

Spiritual and Physical secrets of the prophetic ^{صلی اللہ علیہ وسلم} habits and their impact on social life

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Abstract:

Since the life of the holy Prophet ^{صلی اللہ علیہ وسلم}, it has been observed time and again that any man copying His ^{صلی اللہ علیہ وسلم} habits has been benefited himself from enumerable physical and social blessings. It is astonishing to note that following Sunnah or in other words copying the habits of Messenger ^{صلی اللہ علیہ وسلم} of Allah is free from religious and racial discrimination. All the people are equally benefited by the adaptation of His ^{صلی اللہ علیہ وسلم} Sunnah. In recent times scientific researches, have confirmed the fact that eating habits of the holy Prophet ^{صلی اللہ علیہ وسلم} and even the type and ingredients of food used by the Prophet ^{صلی اللہ علیہ وسلم} of Islam, had great hygienic and nutritional positive effects on the bodies of the copiers. Therefore, it is the dire requisition of present times to probe into the habits of the holy Prophet ^{صلی اللہ علیہ وسلم} and to make beneficial use of the information gained thereby. In the perspective of the epidemics of the recent times, it has been observed that there is a negative co-relation of most of the epidemics with the practice of Sunnah. It is very encouraging and a study inviting factor that the practice of Sunnah must be scientifically probed and the principles based upon the observations should be published for the betterment of humanities.

Keeping in view the changing nature of the social values and the linguistic terminology, it is a requisite need to reconstruct the biography of the Messenger of Islam ^{صلی اللہ علیہ وسلم} from this point of view; so that we should have a clear picture of physical and social activities of the holy Prophet ^{صلی اللہ علیہ وسلم} in daily life. We should make a need oriented copy program in our day to day life to make full use of Sunnah of the holy Prophet ^{صلی اللہ علیہ وسلم} which surely would secure the lives of the contemporary societies from all sorts of possible social evils and epidemic diseases.

The present study aims at the closest possible observations of the life of the holy Prophet ^{صلی اللہ علیہ وسلم} and its social and possible applications to the contemporary societies. Thus the universe of the study would be the life of the holy Prophet ^{صلی اللہ علیہ وسلم} and its positive impact on the social life.

Key-words: Prophetic habits, Healthy life, life of Prophet Muhammad ﷺ, Spiritual and Physical benefits.

Introduction

Most regularly repeated action is known to be the habit of a person. It may be a physical action or a verbal pronunciation. Generally we take habits repeated actions of a human being in the society which has two aspects Physical and Spiritual. Physical actions of a human being start with his morning activities; getting up in the morning early or late is a major contributing factor in one's life. The same way getting onwards the daily engagements; ending up with the evening engagements, one's mode of going to bed and night engagements if any. Moreover, it includes the social actions of a human being which tend to be his interaction with his society for example behaving and dealing with the people ethically, monetarily and sociologically.

Defining spiritual actions of a human being of a member of society are the manifestation of his beliefs in his social life for example obeying his God according to his belief and those physical actions performed according to the Sunnah of Prophet ^{صلی اللہ علیہ وسلم} also become spiritual actions.

Herein we are trying to focus the social behaviors variables of the Muslim society like rituals, social norms and customs.

Since the topic of our study is the habits (Physical and Spiritual) of the Prophet Muhammad ﷺ, therefore citing a paragraph outlining the general repeated habits of the Noble Prophet ﷺ, we would try to explain and elaborate few habits of the Prophet Muhammad ﷺ and would try to give their impact on the Physical, Social and Spiritual behavior of the Ummah especially and the universal society generally.

