabî ﷺ had an amâmah which he named Sahâb. He gave it to Hadrat Ali ﷺ. When Hadrat Ali ﷺ would wear it and come

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33 أين ماجة و ابن خزيمة من حديث ثابت ابن الصامت
34 باخاري و سلمان من حديث أبي بكر
35 الطليان في الألوم والصبر من حديث عائشة رضي الله عنها يستدعي
36 قال العرائي لم ألف عليه
37 أبو عبيدة حسن من حديث معاوية
38 أبو داود من حديث عائشة رضي الله عنها
39 قال العرائي لم ألف عليه من حديث أم سلمة ومن حديث عائشة رضي الله عنها
40 يقرأ أبا يحيى عن أسن
41 الطليان ابن حسيراء و ابن عمر
42 الطليان أبو الشيخ والبيظعي في شبب العيان من حديث ابن عمر
43 رواه أبو الشيخ وإبراهيم ضعيف
44 باخاري من حديث ابن عباس

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Nabi ﷺ would exclaim, “Ali is coming to you wearing Sahāb”.

Nabi’s ﷺ blessed practise was that when he wore any clothing, he would commence from the right side.

He would recite this Du’ā:

الْحَمْدُ لِلَّهِ الَّذِي كَسَبَّنَا مَا أُوْلِيَ الْأَرْيَاءِ وَأَحْمَلَنَّهُمْ وِيَّمَيْنَ الْكَنَّاس

All praises are for Allāh ﷻ who has clothed me with that which I can conceal my shameful parts and I can beautify myself amongst people 47
When removing any garment, Nabi ﷺ would commence removing it from the left side. 48

When Nabī ﷺ would wear new clothing, then he would give the old clothing to the poor. He ﷺ said, “That Muslim who gives his old clothing to a poor person to wear, and his purpose is nothing but the pleasure of Allāh ﷻ, then he will remain in the protection and guarantee of Allāh ﷻ. Allāh ﷻ will grant him better clothing during his life and after death also.” 49 (The wording of the last part of the Hadīth is خَالِفُ مَا وَارَى هَذَا وَهُوَ وَلَعْبٌ. This is the gist of what this humble servant has understood which I have translated - Mufti Muhammad Shafi Sāhib ﷺ).

BEDDING

Nabi’s ﷺ bed was made of leather which was filled with the seeds of dates. It’s length was approximately two dhira’s and it’s breath was approximately one dhira’. 50

Note: Dhira’ has many meanings. Literally it means one hand span i.e. till the elbow. Sometimes it is used in the meaning of gaz (± 1 metre). Here this meaning is most likely meant because if the first meaning is taken then it’s size would be very small. One would not be able to rest on it. Abū Shaikh’s narration gives credence to this, which states that Nabi’s ﷺ bed was just so long and wide like the place in which a person is made to lie in his grave. 51

Nabi ﷺ had a cloak which he would fold in two and spread out. 52

Sometimes Nabī ﷺ would rest or an open mat. Besides this mat there would not be anything else under Nabī ﷺ. 53

KEEPING NAMES FOR ITEMS OF USE

It was Nabī’s ﷺ general habit that he would specify names for his animals, weapons and household items. His flags name was “Iqāb” and the sword which he used during war was called “Zul-ﬁqār”. He had another sword called Makhdam. A third sword was named Rasūb and another sword’s name was Qadeeb. The handle of the sword of Nabī ﷺ was studded with silver. 54

Nabi ﷺ would use a leather belt in which there were three links of silver attached to it. 55

Nabi’s ﷺ bow was called Katūm and his quiver’s name was Kāfur. 56

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45 ابن عدي أبو الشيخ وهو مرسول ضعيف
46 نقل من حديث أبي هريرة ﷺ وقال راجل الصحيح
47 نقل عن وراثة غريب
48 أبو الشيخ من حديث ابن عمر بن عبدرحمن ضعيف في تخريج عراقي
49 اختير الخلفاء في المسند والبيهقي في الشعب من حديث عمر
50 يخاري ومسلم بدون ذكر الطول والعرض
51 ذكره في تخريج العراقي
52 ابن سعد في الطبقات وأبو الشيخ من حديث عائشة رضي الله عنها
53 يخاري ومسلم من حديث عمر ﷺ في قصة الاعتزاز
54 الطياري من حديث ابن عباس ﷺ
55 قال العراقي لم أفقه له على ولاب سعد في الطبقات وأبو الشيخ من روایة محمص بن علي بن الحسن
56 مرسالا كان في درع النفي حلفا من قصة

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then who will be? If I am not just, then I will be deprived and destroyed.” Hadrat Umar ۚ, on hearing these words said, “O Rasūlullāh ۚ, this person seems to be a hypocrite. Can I remove his neck?” Nabi ۚ said, “May Allāh ۚ protect us from this that people will start saying that I killed my companion.”

