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THE MESSENGER OF GOD

Muhammad



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha

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In the name of Allah, the
Beneficent, the Merciful.



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الذين آمنوا
والذين هم
أقرب إلى
الله تعالى
والذين هم
أقرب إلى
الله تعالى

- The most beloved people to Allah are the most beneficial to others.



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All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all mankind. May

He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul International Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective-to present Islam to mankind in its true form. We aim to make people aware of Islam's fine aspects and profound teachings and to show, clearly, that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? What happens after we die? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets sent by God, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need. Also, our releases refute the accusations leveled against Islam, providing clarification for people's misunderstandings of Islam.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center⁽¹⁾, and our motive is to make this great divine faith known to all people.

Muhammad: The Messenger of God, is an account of the life of Prophet Muhammad (peace be upon him), from the time of his birth, until he passed away, having fulfilled the task assigned to him, giving good counsel to all. He delivered to mankind God's final and everlasting message, which is an embodiment of God's mercy to all.

The booklet introduces us to the Prophet's noble character, his humble life, his conduct with his family at home, his conduct with his companions and people outside the home and throughout the society. We learn how he strove to fulfill the momentous task assigned to him by God, and we are then invited to contemplate how he dealt with his enemies and the exceptional compassion he showed to all. We learn about his simple, but highly effective, method of advocating his message, based on wisdom and gentle admonition. We will also learn how keen he was to ensure that justice and security should be enjoyed by all people. In short, we come to realize that the Prophet's life was a practical reflection of what God said about him in the Quran, "We have sent you as a manifestation of Our grace to the Universe." (21:107)

We hope that Muslim readers will find that this book adds to their knowledge of the Prophet, increases their love of him and strengthens their determination to follow his example. We also hope that non-Muslim readers will find it interesting, and give them an unbiased understanding of the Prophet of Islam.

Basil ibn Abdullah Al-Fawzan
Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at <http://goo.gl/uk8y1i>





Introduction





All praise is due to God, the Lord⁽¹⁾ of the worlds, and may God praise Prophet Muhammad, and render him and his household safe and secure from all evil.

When talking about the Prophet Muhammad ﷺ⁽²⁾, one should keep in mind that he is talking about the greatest individual in history. This is not a baseless claim; for the one who reads his biography and learns of his mannerisms and ethics, while keeping aside all preconceived notions, would certainly reach the same conclusion. A number of fair and just non-Muslims have reached this conclusion as well.

The late Professor Hasan Ali, may God have mercy on him, said in his magazine, "Noor Al-Islam," that a Brahmin⁽³⁾ colleague of his once told him: "I recognize and believe that the Messenger of Islam is the greatest and most mature man in history." Professor Hasan Ali, may God have mercy on him, asked him: "Why do you consider him as the greatest and most mature man?"

He replied: No man possessed the characteristics, mannerisms and ethics that he possessed at one time. He was a king under whom the entire peninsula was unified, yet he was humble. He believed that the dominion belonged to his God alone.

Great riches would come to him, and yet he lived in a state of poverty. Fire would not be lit in his house for many days, and he would stay hungry. He was a great leader, commanding small numbers into battle against thousands, and still decisively defeating them. He loved peace agreements and would agree to them with a firm heart, even though he had thousands of his brave and courageous Companions by his side. Each Companion was very brave and could confront a thousand enemies alone, while not feeling the least bit intimidated. Yet, the Prophet was kind hearted, merciful, and did not want to shed a drop of blood.

He was deeply concerned about the affairs of the Arabian Peninsula, yet he did not neglect the affairs of his family, household, or the poor and needy. He was keen to disseminate

- (1) The actual word used in the Qur'an is Rubb. There is no proper equivalent for Rubb in the English language. It means the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.
- (2) This Arabic term means, "may God praise him and render him safe from all evil."
- (3) Brahmin: member of the highest of the four Hindu castes: the priestly caste.


Islam amongst those who had gone astray. In general, he was a man concerned with the betterment and wellbeing of mankind, yet he did not indulge in amassing worldly fortune. He busied himself with the worship of God and loved doing deeds which pleased Him. He never avenged himself on account of personal reasons. He even prayed for his enemies' wellbeing, and would warn them of the punishment of God.

He was an ascetic regarding worldly affairs and would worship God throughout the night. He was the brave and courageous soldier who fought with the sword, and the conqueror who prevailed over nations and empires. He slept on a mat of hay and a pillow filled with coarse fibers. People crowned him as the Sultan of the Arabs, or King of the Arabian Peninsula, yet his family lived a simple life, even after they received great fortunes; the riches only being piled up in the Mosque for the needy. Fatima⁽¹⁾ complained to him about the strenuous work she did, the grinding stone and water jug which she used to carry, how they had left marks on her body... Yet, he did not give her a portion of that wealth. Instead, the Prophet ﷺ taught her a few words and supplications. His Companion Umar⁽²⁾ came to his house and looked in his room, and saw nothing but a hay mat which the Prophet was lying on, which had left marks on his body. The only provisions in the house were half a Saa⁽³⁾ of barley in a container, and a water-skin that hung on the wall; this is all the Messenger of God owned at a time when half the Arabs were under his control. When Umar saw this, he could not control himself and wept.

The Messenger of God ﷺ said:

“Why are you weeping O Umar?” He replied: “Why shouldn't I weep, when Khosrow and Caesar enjoy themselves in this world and the Messenger of God ﷺ only owns what I see!” He responded: “O Umar, wouldn't it please you that this is the share of Khosrow and Caesar in this life, and in the Hereafter this pleasure would be for us alone?”