The Noble Prophet ﷺ used to wake up in or after mid-night for his Tahajud prayers, He would use Miswak and ablution for His prayers. After His prayer He would go to the bed before His morning prayer, get up again and go to his morning prayers along with the companions in the mosque. Till the time of Ishraq He would converse with His companions and also offer Owrad o Wazaif. Holy Prophet would explain the Ta'abeer (interpretation) of the dreams of companions or of His own, if any. Thereafter the relative revelation was explained and finally after the Nawafil of Ishraq, breakfast was generally taken. Up till Zawal times other social engagements and communal appointments were implemented. Qailula (Mid-day nap) was observed generally before or after the Zohar Prayers. And After Zohar prayers the delegates were generally addressed which used to commonly visit during the prayers timing in order to meet and see the majority of the companions. The lunch was taken after this, if any. After the prayers of Asar till Sun-set the holy Prophet ﷺ used to impart useful advises for the guidance of Ummah to the Companions. After the prayers of evening (Maghrib) generally the dinner was taken and the preparations were made for the night prayers (Isha) after which He commonly used to go to sleep. This is a general view of the routine of Noble Prophet ﷺ. We can name it the civil habits of the Messenger of Allah ﷺ while it was very different in the war days or during journey and it was observed that with the exception of Faraidh and mandatory religious customs or rituals, war time requisites were given the prime priorities.

After reviewing the precise routine life of the Holy Prophet ﷺ it would be very likely to highlight the social impact of His physical and spiritual habits.

A) Physical habits of Holy Prophet ﷺ and their impact on social life

1. Morning and Evening Routine

The Prophet of Islam ﷺ used to get up early in the morning and also go to the bed early. Every successful social person wakes up early. In fact, Prophet ﷺ Muhammad's famous saying is:

عَنِ النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا.¹

O Allah, bless my nation in their early mornings.

It means there are blessings and divine sanctions in these early hours. After waking up, the Messenger of Allah ﷺ used to thank His Lord for giving Him a new life after the sleep. Precisely speaking, His primary "task" was to prepare Himself for the prayers, staying focused on remembering His purpose of life and the priority was the gratitude to God and fulfilling the

¹Abbu Daood Sulema bin Ashath, Al-Sunan, Researcher: Muhammad Mohi ul Deen Abdul Hameed (Bairout: Al Maktab tul Asriya Saieda), 35/3, Hadith No: 2606.

duties to Almighty Allah. While comparatively speaking, the people of our society have changed their priorities. Nowadays the focus is on checking their phones, responding to emails as soon as they become conscious. Rushing to get kids to school because they woke up late?

➤ **Consciousness**

The holy Prophet was conscious and fully composed in every action of His life; always enters the mosque with His right foot and left the mosque with left, same was the practice in every proper occasion. Even the smallest social function i.e. the act of putting on clothes and entering wash room with left foot were mandated by Sunnah of the Holy Prophet ﷺ. These supplications serve the purpose of keeping someone spiritually conscious and aware throughout his/her daily activities.

The Messenger of Allah ﷺ used to offer his mandatory prayers in the mosque. Therefore His availability to the people during the prayer time was thus ensured. Everybody did know the common practice of Beloved Prophet ﷺ to address the people in the morning in Ishraq and after other prayers in the mosque so these were the office hours of the Prophet Muhammad ﷺ and every member needing the guidance of the Prophet ﷺ was thus facilitated amicably. In modern times leaders and officials have developed a complicated system of public meetings. Therefore communication has become complex and red taped. If you're a leader and executive, being available and present for your team is extremely important. He had developed a bilateral system of social interaction. He used to approach the people who could not approach Him otherwise; therefore He had practically established a welfare state organization and became thereby the first and for most serving ruler of the first Islamic state. Thus, He had left for us and the coming rulers in Muslim society, a practical serving ruler example.

The Messenger of Allah ﷺ had divided His time amongst all the related people equally without neglecting His own person. He had never neglected any family member, any individual of His basic group and nobody complained for never giving him enough time. This provided the World an example of normal capability and sociability. In spite of such rushed business and engagements, the Prophet ﷺ managed to have nap, thus it is established that a human being needs a refreshing break and recharging nap which would be healthy and facilitating the human working. If the most influential man in history, the man whose task was to save humanity, and the man who has over a billion followers today, took time to nap, how come a common man can neglect it?