Nabi ۚ was in one battle (coincidentally, once the disbelievers saw that the Sahabah ۚ were all pre-occupied with their work and no one was by Nabi ۚ. One person came to Nabi ۚ. Standing at Nabi’s ۚ head-side, with his sword drawn out, he said, “Who will save you from me?” Nabi ۚ (without flinching) said, “Allāh” (Awe overcame this person). The sword fell from his hand. Nabi ۚ lifted up the sword and said, “(Now, you tell me) who will save you from me?” He said (after being overpowered) “You be the better carrier of the sword” i.e. forgive me. Nabi ۚ said, “Say (the kalimah of Islam)”

He said, “I will not say this kalimah, I will only make this promise to you that I will neither fight with you nor will I be with you or with those people who fight against you.” Nabi ۚ left him. He went back to his companions and said, “I have come from the best of people.” (Bukhārī; Muslim)

Hadrat Anas ۚ narrates that one Jewish woman brought a piece of goat meat which was mixed with poison to Nabi ۚ so that he could eat it. (Nabi ۚ was informed of the reality). He asked the Jewess (Why did you do it?)”. She said, “I intended to kill you.” Nabi ۚ said, “Allāh ۚ will never give you power to do this.” The Sahabah ۚ said, “Should we not kill her?” Nabi ۚ prevented them (and he left her).” ۚۥ۵۱

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A Jew performed black magic on Nabi ﷺ. Jibrā’il ﷺ informed Nabi ﷺ of this. Nabi ﷺ had that object in which the sorcery was done taken out and he opened it’s knots. Nabi ﷺ became cured by this. However Nabi ﷺ did not even make mention of this to the Jew nor did he ever make it apparent (never mind taking revenge).  

Note: The difficulty and sickness which afflicts a person due to jādu (witchcraft) is similar to other natural causes of sickness. The only difference is that in other sicknesses, the causes are openly seen e.g. a person was walking in the extreme heat and he got fever thereafter or a person was walking in extreme cold and he got fever. In jādu, the cause is hidden, which is created by jinns etc. The Ambiyā ﷺ come into this world with the effects and specialities of human nature. Those things which lead to illness in all people, can also lead to illness in the Ambiyā ﷺ. Thus, the effect of jādu falling on Nabi ﷺ is not contrary to any aqīl (intellectual) or naqīl (narrated) proof, and nor is there any objection.

Hadrat ‘Ali Murtaḍā ﷺ says that once Nabi ﷺ sent three people Hadrat Zubair, Miqdād and myself, commanding us to go to Rawdah Khākh (name of a place) saying, “There you will find a woman riding a camel. She has a letter by her. Take that letter from her.” We reached there and told her, “Hand over the letter.” She refused saying, “I do not have any letter.” We said, “Either you take out the letter or we will remove your clothing” (and then search you). (On hearing this) she took out the letter hidden in her hair. We took the letter to Nabi ﷺ. The letter was read out. It was from Hadrat Ḥāṭib ibn Balṭa’ah ﷺ addressed to some mushrikūn (polytheists) of Makkah in which he had informed them of a secret plan mission of Nabi ﷺ. Nabi ﷺ said, “O Ḥāṭib, what is this?” Ḥāṭib ﷺ said, “Don’t be hasty on me (Listen to what I have to say). I was a foreigner and stranger in Makkah (I do not have any tribal members who would protect my family members). This is contrary to the other Muhājīrīn whose relatives are present there. They can protect their family members. Since I did not have any relatives who could protect my family members, I intended to do a favour to them so that my family would be saved from their evil. (This was the reason for my action). I have not done this action due to kufr (disbelief), due to liking kufr or due to reneging from Islam.” Rasūlullāh ﷺ said, “He has spoken the truth.” Hadrat ‘Umar ﷺ said, “Will you give me permission, O Rasūlullāh ﷺ to cut off the neck of this munāfiq (hypocrite)?” Rasūlullāh ﷺ said, “Ḥāṭib ibn Balṭa’ah is from amongst those who participated in Badr. What do you know, Allāh ﷻ has placed special attention on those who participated in Badr and has said, “I have forgiven them for whatever sins they have committed.” (Bukhārī and Muslim)

Note: One speciality of those who participated in the battle of Badr is that Allāh ﷻ has granted general forgiveness to them. Firstly, these people have been protected from sin. They did not generally commit any sin. However, by chance, if they did get involved, then immediately they would get the ability to make taubah (seek forgiveness) by which the sin would be forgiven, as had happened to Ḥāṭib ibn Balṭa’ah ﷺ. Once Nabi ﷺ distributed some wealth amongst the Sahābah ﷺ. From the mouth of one Anṣārī Sahābī ﷺ, the following words were uttered, “This is such distribution in which the pleasure of Allāh ﷻ is not intended.” These words reached the ears of Nabi. On hearing it, Nabi’s ﷺ blessed face became red, and he said (to console his heart), “May Allāh ﷻ have mercy on my brother Mūsā ﷺ. He was given much more difficulties (by his people) and he was patient.” (Bukhārī and Muslim) Then Nabi ﷺ said, “No-one should convey to me any statement of any Sahābī by which I will get angry or sad, because I desire that when I come out amongst you people, I want to have a clear heart” i.e. there must not be any anger or grief in my heart for anyone.” (Abū Dāwūd, Tirmīdī)
**NABĪ’S OVERTREADING OF THINGS HE DISLIKED**

Nabī ﷺ was very delicate in nature. His outward and inward were of a fine disposition. His anger and happiness (immediately) could be recognized from his enlightened face.⁶³ Note: This is the sign of a pure nature, not one of hypocrisy where one does not make apparent one’s hatred and dislike. The other person remains in deception which due to today’s corrupted nature, is called intelligence and encouragement.

