



## OUR MASTER MUHAMMAD ﷺ IS THE EXEMPLAR OF PHYSICAL AND MORAL PERFECTION

IMAM ‘ABDALLAH SIRAJUDDIN AL-HUSA YNI ﷺ

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### A PREVIEW OF OUR MASTER MUHAMMAD, THE MESSENGER OF ALLAH ﷺ HIS SUBLIME CHARACTER & EXALTED ATTRIBUTES VOLUME 1

Bukhārī narrated that Anas ﷺ said: ‘The Messenger of Allah ﷺ had the handsomest face and the most excellent character of all people.’ He ﷺ was the most beautiful of Allah’s creation, and his character was the most excellent; more than this, he was the fount of nobility and perfection in the world.

It is narrated in the *Musnad* of Aḥmad, and elsewhere, on the authority of Abū Hurayra ﷺ, that the Messenger of Allah ﷺ said: ‘I was sent to perfect righteous character.’

Imām Mālik narrated in his *Muwattaʿa*’ that the Prophet ﷺ said: ‘I was sent to perfect noble character.’

Imām Abū al-Qāsim al-Junayd ﷺ said: ‘His character was only exalted because he ﷺ had no aspiration except Allah.’

The Messenger of Allah ﷺ embodied all the noble characteristics that the Prophets before him had brought, and he added to them perfection on top of perfection, and beauty on top of beauty.

Allah praised His beloved, our Master Muḥammad ﷺ, because of his exalted character, and his perfect conduct and his kindness, in the Torah and the Gospel, and all the other divine scriptures, just as He praised and lauded him because of them in the noble Qur’ān.

Bukhārī narrated that ‘Aṭā’ b. Yassār said: ‘I met ‘Abdullāh b. ‘Amr b. al-‘Āṣ, and said to him: “Tell me about the description of the Messenger of Allah ﷺ in the Torah.” He said: “Indeed, he ﷺ is described in the Torah with some of the attributes mentioned concerning him in the Qur’ān: *O Prophet, We have sent you as a bearer of witness, and a bringer of tidings, and a warner, and a protector of the unlettered. You are My servant, and My Messenger. I have named you ‘the one who relies on Me’: neither cruel nor fierce, nor boisterous in the marketplace. He repays not an ill deed with another; but excuses, and forgives. Allah will not*

*take him until He has, by means of him, made a crooked way straight, so that they will say ‘There is no god but Allah’, and has opened, by means of him, eyes that were blind, and ears that were deaf, and hearts that were enveloped.”*<sup>1</sup>

Wahb Ibn Munabbih related that Allah ﷻ inspired a Prophet of the Israelites, whose name was Sha’yā’: *Stand amongst the Children of Israel, for I will inspire your tongue.* He stood, and said: ‘O sky, listen well! O earth, take heed! Allah wishes to decree a matter, and establish an affair, and here it is:

He wishes to send an unlettered man, neither cruel nor fierce, nor boisterous in the marketplace. If he were to pass over a flame, he would not extinguish it, because of his tranquillity; if he walked upon kindling and dry earth, no sound would be heard beneath his feet:

*I send him as a bearer of glad tidings; and a warner. His speech is not crude. By means of him, I will open eyes that were blind, and ears that were deaf, and hearts that were enveloped. I will fortify him with every thing of beauty; I will grant him every noble character.*

*I will make his serenity his raiment, and righteousness his badge, and piety his conscience, and wisdom his speech, and honesty and faithfulness his nature, and forgiveness and goodness his character, and the truth his law, and justice his conduct, and guidance his leader, and Islam his religion, and Aḥmad his name.*

*I will make him known, after obscurity; I will make his lot plenty, after it was sparse; I will enrich him, after poverty; I will unite him, after he was divided. By means of him, I will unite communities that were alienated, and hearts that were at odds, and passions that were divided. By means of him, I will save a great throng of people from destruction. I will make his community the finest ever to have emerged from humanity: they will enjoin good, and forbid evil: monotheists, and believers; sincere, and faithful in what the Messengers brought.*<sup>2</sup>



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<sup>1</sup> I.e. he will open hearts that were covered and hidden in darkness, by the light of faith that he brought ﷻ.

<sup>2</sup> Related by Ḥāfiẓ Ibn Kathīr in his *Tafsīr*; ascribed it to Ibn Abī Ḥātim; also related by al-Qaṣṭalānī in *al-Mawāhib*, ascribed it to Ibn Ishāq.