

AN NIDA

THE HOLY PROPHET

(PEACE BE UPON HIM)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ





Holy Quran

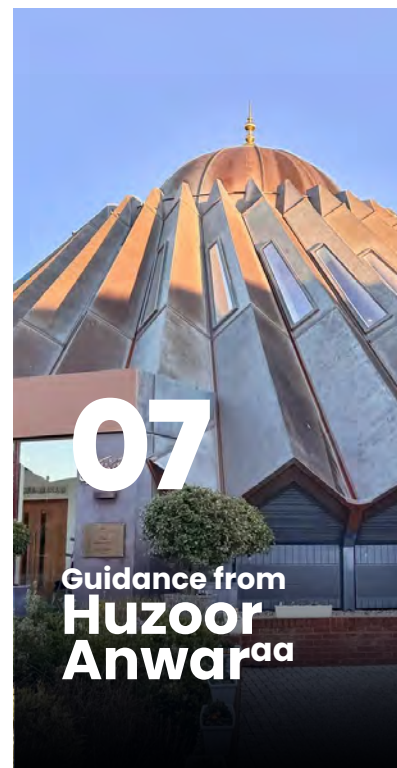


Hadith



06

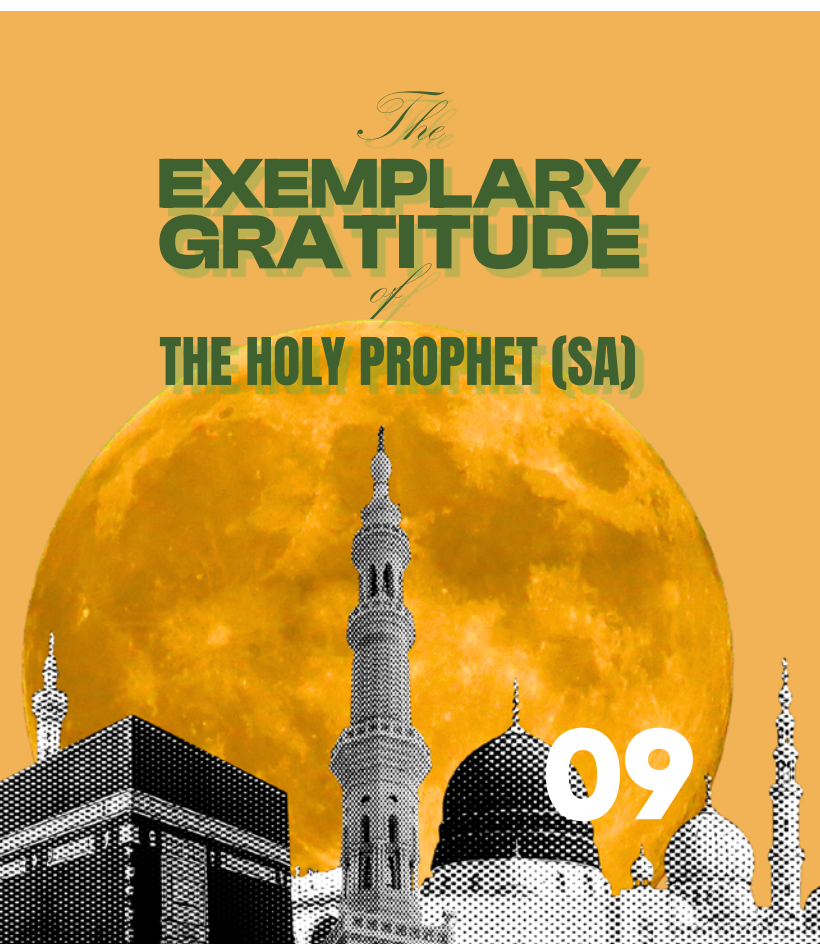
Promised
Messiah^{as}



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Guidance from
Huzoor
Anwar^{aa}

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HOLY QURAN

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

**"And We have sent thee not but as a
mercy for all peoples."**

– Surah Al-Anbiya 21:108





HADITH

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

**"Verily, I have only been sent to perfect
righteous character."**

Musnad Ahmad, Hadith 8952.