2. Cleanliness is half of faith

Beside manly beauty and personality charisma, Prophet Muhammad ﷺ was gifted with a high aesthetic sense and cleanliness consciousness He ﷺ used to say Cleanliness is half of faith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ شَطْرُ الْإِيمَانِ الخ²

The Messenger of Allah ﷺ said: Cleanliness is half of faith.

² Muslim ibn al-Ḥajjāj an-Naysābūrī, Al-Jame Al-Sahih, Research: Muhammad fawad Abdul Baqi (Bairoot:Dar ehya al turas al arbi), 203/1, Hadith no:223.



So, cleanliness is the very base of the religion. He ﷺ had an inherent hatred towards hidden and apparent dirt instinctively. He ﷺ always kept cleanliness in all the affairs and directed His companions likewise. He ﷺ was a regular in his habit of Miswak and tried to renew His ablution before every prayer and use to take a bath every Friday morning. He was very regular in using perfumes although He did never need them.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُرُ فِي طَرِيقٍ فَيَتَّبِعُهُ أَحَدًا إِلَّا عَرَفَ أَنَّهُ سَلَكَهُ مِنْ طَبِيبِهِ³

Jabir b. Abdullah has narrated that the passage of holy Prophet ﷺ was perfumed.

This cleanliness regularity was the very reason that the holy Prophet ﷺ asked everyone to be neat, clean and decent. He did not like the unclean clothes of any of the companion and also the uncombed hair thereof. The social impact of this habit of cleanliness attracted the most of the people around the holy Prophet ﷺ and became an Islamic custom by the passage of the time. Therefore visitor to the company of holy Prophet ﷺ felt incumbent upon Him to observe personal cleanliness and decency. In a nutshell, cleanliness is the requirement of all times to attract the people.

3. Eating habits

The holy Prophet ﷺ always used to take very little food. He always took the quantity of food which enabled him to remain live or to keep sole and body together. He was habitual of eating slowly and perfect chewing of every loaf. The nutritionists established that lesser food and the slow eating habit preserved the health and have a resistant effect.

He preferred to dine in company rather than in solitude. He always accepted the invitations. It has been experienced that collective dinning within the family or within the working groups invites blessings of the God along with the mutual love and affection and generates Barakah. It also promotes the healthy brought up of the youngsters and becomes a stimulus for the mutual friendship in community life. He liked for his food; Milk, Barley, Cucumber, Pomegranates, Yogurt, Meat, Olive oil, and Watermelon. Recent medical science findings recommend the use of above mentioned meals for better preservation of health.

The holy Prophet ﷺ preferred sweets in His meals like Dates, Honey, and the seasonal fruits. It has been observed that sweet meals/fruits are absorbed very fast therefore they are the instant supplier of human energy. He used to drink water very slowly and with at least three pauses as He said,

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَشْرَبُوا وَاحِدًا كَشَرْبِ الْبَعِيرِ، وَلَكِنْ اشْرَبُوا مَثْنَى وَثَلَاثَ، وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ.⁴

Ibn e Abbas reports that Holy Prophet (ﷺ) said, Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah

³Qazi Ayyaz, Al Shifa (Bairout: Dar ul Fikr,1988),63/1.

⁴ Muhammad bin Iasa Al Tirmidi, Al sunan, Research: Ahmad Muhammad Shakir (Egipt: Maktaba o Matba Mustafa Al babi Al Halbi, 1975),302/4, Hadith No: 1885.

(i.e., say Bismillah) when you start drinking and praise Him (i.e., say Al-hamdu lillah) after you have finished (drinking).

In recent times, the medical science has discovered that fast habit of drinking water invites headache and also it disturbs blood level and mal function electrolyte. Fluid absorption by the channels and intestine cannot remain normal due to this habit. The holy Prophet ﷺ most of the times observe fasting other than Ramadan too. He used to fast every Monday and thirteen, fourteen and fifteen (Ayaam a Abyadh) of every lunar month which is according to the recent medical researches very useful for the enhancement of the resistance against diseases and curing the certain body ailments. It has been proven that fasting habit balance hormone level, reduce overall inflammation and prevent oxidative stress. It reduces blood pressure, risk of developing cancer, decrease oxidative stress, protects against degenerative brain diseases, increase fat burning and sense of well-being, it improves blood sugar control and appetite. He was an easy going person; he had breakfast when the food was available and if there were no food, he observed fast. Nowadays, we see the obsession people have for their morning cup of coffee or some particular breakfast item that “they can’t start their day without!

