

**Complete code of life  
how to live and die**

# **USWAI RASOOL-E-AKRAM (Sallallahu Alaihi wa Sallam)**



أَسْوَى رَسُوْلِ الْاَكْرَمِ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



**THE LIFE EXAMPLE AND TEACHINGS OF  
THE HOLY PROPHET MUHAMMAD  
(Sallallahu Alaihi wa Sallam)**

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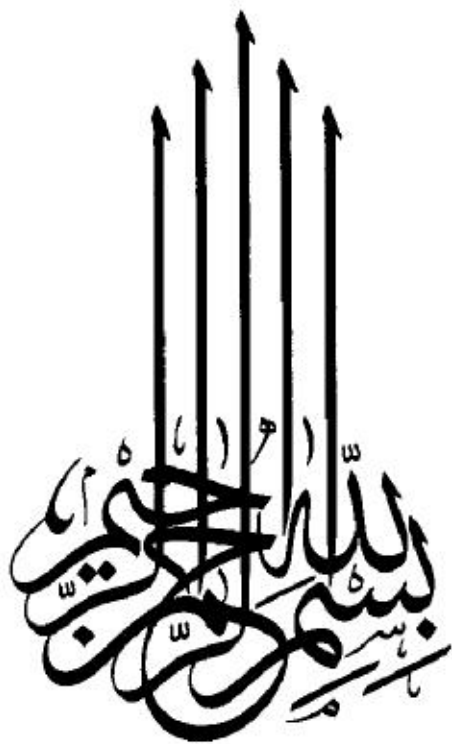


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(In the name of Allah,  
Most Gracious, Most Mercifull)

**PUBLISHER NOTE**

We have tried our best to make the Quranic text, included in this Commentary free of all errors, however 'to err is human'. We shall be grateful if readers may kindly inform us of any omission or error if they come across, so that we may correct it in the next print.

## **USWAI RASOOL -E- AKRAM** (*Sallallahu Alaihi wa Sallam*)

The ways of the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) a 650 pages book rightly taken as a concise encyclopaedia of Islamic teachings was compiled in Urdu by late Hazrat Arif Billah Dr. Muhammad Abdul Hai (May Allah bless him) a man of saintly personality widely esteemed as such and otherwise a Khalifa of one of most renowned scholar and theologian of the Indo-Pakistan sub-continent Hazrat Moulana Ashraf Ali Thanvi (May Allah bless him). It received so much appreciation that a good number of its editions including its English version appeared during the life time of the author and its demand continues to increase.

We are thankful to Allah Subhanahu wa Ta'ala who has bestowed on us the opportunity of publishing another befitting edition of this book in line with our previous publications.

May Allah Subhanahu wa Ta'ala accept this service in the cause of Islam. We are heartily thankful and obliged to Mr. Tanzim Hussain who had finalized the English version of Uswai Rasool -e- Akram (Sallallahu Alaihi wa Sallam) during the life time of the author and has now inspite of old age, taken keen interest in making this edition more useful to the readers by making the table of contents more elaborate and allowed us to print on nice imported paper and with a good set up. May Allah Subhanahu wa Ta'ala bless him -Aameen.

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## TRANSLITERATION OF ARABIC WORDS AND PROPER NAMES

### ALPHABET

Letter of Arabic Alphabet	Pronunciation	Transcriptions of Sign Used
ا	Alif	a, i, u,
ب	Bā	b
ت	Tā	t
ث	Sā	s
ج	Jeem	j
ح	Ha	h
خ	Kha	kh
د	Dāl	d
ذ	Zāl	z
ر	Rā	r
ز	Zā	z
س	Seen	s
ش	Sheen	sh
ص	Sād	ṣ
ض	Dād	ḍ
ط	Tā	ṭ
ظ	Zā	ẓ
ع	A'in	e
غ	Ghain	gh
ف	Fā	f
ق	Qaf	q
ك	Kāf	k
ل	Lam	l
م	Meem	m
ن	Noon	n
و	Waw	w, v
هـ	Ha	h
هـ	Lam-Alif	la
ء	Hamza	'(inverted Comma)
ي	Ya	Y