EXCERPT FROM THE
PROMISED
MESSIAH ﷺ

The prime argument in favour of the Holy Prophet's (sa) Prophethood is that he graced the world with his presence at a time when it was steeped in darkness and was in dire need of a great reformer, and he did not die before hundreds of thousands of people had abandoned Shirk and idol-worship and had adopted Tauhīd and the right path. None but the Holy Prophet (sa) could have brought about this great reformation. He taught human values to a people who were savages and brutes. In other words, he transformed brutes into men, men into civilized men, and civilized men into Godly men. He infused spiritual qualities into them and established their communion with the True God.

Lecture Sialkot, pg. 6



GUIDANCE FROM HUZOOR ANWAR

MAY ALLAH BE HIS HELPER

All Prophets came to the world to establish Tawhid [the Unity of God], and they imparted this teaching to their people. Unfortunately, however, most people abandoned this teaching. The Holy Prophet (sa) also brought the same message, and he came to advance the same mission: to instill the spirit of Tawhid within his followers. Furthermore, the status of the Holy Prophet (sa) in this regard is unmatched. Whenever he taught people to accept Tawhid, he presented arguments in support of doing so after having received knowledge from Allah the Almighty. When he strove against shirk [associating partners with God], he did not do so without any arguments. Rather, he explained the evils of shirk, and after doing so, he instilled in those people an aversion towards it. Moreover, his followers showed through their actions that the concept of Tawhid and an aversion to shirk had become deeply rooted in them.

Friday Sermon, February 27, 2026

ROYAL Gift

"Hazrat Ibn Umar (ra) relates that once, we were on a journey alongside the Holy Prophet (sa) and I was riding a strong and spirited young camel that belonged to my father, Hazrat Umar (ra). The camel would overpower me and surge ahead of the others. Hazrat Umar (ra) would rebuke it. That is, he would be firm with the camel and stop it from moving ahead. He would either strike it or scare it somewhat. In any case, he would use whatever method is used to urge on or stop a camel, and the camel would subsequently fall behind [the others]. However, it would again move ahead of the mounts of the people, and Hazrat Umar (ra) would once again rebuke it and bring it back. He did so out of respect for the Holy Prophet (sa) so that no mount or rider would move ahead of the Holy Prophet (sa). Hazrat Umar (ra) could not tolerate any rider or mount moving ahead of the mount of the Holy Prophet (sa). Observing this, the Holy Prophet (sa) said to Hazrat Umar (ra): "Sell this camel to me." He replied: "O Messenger (sa) of Allah! It is already yours." The Holy Prophet (sa) said: "Sell it to me!" Accordingly, he sold it to the Holy Prophet (sa). Following this, the Holy Prophet (sa) said: "O Abdullah bin Umar! This camel now belongs to you. Do with it as you please."

(Friday Sermon, June 19th, 2026.)

The
**EXEMPLARY
GRATITUDE**
of
THE HOLY PROPHET (SA)

By WajeehUllah Khan
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Have you ever prayed before eating, after eating, before sleeping, or on waking up? If so, you've participated in a practice with deep roots in Islamic tradition. But here's what many don't realize: each and every one of these prayers is actually rooted in gratitude. Hazrat Mirza Masroor Ahmad (aa) explains that these prayers were performed out of the profound feelings of gratefulness of the Holy Prophet (sa), who would thank his Lord on every occasion, no matter how small. Understanding this foundation helps us appreciate why gratitude became the cornerstone of Islamic practice.

The Holy Prophet (sa) demonstrated gratitude in his everyday life in ways that may seem extraordinary to us. Even after exiting the restroom, he would pray:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذٰى وَعَافَانِيْ

"All praise belongs to Allah who has removed from me that which was harmful, and has granted me health" (Friday Sermon, July 17, 2026).

On something as simple as seeing his own reflection, the Holy Prophet (sa) would pray: "All praise belongs to Allah who created me with a good appearance and good morals and made beautiful in me that which is perceived to be faults in others" (Friday Sermon, July 17, 2026).

