

THE MANNERS &
ATTRIBUTES OF THE

PROPHET MUHAMMAD

May Allāh honour him and
grant him peace

مُخْتَصَرُ سِيَرَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لِلْإِمَامِ عَبْدِ الْغَنِيِّ الْمَقْدِسِيِّ

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THE MANNERS AND ATTRIBUTES OF THE
PROPHET MUHAMMAD (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

TRANSLATED AND COMPILED BY

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Arabic Transliteration System

Throughout the present work, a modified version of the Library of Congress transliteration system has been consistently employed whenever an Arabic expression is quoted. The following table explains the Arabic transliteration system for Arabic consonants and vowels:

Arabic	Transliteration
ا	a
ء	'
ب	b
ت	t
ث	th
ج	j
ح	<u>h</u>
خ	kh
د	d
ذ	dh
ر	r
ز	z

س	s
ش	sh
ص	ṣ
ض	<u>d</u>

Arabic	Transliteration
ط	<u>t</u>
ظ	<u>z</u>
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	M
ن	n
هـ	h
و	w
ي	y

Arabic	Transliteration
ا	ā
و	ū
ي	ī
ـَ	a
ـُ	u
ـِ	i

Arabic	Transliteration
ـً	-an
ـٌ	-un
ـٍ	-in
وَ	aw
يَ	ay

- (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) May Allāh make mention of his name in the highest of places
- (رَضِيَ اللَّهُ عَنْهُ) May Allāh be pleased with him
- (رَضِيَ اللَّهُ عَنْهَا) May Allāh be pleased with her
- (رَضِيَ اللَّهُ عَنْهُمَا) May Allāh be pleased with them both
- (رَضِيَ اللَّهُ عَنْهُمْ) May Allāh be pleased with them
- (رَحِمَهُ اللَّهُ) May Allāh have mercy on him

Preface

All praise is due to Allāh, I testify that none has the right to be worshipped except Allāh and that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is His slave and last Messenger sent to mankind.

This is the second edition of this much needed reminder of the manners and attributes of the last Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

There is so much to learn from the manners and attributes of the best and last of the Messengers to mankind, Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is a translation of a small section of the book, “*Mukhtaṣar Sīrat al-Nabi*” (Summary of the Prophet’s biography) by Imām ‘Abdul-Ghanī al-Maqdasī (رَحْمَةُ اللهِ). I have numbered the manners and attributes from this treatise and they have totalled fifty-five and no

doubt they are not limited to these. I have tried to add and reference each of the manners with a Prophetic tradition – when one reads the biography of the Prophet Muḥammad (ﷺ) they will see that he was guided by Allāh to bring us out of darkness and into light. Allāh has stated: “O People of the Scripture, there has come to you Our Messenger **making clear to you much of what you used to conceal** of the Scripture and overlooking much. **There has come to you from Allāh a light and a clear Book.**”¹

Shaikh ‘Abdul-Raḥmān al-Sa’dī said, “The creation was in great darkness, no light was there for guidance, due to the extreme darkness, nor any knowledge used as guidance

¹ Surah Al-Mā’idah:15

in its state of ignorance until Allāh sent this blessed Prophet. Through him, Allāh lit this darkness and taught by him, knowledge far from ignorance. Allāh guided by him, those who were misguided, to the straight path.”²

Prophet Muḥammad (ﷺ) was the last of the Messengers. He had the same call as those that were sent before him such as Prophet Nūh (Noah), Prophet Ibrāhim (Abraham), Prophet Mūsa (Moses), Prophet Īsa (Jesus) – May Allāh raise their rank and protect them all.

Prophet Muḥammad (ﷺ) said, “My likeness in relation to the Prophets before me is like a man who built a house and beautified it, except for an empty space for a brick in the

² Tafseer al-Sa’dī (2002:668)

corner and the surprised passers-by would say: *'If only you filled that (last) brick.'*” He added, “I am that (last) brick and the seal of the Prophets.”³

All proceeds for this book will go to Markaz Mu'aadh bin Jabal. Indeed, actions are in accordance with one's intention and everyone will have what they intend.

Dr. 'Abdulilāh Lahmāmi
Madinah al-Nabawiyyah, Saudi Arabia
16th Jumāda Al-Ākhir 1441AH
10th February 2020CE

³ Sahīh al-Bukhārī (3535), Sahīh Muslim (7/64)

The Manners and Attributes of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

1. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the bravest of people. His cousin and fourth caliph ‘Alī b. Abī Tālib (رَضِيَ اللهُ عَنْهُ) said, “When a battle raged and two (opposing) armies faced each other, we would fight behind the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”⁴

⁴ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best among the people, the most generous and the bravest of them. Once during the night, the people of Madinah got afraid (of a sound). So the people went towards that sound, but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) having gone to that sound before them, met them while he was saying, “Don’t be afraid, don’t be afraid.”

Look how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was brave to go towards that sound before them in order to protect his community.

2. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was from the most generous⁵ of people, “Whenever he was asked for a matter, he never said no.”⁶

(At that time) he was riding a horse belonging to Abū Talha and it was without a saddle and he was carrying a sword slung around his neck. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “I found it (the horse) like a sea, or, it is the sea indeed.” [Sahīh al-Bukhārī (6033)]

⁵ “There has certainly come to you a Messenger from amongst yourselves. It grieves him that you should suffer; [he is] concerned over you and to the believers is kind and merciful.” (Sūrah Al-Tawbah: 128)

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) showed us to be kind to our parents, family members, neighbours and friends. He showed kindness to those he knew and those he did not know.

⁶ Jābir (رَضِيَ اللهُ عَنْهُ) narrated, “Never was the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked for a thing to be given, for which his answer was ‘no’.” [Sahīh al-Bukhārī (6034), Muslim (2311)]

Also, Sahl bin Sa'd (رضي الله عنه) said that a woman brought a shawl to the Prophet. Sahl asked the people, “Do you know what a Burda is?”

The people replied, “It is a ‘Shamla’, a sheet with a fringe.”

That woman said, “O Allāh’s Messenger (ﷺ)! I have brought it so that you may wear it.”

So the Prophet (ﷺ) took it because he was in need of it and wore it. A man among his Companions, seeing him wearing it said, “O Allāh’s Messenger! Please give it to me to wear.”

The Prophet (ﷺ) said, “Yes” (and gave him that sheet).

When the Prophet left, the man was blamed by his Companions who said, “It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody’s request.”

Having a need for something and giving it away is complete kindness.

3. He was the most forbearing and patient of people.⁷

That man said, “I just wanted to have its blessings as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had put it on, so I hoped that I might be shrouded in it.” [Sahīh al-Bukhārī (6036)]

Look at the humility of the Companion and the reason why he had asked for that sheet.

⁷ Anas b. Malik (رَضِيَ اللهُ عَنْهُ) narrated, “While I was going along with Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who was wearing a Najrāni shawl with a thick border, a bedouin overtook the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and pulled his shawl forcibly. I looked at the side of the shoulder of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and noticed that the edge of the shawl had left a mark on it because of his violent pull. The bedouin said, “O Muḥammad! Order for me some of Allāh’s property which you have.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned towards him, (smiled) and ordered that he be given something. [Sahīh al-Bukhārī (6088)]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave him what he had asked for despite the manner in which the bedouin conducted himself. This shows the Prophet’s patience (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with the people.

4. He was shier than a veiled virgin girl.⁸
5. He would never stare at anyone's face.⁹
6. He would never seek revenge for personal reasons.¹⁰

⁸ Abū Sa'īd al-Khudrī (رَضِيَ اللهُ عَنْهُ) narrated that, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was more shy than a virgin in her own quarters. And if he saw a thing which he disliked, we would recognise that (feeling) in his face." [Sahīh al-Bukhārī (6102)]

Shyness is all good, being shy in front of one's Lord as He knows all that we do.

⁹ See Adāb Al-Mufrad no. 332 the narration is from Mujāhid who said "It used to be disliked for a man to stare at his brother's face or to follow him with one's eyes if he left, or that he asks him, 'where did you come from?' And 'where are you going?'" [Da'īf – not authentic].

However, the meaning is correct, such that one should not ask personal questions to those they do not know to embarrass them. Being noseiy in people's affairs is not from good character. Rather, from the good manners of a Muslim is to leave that which does not concern him.

7. He would never become angry for personal issues except if the sanctuary of Allāh was infringed then he would only seek revenge for Allāh. He would never allow anyone to defend him on his behalf in his anger.¹¹

¹⁰ Abū Hurayrah (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said, “The strong person is not the one who overcomes the people by his strength (by wrestling them), but the strong one is he who controls himself whilst angry.” [Saḥīḥ al-Bukhārī (6114)]

Anger is a way through which Satan tries to mislead the people. This is why the Prophet (ﷺ) advised to not be angry. How many people say and do the wrong things because of anger only to regret it later.

¹¹ ‘Āisha (رضي الله عنها) narrated that whenever Allāh’s Messenger (ﷺ) was given the choice of one of two matters, he would choose the easier of the two as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allāh’s Messenger never took revenge over anybody for personal reasons but (he did) only when Allāh’s legal bindings were outraged, in

8. Those that were close to him, far from him, the strong and the weak were not distinguished between with regards the truth.¹²
9. He would never insult food, if he liked it he would eat it and if he didn't desire it then he would leave it.¹³

which case he would take revenge for Allāh's sake. [Saḥīḥ al-Bukhārī (6126)]. See also Saḥīḥ al-Bukhārī (3562), Muslim (2320)

Forgiveness and overlooking of faults due to personal grievances are noble traits, sadly only a few people are upon this.

¹² Jarīr b. 'Abdillāh (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who is not merciful to others will not be treated mercifully." [Saḥīḥ al-Bukhārī (6013)]

Allāh will treat kindly those that are kind to others. Those that are harsh and miserly will be treated similarly without help.