### VOWELS

#### SHORT VOWELS

- Fatha: a (as in hat')
- Kasra: i (as in 'hit')
- Damma: u (as in put)

#### LONG VOWELS

- For long Fatha: ā (as in father)
- For long kasra: ī (as in machine')
- For long Damm: ū (as in rule)
- Fatha before (Ya): ai (as in 'ailse')
- Fatha before (Waw): au (as in 'aura' or 'auburn')
- Tanwin: an, in or un, as required

**GLOSSARY**

اذان (AZAN) announcement, Call to Public prayer, one who makes the call in is called (Mu'azzin) مؤذن [Prayer]

اعتقاد (ITIQAD) belief.

اقامه (IQAHAH) Causing to stand. A recitation at the commencement of prayer when followers stand in a row (صف) for saying SALAT (SALAAH). [Prayer]

ايمان (IMAN) Faith. It means belief of the heart and the confession of the lips to the truth of Islam.

امام (IMAM) Leader.

افطار (IFTAR) Breaking the fast immediately after sunset. (Fasting)

انجيل (INJIL) New Testament.

تحميد (TAHMID) The expression ربنا لك الحمد (Our Lord! Thou are praised). [Prayer]

تحية (TAHIYAH) a recitation while sitting in a specified posture during قعدة اولي (QA'DAH'I'ULA) & قعدة اخير (QA'DAH -I- AKHIRAH). [Prayer]

تسبيح (TASBIH) the expression سبحان الله (I extol the holiness of Allah Subhanahu wa Ta'aala).

تسميع (TASMI'), The expression سمع الله لمن حمده (Allah hears him who praises Him). [Prayer]

تسميه (TASMIYAH) The expression بسم الله الرحمن الرحيم (In the name of Allah, the compassionate, the Merciful).

[Prayer]

تشهد (TASHAHHUD) A declaration of faith recited in prayer after تحية in the me attitude and raising the first finger of the right hand. [Prayer]

تعوذ (TA'AWWUZ) the Expression اعوذ بالله من الشيطان الرجيم (I seek refuge from Allah from the accursed shaitan)

[Prayer]

تكبير (TAKBIR) The expression الله اكبر Allah is great.

[Prayer]

تكبير تحريره (TAKBIR-I-TAHRIMA) The first تكبير in the prayer said standing. [Prayer]

توراة (TAURAT) The books of Moses. (Revels by Allah Ta'ala)

تيمم (TAYAMMUM) Method of dry purification when water is not available and also in certain other conditions. [Prayer]

پاک (PAK) Pure. Unpolluted according to Shariah  
پل صراط (PUL-SERAT) A narrowest passage leading to Paradise.

ثناء (SANA') Praise. A recitation in praise of Allah made after Takbir-i-Tahrira. [Prayer]

جلسه (JALSAH) Sitting. A Sitting posture between two prostrations. [Prayer]

جنازه (JANAZAH) Bier. [Prayer]

حدث (HADAS) A state of uncleanness.

حدیث (HADIS) Tradition.

حرام (HARAM) Prohibited by Shariah.

حق اللہ (HAQQU'LLAH) The rights of Allah (HAQUQU-ULLAH). The rights of Allah Subhanahu wa Ta'aala.

حق العباد (HAQQUL-IBAD) The right of people. حق الناس

حقوق العباد (HAQUQUL-IBAD) The right of people.

حلال (HALAL) Permissible according to Shariah.

خطبہ (KHUTBAH) Sermon. An oration in two parts delivered before صلاة الجمعة (Friday prayer) and after صلاة العیدین (Prayers on 'Ids)

دجال (DAJJAL) A religious imposter who, according to traditions would appear just before the day of judgement. Also termed AS ANTI CHRIST.

درود (DURUD) A benediction imploring mercy for the Holy Prophet recited immediately after TASHAHHUD.

دعاء (DU'A) Prayer. Generally used for supplication as distinct from Salaah.

دعاء القنوت (DU 'A 'UL 'QUNUT) or قنوت الوتر (QUNUT -UL-WITR) A دعاء (Prayer) specifically prescribed for recitation in the third Rak'ah of Witr said at night as part of Isha prayer.