4. Morals and Ethics of the holy Prophet ﷺ

The Prophet ﷺ of Islam possessed and exemplary perfect moral personality. He Himself acted on good morals and by His words and speech, continuously advised the Muslims to observed good manners and morals and said:

بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ.⁵

I was sent to perfect good character.

According to His wife Prophet Ayesha, He was *A perfect practical figure of Qur’an.*

كَانَ خُلْفَهُ الْقُرْآنَ.⁶

And it has been stated in the holy Qur’an,

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.⁷

Most surely you conform (yourself) to sublime morality.

Although, in short treatise, it is not possible to explain all the great manners and morals of the holy Prophet ﷺ, we would try to mention some of them here.

In generosity, He was ahead of all the people. He was the bravest of all. Most truthful, loyal and had a kind disposition. In fact, He was the most social person. Moreover, the holy Prophet ﷺ was extremely kind and friendly with everyone. His behavior at home, to His wives and children was always cheerful and good. He treated all Muslims equally, respected all and expressed His

⁵ Malik bin Anas, Mawta, Researc: Bishar Awad Maroof (Bairoot: Moasisa al Risala,1412 AH), 75/2, Hadith No: 1885.

⁶Muhammad bin Ismail Bukhari, Al Adab Al Mufrad, Research: Sameer bin Amin Al zuhairi(Riyaz: Maktaba Al Ma’arif,1998),160/1, Hadith No:308.

⁷Al-Qalam, 68:4.



love for them. He was accessible to everyone, visited the sick, and attended the funeral prayers in the community, behaved like an ordinary member of society.

The impact of the good morals and manners of Holy Prophet ﷺ was that people were attracted to Him and accepted His call as the Qur'an has said:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ⁸

Thus it is due to the mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

This verse describes the Noble Prophet's virtues soft-heartedness and kindness which is the formula for every human being in order to win the hearts of the people.

B) Spiritual Habits of the holy Prophet ﷺ and their impact on social life

Islam is the religion which is more or less a combination of physical and spiritual values. For example earning the livelihood is a pure physical matter but in Islam it is a pre-conditional spiritual qualification for enjoying the pure Eman. Therefore, a hard line between the physical and spiritual habits of the holy Prophet ﷺ cannot be drawn. The two aspects are very overlapping. Spiritual practice of the Prophet ﷺ is worship of Allah which is manifested in many ways i.e. offering prayers, fulfilling other religious duties (fasting, paying zakat, performing Hajj and other voluntary services; the word *Ehsan* is the manifestation of high quality belief and performance according to Hadith):

قَالَ: مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»⁹

The guiding principles in all of these actions are the Fear of Allah, the sincerity and Zuhd.

1. Worship of Allah

Human body is the compound of matter and spirit. As the body needs material food for its nourishment, so, the spirituality requires the worship of God for its maintenance and growth. All the spiritual performances of the Holy Prophet ﷺ can be divided into two groups, religious duties and postpartum worships. Postpartum worship specifically includes night prayer which was his spiritual way of recharging for his mission. It was as if the Messenger of Allah discovered his "me" time and "self-care" time in these night prayers. Now we take the habits of Holy Prophet ﷺ one by one in order to elaborate their social and spiritual impacts.

i. Mandatory Prayers

The Messenger of Allah ﷺ was very punctual and fond of prayers whether mandatory or obligatory, have been rendered by Him as:

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حُبَّ إِلَيَّ مِنَ الدُّنْيَا النَّسَاءُ وَالطَّيِّبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.¹⁰

⁸Al-Imran,3:159.

⁹ Muhammad bin Ismail Bukhari, Al-Jame Al-Sahih, 19/1, Hadith no:50.