When Nabī ﷺ was extremely sad, then he would often pass his hand over his beard. He would not say any such words in front of a person which would cause his displeasure.⁶⁴

Once, a person came in front of Nabī ﷺ. His clothing displayed the effect of some yellow colouring. Nabī ﷺ disliked this colour. However he did not say anything. When this person went away, he said to the people, “Tell him to leave this yellow colouring.”⁶⁵ Note: This yellow was most likely that of saffron. For men to wear clothing dyed in saffron is makrūh. It is permissible for women. (Durre-Mukhtar)

Once a village-dweller relieved himself in Masjid-e-Nabawi in the presence of Nabī ﷺ. The Sahābah ﷺ intended to beat him. Nabī ﷺ prohibited them and said, ‘Do not say anything to him which will result in him suppressing his urine (by which a sickness will occur).’ Then Nabī ﷺ explained to this village-dweller, “It is not appropriate to place dirt, pass urine or stool, etc in the Masjid.” In one narration, Nabī ﷺ said to the Sahābah ﷺ, “(Explain in a soft manner) and bring him close to culture and manners and do not create dislike in him (by being harsh).”⁶⁶

**NABĪ’S GENEROSITY**

Nabī ﷺ was the most generous person, more so during the month of Ramadān, when Nabī’s generosity was similar to the blowing of wind through which, no house or thing is left

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₆³ Ibrāhīm ibn ‘Umar
₆⁴ Ibrāhīm ibn Ḥisham
₆⁵ Ibrāhīm ibn al-Zubayr and Yahyā ibn al-Zubayr in al-Saḥāḥah fi ‘Ummatih Allāh, 6:305, and Allamah Shafī’ī
₆⁶ ‘Abd al-Malik ibn ‘Abbās

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void of it. During this time, Nabi would not keep anything by him.67

Hadrat Ali, when mentioning the habits and beautiful conduct of Nabi, would say, “Nabi’s hands were most generous, his heart was the most open and his tongue was most truthful. He was the best in fulfilling oaths. He was the most softest in nature and he was most honourable with regards to his family. Whoever looked at him suddenly would be overcome by awe and fear. Those who remained in his company would become attached to him. A person mentioning his condition can concisely say this that I have never seen anyone similar to him before and after.” (Tirmidhi) When Nabi was asked anything, he never refused. One person came to Nabi and asked for something. Nabi gave him so much goods that it would fill a whole valley between two mountain. He went back to his people and said, ‘Become Muslims, because Muhammed gives so freely that he has no fear of it coming to an end or of being in need.’ (Bukhari and Muslim)

Once 90,000 dirhams (silver coins) were brought to Nabi. He placed it on a mat, stood up, and began distributing it, not refusing any beggar, until all the dirhams had been given away. (Abu-Hasan ibne-Dhahab in Shamui) The source of this Hadith is also in Bukhari and this wealth had come from Bahrain. In some narrations the amount has been shown to be 80,000.

Once a man came to Nabi and asked for something. Nabi said, ‘We have nothing by us at this time, however take a loan from some-one on our behalf. When we get something, we will fulfill the loan.’ Hadrat Umar said, ‘O Rasullullah! Allah has not commanded you to do more than you can bear (then why do you do so)?’ Nabi became displeased with this statement. This man said, ‘You continue spending and do not fear poverty of Him who is in the heavens.’ On hearing this, Nabi smiled and the signs of happiness became apparent on his blessed face. (Shamui Tirmidhi).

When Nabi returned from the battle of Hunayn, many village-dwellers gathered. They continued to ask Nabi and he continued giving until the crowd of people pushed Nabi into a tree. Some-one then took Nabi’s shawl. Then Nabi stood up and said, ‘Return my shawl. If I had camels etc. equal to the number of grass in this jungle, then definitely I would have distributed all of it and you would not have found me stingy, a liar or cowardly.’ (Bukhari from Jubayr ibne-Mut’im)

THE BRAVERY OF RASULLULLAH

Nabi was the most strongest and bravest of people. (Darami from ibne-Umar with a sabil chain)

Hadrat Ali states that during the battle of Badr, I saw all of us taking shelter by Nabi whereas Nabi was closer to the enemy than us. Nabi on this day was seen as the most strongest and bravest. 68 He also said, “When the battle would become severe, and both parties would clash, then we would take shelter by Rasullullah, and none would be closer to the enemy than Nabi.” 69

Nabi would not speak much.70 However, when giving the command for Jihad, then he himself would be ready and would prove to be the most strong and bravest. The one who would be close to him would be regarded as brave because Nabi would to be closest to the enemy. 71

Hadrat Imran ibne-Husayn says that when Rasullullah would confront any army, then the first to attack was Nabi

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himself. Nabi's grasp was very powerful. In one battle, when the mushrikin (polytheists) surrounded Nabi, then he descended from his horse, and with courage shouted out. "I am a Nabi, there is no lie in it. I am the son of Abdul Muttalib. On this day there was no one seen to be more stronger and braver than him. (Bukhārī, Muslim)