ذبح (ZABH) Slaughter. Slaughtering an animal according to Shariah.

رسول (RASUL) A messenger of Allah Subhanahu wa Ta'aala who has received a book from Him.

ركوع (RUKU) Bowing in the daily prayers i.e. and inclination of the head with the palms of the hands resting upon the knees.

ركعة (RAK'AH) One set of قيام (standing) ركوع (bowing) and سجدة (prostration). [Prayer]

زكوة (ZAKAT) Alms tax, Payable by Muslims in possession of property to a given extent termed as NISAB.

زبور (ZABUR) Psalms of David.

سجده (SAJDAH) Prostration in such a way that the person's forehead and nose touch the ground. [Prayer]

سجدة السهو (SAJDATU'S-SAHW) The prostration of forgetfulness. Two prostrations made on account of forgetfulness of inattention in prayer. [Prayer]

سحري (SAHARI) Light food taken after midnight but before dawn as a prelude to fasting. [Fasting]

سلام (SALAM) Salutations. The last item of daily prayers. [Prayer]

سنة (SUNNA) Tradition pl. SUNAN. (Same a HADIS).

شفاعة (SHAFAH) Intercession.

صحيفة (SAHIFAH) A small book or pamphlet. A term generally used for scriptures given to certain prophet.

صفت (SIFAT) Attributes.

صلاة (SALAT) Prayer or supplications. A term use both for daily prayers and supplication.

صور (SUR) Trumpet. The trumpet that shall be blown on the day of resurrection.

طهارة (TAHARAH) Purification. Actual and religious purification.

عيد الفطر (IDUL - FITR) festival of the breaking of fast celebrated on completion of the month of Ramadan on the first day Shawwal as a feast of almsgiving followed by congregational prayer.

عيد الاضحي (IDUL-ADHA) Feast of sacrifice. Celebrated on the 10<sup>th</sup> day of Zul-Hijjah as a day of prayer and sacrifice.

فطرة (FITRAH) A specific charity prescribed on the occasion of 'Idul Fitr.



**فرض (FARD)** IMPERATIVE - ESSENTIAL. A term used for those commands and rules of Islam which have been enjoined in the Holy Quran.

**فرض كفايه (FARD-I-KIFAYAH)** A command which is imperative but it meets the requirement if a few Muslims do it. But if none does it all would be responsible.

**قعدة اولی (QA'DAH-I-ULA)** Sitting in a specified posture on completion of two Rak'ahs for recitations of TAHIYAH and TASHAHHUD in a prayer consisting of four Rak'ahs.

**قعدة اخيره (QA'ADAH AKHIRA)** Sitting in a specified position on close of two Rak'ahs / four Rak'ahs for recitation of TAHIYA, TASHAHHUD, DURUD, DU'A and then Salam marking an end of Salaah. [Prayer]

**قيام (QIYAM)** Standing in prayer. [Prayer]

**قيامة (QIYAMAH)** The last day or the day of resurrection. [Prayer]

**قبر (QABR)** Grave.

**قبله (QIBLAH)** The direction in which all Muslims must pray whether in public or private devotions namely, towards the Ka'bah in Makkah. [Prayer]

**قرأت (QRA'AT)** Reading from the Holy Quran in prayer or otherwise. [Prayer]

**قرآن (QURAN)** A compilation of the revelation made by Allah to the Holy Prophet Muhammad (May peace be upon him) the sacred book of Muslims.

**قومة (QAUMAH)** Standing in a specified manner while raising head from Ruku.

**كبيرة (KABIRAH)** Major sin pl. KABA'ER. (كباير)

**كفر (KUFR)** Denying the existence of Allah Subhanahu wa Ta'aala and his blessings.

**كلمة طيبة (KALIMAH - TAYYEBAH)** The creed of Muslims.

لا اله الا الله محمد رسول الله

**كلمة الشهادة (KALIMAT 'USH - SHAHDAH)** The word of testimony i.e.

اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

**مستحب** (MUSTAHAABB) Desirable, that which the Holy Prophet Sallallahu Alaihi wa Sallam and companions sometimes did and sometimes omitted.