¹³ Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never criticised any food (he was invited

10. He would never eat whilst reclining.¹⁴
11. He would never eat upon a raised table (but on the floor out of humility).¹⁵
12. He would not forbid permissible things. If he found dates, he would eat them. If he found bread, he would eat it. If grilled meat was present, he would eat it. If bread made from

to) but he used to eat if he liked the food, and leave it if he disliked it. [Sahīh al-Bukhārī (5409)]

There are many people that are poor and do not have food to eat, so do not criticise food.

¹⁴ Abū Juhaufah (رَضِيَ اللهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "I do not take my meals while leaning (against something)." [Sahīh al-Bukhārī (5398)]

Sit up, then eat and drink.

¹⁵ Sahīh al-Bukhārī (6450).

This is according to what the Companion saw, however others saw otherwise.

barley and wheat was present, he would eat it. If he found milk, he sufficed himself with it.

13. He would eat melon with ripe dates.¹⁶
14. He used to like sweet things and honey.¹⁷
15. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left this world without even having filled his stomach with barley bread (due to poverty).¹⁸
16. A month or two would pass by and a fire would not even be kindled from any of Muhammad's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) dwellings (in order to

¹⁶ Sunan Abī Dawud (3836). Al-Tirmidhi (1844)

This is how humble he was.

¹⁷ *Sahīh al-Bukhārī* (5268), Muslim (1474). ‘Āisha (رَضِيَ اللهُ عَنْهَا) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to love sweet edible things and honey. [*Sahīh al-Bukhārī* (5431)] *With moderation.*

¹⁸ *Sahīh al-Bukhārī* (5414)

have hot food). Their food would be dates and honey (for that period).¹⁹

17. He would accept gifts but not charity.²⁰ He would reciprocate this with a gift (if he was able).

¹⁹ Sahīh al-Bukhārī (2568), Muslim (2972)

Also his wife ‘Āisha (رضي الله عنها) narrated that the family of Muḥammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Madinah till he died. [Sahīh al-Bukhārī (5416)]

²⁰ The story of Salmān al-Farsi (رضي الله عنه) when he came to see the Messenger of Allāh (صلى الله عليه وسلم) and Salmān had put out some ripe dates for the Messenger (صلى الله عليه وسلم) to eat. The Messenger of Allāh said, “O Salmān, what is this?”

So Salmān said, “It is charity.”

So the Messenger (صلى الله عليه وسلم) said, “Take it away for we do not take charity.”

The next day he brought similar ripe dates. So the Messenger of Allāh said, “O Salmān, what is this?”

18. He was not extravagant in his food or clothing.²¹
19. He would eat and clothe himself with whatever was available.
20. He would mend his own shoes and sew his own garments.
21. He would be at the service of his family.²²

So Salmān said, “It is a gift.” So the Messenger of Allāh (صلى الله عليه وسلم) ate from it. [Sahīh Muslim (1760)]

²¹ He wore humble clothes and ate whatever was available. If food was not available in his household, he would say, “Today, I am fasting.” And he would not complain, beautiful manners, showing that he did not seek worldly gains.

²² Al-Aswad (رَحْمَةُ اللَّهِ) narrated, “I asked ‘Āisha (رَضِيَ اللَّهُ عَنْهَا) what did the Prophet (صلى الله عليه وسلم) use to do at home. She replied. ‘He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer.’” [Sahīh al-Bukhārī (6039)]

22. He used to visit the sick.²³
 23. He was from the humblest of people.²⁴
 24. He would answer those that called him whether they be rich, poor,²⁵ with or without status.
-

Serving the family before friends since they have more right over you.

²³ The Prophet (ﷺ) said, “Give food to the hungry, visit the sick and set free one in captivity (by paying his ransom).” [Sahīh al-Bukhārī (5373)]

Set out and search to see who is poor and feed them with the plentiful provisions that Allāh has provided you with.

²⁴ The Prophet’s Companion, ‘Abdullāh b. ‘Abbās (رضي الله عنه) said, “Allāh taught His Prophet humility such that he does not tower in pride over Allāh’s creation. Allāh ordered him to accept and say, ‘I am only a man like you, except that I have been given revelation and Allāh blessed me with that.’” [Al-Baghawī (2002:3/70)]

Arrogance and pride are traits of Satan when he became haughty and refused to fulfil Allāh’s command.

25. He used to love the poor people.²⁶ He would attend their funerals, visit their sick and never belittle a poor person nor fear a person with authority due to his dominion.²⁷

²⁵ Ibn Abī Awfa (رَضِيَ اللهُ عَنْهُ) narrated that, “The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to aid the widows and poor with their needs.” [Ibn Hibbān in his *Sahīh* (6424) and *Nisā’i* (1728)]

Look how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) helped those most vulnerable in society.

²⁶ Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely.” [*Sahīh* al-Bukhārī (5460)]

If you care for others, you will improve your character.

²⁷ Rather the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught how to interact with those in authority such as the leaders of nations. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whomsoever wants to advise a ruler then do not do it openly. Rather, take him

26. He used to ride a horse, a camel, a donkey and a mule.²⁸

by the hand and advise him privately. If he accepts your advice, then so be it and if he does not accept your advice then you have fulfilled what was upon you.” [Sahīh – Musnad Imām Ah̄mad]

Also the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Religion is advice (three times).”