Anas said "The Holy Prophet said: 'Women and perfume have been made dear to me, but my comfort has been provided in prayer.'

These religious performances infuse and promote a sense of coming together, knowing each other, friendship and reinforcement of the bonds of brotherhood. It also leads to righteousness, piety, spreads a love for doing good deeds, commitment to a common goal and self belittling before Allah.

The purpose of Jama'ah is mainly to infuse unity and impart oneness amongst the Muslim community and sense of belonging with each other. It also promotes social integration. Mutual welfare is reciprocated in the basic group of Muslims.

The philosophy behind the declared timing of five prayers lies in the recharging capacity of divinely concentration, which is an intermittent spiritual dose to revitalize the physical and social force and capability of a human being to obey the divine orders and act upon the Sunnah of the Prophet. It is why the timings of prayer are confined to Sunnah that is the habits of the Holy Prophet.

Beside the social and spiritual merits of prayers, the physical benefits are commonly well known to everybody for example,

1. by offering prayer the pain of the joint is commonly cured
2. Nervous stress may be relieved
3. Normality of blood pressure and breathing can be achieved
4. Salah postures give certain relief to palpitation and certain heart diseases. Same is observed in the case of schizophrenia and other mental diseases.
5. Regular performing prayers give a relief by detoxifying the liver and enhance the appetite.

ii. Fasting

Besides the Ramadan fasting, the Messenger of Allah ﷺ used to Fast every Monday and 13th, 14th and 15th of every lunar month, sometimes Thursday was also observed as a fasting day. It is learned that the fasting was the most important part of the life of the Prophet of Islam ﷺ. Moreover when he was not fasting, he was observing "intermittent food". Qur'an has declared observing fasts bring the highest degree of Taqwa:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ¹¹.

Fasting being a most important spiritual exercise of a Muslims rewards them with social and physical benefits which are narrated hereafter:

- i. First and foremost principle of fasting is the staunch belief in God and a solid commitment to obey the orders of Allah Almighty.
- ii. The next and very important impact of fasting is the spiritual satisfaction of the man observing fasts by remaining thirsty and hungry throughout the day long in spite of the availability of drinks and foods.

¹⁰ Ahmad bin Shoib Al Nisai, Al Sunan, Research: Abdul Fatah Abu Ghadah(Halab:Maktab al matboa'at al Islamia, 1986), 61/7,Hadith No:3939.

¹¹ Al-Baqarah, 2:183.

- iii. The fasting month Ramadan infuses a harmony and organizations among the members of Muslim community. It also makes the rich people conscious of thrust hunger poverty and non availability of the desired food to the poor people.
- iv. It also highlights the deprivations of the good food to the lowest class of the society.
- v. Fasting promotes the pure devotion to the will of Almighty and he is bound by his own will and commitment to remain thirsty and hungry without any external supervision till the time of ending the Fast collectively.
- vi. Fasting imparts training to achieve the highest degree of patience, self temper control, confidence and selflessness.
- vii. Fasting invokes the sense of hope and optimism in Allah's grace and forgiveness.
- viii. Fasting enhances the mature Adaptability, taking the religious obligations seriously and sense of partnership.
- ix. Fasting debars backbiting and immoral talking therefore Muslims achieve a good social habit of fine and mature conversation.
- x. The fasting raises the degree of fighting against hardships and the deprivations.
- xi. The congregation performance of Taraveeh imparts sense of collective worship, increase social interaction and the recitation of Qur'an is heard by the people with great concentration.
- xii. Fasting for a month in a year provides a required rest to the busy organs of the body like liver and kidney which thus become strong and refreshed.
- xiii. Scientifically speaking body of a fasting man achieve the higher degree of resistance against diseases and is inoculated against the cancerous infection specially in the skin and blood; empty stomach for eight or nine hours daily gives the stimulus to the curing of cancer infections in the body.

iii. Alms-Tax (Zakat)