**مفسدات** (MUFSIDAT) Acts which render SALAAH, WUDU SAUM etc void.

**مقتدى** (MUQTADI) Followers of the person who says prayer in the leadership of an Imam. [Prayer]

**ملائكہ** (MALA'IKAH) Angels.

**منت** (MANNAT) vow.

**مفرد** (MUNFARID) A person saying prayer alone.

[Prayer]

**منكر و نكير** (MUNKAR AND NAKIR) The two angels who visit the dead in the grave and interrogate them as to their belief.

**نبي** (NABI) Prophet. A Prophet who receives inspirations from Allah but does not bring a new Shariah.

**نجاسه** (NAJASAH) Impurities both actual and religious.

**نصاب** (NISAB) The extent of estate / property on the possession of which payment of Zakat (Alms Tax) becomes due.

**نفل** (NAFL) Voluntary act.

**نواقض** (NAWAQID) Acts which render Wudu / Salaah / Saum et. Void.

**نيه** (NIYA) Intention.

**واجب** (WAJIB) Obligatory secondary to FARD. فرض

**وحى** (WAHY) Inspiration from Allah to prophets.

**وضو** (WADU) Ablution. Washing hands, face and feet according to Shariah as a prerequisite for saying Salaah.

[Prayer]

## خطبه

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى  
 جَدُّكَ وَلَا إِلَهَ هَكَذَا  
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ  
 اللَّهُ تَعَالَى إِلَى النَّاسِ بِالْحَقِّ بَشِيرًا وَنَذِيرًا  
 وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا وَصَلَّى اللَّهُ  
 تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا  
 كَثِيرًا كَثِيرًا  
 سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ  
 عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
 اللَّهُمَّ تَبَارَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَبَارَكَتْ  
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

## INVOCATION

O' Allah! We accept Thy sanctity and praise Thee. Thy name is full of Grace favour and exalted is Thy Majesty and there is no one except Thee worthy of worship. I bear witness that there is no Deity save Allah. He is the only God. He has no partner and I bear witness, that, verily, Muhammad is His servant and His Messenger - sent by Allah, the Exalted, unto all mankind with truth, a Bearer of Glad Tidings and warner and summoner unto Allah by his command and an illuminating lamp - We beseech, Allah the Exalted to send His blessings on His prophets, his descendents, his companions and infinite peace to its maximum.

O' Allah! Bless Muhammad and the true followers of Muhammad as Thou didst Bless Ibrahim and the true followers of Ibrahim: surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as thou didst bless Ibrahim and the true followers of Ibrahim: Surely Thou are praised, magnified.

Pray we: Our Lord! Accept our supplication, verily Thou are the Hearer, the knower.



## INTRODUCTION

The conemporary world is passing through a period of utmost confusion and unrest. The human values of morality have disappeared. Materialism and Licentiousness are rampant. The differences of race, colour and nationality are reigning over the face of the so-called advanced civilisation. The various 'ISMS' of the world have proved to be the bewildering monsters of the present age of distress at all levels of human society. With the advancement of Science and Technology, the morals of humanity are deteriorating day by day in the most degrading manner.

### What is the solution?

The solution depends upon our basic concept of life in this universe, that is to say, we should first know the real purpose of our existence on this earth and the way to achieve it successfully. As our existence on this earth is transitory, and there is an eternal life in the Hereafter, real success would mean success in the Hereafter, which depends upon our actions in this world. But, as it is not possible for man with his limited knowledge and understanding, liable to error as he is, to find out for himself, the infallible right course of action ensuring success in his life and in the hereafter, he needs the guidance of his Creator Who Has created man with a definite purpose. The Holy Quran (addressing man) says:

**"DID YOU THINK THAT WE HAD CREATED YOU FOR NOTHING AND THAT YOU WOULD NOT BE RETURNED TO US."**

**[HOLY QURAN, 23-115]**

Almighty Allah, in his infinite mercy, has provided

mankind with perfect guidance through His Prophets and the Holy Books revealed to them. Of all the messages of Allah the Holy Quran was the last message and Prophet Muhammad (Sallallahu Alaihi wa Sallam) the last prophet that is why this final message (Islam) is most comprehensive, complete and practicable everywhere for all times. So is the life pattern of the holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) the most perfect and all embracing. Allah has sent prophet Muhammad (Sallallahu Alaihi wa Sallam) as the last Prophet and the Holy Quran as the last revealed Book and with it He perfected His message.