The Companions asked, “To whom, O Messenger of Allāh?”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “It is to Allāh, towards His Book (Qur’ān), towards the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to the leaders of the Muslims and the general folk.” [Sahīh Muslim]

Islām is not chaos such as open demonstrations against leaders of nations seeking rectification. Rather, positive change is brought about in following the Prophetic way. That is, to advise the rulers secretly and supplicate for their betterment. For in their betterment is the people’s betterment.

²⁸ This was out of his humility. He was also kind to animals. Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “While a

27. He would allow his servant to ride behind him (on the same saddle out of humility).²⁹
28. He would not allow anyone to walk behind him and say, “Leave my back for the angels.”³⁰

man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank from it and then came out. Meanwhile, he saw a dog panting and licking mud because of excessive thirst. The man said to himself: ‘This dog is suffering from the same state of thirst as I had.’

So he went down the well (again) and filled his shoe (with water) and held it to his mouth and watered the dog. Allāh thanked him for that deed and forgave him.”

The people asked, “O Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Is there a reward for us in serving the animals?”

He said, “(Yes) there is a reward for serving any living creature.” [Sahīh al-Bukhārī]

²⁹ Usāma b. Zayd (رَضِيَ اللهُ عَنْهُمَا) said, “Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode a donkey saddled with a saddle covered with a velvet sheet, and he made me ride behind him.” [Sahīh al-Bukhārī (5964)]

29. He would wear wool and wear mended clothes.
30. The most beloved clothing to him was the outer cloak (*Hibra*) and it is from the garments of Yemen. It had red and white colours on it.³¹
31. His ring was made of silver, with a jewel on it. He would wear it on his right hand on his little finger. It might be that at times he would wear it on his left hand.
32. He would tie a stone around his stomach out of (extreme) hunger even though he was given the keys to the treasures and wealth of this world, yet he refused to take it. He chose the Hereafter over this world.

³⁰ Ibn Majah (236), *Sahīh al-Jāmi'* (1389)

³¹ The most beloved garment to the Prophet (صلى الله عليه وسلم) to wear was the *Hibra* (a kind of Yemeni cloth). [*Sahīh al-Bukhārī* (5813)]

33. He used to remember Allāh much.³²
34. He would keep away from idle speech.³³
35. He would prolong his prayers.³⁴

³² Ibn Abī Awfa (رَضِيَ اللهُ عَنْهُ) narrated, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to remember Allāh much (by glorifying Him and praising Him) and not speak much if there was no benefit. He would prolong the prayer (when he was alone) and shorten his sermons. He would not feel embarrassed to walk with a slave and a widow until he fulfilled completing their needs.” [Sunan al-Dārimī (75) and al-Hākim in his *Sahīh* (2/614), authenticated by al-Albāni (رَحِمَهُ اللهُ) in al-Rawd al-Nadīr (371)].

Therefore, let your tongue be moist with the remembrance of Allāh.

³³ ‘Uqbah b. ‘Āmir (رَضِيَ اللهُ عَنْهُ) who said, “O Messenger of Allāh, how can I be saved?”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Guard your tongue, stay in your home and cry over your sins.” [*Sahīh* bi shawāhid: Related by Ibn al-Mubārak in az-Zuhd (no. 134) & Ahmad (5/259) and also at Tirmidhī (2517). It was authenticated in al-Sahīhah (no.890)]

Abū Hurayrah (رضي الله عنه) said that the Prophet (ﷺ) said, “Do you know what backbiting is?”

They said, “Allāh and His Messenger know best.”

He said, “To mention something about your brother which he hates.”

They said, “What if what I say about my brother is true?”

He (ﷺ) said, “If there is in him what you say of him then that is backbiting, and if you say of him that which is not true then you have slandered him.” Sahīh Muslim (2589)

In the Sunan of Abū Dawud on the authority of Anas (رضي الله عنه) that the Messenger (ﷺ) said “I came across a people who had nails of brass, they were scratching their faces and chests so I said, ‘Who are these O Jibrīl?’

So Jibrīl (عليه السلام) said, ‘These are those that eat the flesh of the people and they dishonour them.’”

Imām Shāf‘ī (رحمته الله) said to his companion Rabi‘ah “O Rabi‘ah! Do not speak about that which does not concern you, for you may speak about something and it

36. He would shorten his sermons.
37. He was amongst those that smiled the most.³⁵

overwhelms you and you will not be able to overwhelm it.” [Sahīh al Adhkār p.822]

³⁴ However, when he led others in prayer, he wouldn't make it difficult for them. Abū Mas'ud (رَضِيَ اللهُ عَنْهُ) narrated that a man came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said, “I keep away from the morning prayer only because such and such person prolongs the prayer when he leads us in it.”

The narrator added: “I had never seen Allāh's Messenger more furious in giving advice than he was on that day.”

