

# The Perfect Example



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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nowadays, many Muslims appear to share the misconception that material progress and prosperity rather than moral grit are the most expedient means to success. This concept has become so popular today that it is accepted even by the people who are otherwise pious or stand for religious progress. However, this way of thinking is discredited by the lives, noble characters and achievements of the Messengers ﷺ. The character and conduct of the Messengers of Allāh ﷺ make it very clear that the secret of their victory and the weapons with which they successfully fought their enemies were faith and obedience to Allah ﷻ.

The noble person of our Nabī ﷺ stands pre-eminent, dignified and exalted amongst all the Messengers ﷺ in all qualities, habits and manners. Allāh ﷻ has praised in the Glorious Qur'ān the grandeur of the noble character of Nabī ﷺ in the following words:

*And indeed, you (stand) on an exalted standard of character. (68:4)*

Rasūlullāh ﷺ has himself said,

*I have been sent to bring good morals to perfection.  
(Aḥmad)*

From the above it is evident that Allāh ﷻ had bestowed our Nabī ﷺ with all noble qualities and virtues. 'Allāmah Nawawī ﷺ writes that Allāh ﷻ had placed all excellences, virtues of character and good habits in Rasūlullāh ﷺ. (Tahdhībul-Asmā'ī wal-Lughāt)

'Allāmah Nānotwī says in a couplet:

جہاں کے سارے کمالات ایک تجھ میں ہیں  
تیرے کمال کسی میں نہیں مگر دوچار

*All the excellences of the whole creation are to be found  
in you alone;*

*But your excellences, except one or two, cannot be found  
in anyone else.*

To describe all these noble qualities and merits is beyond human capacity, as all excellences which can be imagined as attainable were possessed by Nabī ﷺ. A poet has beautifully expressed this in the following couplets:

لفظ بے بس، زباں ہے معذور  
مجھ سے ذکرِ رسول کیا ہوگا  
نہ کنارہ ہو جس سمندر کا  
وہ سمندر عبور کیا ہوگا

*Words are not enough, my tongue is unable;*

*What mention can I make of the Messenger ﷺ?*

*The ocean which has no shore;*

*How can such an ocean be crossed?*

Some ahādīth are presented hereunder which entail some of the outstanding characteristics of our beloved Nabī ﷺ:

Sayyidunā Anas رضی اللہ عنہ said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ  
وَ أَجْوَدَ النَّاسِ

*Rasūlullāh ﷺ was the most handsome, the most brave and the most generous. (Al-Bukhārī)*

Sayyidunā ‘Abdullāh Ibn ‘Amr ibnul-‘Āṣ ﷺ has said, ‘By Allāh, he has been described in the Tawrah with some of his qualities which have been mentioned in the Qur’ān: (O Prophet! We have surely sent you as a witness, a bringer of good tidings, a warner) and a protector for the Ummīs (Arabs). You are my chosen servant and messenger. I have named you the ‘Trusting’, (since you trust Me in every matter). You are neither rough mannered, nor hard-hearted, nor do you uproar in the marketplace. You never requite evil for evil, but you forgive and overlook. Allāh will not give you death until He brings the astray Ummah on the right path through you and will give light to the blind eyes of the unbelievers; and open their deaf ears and closed hearts.’ (Al-Bukhārī)

In another hadith the following is also mentioned, ‘I will refine him with every beautiful characteristic, bestow him with every noble trait, make tranquility his attire, righteousness his hallmark, piety his conscience, wisdom the substance of his thought and knowledge, truthfulness and sincerity his nature, forgiveness and righteous deeds his custom, justice his practice, truth his rule and guidance his Imām.’ (Dalāilun-Nubuwwah)

These were the very characteristics which prompted even the non-Muslim leaders in the era of Rasūlullāh ﷺ to testify to his Prophethood. One such incident is related in Ṣaḥīḥul-Bukhārī: Sayyidunā Abū Sufyān ibn Ḥarb ﷺ and his companions were summoned by the emperor of Rome, Heraclius whilst he was on a trading journey to Shām (Syria, Palestine, Lebanon and Jordan) with a group of merchants from the tribe of Quraysh

from Makkah Mukarramah. This was during the time when Rasūlullāh ﷺ had signed a peace treaty with the Quraysh of Makkah. The following dialogue took place between him and Heraclius:

Heraclius: What is his family status amongst you?

Sayyidunā Abū Sufyān ؓ: He belongs to a good (noble) family amongst us.