“THIS DAY I HAVE PERFECTED YOUR RELIGION FOR YOU AND MY FAVOUR FOR YOU AND CHOSEN ISLAM AS YOUR RELIGION.” [HOLY QURAN, 5-3]

The Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) set a perfect example in his life - example by following which his companions became the torch-bearers of Truth throughout the world not only in spreading the divine message of Islam, but also practically forming a distinct society and culture based on Islamic principles of truth and righteousness in every walk of human life. History bears ample testimony to this miraculous revolution towards peace and happiness of humanity for which the Holy Prophet was sent.

On the other hand, history is replete with the suffering and destruction of humanity due to man made laws enforced by selfish and corrupt rulers to safeguard their vested interests. This sad state of affairs still exists in most countries and threatens human survival.

Therefore, the only remedy for the present ills of humanity lies in following the Holy Quran as explained by and practically illustrated in the teachings and life

of the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) who through his ideal precept and practice showed how the secular and the sacred are blended together into a harmonious, healthy and wholesome personality. This Islamic concept is also quite natural because life is like an organic whole. Since Islam is a complete code of life, it provides guidance for all aspects of human life individual as well as collective. It is not simply a collection of ritual but a comprehensive and complete guide for material as well as the spiritual sides of man, which are, of course, interrelated. The unnatural dualism of the secular and the sacred is quite foreign to the Islamic concept of human life on this earth. This Islamic concept is spread throughout the Holy Quran and has been best illustrated in the life of our prophet (Sallallahu Alaihi wa Sallam).

Let us therefore, see how the last message of Allah and the life-example of the last Prophet (Sallallahu Alaihi wa Sallam) can save us from the present miserable demoralization and destruction and help us in achieving the real aim of life.

**"AND WE HAVE NOT SENT THEE EXCEPT AS A BEARER OF GLAD TIDINGS AND A WARNER FOR ALL MANKIND."**

**[HOLY QURAN, 34-28]**

More than ever before, the greatness and perfection of the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam), the greatest benefactor of mankind, is deeply felt and acknowledged even by the non - muslim world, with sentiment of admiration and appreciation as a unique personality for the guidance of the present afflicted humanity in all walks of life. Prophet Muhammad (Sallallahu Alaihi wa Sallam) established for ever the supremacy of justice, law and piety of action, he was, indeed, the ideal Prophet - the symbol of modesty, truthfulness and true devotion to Allah

in seeking his pleasure and thereby setting the highest example of human excellence.

“CERTAINLY THERE IS FOR YOU IN THE MESSENGER OF ALLAH AN EXCELLENT EXAMPLE.” [HOLY QURAN, 33-21]

Out of numerous opinion of non-Muslim scholars about our Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam). I shall quote here only few extracts.

*Lamartine says:*

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad. The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material power which often crumbled away before their eyes. This man moved not only armies, legislations, empires, people and dynasties but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and of every race. He has left for us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the one and immaterial God.”

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regard all standards by which human greatness may be measured we may well ask, is there any man greater than he?” (Historie de la Turquie, Paris, Vol. 1, pp. 276-277 by Lamartine.)

*Maj. A. G. Leonard says:*

"A man not only great, but one of the greatest (i.e., truest) man that humanity has ever produced. Great, not simply as a prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all these, a still greater faith, true, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth." [Major Arthur Glyn Leonard: Islam - Her Moral and Spiritual Value London 1927, pp 20-21]

*George Bernard Shaw observes:*

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age....."

"I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad, In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction."



(A collection of Writings of some of the Eminent Scholars, published by the Working Muslims Mission, 1933, edition p. 77)

In the Subsequent pages of this book, the reader will find the message which was revealed through the last Prophet Muhammad (Sallallahu Alaihi wa Sallam). Besides being universal and perfect, in all respects, it is also preserved in its entirety up to this day. The Prophet's life being the Holy Quran in practice, the minutest details of his personal and social life stand recorded in the most scrupulous manner.

