

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَجْهُهُ تَلَأَلُو الْقَمَرَ لَيْلَةَ الْبَدْرِ<sup>1</sup>

“Rasūlullāh ﷺ face shone brightly like the full moon at night”

Imam Qurtubi رحمه الله عليه states that the entire beauty of Rasūlullāh ﷺ was not revealed because people did not have the strength to bear it.<sup>2</sup>

Abū Hurairah رضي الله عنه narrates, “I have never seen anyone more beautiful than Rasūlullāh ﷺ. Rasūlullāh ﷺ’s face shone so brightly, that it seemed as if the sun was radiating from his face.”

Jābir ibn Samurah رضي الله عنه narrates that on one particular moonlit night, Nabi ﷺ was dressed in red-striped garments. He gazed repeatedly at the moon in its full radiance and at the blessed face of Nabi ﷺ, and eventually concluded that Nabi ﷺ’s striking beauty excelled the beauty of the full moon.

Abdullāh ibn Abbās رضي الله عنه narrates that Rasūlullāh ﷺ’s face shone brighter than the sun on a sunny day, and if Rasūlullāh ﷺ was near a lamp, the luminosity of his blessed face outshone the brightness of the lamp.

Note: The radiance of Rasūlullāh ﷺ’s blessed face was dominant over all other inferior radiances.<sup>3</sup>

Rasūlullāh ﷺ had all the qualities of all the Ambiyā’ عليهم السلام collectively.<sup>4</sup>

Yūsuf عليه السلام was given half of the beauty. In another narration beauty was divided into two parts. One part was given to Yūsuf عليه السلام and his mother Sārah and the other half was distributed to the world. When lightning occurs, there is a brightness on the horizon; Yūsuf عليه السلام’s luminosity was similar to it. Whenever he had to speak to a woman, he would cover his face (beauty), so that they would not fall into Fitnah.

When Zulaikhā became infatuated with Yūsuf عليه السلام, other women started talking that the wife of a minister has fallen for her slave. On knowing this, she invited all the women for a feast, and fruits were placed in front of them along with sharp knives for each of them to cut the fruits with. They were cutting the fruits and Yūsuf عليه السلام came

<sup>1</sup> شئائل ترمذی

<sup>2</sup> خصائل نبوی

<sup>3</sup> As-Shama’il al kubra - English

<sup>4</sup> هدايا الدراري

in their presence, but due to Yūsuf عليه السلام's beauty, they started cutting their hands. (They lost their senses; they were mesmerised. It was as though they were intoxicated by seeing the beauty).<sup>5</sup>

مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

(He is not a human being; He is but a noble angel)

Two couplets have been attributed to Aisha رضي الله عنها, the meaning of which is that if Zulaikha's friends had seen the blessed face of Rasūlullāh ﷺ, they would have cut their hearts instead of their hands.<sup>7</sup>

I have heard from my teachers that there is a saying of our pious predecessors, that the friends of Zulaikhā cut their hands on seeing the beauty of Yūsuf عليه السلام and for Rasūlullāh ﷺ, the Sahabah رضي الله عنهم sacrificed their lives.

وصلى الله على النبي الكريم والحمد لله رب العالمين

May Allah تعالى also grant us the true love of our beloved Nabi ﷺ

Sajid Ibrahim Sufi, 21th September 2024.

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<sup>5</sup> Ibn Khathir

<sup>6</sup> Surah Yusuf: 31

<sup>7</sup> خصائل نبوى