NABĪ'S HUMILITY

Rasūlullāh, in spite of having such a high status and high rank was the most humble. Ibne-Āmir says, "I saw Nabi during Hajj riding a white camel. He was petting the jamarāt. No-one was prevented from coming close to him (like kings), nor were the roads cleared for him. Sometimes, Nabi would ride a donkey. He would place his shawl around his neck. Sometimes, he would let another person also ride with him. (Bukhārī and Muslim)

Nabī would visit the sick, follow the janāzah and would accept the invitation of slaves. Nabī would mend his own shoes and would patch his clothing. In his house, he would help the family members in domestic work. (Musnad Aḥmad from Āshah)

When Nabi would arrive, the Sahābah-e-Kirām would not stand up for him due to respect since they knew that Nabī disliked it.

Note: To stand up in honour of some-one is established according to the Fuqahā (jurists). However, Nabi, due to his humility disliked people standing up for him.

Nabī would go to children and make salām to them. (Bukhārī and Muslim)

One person was brought to Nabi. Due to Nabi's awe, this man began shivering. Nabi said, "Do not fear, I am nothing. I am the son of a Quraishī woman who eats simple food i.e. qadīd (strips of meat)."

Nabī would sit with his Sahābah in such a way that there was no distinction in the gathering. It was as if he was one individual amongst them. If a stranger came, then he would not know who Nabī was. Eventually he would have to ask someone. For this reason, the Sahābah requested Nabi that they build a special place for him so that strangers would recognize him and there would be no difficulty for them. (Due to this reason, Nabī gave permission). The Sahābah-e-Kirām then built a platform made of sand upon which Nabī would sit.

Once Hadrat Āshah said, 'O Rasūlullāh, may Allāh sacrifice me for you. Why don't you lean on this pillow so that it can be comfortable and easy for you?' On hearing this, Nabi tilted his head forward until it was close to the ground. Then he said, 'No, in fact I eat just as a slave eats, and I sit just as a slave sits.'

Nabī never ate on a table and nor in a sukkurujah. (Shamīlī-Tirmidhi) Placing food and eating on wooden table which was slightly higher than the floor was the habit of the Persians who were very formal. Therefore, Nabī abstained from it. Sukkurujah is a small bowl in which chutney (sauce) is kept. This firstly is the habit of the people of luxury and formality. Secondly, it is used for digestion of food, and Nabī, due to eating very little food, was not in need of it. (Shamīlī ii-Bayjuri pg.93)

Whoever invited Nabī, whether they were from amongst his close Sahābah or not he would go to them.
When Nabi ﷺ sat with people and they were speaking about ākhīrah (the hereafter), then he too would join in the conversation. If they were speaking about food and drinks, then he would also join in. If there was a discussion regarding any worldly matter, then also he would speak about it. This was so that people in the gathering due to his conformity, would become more attached to him and no special status of his would be apparent. (Shāmālī-Tirmidhī)

Sometimes the Sahābah-e-Kirām would recite poetry in front of him and would narrate stories of the Days of Ignorance. They would laugh and Nabi ﷺ would also smile with them. Besides unlawful matters, he would not stop them from any jovialness.  

**RASŪLULLĀH’S & BLESSED FEATURES**

**Blessed height**

With regard to natural qualities, Nabi ﷺ was neither very tall, nor very short, but he was of a medium height. Despite this, a strange thing that occurred whenever any tall person walked with him, it would seem that Nabi ﷺ was taller than him. Sometimes, two tall men would embrace Nabi ﷺ and it would seem that Nabi ﷺ was taller than both of them. When they would separate, then it would be seen that they were taller and Nabi ﷺ was of a medium height. Rasūlullāh ﷺ used to say, ‘Allāh ﷻ has kept all goodness in moderation.’

**Blessed complexion**

Nabī ﷺ had a radiant complexion. He was neither dark nor extremely white (which is referred to as a brownish or auburn). Some have explained his complexion to be reddish white. The two views can be reconciled in this way that the portion which has exposed to the sun and wind e.g. the face, neck, etc. was reddish white in colour and the remaining part of the body which was covered by the clothing was only whitish in complexion. The perspiration on

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Nabi’s ﷺ blessed face seemed like a string of pearls. From his perspiration the fragrance of strong musk emanated.

**Blessed hair**

The condition of Nabi’s ﷺ hair was also of a medium condition. Neither was it completely straight nor very curled. When he used to comb his hair, then it would not become tangled. The comb would glide through so easily like going through sand.

Some Sahābah have mentioned that his hair reached to his shoulders. Most narrations mentioned that it reached his earlobes. His white hair did not exceed seventeen. Nabi ﷺ was the most handsome of all. If some-one wanted to describe him, then briefly they could say he was like the moon of the fourteenth night (full moon). Nabi’s ﷺ anger and pleasure could be discerned on his face due to his complexion and exquisite countenance.