When the Prophet examined his troops prior to the occupation of Makkah, Abu Sufyan stood beside Al-Abbas, the uncle of the

- 
- (1) One of the daughters of the Prophet ﷺ.
 - (2) One of the Prophet's close companions, and the second Caliph after his death.
 - (3) Saa': a measure of capacity equal to four handfuls of the two hands held together.



Prophet ﷺ and they looked at the banners of the Muslim army. Abu Sufyan at that time was not a Muslim. He was amazed by the vast number of Muslims as they advanced towards Makkah like a torrent of water. No one could stop them and nothing stood in their way. Abu Sufyan then said to Al-Abbas, "O Abbas, your nephew has become a grand King!" Al-Abbas replied, "This is not kingship, rather it is prophethood and the Message of Islam."

A'dee At-Ta'ee, the son of Ha'tim At-Ta'ee (considered the paradigm of generosity in that time), attended the assembly of the Prophet ﷺ while he was still a Christian. When he saw how the Companions aggrandized and respected the Prophet ﷺ, he was confused. He asked himself, "Is he a king, or a Messenger of the Messengers of God?" While he was pondering over this, a destitute woman came to the Prophet ﷺ and said, "I wish to tell you a secret." He replied, "In which road in Madeenah do you want me to meet you?" The Prophet ﷺ left with the destitute maid and helped her with her problems. When Ad'ee saw the humbleness of the Prophet ﷺ, he realized the truth and discarded the crosses that he was wearing and became a Muslim.

I ask all readers to put aside any preconceived notions when searching for the truth, whether it be this booklet or any other material. I ask God to open their hearts to accept the truth, and to show them the right path and inspire them to follow it.

We will mention some statements of the Orientalists concerning Muhammad ﷺ. We as Muslims firmly believe in the Prophet ﷺ and his Message, and as such, do not need the statements of non-Muslims to establish this fact. We are mentioning these statements for the following two reasons:

A To serve as a reminder and admonition for those born into Islam, yet have abandoned their Prophet and his teachings, so that they might heed and return to their religion.⁽¹⁾

B So that non-Muslims would know who the Prophet is from the statements of other non-Muslims, and as such, be guided to Islam.

- (1) The word translated as religion is "Deen," which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.



• Muhammad: The Messenger of God

Ad'ee At-Ta'ee, the son of Ha'tim At-Ta'ee, saw the humbleness of the Prophet, he realized the truth and discarded the crosses that he was wearing and became a Muslim.

النَّصَبُ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ
نَفُورُ الرَّحِيمِ ﴿٤٩﴾ وَإِنَّ عَذَابِي
لَكُمْ وَبِجِلْدُونَ ﴿٥٠﴾ قَالُوا لَا تَنْوِجُوا
لَا بَشَرٌ مِثْلُكُمْ وَلَا يُغْنِي عَنْكُمْ



Who is the Messenger, Muhammad ﷺ ?





His Background

He is known as Abul-Qasim (father of Al-Qasim) Muhammad, the son of Abdullah, the son of Abdul-Mutalib. His lineage traces back to Ismael (the son of Abraham, and considered a Prophet of God), may God praise them all. His mother is Aminah, the daughter of Wahb.

The Prophet, though orphaned early in life, nonetheless came from a noble and respected family. Even his enemies attested to this fact, as did Abu Sufyan, the arch enemy of Islam before he himself became Muslim, in front of Heraclius⁽¹⁾, the Emperor of Rome.

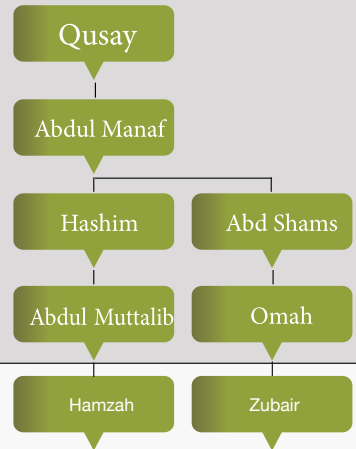
Abdullah ibn Abbas, the nephew of the Prophet, reported that the Messenger of God ﷺ wrote to Heraclius and invited him to Islam.

Heraclius, as a sign of gratitude to God, had walked from Aleppo to Jerusalem when God had granted Him victory over the Persian forces. When the letter of the Messenger of God reached Heraclius, he said after reading it, "Seek for me anyone of his people, if present here, in order to ask him about the Messenger of God!" At that time,

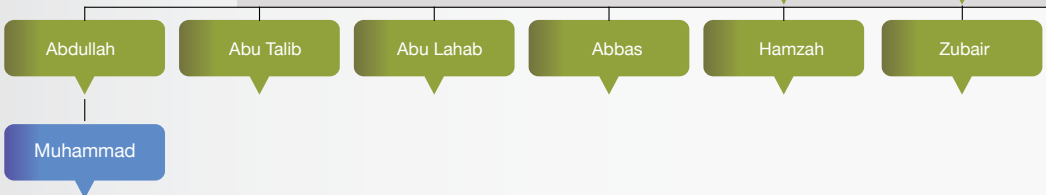


• Caesar

The Prophet ﷺ said: "Indeed, God chose the tribe of Kinanah over other tribes from the children of Ishmael. He chose Quraish over other tribes of Kinanah. He chose Banu Hashim over the other families of the Quraish, and He chose me from Banu Hashim." (Muslim)



(1) He was the Emperor of the Byzantine Empire (610-641) who captured Syria, Palestine, and Egypt from Persia (613-628).