Zakat being the financial imperative tax in Islam is equivalent to the duty of offering the prayers as declared in the holy Qur'an repeatedly. Most accurately speaking thee man holding more than fifty two and half tola of silver is bound to pay a tax rated two and half percent of the total amount held by a man per annum. Zakat being the duty assigned by the almighty Allah is financially and sociologically highly beneficial for the individuals and society as we observe that;

- i. It purifies an individual as a member of society from lust for money, greed and making personal treasuries. Moreover Zakat generates individual generosity.
- ii. Zakat is also called "Sadaqa" which is derived from "Sidq" which means truth. It requires proper calculation of the capital and the amount to be paid.
- iii. Zakat discourages hypocrisy. It also establishes a relation of love between the donor and receiver. It invokes obedience to the law.
- iv. As according to the Qur'anic instructions and the Prophetic traditions the recipients of Zakat is defined and qualified. Therefore this tax or Sadqa is always use properly and at the best selection of the Islamic society.
- v. Collectively and sociologically speaking, Zakat reduces accumulation of wealth, stimulates the circulation of capital it also enhances the common social institutive services. Zakat keeps wealth in circulation and thus it benefits the whole society.

Sometimes it helps to organize health and educational services which is the special characteristics of Islamic society.

- vi. Zakat is a form of social security insurance available to the whole of the society and its needy members.
- vii. Since Zakat is levied on none invested yearly saving of individuals. Therefore it indirectly helps and instigates the individuals to invest more and more in their social strata thus reducing the accumulation of wealth.
- viii. Islam gives a top respect to the humanity itself and Zakat is the practical proof of the priority of humanity in Islam. Islam has envisaged and qualified the fine and soft ways to fulfill the requirements of Zakat system. Finally it ensures the self respect of the individual recipients of Zakat. Their self respect would never be compromised.
- ix. Precisely Islam has provided of provision in the shape of Zakat which discourages and almost bans the beggary and thus promotes pre peace, tranquility and prosperity in the society.

iv. Pilgrimage (Hajj)

As the word indicates Hajj is an annual Islamic ritual. It is a physical and financial religious service as well as a spiritual worship. It has been conditioned to the availability of financial expenses of the journey to and from Makah. This ritual is performed in the month of Zilhajj according to the Sunnah of the Prophet Ibrahim and practically it is also an international congregation of the Muslims of the world. Therefore it is the only international intercontinental and multi cultural function of the Muslim community. It has been learned in the Prophetic tradition that a Hajj performer becomes a sinless person like a new born baby by the blessing of this ritual. This ritual infuses a religious confidence and imparts Taqwa and firm belief in the oneness of God and the truth of the religion. The other benefits are mentioned here:

- i. While belonging to different countries and cultures all of the Muslims perform their worship in the same manner, in the same direction and with the same spirit. Therefore a sort of uniformity and unity is manifested by their actions.
- ii. This international Muslim congregation promotes cultural assimilations and ethnic education; which provide an exchange of information about each other and welfare of the Muslim community at large prevails in the joint functional worships.
- iii. As stay at Arafat on the day of Hajj is the most important pillar. It is the prime requisite and the top service of this ritual because Waqaf e Arafah is the Hajj. It provides a stay of all most the day long at Arafat in front of the Mont of Jabl e Rehmat which recall the last sermon of Noble Prophet ﷺ; which infuses the sense of equality and justice in the Ummah and also instigates the performers to abide by sayings of the holy Prophet ﷺ at that occasion.

2. Fear of Allah

The Holy Prophet ﷺ was an embodiment of the manifestation of fear of Allah. He always kept in mind the Omnipresence and Omnipotence of the Almighty Allah. In fact, His extreme love for Allah made the Prophet ﷺ aware of Him all the time through prayers, supplications, even being conscious about his breath before uttering God's name. Almost every time He used to ask for penitence.

قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»¹²

He صلی اللہ علیہ وسلم has also advised His followers to ask for penitence. This has a positive impact on the social life of the followers which keeps them continuously in per view of the obedience of Allah and His beloved Prophet صلی اللہ علیہ وسلم. Conclusively speaking fear of God drives human society towards better social life, therefore, the members of Muslim community would keep fearing God during their social integration, mutual business, family relationship and all other worldly affairs.