The life of Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) is the Holy Quran in practice but since the Holy Quran contains only the basic principles of Islam, we, as specified in the Holy Quran, have to find it in the sayings and deeds of the Holy Prophet. It is, therefore, imperative for us to study the sayings and the life-example of the Holy Prophet whose greatness is unparalleled in the whole creation and who was the embodiment of mercy for both the worlds.

“AND WE HAVE NOT SENT THEE EXCEPT  
AS A MERCY UNTO THE WORLDS.”

[HOLY QURAN, 21-107]

This then is the only path, to seek the pleasure of Allah and achieve blessings in this world and in the Hereafter.

Although there are numerous books on the life of the Holy Prophet in many languages yet at present the real urge for religion is not so keen as to exhort people to have recourse to voluminous books. They are so wrapt up in their worldly affairs that they find little time for the pursuit of it. Hence it was my cherished desire to prepare a compendium of the precepts and practices of the Holy Prophet pertaining to all aspects of life. With this end in view about 25,00 sayings of the Holy Prophet (Sallallahu Alaihi wa Sallam) have been

selected and classified under 900 topics which practically cover all the aspects of our life. We can hardly think of any aspect of our practical life missing in this collection. By following the teachings contained in this book entitled "**USWAI RASOOL -E- AKRAM Sallallahu Alaihi wa Sallam**", we shall fulfil the very purpose of our existence in this world.

In order to ensure the authenticity of the collection presented in this book (originally in Urdu) the selection of Ahadees (Traditions) of the Holy Prophet has been made from the most authentic books of Ahadees in consultation with the learned scholars of Islam, some of whom took the trouble of going through the whole compilation very minutely, for which I am grateful to them. Many editions of the book have appeared and it has been translated and printed in several languages - Arabic, Persian, Sindhi and Gujrati etc.

The translation from Urdu into English was first rendered by a learned scholar Mr. Mohammad Muqtadir and it was revised and finalized by my learned friend Mr. Tanzim Husain. It was further reviewed by other learned scholars. It is hoped that the meaning has been conveyed faithfully, although it cannot be claimed that it is entirely free from shortcomings. There is always room for improvement, for which suggestions are welcome. I am glad that this book is being published by Taleemat -e- Islamia Trust, Karachi. I pray to Allah Ta'ala to bless the members of the Trust and all those who have taken part in the publication of the book or its translation in various languages. Insha'Allah they will have their reward from Allah Ta'ala.

May Allah shower his choicest blessings on the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) his progeny and all his companions and followers. Ameen!

**DR. MOHAMMAD ABDUL HAI**  
B.A., L.L.B. (ALIG.)

**COMMENTS BY  
THE FAMOUS ISLAMIC SCHOLAR  
HAZRAT MOLANA ABUL HASAN ALI NADVI**

*In the name of Allah, the Most Gracious, the Most Merciful.  
All Praise be to Allah (His) peace and blessings on him  
after whom there is no Prophet*

”لقد كان لكم في رسول الله اسوة حسنة“

”لمن كان يرجو الله واليوم الآخر و ذكر الله كثيرا“

The famous verse of the Quran. “Indeed in the messenger of Allah (Muhammad) you have a good example to follow for one who hopes for (The meeting with) Allah and the Last Day, and remember Allah watches over you.”

This verse is a clear proof of the fact that the most important aspect of the personality and character of the Holy Prophet and the way to achieve his blessings and utmost dignity is, to follow and obey the way of the Prophet and to accept him as a perfect example, the standard of what is best and ultimate in perfection and emulate it in one's life, in the matter of faith and beliefs, acts of obedience and worship, and more importantly in the matter of dealings, manners and social relations.