He said, “O people! There are some among you who cause others to have aversion to congregational prayers. Beware! Whoever among you leads the people in prayer should not prolong it, because among them there are the sick, the old, and the needy.” [Sahīh al-Bukhārī (6110)]

³⁵ ‘Āisha (رَضِيَ اللهُ عَنْهَا) narrated that, “I never saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughing to an extent that one could see his palate, but he always used to smile.” [Sahīh al-Bukhārī (6092)]

38. He was amongst those that gave the most glad-tidings³⁶ even though he was continuously met with grief and distress.
39. He was always pondering.³⁷
40. He would love perfume and hate bad smells.³⁸

Likewise, smiling in your brother's face is a form of charity. Be welcoming with a happy face to those whom you know and those whom you do not know.

³⁶ “O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allāh by His permission, and an illuminating lamp.” [Sūrah Al-Ahzāb: 46]

The scholar of mainstream tafsīr, Imām Ibn Kathīr (1999:871), commenting on the same verse (Sūrah Al-Ahzāb: 46) said, “Your affair is clear, in that what you have brought of truth is as clear as the sun in its splendour and brightness. No one rejects it except one opposing the truth.”

³⁷ “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to prolong silence and laugh little.” [Musnad Aḥmed: 20810, al-Albānī (رَحْمَةُ اللهِ)) authenticated it in al-Mishkāt: 5826]

41. He would gather and welcome respectful guests.³⁹
42. He would also be generous to people with status in society.

³⁸ Musnad Imām Aḥmed, Nasā’i and Mustadrak. Also Imām Ibn al-Qayyim said that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to love perfume as it used to bring happiness to his heart and likewise the angels like good smells. As for pungent, bad smells then they were liked by the devils. [Zād al-Ma’ād: 4/256]

³⁹ Abū Shuraiḥ al-Ka’bi (رَضِيَ اللهُ عَنْهُ) said that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever believes in Allāh and the Last Day, should serve his guest generously.” [Sahīḥ al-Bukhārī (6135)]

Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever believes in Allāh and the Last Day should not hurt his neighbor and whoever believes in Allāh and the Last Day should serve his guest generously and whoever believes in Allāh and the Last Day should speak what is good or keep silent.” [Sahīḥ al-Bukhārī (6136)]

43. He would never frown and be harsh towards anyone.⁴⁰
44. He would see permissible games being played and would not speak against them.
45. He would jest (at times) with truthful speech (and never lie).⁴¹

⁴⁰ Masruq (رَحْمَةُ اللَّهِ) narrated, “We were sitting with ‘Abdullah bin ‘Amr (رَضِيَ اللَّهُ عَنْهُمَا) who was narrating to us (hadith): He said, “Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was neither a person with vile speech and evil manners, and he used to say, ‘The best among you are the best in character (having good manners).’” [Sahīh al-Bukhārī (6035)]

⁴¹ Abū Umāmah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he was in the right, a house in the middle of Paradise for a man who avoids lying even if he was joking, and a house in the upper part of Paradise for a man who made his character good.” [Sahīh Sunan Abū Dawūd (4800)]

46. He would accept the excuse of those who would excuse themselves to him.
47. He had male and female servants whom he'd never distinguish himself over them in his eating and clothing.
48. He would never use up his time in other than actions for Allāh or in those actions that were necessary for him and his family.
49. He used to be a shepherd and said, “There was not a Prophet sent except that he was a shepherd.”⁴²
50. ‘Āisha (رَضِيَ اللهُ عَنْهَا) was asked about the manners of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and she said, “His manner was in accordance with the Qur’ān.”⁴³

⁴² Sahīh al-Bukhārī (2262), Sahīh Muslim (2050)

⁴³ Sahīh Muslim (746)

51. Anas b. Malik (رضي الله عنه) who served him as a young boy said, “I have never touched anything more elegant nor silk-like softer than the Messenger’s hands, neither have I smelled anything more beautiful than the fragrance of the Messenger of Allāh. I have served the Messenger of Allāh for ten years and he never told me off by saying ‘uff!’ Nor anything I did by asking me: ‘*why did you do that?!*’ Nor something I didn’t do by saying: ‘*why didn’t you do that?!*’”⁴⁴
52. Allāh gathered in him the most perfect manners and best of actions.⁴⁵
53. Allāh gave him the knowledge of the first and later generations and what contains salvation⁴⁶

⁴⁴ Saḥīḥ al-Bukhārī (2768) and Muslim (2309)

⁴⁵ See appendix 1

and success while he was illiterate (he couldn't read nor write). He didn't have a teacher to teach him from amongst mankind. He grew up in a time of ignorance and in the desert.

54. Allāh gave him that which He didn't give anyone else from all of creation.⁴⁷
55. Allāh chose him over and above all of those that came in the earlier and later generations.

⁴⁶ See appendix 2

⁴⁷ Abū Hurayrah (رضي الله عنه) narrated that, “An angel descended (from the sky) and said, ‘O Muḥammad, your Lord has sent me and said do you want to be made a Prophet and a king or a worshipper and a Messenger?’ Angel Jibrīl (عليه السلام) said, ‘Humble yourself to your Lord, O Muḥammad.’

So the Prophet (ﷺ) said, ‘Rather, I choose to be a worshipper and Messenger.’” [Musnad Aḥmed (7160) with an authentic chain]

May Allāh always honour him in the highest of places.