It was also the practice of the Holy Prophet (sa) that when he would drink a cup of water, he would do so in three breaths. Each time he paused to take a breath, he would thank God (Friday Sermon, August 7, 2026). This practice demonstrates that gratitude was not reserved for momentous occasions—it was woven into the fabric of his entire existence.

Even more remarkably, the Holy Prophet (sa) would beseech God and pray: "O Allah, make me someone who is extremely grateful to you" (Friday Sermon, July 17, 2026). Here was a man already renowned for his gratitude, yet he continually asked God to increase this quality within him—a powerful reminder that the pursuit of gratitude is a lifelong journey.

But the gratitude of the Holy Prophet (sa) was not limited to God alone. On the contrary, he taught that "he who is not grateful to people is not grateful to God" and that "a person who is unable to be grateful for something small cannot then be grateful for something big" (Friday Sermon, August 7, 2026). Thus, the Holy Prophet (sa) showed his gratitude to both man and God, and was thankful for every little thing.

On one occasion, a companion gave the Holy Prophet (sa) a vessel of water. There was a strand of hair in the water, which the companion removed. For this small action, the Holy Prophet (sa) prayed for that companion and besought God to grant him beauty. The impact of this prayer was so



profound that this companion lived a long life and did not have a single strand of white hair on his head or beard due to the prayers of the Holy Prophet (sa) (Friday Sermon, August 7, 2026).

Likewise, the Holy Prophet (sa) would mention the favours of his beloved wife, Hazrat Khadijah (ra), long after she had passed away—to the point where his other wives became envious. Hazrat Aishah (ra) once asked the Holy Prophet (sa) why he mentioned her so much, to which he replied and recounted all the favours of Hazrat Khadijah (ra).

The Holy Prophet (sa) said: "She believed in me when all others rejected me, she gave me wealth when all others deprived me, and God granted me progeny through her" (Friday Sermon, August 7, 2026). The Holy Prophet (sa) would recount these favours and show his gratitude for them throughout his life, demonstrating that gratitude deepens rather than diminishes with time.

It is from these examples that the Holy Prophet (sa) taught: "If a person receives a favour from someone, they should try to return that favour. If they are unable to return the favour, then they should recount the favour they received in the presence of others, because a person who recounts a favour expresses gratitude for that favour" (Friday Sermon, August 7, 2026).

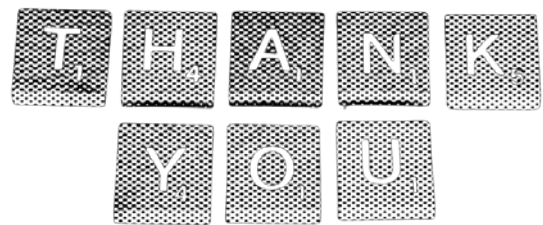
The character of the Holy Prophet (sa) as the Uswah-e-Hasanah (the exemplary model) is perhaps most clearly demonstrated in moments of triumph, when others might surrender to pride.

At the occasion of the Battle of Badr, when the Holy Prophet (sa) was informed that Abu Jahl, the leader of the Quraish, had been killed on the battlefield, he confirmed the news. Then, immediately, he fell into prostration to thank God. Even in the midst of war, even at the moment of military victory, his first instinct was gratitude (Friday Sermon, July 17, 2026).

Years later, at the conquest of Makkah, the Holy Prophet (sa) marched into his homeland uncontested, with an army of ten thousand, and the Meccans feared for their lives. At such an occasion, one would expect feelings of pride from a victorious leader. Yet the leader of this army, the Holy Prophet (sa), had his head hanging down so low that it nearly touched the saddle of his camel.

Out of humility and gratitude to God for fulfilling His promise, he could do nothing in this moment but express his thanks to the Almighty (Friday Sermon, August 7, 2026).

On this very same day, the Holy Prophet (sa) went to the house of his cousin, Umme Hani (ra), and asked her if she had anything to eat. Umme Hani (ra) had nothing but dry bread and some vinegar. The Holy Prophet (sa) poured the vinegar on the bread and expressed such profound gratitude to God that he said: "Vinegar is an excellent meal, and no house that possesses vinegar can be considered as poor" (Friday Sermon, August 7, 2026).