**Blessed face**

Nabi ﷺ had a wide forehead. His eyebrows were thick and complete. Between the two eyebrows, there was such whiteness like pure silver. Nabi’s ﷺ eyes were large and he was black-eyed. A mixture of redness was apparent. His eyelashes were curved. His nose was high and there was a space between his teeth. When he smiled, a glow would emanate. Nabi’s ﷺ blessed lips were the most delicate and beautiful compared to other people. His blessed cheeks were beautiful and firm. His blessed face was not very long nor very fleshy. His beard was thick. He would lengthen his beard and cut his moustache. His blessed neck was very beautiful. Neither was it too long nor too short. That portion of the neck which was exposed shone like goblets of silver which had been mixed with gold. The whiteness of silver and redness of gold showered. Nabi’s blessed chest was wide. The flesh on his blessed body was proportionate at all places. There was no protrusion or waning to be seen anywhere. He was as clear as a mirror and bright like the moon. Beneath his throat till his navel was a thin-adjoining line of hair. Besides this, there was no other hair on his chest and stomach. On Nabi’s blessed belly were three
NABĪ'S MIRACLES

It is clear that whoever has witnessed the condition of Rasūlullāh ﷺ, whoever listens with attention to the Ahādīth of Nabi’s character, habits, qualities, policies with people of different status and standings, his being accustomed to people of different temperaments and how people became so captivated in following him, whoever is aware of those realities and truths which were uttered by his blessed tongue as an answer to the most difficult of questions, and whoever glances at his wonderful and amazing policies in human affairs and to the beautiful indications found in the explanation of apparent explanations, the basic knowledge of which the intelligentsia of the world have remained helpless—then without a shadow of doubt, he will exclaim that these perfections cannot be attained by efforts and hard work, nor by the management of any human power. In fact, it is not possible for these things nor can it be conceived that they are found without any heavenly power and divine aid. This is apparent that divine aid and resultant perfections can never be attained by any liar or fraud.

Nabi’s character and way of life are a clear proof of his truthfulness. A pure Bedouin on seeing Nabi said, ‘This is not the face of a liar’. This village-dweller, on just seeing some qualities and virtues of Nabi, gives testimony to his truthfulness. What will be the condition of that person who had witnessed Nabi’s character and who had experienced the different phases of Nabi’s pure life? At this juncture, we have briefly written some qualities of Nabi so that one can know his model of perfect character and so that one can judge Nabi’s truthfulness, high status and magnificent glory by Allāh that Allāh has granted Nabi these perfections to the highest degree, whereas Nabi was Ummī (unlettered), he never learnt from anyone, nor did he study any books and neither did he travel anywhere in search of knowledge. He was raised and grew up in a group of an illiterate village-dwelling community. Together, with this, he was an orphan. The shadow of a compassionate father who normally makes effort in nurturing and teaching good manners had been lifted from before (his birth).
to this, he was reared in a poverty-stricken household in severe conditions. Then from where did Nabi attain all these beautiful qualities, knowledge and recognition, knowledge of the angels and past Ambiyā? If there had been no clear revelation, then how could one understand this to have been possible and how could one with human abilities be successful in attaining these astounding perfections by his own efforts? If Nabi’s excellences were only these, and not even one miracle became apparent, then too, the truthfulness and honesty of Nabi is sufficient proof for Nabi being truthful. This is the special mercy and favour of Allah that he did not suffice only on these excellences, but made apparent on Nabi’s blessed hands such open mu’jizāt (miracles), that just by seeing them there would not remain any doubt in the most foolish and ignorant person regarding the Nubuwwat and Risālat of Nabi. From amongst these mu’jizāt (miracles), here we are only mentioning those mu’jizāt which are more famous and well-known and which are mentioned in the reliable and Sahih (authentic) books of Hadith. These are:

(1) When the Quraish demanded a sign of Nabi’s Nubuwwat from him, then Allah split the moon in two for him.  

(2) In Hadrat Jābir’s house, from a little food a whole group was satiated. 

(3) In the house of Hadrat Talha during the battle of Khandaq (the trench), a small amount of food was sufficient for a big jamā‘at through the blessings of Nabi. 

(4) Once, a kid (baby goat) and flour less than 2 seers sufficed for 80 men. In Dalā’il-Nubuwwat of Balhaqi, according to the narration of Hadrat Jābir 800 people being satiated has been mentioned and in Dalā’il-Abi Nu’aim 1000 have been mentioned. 

(5) Once, through the blessings of Nabi, a few pieces of bread which Hadrat Anas held in his hand was sufficient to satiate 80 people. 

(6) Once, a few dates which Binte-Bashīr held in her hands, was sufficient to satiate an entire army, and some remained thereafter. 

(7) Water flowed from between the fingers of Nabi from which a thirsty army drank to their fill and from which they all made wuğū. 