Authentic narrations on the manners of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

1. Being kind to the Parents

‘Abdullah ibn Mas’ud (رَضِيَ اللهُ عَنْهُمَا) said, “I asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), which action Allāh loves best. He replied, ‘Prayer at its proper time.’ ‘Then what?’ I asked. He said, ‘Then kindness to parents.’ I asked, ‘Then what?’ He replied, ‘Then Jihad in the Way of Allāh.’” He added, “He told me about these things. If I had asked him to tell me more, he would have told me more.”⁴⁸

⁴⁸ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحِمَهُ اللهُ) and authenticated by Shaykh al-Albāni (رَحِمَهُ اللهُ)

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) said, “The Prophet was asked, ‘O Messenger of Allāh, to whom should I be dutiful?’ ‘Your mother,’ he replied. He was asked, ‘Then whom?’ ‘Your mother,’ he replied. He was asked, ‘Then whom?’ ‘Your mother,’ he replied. He was asked, ‘Then whom?’ ‘Your mother,’ he replied. He was asked, ‘Then whom?’ He replied, ‘Your father.’”⁴⁹

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “A child cannot repay his father unless he finds him as a slave and then buys him and sets him free.”⁵⁰

⁴⁹ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albānī (رَحْمَةُ اللهِ)

⁵⁰ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albānī (رَحْمَةُ اللهِ)

‘Abdullah ibn ‘Amr (رضي الله عنه) said, “A man came to the Prophet (ﷺ) and made a pledge to him that he would do hijra. He left his parents who were in tears. The Prophet said, ‘Go back to them and make them laugh as you made them weep.’”⁵¹

‘Abdullah ibn ‘Amr (رضي الله عنه) said, “A man came to the Prophet (ﷺ) wanting to do Jihad. The Prophet (ﷺ) asked, ‘Are your parents alive?’ ‘Yes,’ he replied.

He said, ‘then exert yourself on their behalf.’”⁵²

⁵¹ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

⁵² Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said, “Disgrace! Disgrace! Disgrace!” They said, ‘O Messenger of Allāh, who?’ He said, ‘The one who fails his parents or one of them when they are old will enter the Fire.’”⁵³

2. Keeping ties of kinship

Abu Bakra (رضي الله عنه) reported that the Prophet (ﷺ) said, “There is no wrong action more likely to bring punishment in this world in addition to what is stored up in the next world than oppression and severing ties of kinship.”⁵⁴

Jubair bin Mut`im (رضي الله عنه) reported that he heard the Prophet (ﷺ) saying, “The

⁵³ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

⁵⁴ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

person who severs the bond of kinship will not enter Paradise.”⁵⁵

Abu Hurayrah (رضي الله عنه) narrated, “I heard Allāh's Messenger (ﷺ) saying, ‘Whoever is pleased that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin.’”⁵⁶

3. Taking care of one's children especially daughters

‘Uqba ibn ‘Amir (رضي الله عنه) reported that he heard the Messenger of Allāh (ﷺ) say, “If someone has three daughters and is patient with them and clothes them from his wealth,

⁵⁵ Sahīh al-Bukhārī (5984)

⁵⁶ Sahīh al-Bukhārī (5985)

they will be a shield against the Fire for him.”⁵⁷

Ibn ‘Abbas (رَضِيَ اللهُ عَنْهُمَا) reported that he heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, “There is no Muslim who has two daughters and takes good care of them except that he will enter the Garden.”⁵⁸

Narrated Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) kissed Al-Hasan bin ‘Ali (رَضِيَ اللهُ عَنْهُمَا) while Al-Aqra’ bin Habis at-Tamim (رَضِيَ اللهُ عَنْهُ) was sitting beside him. Al-Aqra said, “I have ten children and I have never kissed anyone of them,” Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

⁵⁷ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albānī (رَحْمَةُ اللهِ)

⁵⁸ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albānī (رَحْمَةُ اللهِ)

cast a look at him and said, ‘Whoever is not merciful to others will not be treated mercifully.’”⁵⁹

4. Looking after sisters

Abu Sa'id al-Khudri (رضي الله عنه) said that the Messenger of Allāh (ﷺ) said, “No one has three daughters or three sisters and is good to them but that he will enter the Garden.”⁶⁰

5. Looking after widows and poor

Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said, “The person who strives on behalf of the widows and poor is like those

⁵⁹ Sahīh al-Bukhārī (5997)

⁶⁰ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

who strive in the way of Allāh and like those who fast in the day and pray at night.”⁶¹

Umm Sa'id bint Murra al-Fihri related from her father that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “I and the guardian of an orphan will be in the Garden like these two.” (His two fingers (forefinger and middle finger together))⁶²

6. Being kind to neighbours and guests

Abu Shurayh al-Khuza'i (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Anyone who believes in Allāh and the Last Day should be good to his neighbours. Anyone who believes in Allāh and the Last Day should be generous

⁶¹ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albāni (رَحْمَةُ اللهِ)

⁶² Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albāni (رَحْمَةُ اللهِ)

to his guest. Anyone who believes in Allāh and the Last Day should say what is good or be silent.”⁶³