After the conquest of Makkah, the Ansar of Medina were concerned that the Holy Prophet (sa) would leave them and return to his homeland permanently. Yet the Ansar were the ones who had given refuge to the Holy Prophet (sa) when he fled Makkah. Throughout his life, the Holy Prophet (sa) showed gratefulness for the favours done to him. Thus, he assured the Ansar that he would not abandon them, but would return to Medina with them (Friday Sermon, August 7, 2026).

The ultimate example of gratitude shown by the Holy Prophet (sa) was his devotion in worship. He would spend long nights in prayer performing Tahajjud, standing in Qiyam for hours until his feet would become swollen and develop blisters. Hazrat Aishah (ra), completely astonished by this, asked the Holy Prophet (sa) why he would put himself through such struggle, especially considering that God had already protected him from past and future sins.

The Holy Prophet (sa) replied:

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

"Should I not be a grateful servant?"
(Friday Sermon, July 17, 2026).

In these words lies the essence of the Holy Prophet's (sa) understanding of gratitude. It was not a mere sentiment or occasional expression of thanks. Rather, gratitude was the fundamental orientation of his entire being—the very purpose of his existence as a servant of God.

The life of the Holy Prophet (sa) teaches us that gratitude is not simply a virtue to be practiced occasionally; it is a comprehensive way of life. Whether in the humility of personal hygiene, the reciprocal obligation to honour those who help us, the dignity to remain humble in victory, or the devotion to worship God—gratitude permeated every dimension of his existence.

In our modern world, where discontent and ingratitude seem to dominate our social discourse, the example of the Holy Prophet (sa) invites us to reconsider our own relationship with thankfulness. Each meal, each breath, each small kindness received—these are invitations to pause and remember the source of all blessings. As the Holy Prophet (sa) taught us, expressing gratitude is not a burden imposed upon us; it is a path to spiritual elevation and a manifestation of our recognition of God's infinite mercy.

The question, then, that we must ask ourselves is this: If the Holy Prophet (sa)—the most beloved of God's creation—spent his life in constant gratitude, should we not strive to follow his example and make gratitude the foundation of our own lives?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلِّمْ

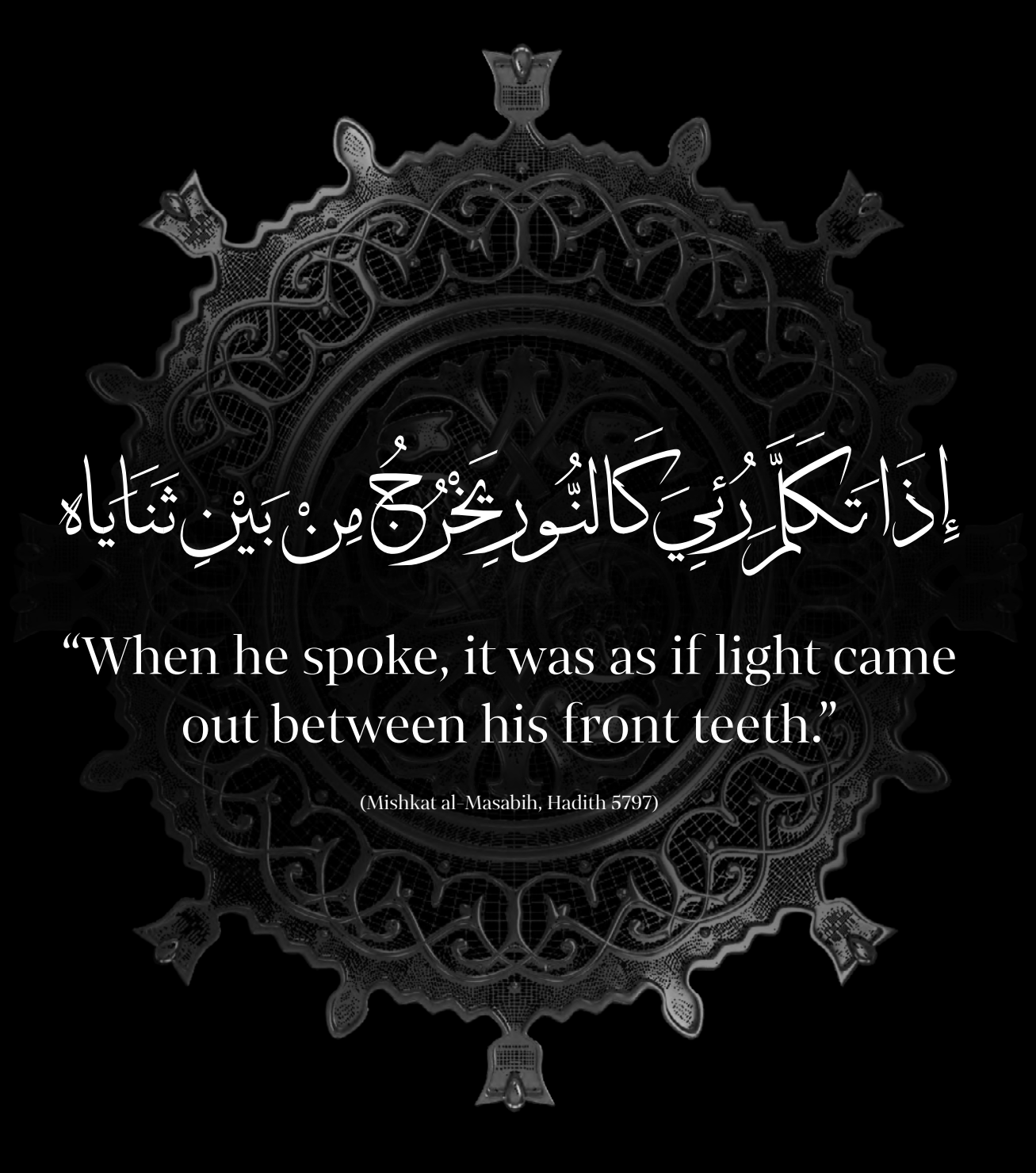
· GRATEFUL ·

Hazrat Abu Hurairah (ra) narrates that whenever a funeral was brought before the Holy Prophet (sa) for someone who had outstanding debts, he would ask whether the deceased had left behind any wealth with which the debt could be repaid. If the people replied that he had, then the Holy Prophet (sa) would lead the funeral prayer. Otherwise, he would say to the Muslims:

“You perform the funeral prayer for your companion.”

Later, when Allah granted the Holy Prophet (sa) further victories, he said: “I am closer to the believers than even their relatives. Therefore, if any believer passed away leaving unpaid debt, the responsibility of repaying it would be upon me, and if someone left behind wealth, then that wealth belonged to the heirs.”

(Friday Sermon, June 19th, 2026)



إِذَا تَكَلَّمَ رُبِّي كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ ثَنَائِيَاهُ

“When he spoke, it was as if light came
out between his front teeth.”

(Mishkat al-Masabih, Hadith 5797)

A person wearing a white robe stands with their back to the camera, looking up at a bright, ethereal beam of light that descends from the top of the frame. The background is dark, punctuated by several large, solid red circles of varying sizes. The overall mood is dramatic and spiritual.

Were Only Jesus and Mary Free From the Touch of S a t a n ?

Christian missionaries, and unfortunately muslim clerics too, often bring up a verse and a hadith to make a bold claim: Jesus and his mother Mary were the only two human beings ever protected from Satan. Not Abraham. Not Moses. Not even The Holy Prophet Muhammad (sa). If that's true, they argue, then the Quran itself admits Jesus was purer than every other prophet, and that fits nicely with the Christian belief that Jesus alone was sinless.

Let's look at exactly what the Quran and Hadith say, in the order this argument is usually presented, before we get to the answer.

The Verse

The argument starts with a verse in Surah Aal-e-Imran. Mary's mother, when Mary was born, prayed to God:

وَرَبِّیْ اَعِزُّهَا بِكَ وَذُرِّیَّتَهَا مِنَ الشَّیْطَانِ الرَّجِیْمِ
"...and I commit her and her offspring to Thy protection from Satan, the rejected."