3. Excellence of Behavior (Akhlqa e Hasana)

In His general behavior the Messenger of Allah صلی اللہ علیہ وسلم was obliging, favoring, and promoting decency amongst the people of His community. He respected the sentiments of the others and dealt with people softly and nicely. He used to neglect the wrongs of the people. He always tried to avoid troubling and displeasing the people. He was modest in His behavior towards others. He was benevolent and pleasant in conversation. He always had a pleasant preoccupation of other's behavior and well disposed to everyone. Not only the Messenger of Allah صلی اللہ علیہ وسلم was receptive and kind to the Muslims, He was also very sympathetic and kind to the Non-Muslims. He was very friendly and kind towards his neighbors and advocated their rights to the Ummah to the extent that the companions were expecting the neighbors to be declared the partners in their property. In short the Messenger of Allah was at the climax of aesthetic of ethics. Therefore His personality was an attracting point for the people around him. This helped a lot in the propagation of Islam. Here are some examples of the high ethical performance of the messenger of Allah:

- i. **Forgiveness:** He was always forgiving; therefore the people were highly impressed. Most of the people accepted Islam because the Prophet صلی اللہ علیہ وسلم forgave their unforgettable mistakes and neglected their atrocities; for example at the occasion of conquest of Makah, Prophet Muhammad صلی اللہ علیہ وسلم announce general amnesty to all the residence of Makah, therefore most of them accepted Islam. The habit of forgiveness has a lasting effect of promoting peace, friendship and amnesty.
- ii. **Human sympathy and brotherhood:** Messenger of Allah always propagated and promoted human sympathy and brotherhood. The famous fraternity of Medina was one of the most important manifestations of the importance of brotherhood in Islam. This way the principle of brotherhood in Islam has become almost imperative in the Muslim society and has become a practical social helping and cooperating custom in the communal life of Muslims.
- iii. **Exemplary Behavior:** The general behavior and attitude of the Messenger of Allah was so pleasant that everybody was getting the impression of special attention of Messenger of Allah صلی اللہ علیہ وسلم. He was always smiling and very conscious of the social status of the people. Yet He was receipted to everyone. This made Him the most popular figure in people around Him. A true Muslim must follow the Prophetic صلی اللہ علیہ وسلم convention, tradition.

¹² Muhammad bin Ismail Bukhari, Al-Jame Al-Sahih (Bairoot: Dar toaq al Nijat, 1422 AH), 67/8, Hadith no: 6307.

Such behavior thus promotes friendship, tranquility and eradicates social distance between the people of different ages and classes to the negligibility.

Conclusion

Keeping in view the excellence and perfection of the physical, spiritual and ethical qualities of Prophet Muhammad ﷺ, it is impossible to explain and cover all the variables thereof; therefore we have tried to cite a few instances and examples from the social and spiritual life of Messenger of Islam ﷺ. All the above mentioned habits of Prophet Muhammad ﷺ infuse a spiritual color and invisible good quality (known as in Islam as Barakah) this very enthusiasm in life makes a lot of difference which is time and again proposed by the Muslim Philosophers to adopt for the betterment of present life and the life hereafter.

Copying the Physical and Spiritual habits of Holy Prophet ﷺ is the wisdom of life, is the insurance of hereafter and finally the betterment of physical and environmental spheres of social life. Sociologically speaking the impact of the following Sunnah of Last Prophet ﷺ has a great betterment effect on the whole Ummah. It is actually the very aspect of Islamic system which improves and purifies the actions, believes and the concepts of Islamic Shari'ah. It means that Sunnah is the test of Ummah's level of following the Last Prophet ﷺ and obeying the almighty Allah. Along with the above mentioned social aspect it has also an international impact; which means that non-Muslims judge and perceive Islam by the practical actions of Muslims which is highly related to the Sunnah of Prophet Muhammad ﷺ and is actually the replica of the life of Holy Prophet ﷺ.