Abu Sufyan was in the Greater Syria Area⁽¹⁾ with some men from his tribe who had come as merchants during the truce that had been concluded between them and the Messenger of God.

Abu Sufyan said, “The messenger of Heraclius found us somewhere in the Greater Syria area, so he took me and my companions to Jerusalem and we were admitted into the court of Heraclius. We found him sitting in his royal court wearing a crown, surrounded by the senior Byzantine dignitaries. He said to his translator. ‘Ask them whom amongst them is a close relation to the man who claims to be a prophet.’”

Abu Sufyan added, “I replied, ‘I am the nearest relative to him.’ He asked, ‘What degree of relationship do you have with him?’ I replied, ‘He is my cousin,’ and there was none from his tribe in the caravan except myself. Heraclius said, ‘Let him come nearer.’ He then ordered that my companions stand behind me near my shoulder and said to his translator, ‘Tell his companions that I am going to ask this man about the one who claims to be a prophet. If he tells a lie, they should contradict him immediately.’”

Abu Sufyan added, “By God! Had it not been for shame that my companions brand me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions, so I told the truth.”

“He then said to his translator, ‘Ask him what kind of family he belongs to.’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘Has anybody else amongst you ever claimed the same before him?’ I replied, ‘No.’ He said, ‘Have you ever blamed him for telling lies before he claimed what he claimed?’ I said, ‘No.’ He said, ‘Was anyone amongst his ancestors a king?’ I replied, ‘No.’

Harith

Abd Shams

Hgelm

Dhirar



- Muhammad: The Messenger of God



- (1) This is a historic region in the Middle East bordering the Mediterranean. It is generally considered to include the modern states of Syria, Lebanon, Palestine, and Jordan.

He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (daily)?' I replied, 'They are increasing.' He said, 'Does anybody amongst those who embrace his religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he break his promises?' I replied, 'No, but we are now in a truce with him and we are afraid that he may betray us.'

Caesar: "Does anybody amongst those who embrace his Deen become displeased and then discard his Deen?" Abu Sufyan replied, **"No"**.

Abu Sufyan added, "Other than the last sentence, I could not say anything against him."

"Heraclius then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'Sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship God alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.'"

"When I had said that, Heraclius said to his translator, 'Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations.

Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him.

When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I find it self evident that a person who did not ever tell a lie to people could never tell a lie about God.

Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.



• Madeenah Mosque



When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete [in all respects].

I asked you whether anyone who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its pleasure enters and mixes in the hearts completely, nobody will be displeased with it.

I asked you whether he had ever broken his promise. You replied in the negative. And such are the Messengers; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials, yet the final victory is always theirs.

Then I asked you what he ordered you. You replied that he ordered you to worship God alone and not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are the qualities of a prophet who I knew [from the previous Scriptures] would appear, but I did not know that

Caesar: "In fact, this is the sign of true faith, for when its pleasure enters and mixes in the hearts completely, nobody will be displeased with it."



• Ilya (jerusalem)



- (1) This notation is used throughout this book to reference the Qur'anic passage being quoted. The first number is the chapter or Surah number, and the second is the verse or Ayah number.
- (2) This notation indicates the source of the Hadith. The Hadith are recorded statements of the Prophet Muhammad. The most authentic records of hadith are those of Bukhari, Muslim, Tirmidhi, Abu Dawood, Ibn Majah, Nasaa'ee and Ahmad.

he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him. And were I with him, then I would certainly wash his feet.”

Abu Sufyan added, “Heraclius then asked for the letter of the Messenger of God and it was read. Its contents were the following: I begin with the name of God, the most Beneficent, the most Merciful. From Muhammad, the servant of God, and His Messenger, to Heraclius, the Ruler of the Byzantine. Peace be upon the followers of guidance. I invite you to Islam [i.e. surrender to God]]. Accept Islam and you will be safe. Accept Islam and God will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding your nation.

'Say, 'O People of the Scripture, come to a word that is equitable between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'" [3:64]⁽¹⁾

Abu Sufyan added, “When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine dignitaries surrounding him, and there was so much noise that I did not understand what they said. So, we were ordered out of the court.”

“When I went out with my companions and we were alone, I said to them, ‘Verily, Muhammad’s affair has gained power. Here is the King of the Romans fearing him.’”

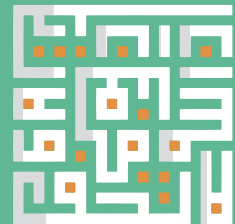
Abu Sufyan added: “By God, I became surer and surer that his religion would be victorious till I ended up accepting Islam.” (Bukhari)⁽²⁾



• Read

لا تخف ولا تحزن
إن الله معنا

Do Not Be
Afraid Or Sad,
God Is With Us









Place of Birth and Childhood





The Prophet ﷺ never behaved treacherously; he was always honest.

The Prophet ﷺ was born in the year 571 C.E. into the tribe of Quraish, in the city of Makkah.

The Arabs would perform pilgrimage to Makkah and circumambulate a central structure, called the Ka'bah, which was built by the Prophet Abraham and his son, Prophet Ishmael, may God praise them both.

The Prophet ﷺ was an orphan. His father passed away before he was born, and his mother died when he was only six years old. He was taken under the care of his grandfather, Abdul-Muttalib, and when he died, his uncle, Abu Talib, took charge of him. His tribe,



• Thomas Carlyle.