Heraclius: Has anybody amongst you ever claimed to be a Nabī before him?

Sayyidunā Abū Sufyān ؓ: No.

Heraclius: Was anybody amongst his ancestors a king?

Sayyidunā Abū Sufyān ؓ: No.

Heraclius: Do the influential follow him or the weak?

Sayyidunā Abū Sufyān ؓ: It is the weak who follow him.

Heraclius: Are his followers increasing or decreasing?

Sayyidunā Abū Sufyān ؓ: They are increasing.

Heraclius: Does anybody amongst those who embrace his religion renounce the religion as a result of becoming displeased with it?

Sayyidunā Abū Sufyān ؓ: No.

Heraclius: Have you ever accused him of telling lies before his claim (to be a Nabī)?

Sayyidunā Abū Sufyān ؓ: No.

Heraclius: Does he violate agreements?

Sayyidunā Abū Sufyān ؓ: No. We have signed a peace treaty with him but we do not know what he will do.

Heraclius: Have you ever had battles with him?

Sayyidunā Abū Sufyān ؓ: Yes.

Heraclius: What was the outcome of the battles?

Sayyidunā Abū Sufyān ؓ: Sometimes he was victorious and sometimes we.

Heraclius: What does he order you to do?

Sayyidunā Abū Sufyān ؓ: He tells us to worship Allāh and Allāh alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.

Heraclius: I asked you about his family and your reply was that he belongs to a very noble family; all the Messengers come from noble families amongst their respective peoples. I questioned you whether anyone else amongst you has claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have assumed that this man was following the previous man's way.

Then I asked you whether anyone of his ancestors was a king, and your reply was in the negative. If it had been in the affirmative, I would have thought that this man wanted to retrieve his ancestral kingdom. I further asked whether this man was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I then asked you whether the influential people followed him or the weak, and you replied that it was the weak who followed him. The truth is that all the Messengers have been followed by this very class of people. Then I asked you

whether his followers were increasing or decreasing, and you replied that they were increasing. This is the way of the true faith, until it is complete in all respects. I further asked you whether there was anybody, who after embracing his religion, became displeased and discarded his religion, and your reply was in the negative. This is (the sign of) true faith; when its delight enters and mixes completely in the hearts. I asked whether he had ever violated an agreement, and you replied in the negative. Likewise are the Messengers; they never violate agreements.

Then I asked you what does he order you to do? You replied that he orders you to worship Allāh and Allāh alone and not to worship idols along with Him and forbids you to worship idols, and orders you to pray, to speak the truth and to be chaste. If what you said is true, he will very soon occupy this place underneath my feet. I knew (from the scriptures) that he was going to appear but I did not know that he would be from you. If I was sure to reach him, I would endure hardship to meet him and if I were by him, I would certainly wash his feet.

The noble and graceful character of Rasūlullāh ﷺ is in total conformity to all the natural needs of man. His perfect human nature, sublimity of character, long suffering and forgiveness, magnanimity and grace, valour, benevolence, trust in Allāh ﷻ, modesty, honesty, humility, purity of heart, self-denial and forbearance, devotion and piety, fear of Allāh ﷻ, mercy, compassion and generosity, in all he is a perfect and beautiful example and a complete code of life for all.

For rulers and heads of states, the life of the Leader of the Arabs holds a perfect example. For the poverty stricken, the life of the one in whose house the stove was not lit for two months

holds an example. For the liberators, the life of the Liberator of Makkah holds a beautiful example, who forgave even his bitterest enemies. For those who have turned their backs on this world, the life of the Lone worshipper in the solitude of the cave of Ḥirā is an example. For the labourers the one who laboured strenuously in the digging of the trench before the Battle of Khandaq is an example. The orphans can find solace if they look at the Orphan of Āminah. The businessmen may inculcate honesty and piety within them by looking at the life of the one who handled business in Syria. For the imāms and judges, the great Imām and Judge of Al-Masjidun-Nabawī, who pronounced justice, without distinguishing between strong and weak is a worthwhile lesson. In a nutshell, there remains no facet of human life which has not been covered by the noble life of Rasūlullāh ﷺ and in which there is not a beautiful example to follow.

*Verily in the Messenger of Allāh you have a good example for him who looks unto Allāh and the last day, and remembers Allāh abundantly. (33:21)*

We must all study this great life which is a beacon light for every human, and imitate this greatest personality in every mode of our lives. May Allāh ﷻ enlighten our hearts with the love of His Rasūl ﷺ. Āmīn.

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