Therefore, this verse of the Quran is itself an evidence of the authenticity and proof, fame and publicity, amiability and popularity, and its unprecedented historical credibility (of which no parallel exists in the historical evidence relating to the lives of Prophets (Alahe Salam); persons with acknowledged universal fame; great persons in human history, conquerors, founders of dynasties and states, reformers of nations or communities, great masters of arts & sciences and stalwarts in the spreading of

knowledge) This proves the fact that the way of the holy prophet requires obedience from all human beings, communities and individuals alike, that it is practicable for everyone in all situations. By following it one can reach the pinnacle of human excellence, piety and hope for salvation in the hereafter. This clearly show that preservation of the different aspects of the Prophet's life and tradition is one of the most important purposes of the prophethood. That is why all aspects of the Prophet's holy life, big or small, deeds and actions, events of public and private life, virtuous sayings and pious habits have been preserved with full authenticity and confidence through a continuous chain of narrators with all details and utmost care. The way in which it has been preserved and caused to have been preserved has no parallel in human history and this fact is agreed to by all historians and writers. (1)

Then the second part of the verse,

“لمن كان يرجو الله واليوم الآخر“

“for every such person who looks forward to the meeting with Allah and the Last Day, and remembers Allah much” is a proof that those whose bond with Allah is strong, concern for the Last Day is great. Their predominant occupation is the remembrance of Allah and preparation therefore, They have the true passion and desire to research the micro as well as the macro aspects and details of Prophet's life and follow his example in the matters of faith, worship, acts of obedience, etiquette and dealings. Similarly, and based on these qualities and peculiarities as well as differences and dissimilarities, will be the distinction

(1) See Syed Sulaiman Nadvi's book "Khutbaat-e-Madras" and its sermon titled "Historical Value" and the writer's book "The high position of Prophethood and its worthy bearers", the seventh sermon titled "The last of the Prophets; fourth article "Allah's Prophet Muhammad's life and biography, an example worth following for all persons, up to eternity and latent divine arrangements for its preservation.

and difference of degree in seeking guidance from the example of the Prophet and his blessed character. Based on these foundations, we see that the distinguished and renowned narrators of hadith spent their entire lives and energies in the collection of hadith and finding out the details and finer aspect and consigning it to posterity with full veracity. This resulted in the compilation of the six most authentic books of hadith and books on the way of the Prophet as well as authoritative works, the like of which does not exist in any religion or community or any movement in any field of knowledge or authorship. To search for any such work in any other movement or period of history is futile.

There was a group who compiled the Ahadith (Sayings, actions and approvals of the Prophet Sallallahu Alaihi Wa Sallam) and the ones who wrote his biography? They were succeeded by a select group of persons who compiled books in the light of authentic ahadith and established traditions of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) life which would serve as a guide to action in every sphere of the life of a muslim. Of these books, the one by Allama Hafiz Ibn-e-Qayyam Al Jauzi (a distinguished disciple of Sheikh ul Islam Hafiz Ibn-e-Taimiyyah), Zadul Ma'ad fi Huda Khairul Ibad gained much popularity and was considered the most authentic and proved to be the most beneficial and useful. Some succeeding scholars, whose sincerity is beyond doubt, benefactors and reformers in the ummah (Islamic community) wrote brief or detailed books in Arabic, Persian and other languages spoken in muslim countries, which greatly benefited the ummah at that time and enabled thousands (possibly millions) of human beings to shape their lives along the model set by the Prophet and according to his teachings.

In our country India and Pakistan (which has been a worthy centre of reforms, training and religious studies for centuries),

three books are worthy of special mention: These are "Malabud minhu" by Hazrat Qazi Sanaullah Panipati, "Sirat-e-Mustaqeem" by Hazrat Syed Ahmed Shaheed and "Bahishti Zevar" by Hakeemul Ummat Maulana Ashraf Ali Thanvi Saheb. A link of this golden chain is the book "*Uswa-e-Rasool-e-Akram* (Sallallahu Alaihi Wa Sallam)" by Hazrat Doctor Abdul Hai Aarifi Saheb, a successor to Hakeemul Ummat Hazrat Maulana Ashraf Ali Thanvi Saheb (resident of Karachi-died March 27, 1986) which can serve as a perfect guide and charter for a muslim in search of truth and eager to follow the Islamic law as well as Prophet's example.

This book can serve as a guiding light and mentor to the (right) path in the matter of faith, worship, dealings, social relations, moral values, norms and routine of the Prophet's (Sallallahu Alaihi Wa Sallam) blessed life, matrimonial and social life and the various natural and physical stages of life. Allah has blessed this book with such popularity that few books of our present times can boast of. Various editions in different languages have been published one after the other.