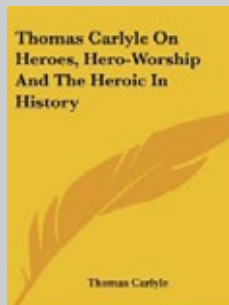
The famous Scottish historian and writer, Thomas Carlyle, wrote in his book, "Heroes, Hero Worship and the Heroic in History": "But, from an early age, he had been remarked as a thoughtful man. His companions named him 'Al-Amin, The Faithful'.

A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something.

A man rather taciturn in speech, silent when there was nothing to be said, but pertinent, wise, sincere, when he did speak. Always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man.

A serious, sincere character, yet amiable, cordial, companionable, jocose even - a good laugh in him withal. There are men whose laugh is as untrue as anything about them, who cannot laugh.

A spontaneous, passionate, yet just, true meaning man! Full of wild faculty, fire and light. Of wild worth, all uncultured, working out his life - takes in the depth of the Desert there."



as well as others, worshipped idols made from stone, wood and other substances. Some of these idols were placed around the Ka'bah. People believed that these idols could ward off harm or extend benefit.

The Prophet ﷺ was a trustworthy and honest person. He never behaved treacherously, nor did he lie or cheat. He was in fact, known amongst his people as "Al-Amin," or "The Trustworthy". People would entrust him with their valuables when they wanted to travel. He was also known as "As-Sadiq," or "The Truthful," for he never told a lie. He was well mannered, well spoken, and he loved to help people. His people loved and revered him and he had beautiful manners. God, the Exalted, says:

"Indeed, you are of a great moral character." [68:4]

The Prophet ﷺ liked to seclude himself in the Cave of Hira before he was commissioned as a prophet. He would stay there many nights at a time.

He ﷺ never partook in any falsehood; he never drank intoxicants, nor did he ever bow to a statue or idol, take an oath by them or offer to them an offering. He was a shepherd over a flock of sheep which belonged to his people. The Prophet ﷺ said:

"Every prophet commissioned by God was a shepherd over a flock of sheep." His companions asked him, "Even you, O Messenger of God?" He replied, "Yes, I would take care of a flock of sheep for the people of Makkah." (Bukhari)

At the age of forty, the Prophet ﷺ received divine revelation one night when at the cave of Hira. A'ishah⁽¹⁾, the Mother of the Believers relates:

"The first thing that God's Messenger ﷺ received while in the Cave of Hira in Makkah were good visions [dreams]. Every time he had a dream, it would come true and clear like the breaking of dawn over the darkness of the land. Later on, God's Messenger ﷺ began to

- (1) A term of honor used for the wives of the Prophet ﷺ.



love being alone in meditation. He spent lengthy periods, for days and nights, to fulfill this purpose in the cave before returning back to his family. He would take a supply of food for his trip. When he came back to his wife Khadeejah⁽¹⁾, he would get a fresh supply of food and go back to the same cave to continue his meditation.

The Truth came to him while he was in the Cave of Hira. The Angel Gabriel came to Muhammad ﷺ and commanded him to read. Muhammad ﷺ replied, "I cannot read!" Gabriel embraced Muhammad ﷺ until he could not breathe, and then let him go saying, "O Muhammad! Read!" Again, Muhammad ﷺ replied, "I cannot read!" Gabriel embraced Muhammad ﷺ for the second time. He then ordered him to read for the third time. When he did not, he embraced him tightly until he could not breathe, and then released him saying, "O Muhammad! Recite in the name of your Lord who created; Created man from a clinging substance. Recite! And your Lord is the Most Generous." [96:1-3]

The Messenger of God ﷺ returned home trembling. He entered his home telling Khadeejah, "Cover me, cover me!" Khadeejah covered Muhammad ﷺ until he felt better. He then informed her about what happened to him in the Cave of Hira. He said, "I was concerned about myself and my well-being." Khadeejah assured Muhammad ﷺ saying:

"By God! You don't have to worry! God, the Exalted, will never humiliate you! You are good to your kith and kin. You help the poor and needy. You are generous and hospitable to your guests. You help people who are in need."

Khadeejah took her husband Muhammad ﷺ to a cousin of hers named Waraqah. This man became a Christian during the pre Islamic times, known as the Era of Ignorance. He was a scribe, who wrote the Scripture in Hebrew. He was an old man who became blind in the latter part of his life. Khadeejah said to her cousin:

"O cousin, listen to what your nephew [i.e. Muhammad ﷺ] is about to tell you!" Waraqah said, "What is it you have seen, dear nephew?"



The Messenger of God ﷺ informed him of what he had seen in the Cave of Hira. Upon hearing his report, Waraqah said: "By God! This is the Angel Gabriel who came to the Prophet Moses, may God praise him. I wish I would be alive when your people will drive you out of Makkah!" The Messenger of God ﷺ wondered, "Are they going to drive me out of Makkah?" Waraqah affirmed positively saying, "Never has a man conveyed a Message similar to what you have been charged with, except that his people waged war against him - if I am to witness this, I will support you."



• Muhammad ﷺ

Waraqah lived only a short period after this incident and passed away. The revelation also stopped for a brief time. (Bukhari)

The chapter of the Qur'an quoted in the hadeeth⁽²⁾ above marks the beginning of the Revelation, when Muhammad was commissioned as a Prophet. God, the Exalted, then revealed to him:

"O you who cloaks himself, Arise and warn! And your Lord magnify!
And your garments purify!" [74:1-4]

This chapter of the Qur'an though marks the point when he was commissioned as a Messenger.

With the revelation of this chapter of the Qur'an, the Prophet ﷺ began calling his nation to Islam openly. He began with his own people. Some of them refused adamantly to listen to him, for to them, he was calling to a matter which they had never witnessed before.