Mujāhid (رحمة الله) reported that a sheep was slaughtered for ‘Abdullah ibn ‘Amr (رضي الله عنه). He asked his slave, “Have you given any to our Jewish neighbour? Have you given any to our Jewish neighbour? I heard the Messenger of Allāh (ﷺ) say, ‘Jibrīl kept on recommending that I treat my neighbours well until I thought that he would order me to treat them as my heirs.’”⁶⁴

⁶³ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

⁶⁴ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

Ibn ‘Abbas (رَضِيَ اللهُ عَنْهُمَا) told Ibn az-Zubayr (رَضِيَ اللهُ عَنْهُمَا), “I heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, ‘A man is not a believer who fills his stomach while his neighbour is hungry.’”⁶⁵

Abu Dharr (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Abu Dharr! If you cook some stew, make a lot of it and fulfil your duty to your neighbours (or divide it among your neighbours).”⁶⁶

Nafi’ ibn ‘Abdul-Hārith (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Part of the happiness of the Muslim man includes a

⁶⁵ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albāni (رَحْمَةُ اللهِ)

⁶⁶ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحْمَةُ اللهِ) and authenticated by Shaykh al-Albāni (رَحْمَةُ اللهِ)

spacious dwelling, a righteous neighbour and a good mount.”⁶⁷

Abu Hurayrah (رضي الله عنه) said, “The Prophet (ﷺ) was asked, ‘O Messenger of Allāh! A certain woman prays in the night, fasts in the day, acts and gives sadaqa (charity), but harms her neighbours with her tongue.’ The Messenger of Allāh (ﷺ) said, ‘There is no good in her. She is one of the people of the Fire.’ They said, ‘Another woman prays the prescribed prayers and gives bits of curd as sadaqa (charity) and does not harm anyone.’

⁶⁷ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘she is one of the people of Paradise.’”⁶⁸

‘Amr ibn Mu’adh al-Ashhali (رَحِمَهُ اللهُ) reported that his grandmother said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Believing women! Do not let any of you women disdain her female neighbour’s gift, even if it is only a burnt sheep’s hoof.’”⁶⁹

7. Taking care of the elderly

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Anyone who does not show

⁶⁸ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحِمَهُ اللهُ) and authenticated by Shaykh al-Albāni (رَحِمَهُ اللهُ)

⁶⁹ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رَحِمَهُ اللهُ) and authenticated by Shaykh al-Albāni (رَحِمَهُ اللهُ)

mercy to our children nor acknowledge the right of our old people is not one of us.”⁷⁰

8. Caring for animals

Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said:

Once there was a prophet who was resting under a tree when an ant bit him, so he ordered that his belongings be taken away and the ant’s dwelling burned with fire, Allāh revealed to him, “Was one ant not enough?”⁷¹

In another narration, the Prophet (ﷺ) said:

⁷⁰ Sahīh Adab al-Mufrad of Imām al-Bukhārī (رحمة الله) and authenticated by Shaykh al-Albāni (رحمة الله)

⁷¹ Sahīh al-Bukhārī (3141)

Allāh revealed to him: “A single ant has bitten you, yet you have destroyed a nation that glorifies Allāh?”⁷²

Sa’īd ibn Jubair (رَحِمَهُ اللهُ) reported: I was in the presence of Ibn Umar (رَضِيَ اللهُ عَنْهُمَا) when we passed by a group who had tied down a chicken and they were using it as a target. When they saw Ibn Umar (رَضِيَ اللهُ عَنْهُمَا), they fled and left it behind. Ibn Umar (رَضِيَ اللهُ عَنْهُمَا) said:

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has cursed whoever has done this.⁷³

‘Abdullah ibn Mas’ud (رَضِيَ اللهُ عَنْهُمَا) reported, we were on a journey and we saw a red sparrow that had two chicks with her. We took her

⁷² Sahīh al-Bukhārī (2241)

⁷³ Sahīh al-Bukhārī (5196)

chicks, so the sparrow started to flap her wings. The Prophet (ﷺ) came to us and he said:

Who has upset her by taking her chicks? Give her chicks back to her.⁷⁴

‘Abdullah ibn Ja’far (رضي الله عنه) reported, the Prophet (ﷺ) entered a garden among the Ansār. When a camel saw the Prophet (ﷺ), it started weeping and making sounds as its tears flowed.

The Prophet (ﷺ) came to it and patted it on the head, so it became silent. The Prophet (ﷺ) said,

“Who is the owner of this camel? To whom does it belong?”

⁷⁴ Sunan Abī Dāwūd (5268)

A young man from the Ansār came and said, “This is mine, O Messenger of Allāh.” The Prophet (ﷺ) said,

“Do you not fear Allāh regarding this animal that Allāh has put in your possession? Verily, she has complained to me that you keep her hungry and tired.”⁷⁵

⁷⁵ Sunan Abī Dāwūd (2549)

Appendix 1

The Prophet's (صلى الله عليه وسلم) warning against harming innocent people and how he interacted with non-Muslims

Know that the 7/7 London bombings, 9/11 and the recent attacks in Manchester and London have nothing to do with Islām, for indeed Islām is free from the actions of an evil, ignorant few. The Muslims living in the West should show the beauty of al-Islām to the non-Muslims perchance they may accept Islām. The Prophet (صلى الله عليه وسلم) never harmed any soul unjustly. He never wore a suicide belt to kill himself and innocent people.