The late Dr. Abdul Hai asked me to write something for the Arabic edition of this book, by way of introduction and comments, which instruction I complied with. In the last days of his life, he was able to see what I had written and prayed for me. It is an added good fortune for me that I am able to write a few lines for the Urdu edition also.

I am sure that if the late Doctor Saheb had been living, he would have been very happy and would have prayed for me. May Allah accept this effort, make it more and more beneficial and enable us to act on these teachings - Amen.

**ABUL HASAN ALI NADVI**  
(Guest House, Darul Uloom, Nadvatul Ulema)  
Lucknow, 20/02/1407 H.

## FOREWORD

By the august personality of Hazrat Maulana Mufti Muhammed Shafi in whose person, Shariat and Tariqat were embodied together, who was the founder president of Dar-ul-Uloom Karachi and who was the well-guided chosen disciple and successor of revered and venerated Maulana Shah Mahummed Ashraf Ali Thanvi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

In the name of Allah Most Gracious Most Merciful. All praise is for Allah only and our salutation to the pure souls of His venerated servants.

Innumerable verses of the Holy Quran and true Ahadith are witness to the fact that the key formula for success in this world and in the Hereafter is in following the words and precept of the Holy Prophet (Sallallahu Alaihi Wa Sallam).

But many people limit their view and understanding of the obedience to following of the example of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in Salat, fasting and other ritualistic act of worship. The guidance of the Holy Quran and the teachings of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in respect of virtual rights and obligations personal habits and social behavior have not been taken as part of the religious and also not included in the concept of total following of the Holy Prophet (Sallallahu Alaihi Wa Sallam).

Precisely for this reason one comes across many Mussalmans who are quite sufficiently religious when one considers the rituals of Salah and fasting but in their social behavior and respect of the rights of others they are found to wanting Mussalmans. The main reason for the deficiency in character is ignorance of the teachings of the 'Holy Prophet (Sallallahu Alaihi Wa Sallam) and neglect of his habits and precepts.

Allah Subhanala Wa Tala sent the Holy Prophet (Sallallahu Alaihi Wa Sallam) as a model for all and the people were ordered to follow him in all walks of life, in all matters and for all times to come and exhort others to follow the model of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in worship, dealings with other and in all social and personal habits, and also to make efforts to take others also along. The Qurani Versa.

”لقد كان لكم في رسول الله أسوة حسنة“

“You have indeed, in the Messenger of Allah a beautiful pattern of Conduct” (English Translation Verse 21 Of Surah 33 By Abdullah Yusuf Ali) means that the pattern of conduct of the Holy Messenger Sal Allah 'O' Wa Salam is to be followed in totality. For this reason the scholars have collected all details of the life pattern and habits of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in languages Arabic, Persian and Urdu and also in other languages, in some small and some comprehensive books, and journals. This is in a way the complete extract of the teachings of the Holy Prophet (Sallallahu Alaihi Wa Sallam).

Recently our respected Hadrat Dr. Abdul Hai Arfi, the one who has been bestowed with the 'recognition' (Irfan) of Allah Subhanala Hu Wa Tala and who is a special disciple of our lord Hakim -Ul-Ummat Maulana Ashraf Ali Thanvi has compiled the habits, pattern of



conduct and the teachings of the Holy Messenger Sal Allah 'o' Alahe Wa Sallam, spread over all walks of life, extracting these from well authenticated sources

Alas, my humble self, because of sickness and weakness could not go through the compilation myself. However, I have got read out to me special chapters. Some other learned scholars have read this compilation in detail and vouched for its truth verauty.

The sources from which the material has been extracted for this compilation are in themselves accepted and authentic which guarantees the authenticity of this collection. Praise to Allah that this compilation has been collected in simple and easily understood Urdu language. May Allah Tala grant the author the best of reward and May Allah Tala make this translation popular and beneficial. To Allah out turns for help.

(The servant) *MUHAMMAD SHAFI*  
(Darul Uloom, Karachi.)