The religion of Islam is a complete way of life, which deals with religious, political, economical and social affairs. Furthermore, the religion of Islam did not only call them to worship God alone and to forsake all idols and things they worshipped. Rather, it prohibited

- (1) Khadeejah was the first wife of the Prophet.
- (2) The narration of a statement, deed, tacit approval, or characteristic of the Prophet ﷺ.



• cave of Hira.





Muhammad ﷺ

called upon the many tribes that came to Makkah for Hajj to Islam.



them from things they considered pleasurable, such as consuming interest and intoxicants, fornication, and gambling.

It also called people to be just and fair with one another, and to know that there was no difference between them except through piety. How could the Quraish, the most noble tribe amongst the Arabs, stand to be treated equally with slaves! They did not only adamantly refuse to accept Islam, but they harmed him and blamed him, saying that he was crazy, a sorcerer and a liar. They accused him of things they would never have dared to do before the advent of Islam. They incited the ignorant masses against him, harmed him and tortured his companions. Abdullah ibn Masood, a close companion of the Prophet, reports:

While the Prophet ﷺ was standing up and praying near the Ka'bah, a group of Quraish were sitting nearby when one of them said: "Do you see this man? Would someone bring the bloody intestines (removed after the slaughter) of the camels, and wait till he prostrates, and then dump it on his back?" The most wretched amongst them volunteered to do it, and when the Prophet ﷺ prostrated, he poured the filth over his back, so the Prophet ﷺ stayed in prostration. They laughed so hard that they were about to fall on each other. Someone went to Fatimah, who was a young girl, and informed her of what had happened. She hurriedly came

towards the Prophet ﷺ and removed the filth from his back, and then she turned around and she cursed the Quraishites sitting nearby. (Bukhari)

Muneeb Al-Azdi, a companion of the Prophet ﷺ said:

I saw the Messenger of God in the

"Recite in the name of your Lord" [96:1-3]



Era of Ignorance saying to people: “Say there is nothing worthy of being worshipped except Allah if you would be successful.” There were those who spat in his face, those who threw dirt in his face, and those who swore at him until midday. Once, a young girl came with a big container of water offering it to him. He washed his face and hands and said: “O daughter, do not fear that your father will be humiliated or struck by poverty.” (Mu’jam Al-Kabeer)

Abdullah ibn Amr Al-Aas, a companion of the Prophet ﷺ was asked about some of the evil the pagans did to the Prophet ﷺ, to which he replied:

Once a pagan approached the Prophet ﷺ while he was praying near the Ka’bah and twisted his garment around his neck. Abu Bakr⁽¹⁾ hurriedly approached and grabbed his shoulder and pushed him away saying: “Would you kill a man only because he proclaims Allah as his Lord, while clear signs have come to you from your Lord?” (Bukhari)

These incidents did not stop the Prophet ﷺ from calling to Islam. He preached this message to the many tribes that came to Makkah for Hajj⁽²⁾. A few believed from the people of Yathrib (a small city north of Makkah), known today as Madeenah, and they pledged to support him and help him if he chose to migrate there. He sent with them Mus’ab ibn Umair to teach them the tenets of Islam. After all the hardships that the Muslims of Makkah faced from their own people, God granted them the permission to migrate to Madeenah. The people of Madeenah greeted them and received them in a most extraordinary manner. Madeenah became the capital of the new Muslim state, and the place from which the call to Islam was spread far and wide.

The Prophet ﷺ settled there and taught people how to recite the Qur’an and the rulings of the religion. The inhabitants of Madeenah were greatly moved and touched

- (1) The closest companion to the Prophet ﷺ and the first Caliph of Islam after his death.
- (2) Pilgrimage to Makkah.





Prophet ﷺ said:

Allah has forbidden you to take usury. Thus, all interest obligation shall henceforth be waived.



by the Prophet's manners. They loved him more than they loved their own selves. They would rush to serve him, and they would spend all they had in the path of Islam. The society was strong and its people were rich in Faith and happy. People loved each other, and true brotherhood was apparent amongst its people. All people were equal - the rich and poor, the black and white, the Arab and non Arab - all were considered as equals in the religion of God and no distinction was made among them except through piety.

After the Quraish learned that the Prophet's call had spread, they fought him in the first battle in Islam, the Battle of Badr. This battle took place between two groups unequal in preparations and weapons. The Muslims numbered only 314, whereas, the pagans were about 1000 strong. God gave victory to the Prophet ﷺ and the Companions. After this battle, a number of battles took place between the Muslims and the pagans. After eight years, the Prophet ﷺ was able to prepare an army 10,000 strong. They proceeded towards Makkah and conquered it without spilling a drop of blood, and with this, Muhammad ﷺ overcame the people who had harmed and tortured him and his Companions with every conceivable cruelty. The year of this decisive victory is called "The Year of the Conquest." Allah, the Exalted, says:

"When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then repeat

40 ▶ Years In Makkah Before

13 ▶ Years As Prophet

10 ▶ Years In Madinah Monawarah



the praises of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance." [110:1-3]

Upon the conquest, the Prophet ﷺ gathered the people of Makkah and said to them:

"What do you think I will do to you?" They answered: "You will only do something favorable. You are a kind and generous brother, and a kind and generous nephew!" The Prophet ﷺ said, "Go, for you are free." (Baihaqi)