Allāh shows us the importance of being just and upright in interacting with the non-Muslims,

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous towards them and acting justly towards them. Indeed, Allāh loves those who act justly.”⁷⁶

Those who live in non-Muslim countries do so under an agreement to keep peace and security

⁷⁶ Sūrah Al-Mumtaḥana: 8

in the country. This is an agreement that the Muslims must uphold, for the true Muslim fulfills his trusts. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever kills a non-Muslim under a pact will not smell the fragrance of Paradise.”⁷⁷

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Any person who gives agreement of security to a man and yet kills him, then indeed I am free from the killer, even if the one killed was a disbeliever.”⁷⁸

Suicide bombings are forbidden in Islām, Allāh said, “And **do not kill yourselves (nor kill one another)**. Surely Allāh is Most

⁷⁷ Sahīh al-Bukhārī (3166)

⁷⁸ Musnad Imām Ahmad (2008:39/106) no. 23702, Al-Ihsān fī Taqrīb Sahīh Ibn Hibbān (1988:13/320) no. 5982

Merciful to you. And whosoever does that out of aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.”⁷⁹

From those who are known to kill innocent people are the Khawārij sect (modern day Takfiris) those who make lawful (to shed) the blood of Muslims in the name of Jihad in the path of Allāh. They are the most corrupt individuals upon the earth.

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described the Khawārij as:

شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ

“The worst of those who are killed under the sky.”⁸⁰

⁷⁹ Sūrah An-Nisā’ (29-30)

شَرُّ الْخَلْقِ وَالْخَلِيقَةِ

“The worst of creation.”⁸¹

These Khawārij are not Muslims as the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described them as:

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

“They leave Islām just as the arrow leaves the bow.”⁸²

⁸⁰ Sahīh Sunan At-Tirmidhi (3000) and he said it is hasan Sahīh

⁸¹ Sahīh Muslim (2466) – Chapter (49/50): The Khawārij are the Worst of Creation (1067/158)

⁸² Sahīh Muslim (2459) – Chapter (48/49): The Encouragement to Fight the Khawārij (1066/154)

This evil ideology has brought harm and no good to communities across the country. It will be defeated as the Prophet (ﷺ) prophesized.

Appendix 2

Salvation lies in the Qur’ān, the Sunnah (Prophetic Way) upon the Understanding of his Companions

Allāh says in the Qur’ān, “You are the best of people ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allāh.”⁸³

Shaikh Muḥammad al-Banna (رحمته الله) said, “This verse was revealed regarding the best of the people, the Companions of Prophet Muḥammad (ﷺ). They were the best people when they enjoined good and forbade evil. The greatest good that they enjoined was Tawhīd – the Oneness of Allāh. The greatest

⁸³ Sūrah Āl-’Imran:110

evil they forbade was the evil of Shirk – associating partners with Allāh. The verse ends by saying that they believed in Allāh, meaning they believed in Allāh correctly. Once they fulfilled Allāh’s commandments of enjoining the good and forbidding the evil and believed in Allāh correctly then they became the best of nations. Compare this to many of the Muslims nowadays, do they enjoin the good and forbid the evil in themselves and those under their responsibility? Do they have the correct belief? So how will they once more be considered the best of nations?

Allāh said:

“And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur’ān), and be not divided among yourselves, and remember Allāh’s Favour on you, for you were enemies

one to another but He joined your hearts together, so that, by His Grace, you became brothers.”⁸⁴

This shows that the companions held on to the Qur’ān altogether and they reflected over the Qur’ān.

Allāh said, **“Don’t they ponder over the Qur’ān or is there a lock over their hearts?”**⁸⁵

Not as the people do nowadays, they try and read the Qur’ān for the dead people seeking to pass on the reward. They have missed the real purpose of revelation which is to be read, reflected over and followed.

⁸⁴ Sūrah Āl-’Imran:103

⁸⁵ Sūrah Muḥammad:24

Allāh said, “And thus We have sent to you (O Muḥammad) an Inspiration, and a Mercy of Our Command. You knew not what is the Book, nor what is Faith? But We have made this Qur’ān a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muḥammad) are indeed guiding (mankind) to the Straight Path.”⁸⁶

This Qur’ān was revealed by Allāh as an enlightenment, meaning it contains guidance with which Allāh guides whomsoever He wills to the straight path and indeed the Messenger (ﷺ) did not know this Qur’ān neither did he know faith before Allāh revealed it to Him. He was chosen by Allāh as a guide to the people.

⁸⁶ Sūrah Shūrā:52

Two types of guidance are mentioned here. The guidance of enlightenment (*Tawfiq*) which only belongs to Allāh and the guidance of showing the people the correct way (*Bayān wal Irshād*) which is the guidance of the Messengers and callers.”