(8) The spring of Tabūk had become dry. Nabi placed it in the left-over water of his wuğū due to which the spring began gushing out water. Similarly, Nabi placed his left-over wuğū water in the dry well of Hudaibiyah, thus causing water to gush out. From the spring of Tabūk, thousands of people satiated their thirst and from the well of Hudaibiyah one-and-a-half thousand people quenched their thirst. (Muslim and Bukhāri) 

(9) Once Rasūllullah commanded Hadrat Umar to give four hundred horseman dates as provision for the way. These dates were very little. Hadrat Umar distributed it and it was sufficient for all. Some dates even remained.
(10) Nabi ﷺ threw a handful of sand at an army of the kuffâr (disbelievers) whereby they were blinded. *(Muslim)*

(11) Before Nabi’s ﷺ blessed birth, in the world and, more so amongst the Arabs, there was the practise of fortune-telling. It would occur in this way that the shayâtîn would go to the heavens. There, they would listen to the angels discussing future events. Adding many lies to it, they would tell those people which the shayâtîn had chosen to spread their web. These people would always do things to please these shayâtîn. These people were called fortune-tellers. Amongst the masses, they were known as people who knew the unseen. People would respect and serve them. By the birth of Nabi ﷺ, all these shayâtîn systems came to an end. The shayâtîn were prevented from going to the heavens. If they went there, a blazing flame would be flung at them. In Sûrah Jinn, the detailed explanation is found.

(12) Before Nabi’s ﷺ mimbar was erected, at the time of khutbah he would lean on the bark of a date-tree which had been erected for this purpose. Thereafter, making a mimbar was proposed. When Nabi ﷺ went on the mimbar for the khutbah and the tree was deprived of the blessed hand of Nabi ﷺ, this dry piece of wood started crying which all the Sahâbah ﷺ heard. This continued until Nabi ﷺ descended from the mimbar and held it to his blessed chest. Then this tree became quiet.

(13) The Jews of Madînah Munawwarah refused to believe in Rasûlullâh ﷺ and made objections against his Dîn. They proclaimed that they were on truth and claimed that the Jews were the only friends of Allâh ﷻ in the world. Nabi ﷺ in refutation of them said, 'If you are truthful in your claim that you are the friends of Allâh ﷻ, then desire death verbally, because once you die, you will be granted audience in His High Court, for a friend to have a desire to meet a friend is a natural feeling. Together with this Nabi ﷺ prophesied that the Jews will never desire death; since they themselves had conviction that they were false in their claim; and if they had to desire death verbally even once, then immediately they would die. The detailed proclamation has been made in Sûrah Jumu‘ah in the Qur’ân Karîm, which is generally read loudly in the Masjid. The Jews, after this statement of Rasûlullâh ﷺ fell into a quagmire. If they had to desire death according to the command of Nabi ﷺ, then they knew that immediately they would die in accordance with the statement of Nabi ﷺ since they knew that he was a truthful Nabi ﷺ and his words could never be wrong. If they did not desire death, then Nabi’s ﷺ prediction would be manifest.

(14) Nabi ﷺ informed us of many unseen things which manifested itself as Nabi ﷺ has said. He informed Hadrat Uthmân Gani ﷺ that he would be afflicted with a certain difficulty, after which he would go to Jannah.

(15) Nabi ﷺ informed Hadrat Ammâr ibne-Yâsir ﷺ that a rebel group would kill him. *(Bukhârî, Muslim)*. This is what transpired thereafter.

(16) Nabi ﷺ informed that by means of Hadrat Hasan ﷺ, Allâh ﷻ would create peace between two big groups after differences between them. *(Bukhârî, narrated by Abû-Bakrah ﷺ)*. This is exactly what happened.

(17) Nabi ﷺ mentioned regarding one warrior, who was taking part in jihâd that he was from amongst the dwellers of Jahannam (whereas until now, his actions did not show this). However, it became apparent when he committed suicide and died in this impermissible manner. *(Bukhârî and Muslim)* All these incidents are such that there was no way of
finding out about it except by being informed by Allāh informing. Neither by gazing at stars, throwing stones (raml), by kashf or any other way can one know of such conditions.

(18) When Nābi ﷺ was on his way to Madīnah Tāyyibah for Hijrah (migration), and the disbelieving Quraish sent horsemen in all directions to catch him, Suraqāh ibne-Mālik ﷺ went in that direction which Nābi ﷺ was going. On seeing Nābi ﷺ, he set out after him ﷺ. When Suraqāh came close to Nābi ﷺ, the horse started getting swallowed by the ground, and smoke began emitting from the ground. Being helpless, he asked Nābi ﷺ to save him and to make Du‘ā for him. The mercy of both worlds did not reject this request and made Du‘ā for him, whereby the earth left the horse which came out. (Bukhārī, Muslim).

(19) Aswād Anāsī, who claimed Nubuwwat in the time of Nābi ﷺ and who had his own group, lived in Yemen. He was killed at night. The night he was killed, Nābi ﷺ informed the Sahābah ﷺ about his death and who had killed him. At that time there was no telegram, telephones or radios around. Nābi ﷺ could not have got this information from anybody besides Allāh ﷺ.

(20) Before leaving for Hijrah (migration), 100 young Quraishī were placed all around Nābi’s ﷺ house surrounding it completely. In this condition Nābi ﷺ went out and threw sand on their heads, but none saw him. (Ibn-e-Mardawiyyah from Ibn-Abbās ﷺ).

(21) A camel came to Nābi ﷺ whilst he was in a gathering with the Sahābah ﷺ. She complained of her master that he kept her hungry and overworked her. (Abū Dawūd).