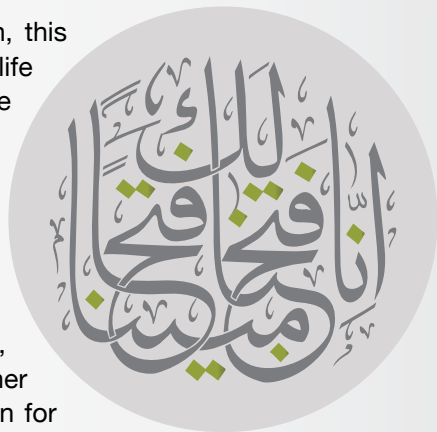
This incredible act of forgiveness caused many to accept Islam. The Prophet ﷺ then returned to Madeenah. After a period of time, the Prophet ﷺ intended to perform Hajj, so he headed towards Makkah with 114,000 Companions and performed Hajj. This Hajj is known as the "Farewell Pilgrimage" since the Prophet ﷺ never performed another Hajj, and died shortly after he performed it.

On the 9th of the Islamic lunar month of Dhul-Hijjah, at Mount Arafat, the Prophet ﷺ, delivered his farewell sermon. After praising Allah, he said:

"O People! Lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully, and take these words to those who could not be present here today.

O People! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember, you will indeed meet your Lord and He will indeed reckon your deeds. Allah has forbidden you to take usury. Thus, all interest due shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict, nor suffer inequity. Beware of Satan for

Prophet ﷺ said: No prophet or messenger will come after me and no new faith will be born.



• Verily we have granted thee a manifest victory.



the safety of your religion. He has lost all hope that he will ever be able to lead you astray in great things, so beware of following him in small things.

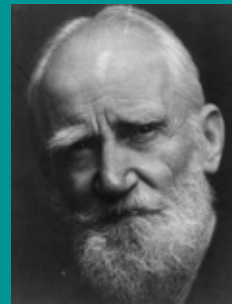
O People! It is true that you have certain rights with regards to your women, but they also have rights over you... If they abide by your right, then to them belongs the right of provisions and to be clothed in a good manner. Treat women well and be kind to them, for they are your partners. Remember that you have taken them as your wives only under Allah's trust and with His permission.

O People! Listen to me in earnest. Worship Allah, perform your five daily prayers, fast the month of Ramadan, give alms and perform the pilgrimage (i.e. Hajj) if you can afford to. All mankind is from Adam and Adam is from clay. There is no superiority for an Arab over a non Arab, nor for a non Arab over an Arab; or for a white over a black, nor for a black over a white, except through piety. Know that every Muslim is a brother to every other Muslim and that the Muslims are one community. Nothing shall be legitimate



The famous playwright and critic, George Bernard Shaw (d.1950) said:

"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 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 [Islam] in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them, Muhammad was an antichrist. I have studied him, the wonderful man, and in my opinion, far from being an antichrist, he must be called the Saviour of humanity."⁽¹⁾



(1) Encyclopedia of Seerah, by Afzalur Rahman.



to a Muslim that belongs to another unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer for your deeds. So beware! Do not stray from the path of righteousness after I am gone. O People! No prophet or messenger will come after me and no new faith will be born. Reason well, therefore, O people! And understand the words that I convey to you. I leave behind me two things, if you follow them you will never go astray: the Book of Allah (i.e. the Qur'an) and my Sunnah. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed Your Message to Your People." (Collected from Bukhari, Muslim, Ahmad)

The Prophet ﷺ died in Madeenah in the year 632 C.E. and was buried there as well. The Prophet ﷺ was 63 years of age when he died. The Muslims were shocked when they learned of his death, and even some Companions did not believe it. Abu Bakr then addressed the Muslims and read the words of God:

"Muhammad is only a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all, but Allah will reward the grateful." [3:144]

When the believers heard this verse, they were reminded of the truth and quickly controlled their extreme sorrow, just as the Prophet ﷺ had taught them.

The Prophet ﷺ stayed in Makkah for forty years before being commissioned as a Prophet. After being commissioned as a Prophet, he lived there for another thirteen years in which he called people to the pure monotheistic belief of Islam. He then migrated to Madeenah, and stayed there for ten years. He continued to receive revelation there, until the Qur'an and the religion of Islam were complete.