(Aal-e-Imran, 3:37)

The Hadith

Then comes the hadith, and this is where the argument really picks up steam. Abu Hurairah reports that The Holy Prophet (sa) said:

مَا مِنْ مَوْلُودٍ یُوكَدُ إِلَّا وَالشَّیْطَانُ یَمْسُهُ حِینَ یُوكَدُ، فِیَسْتَهْلُ صَارِحًا مِنْ مَرِّ الشَّیْطَانِ إِيَّاهُ، إِلَّا مَرْیَمَ وَابْنَهَا

"There is none born among the offspring of Adam, but Satan touches him. A child, therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Abu Hurairah then recited the same verse: "And I seek refuge with You for her and for her offspring from the outcast Satan." (Sahih al-Bukhari, 3431)

So there it is, in black and white. Every child of Adam is touched by Satan at birth, except Jesus and Mary. No exceptions mentioned for any other prophet. This is the exact wording Christian missionaries quote, and on the surface, the objection seems fair. Does this not mean every other prophet, Muhammad (sa) included, was touched by Satan in a way Jesus never was?

Every Prophet Is Protected

From Satan

Here's the thing this objection misses: every single prophet of God is protected from Satan. This isn't a minor detail, it's a basic principle of what a prophet even is. God doesn't choose someone to carry His message and then leave them exposed to Satan's corruption. If Satan could touch and influence a prophet the same way he touches an ordinary person, the whole idea of prophethood would fall apart. So if every prophet is protected from Satan, why does the Quran go out of its way to mention Mary and Jesus by name? Why not just say it once and leave it at that? Hazrat Masih Maud (as) answers this exact allegation in detail, recorded in Tafsir Hazrat Masih Maud, vol. 3, pp. 37-41

Hadith Cannot Contradict the Quran

Firstly, any hadith which contradicts the Holy Quran is not an authentic hadith. It doesn't matter if it is in Sahih Bukhari or Sahih Muslim. How can it be that the Chief of All Prophets, The Chosen One, The Mercy for All of Mankind(sa) is not free from the touch of Satan? In fact, God told Satan in the Holy Quran:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

"Certainly you have no authority (to influence) over My servants." (Bani Isra'il, 17:66)

How can it be that Satan had authority over the greatest servant of God, our Beloved Master The Holy Prophet (sa)?

The Real Accusation Behind the Verse

The answer isn't that Jesus and Mary got something extra. It's that they were dealing with an accusation no other prophet ever had to face.

The Jews of that time accused Mary of being unchaste, and claimed Jesus was illegitimate. Think about how serious that charge is. It isn't just an insult, it's an attack on Jesus's very identity as a prophet. If people believed he was illegitimate, his entire mission would be undermined before it even began.

That's the accusation God is answering in this verse. He isn't ranking Jesus above Moses or Abraham. He's shutting down a specific lie that specific people were spreading about a specific woman and her son. No other prophet was ever accused of this, so no other prophet needed this particular verse written about them, even though the same divine protection from Satan applied to every one of them.

Think of It Like a Court Case

Here's a simple way to picture it. If a woman is accused of a crime and the court declares her innocent, does that mean every other woman is guilty? Of course not. The verdict only answers the specific charge that was brought against her.

Same with a man accused of murder. If he's acquitted, it doesn't mean everyone else in the country is now suspected of murder. The acquittal is about him and his case, nothing more.

That's exactly what's happening with Mary and Jesus. God isn't making a general statement about who is more or less pure. He's answering one specific accusation, made by one specific group of people, against

one specific mother and son. Nothing about that answer says anything, positive or negative, about any other prophet.

The Bottom Line

This objection only works if you read the verse and hadith completely out of context. Once you understand what accusation was actually being made against Mary and Jesus, and why God chose to address it directly, the whole argument falls apart. Every prophet was protected from Satan. Jesus and Mary are simply the two whose protection needed to be spelled out, because they were the two being slandered. The mention is specific because the accusation was specific, nothing more.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ



اَللّٰهُمَّ بَرِّكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