(22) Nābi ﷺ came in a gathering of Sahābah ﷺ and said, ‘One of you is an inhabitant of Jannaham. His cheeks will be like the size of Mount Uhud in Jannaham.’ Thereafter all the Sahābah ﷺ left this world with Imān, steadfastness and safety. However, one person was killed as a murtad (renegade). (Dāraquṭnī) This man’s name was Rijāl ibn-Anqara.

(23) Similarly, once Nābi ﷺ addressed a group of Sahābah ﷺ, stating, “The person who passes away last from amongst you, will pass away by being burnt.” The person who passed away last passed away by falling in boiling water. (Tabrānī has mentioned this incident as well as Bānaqī in Dalā’il). In the narration of Bānaqī, it is mentioned that the last person to pass away was Samurah ibne-Jundub ﷺ. (Takhrij-Ithna)

(24) Nābi ﷺ called two separate trees. Both came walking to him until they met him. Thereafter, he ﷺ commanded them to return to their places which they did. (Musnad-Aḥmad by Ali ibne-Mūrrah with an authentic chain).

(25) Nābi ﷺ was of overage height. However, whenever Nābi ﷺ walked or stood up amongst tall people, miraculously, he would appear taller than them.

(26) Nābi ﷺ invited the Christians for a mubāhala (a form of debate where each group curses the other). Nābi ﷺ informed them that if they took part in this mubāhala, then all would die and all their houses and properties would be destroyed. The Christians had conviction in the truthfulness of Nābi’s ﷺ statement. Thus, they did not have the courage to participate in the mubāhala. (Bukhārī - narrated by Ibn-Abbās ﷺ).

(27) Āmīr ibn-Tufayl and Arbad ibne-Qays were two famous Arab horsemen. They came with the intention of killing Rasūlullāh ﷺ. Nābi ﷺ cursed them. A tumour emerged from the body of Āmīr from which he died. Lightning struck Arbad, burning him to death. (Tabrānī in Awsat and Kabīr narrated by Ibn-Abbās ﷺ).

(28) Nābi ﷺ informed that Ubay-ibne-Khalaf Jumahā would be killed. During the Battle of Badr he was afflicted by a small scrape from which he died. (Bānaqī in Dalā’il- Nubuwwah)
(29) Nabī ﷺ was given food mixed with poison. This poisoned meat informed Nabī ﷺ. In spite of eating this poison, he was protected from its effects. Another Sahâbî, Bishr ibne-Barâ ﷺ, also ate from it and he passed away. (Abû Dâwûd narrated from Jâbir ﷺ).

(30) During the battle of Badr, Nabî ﷺ specifically showed the places where the leaders of the Quraish would be killed e.g. Abû Jahl will fall here, so-and-so will die here. Everything occurred as Nabî ﷺ informed. There was no difference of even a hand span. (Muslim - narrated by Umar ﷺ)

(31) Nabî ﷺ has mentioned that from his Ummah, there will be some groups who will make Jihâd (wage war) in the ocean. This is exactly what transpired. (Bukhârî, Muslim)

(32) The east and west of the earth was placed in front of Nabî ﷺ and he informed that the rulership and leadership of his Ummah will encompass all of this. (Muslim narrated by Hadrât Fâtimah and Aishah ﷺ)

The Muslim rule stretched from Turkey in the east till the Spanish sea in the west. However there was not so much expansion north and south. Nabî ﷺ had mentioned east and west, but had not mentioned north and south.

(33) Nabî ﷺ informed his daughter, Sayyidatun-Nisâ Fâtimah Zahrâ ﷺ that she would be the first from his family who would pass away after him. Accordingly, this occurred. (Bukhârî; Muslim)

(34) Nabî ﷺ mentioned that after his death, from amongst the noble wives, the most generous one would meet him. Hadrât Zainab, Ummul-Ma’sâkin (mother of the poor) was the first to pass away from the noble wives. She was famous for giving the most charity.

(35) When the udders of a goat whose milk had dried up and who was not even pregnant, were pressed by Nabî ﷺ, it began giving milk. This was the cause for the acceptance of

Islam by Hadrât Abdullah ibn-Masûd ﷺ. (Musnad-Almîd narrated by ibn-Masûd ﷺ with a sound chain).

(36) A similar incident once happened at the time of Hijrah (migration) in the tent of Umme-Saûd ﷺ.

(37) During the battle of either Uhud or Badr, the eye of one Sahâbî ﷺ came out and fell on the ground. Nabî ﷺ lifted it up with his blessed hands and placed it back in its place. The eye became completely right and till the end of his life, there was never any pain in this eye. In fact, he could see better with this eye than the other. (Abû Nu’air and Baihaqi in Dalâllun-Nubûwah)

(38) During the battle of Khyber, Hadrât Ali’s ﷺ eyes were swollen. Nabî ﷺ placed his blessed saliva on it. Immediately, he was cured. Nabî ﷺ then handed the flag of Jihâd to him. (Bukhârî and Muslim from Hadrât Ali ﷺ).