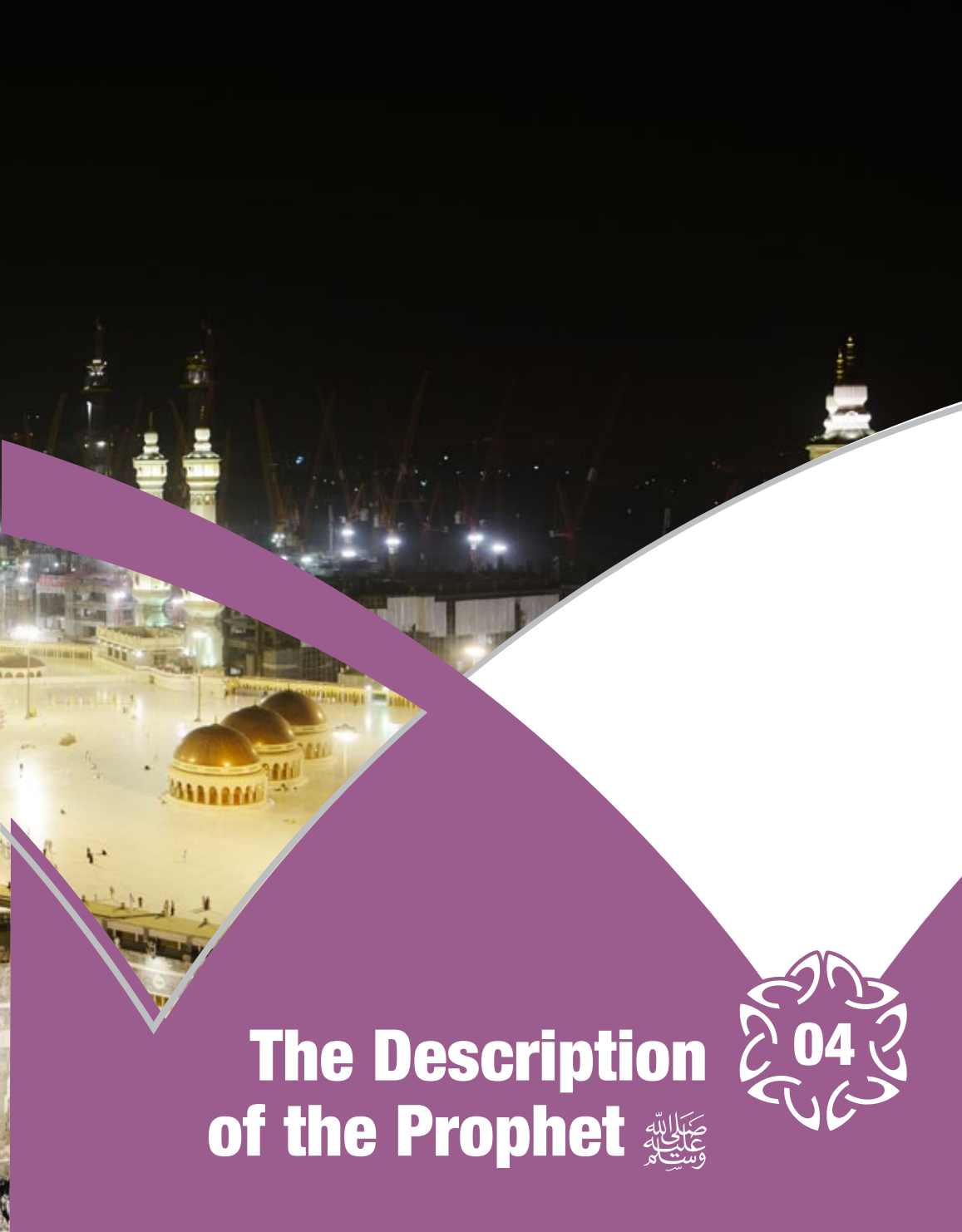
The Prophet ﷺ continuously received the revelation until the Qur'an and the Deen of Islam were completed.



• God is the greatest







The Description of the Prophet

صلى الله
عليه
وسلم





The Prophet ﷺ

said: "I am the master of the descendants of Adam and I do not say so out of pride."



From the book, *Shamaa'il At-Tirmidhî*, we learn that the Prophet, as described by his Companion Anas ibn Malik, was "neither very tall, such that he would be clearly noticed, nor was he short. He was not extremely white and neither was he very brown. His hair was neither very curly nor completely straight". Sometimes he would part his hair at the middle. Other times, he would wear it braided. The Prophet ﷺ had the physique of a powerful man. He had a broad upper-back and shoulders between which was the Seal of Prophethood mark. He had long muscular limbs with large joints. His lean stomach never protruded out past the profile of his chest. His face was radiant, "as if the sun were following its course across and shining from his face," said one Companion. His forehead, prominent; his pupils, large and black; his eyelashes, long and thick; his nose, high tipped with narrow nostrils.

The Prophet ﷺ would walk briskly with a forward leaning gait, moving with strength of purpose and lifting each foot clearly off the ground. His pace was such that fit men would tire trying to keep up. When he turned, he would turn his whole body, giving full attention to the one addressing him and showing complete concern to what was being said. When he pointed, he would use an open hand so as not to offend. Likewise, when he criticized a person's behavior, rather than name the individual, he would simply say: "Why do people do such and such?"

He would smile quite often, but his laugh was usually a measured one, generally only to the extent that his front teeth would become visible. He would become angry only to the extent that his face would turn red and the vein between his eyebrows would bulge.

He was always humble and never displayed arrogance or pride. That freedom from pride was obvious even to children, who would playfully lead the Prophet ﷺ through the streets of Medina whilst grasping his finger. Indeed he had said:

"He who does not show mercy to our young, nor honor our old, is not from us." (Abu Dawood)

God said about him: "[He sent] a Messenger reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision." [65:11]

Ali, cousin and son-in-law to the Prophet, said of Muhammad:

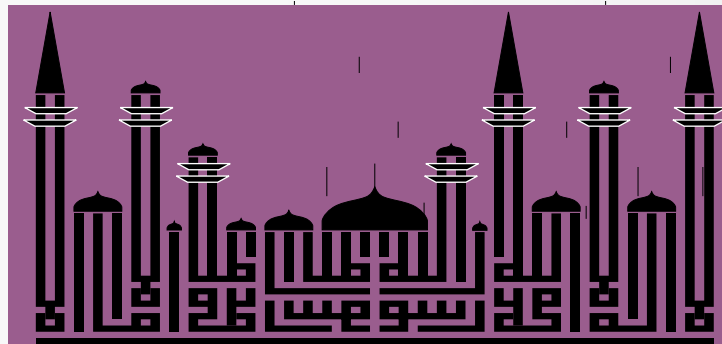
"He was the Last of the Prophets, the most giving of hearts, the most truthful, the best of them in temperament and the most sociable. Whoever unexpectedly saw him would stand in awe of him, and whoever accompanied him and got to know him would love him. Those describing him would say, 'I have never seen anyone before or after him who was comparable to him.'"