(39) When food was once placed in front of Nabî ﷺ it recited tasbih and the Sahâbâh-e-Kirâm ﷺ heard it. (Bukhârî narrated from Ibne-Masûd ﷺ)

(40) A Sahâbî’s foot was cut. Nabî ﷺ passed his blessed hand over it, and immediately it was cured. (Bukhârî in the incident of the killing of Abû Rafa’)

(41) An army was with Nabî ﷺ. Provisions were less. Whatever remained was gathered together, which amounted to a small amount. Nabî ﷺ made Du’a for barakâh (blessings). Then he commanded the whole army to fill up their utensils. Not one utensil of the entire army remained empty. All were filled up. (Bukhârî and Muslim narrated by Salimah Ibne-Akwa ﷺ)

(42) Hakâm ibne-Khâs ibne Wâli once mockingly imitated the walk of Nabî ﷺ. Nabî ﷺ said, ‘You will become like this.’ Thus he was afflicted with shaking palsy and this remained with him for the remainder of his life. (Baihaqi in Dalâli)
(43) Nabi ﷺ sent a proposal for the marriage of a certain woman. Her father, trying to avoid the marriage said that she has white spots on her body. Nabi ﷺ said, 'Let it be so.' Thereupon, she was afflicted with the disease. She was known as Umme-Shabib Barsâ.

Nabi’s ﷺ miracles are very many. Ulamâ have written separate books on them. Here, by way of example, we have mentioned only a few famous mu’jizât (miracles). These miracles independently, reach the level of tawâatur and are qat’luth-thubût (conclusively proven and established). Having doubt in them is like having doubt in Hadrat Ali’s ﷺ bravery or Hâtim Tai’s generosity since the individual incidents narrated concerning their bravery and generosity are not proven by tawâatur and are not conclusively proven. Everyone knows that their individual incidents although not tawâatur, are collectively definitely tawâatur.

Besides this, Nabi’s ﷺ one mu’jizah the Qur’ân is such a mu’jizah that in all aspects it is conclusive and mutawâtir, and will remain till Qiyâmah. This is a clear proof on the truthfulness of the claim of Rasûlullah ﷺ since Nabi ﷺ was born in such a city and such a household wherein there was no habit of learning, neither was there any Madrasah, school, learned people or gatherings of knowledge. Then before birth, he became an orphan. His compassionate father had passed away. Thus, the means of upbringing and culture were also lost. He grew up in an ignorant society. He never journeyed anywhere in search of knowledge. In this condition, he reached manhood and then brought such an eloquent book to the people that never mind the meaning, even bringing something like it’s words, cannot be accomplished by the whole world.

Then, it was not only that Nabi ﷺ regarded this book as a decisive criterion between him and his nation and challenged all the eloquent Quraish and the Arab, but he said, "If you regard me as false and do not feel that this book is a heavenly scripture and the speech of Allâh ﷻ then bring just one verse which is equal to it in eloquence and rhetoric." All the Arabs, who had pride over their eloquence and rhetoric, and who were distinguished in the whole world in this field, were unable to present even one verse. Those people who cared not in sacrificing their lives, wealth, honour and everything else in opposition to Nabi ﷺ could not write a few sentences similar to one short verse of the Qur’ân. More surprising is that even if they could not match it, if the eloquence could not be equal, but they could have written and presented a few lines, so that some cunning people could have something to say. Even this could not be accomplished by all the experts and eloquent Arabs.

What an open sign this is. This miracle is a manifestation of the truthfulness of Nabi ﷺ. Then also, it was not that this miracle of Nabi ﷺ was confined to the being and life of Nabi ﷺ. The Qur’ân has given its challenge openly until Qiyâmah, and this has been given many times. It has been given on mimbârs and in gatherings. It had spread from east to west and north to south, amongst Arabs and non-Arabs. Until today, no-one can even present a small similitude to it.

How foolish and unfortunate is that person who sees Nabi’s ﷺ statements and lifestyle, his character, his reform achievements and his Shari’ats unique universality, and yet does not believe in him and does not accept him. And how fortunate and divinely guided is that person who believes in him ﷺ and accepts all his teachings from the bottom of his heart. We make Du’a to Allâh ﷻ that He grants us the ability to follow the beautiful lifestyle of Rasûlullah ﷺ.

This servant,
(Hadrat Mufti) Muhammed Shafi’ Deobandi (meye)
May Allâh ﷻ forgive him
03 Rabûl-Awwal 1363 A.H.
Rasūlullāh ﷺ said: "The person who recites:

جَزَى اللَّهُ عِنْدَهُمَا مَا هُوَ أَهْلُهُ

Seventy angels tie themselves for one hundred days
(in writing the reward).
(Al Targhib wa’l Tashhib with reference to Zahhār)

"The blessings and virtues of both the worlds are hidden in
the recitation, listening and propagation of Durūd Sharīf.
Furthermore, the proximity of Allāh ﷻ is most definitely
achieved. This humble servant always encourages
his friends to always remember death from the
heart and to recite Durūd Sharīf with the
tongue according to
one’s ability."
Qutbul-Ālām Shaikhul Hadith Hadrat
Maulānā Muḥammad Zakariyyā Sahib ﷺ

اللَّهُ ﷺ ﺗَحْبَسُ عَلَى مُحَمَّدٍ ﺍْﻟَّنَّى ﺍْﻟَّمَيْنِ
وَ عَلَى آلِهِ وَتَسْلِيمًا ﺃَسْلِيمًا

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