The Prophet's beloved wife, A'ishah, said of her selfless husband: "He always joined in household chores and would at times mend his clothes, repair his shoes and sweep the floor. He would milk, tether and feed his animals." (Bukhari)

She was also once asked to describe his character, and she replied, "His character was the Qur'an (exemplified)." (Muslim)

"There is certainly for you, in the Messenger of Allah, an excellent role-model for anyone whose hope is in Allah and the Last Day and who remembers Allah often." [33:21]

Ali said: I have never seen anyone before or after him who was comparable to him.



- There is no god but Allah and Muhammad is the messenger of God.





Manners & Characteristics of the Prophet



Some of the Prophet's Manners & Characteristics:

1 Sound Intellect:

The Messenger ﷺ had an excellent, complete and sound intellect. Qadhi Iyaadh⁽¹⁾, may God have mercy on him, said: His strong intellect becomes clear when you read his biography and understand his state of affairs, and his meaningful and inclusive utterances and traditions, his good manners, ethics and moral character, his knowledge of the Torah and Gospel and other Divine Scriptures, his knowledge of statements of the wise, and knowledge of by-gone nations, his ability to give examples and implement policies and correct emotional manners. He was an example and paradigm to which his people could relate to in so many branches of knowledge: acts of worship, medicine, laws of inheritance, lineage, and other matters as well. He knew and learned all of this without reading or examining the Scriptures of those before us, nor did he sit with their scholars. The Prophet had no formal schooling, and was without knowledge of the above before being commissioned as a Prophet, nor could he read or write. The Prophet ﷺ was wise to the fullest extent of his mental capacity. God, the Exalted, informed him of some of what had taken place (in the past) and of that which would take place in the future. This is a sign that the Dominion belongs to God, and that He is capable over all things.⁽²⁾

2 Doing Things for the Sake of God:

The Prophet ﷺ would always do deeds through which he would seek the pleasure of God. He was harmed and abused when he invited and called people to Islam, yet he was patient and endured all of this, and hoped for the reward of God. Abdullah ibn Masood said:

"The Prophet ﷺ resembled a prophet who was harmed by his people. He wiped the blood from his face and said, 'O God! Forgive my people, for they know not.'" (Bukhari)

(1) A great scholar of Islam who wrote many works, including on the Biography of the Prophet ﷺ.

(2) Qadhi Eiyadh, *Al-Shifa bita'reefi Hoquooq il-Mostafa*.



Jundub ibn Sufyaan said that the Messenger's finger bled during one of the battles, and he said:

"You are but a finger which has bled, which suffers in the path of God." (Bukhari)

3 Sincerity:

The Prophet ﷺ was sincere and honest in all his matters, as God had ordered him. Allah, the Exalted, says:

"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for God, Lord of the worlds. No partner has He. And this I have been commanded and I am the first (among you) of the Muslims.'" [6:162-163]

4 Good Morals, Ethics and Companionship:

The Prophet ﷺ was a living example for all humans to follow. His wife A'ishah was asked about his manners, and she said:

"His manners were the Qur'an." (Muslim)

In this statement, A'ishah meant that the Prophet ﷺ abided by its laws and commands and abstained from its prohibitions, and observed the virtuous deeds mentioned in it. The Prophet ﷺ said:

"God has sent me to perfect good manners and to do good deeds." (Bukhari & Ahmed)

Allah, the Exalted, described the Prophet ﷺ saying:

"And indeed, you are of a great moral character." [68:4]

Anas ibn Malik served the Prophet ﷺ for ten years. He was with him day in and day out, both when the Prophet ﷺ traveled and when he was a resident in Madeenah. He was knowledgeable of the Prophet's manners. He said:

"The Prophet ﷺ did not swear at anyone, nor was he rude, nor did he curse anyone. If he desired to reprimand someone, he would say, 'What is wrong with him, may dust be cast in his face.'" (Bukhari)

His manners were the Qur'an. This means that the Prophet ﷺ abided by its laws and commands and abstained from its prohibitions.

• Muhammad ﷺ.





5 Politeness and Good Manners:

The Prophet ﷺ showed good manners and was courteous to all, even to children. Once when the Prophet was in a gathering, a drink was brought to the Prophet ﷺ and he drank from it. On his right side there was a young boy and on his left side were elderly men. Feeling obliged by the respect of elders, and not wanting to hurt the feelings of the child, he asked the young boy:

"Do you mind if I give the drink to them?" The young boy said, 'O Prophet! By God! I would not give preference to anyone to drink from the place you drank. This is my fair share⁽¹⁾.' The Messenger of God ﷺ handed the boy the drink." (Bukhari)

6 Love for Reformation and Reconciliation:

Whenever a situation occurred which called for reconciliation, the Prophet ﷺ would hurry to resolve it. Once when he heard that the people of Qubaa⁽²⁾ disputed with each other about a matter, the Prophet ﷺ said:

"Let us go to resolve the situation and make peace between them." (Bukhari)

7 Ordering with the good and forbidding evil:

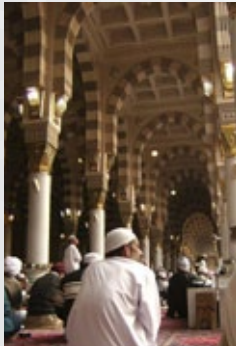
If the Prophet ﷺ saw an act which opposed a tenet of the religion, he would reprimand it in a suitable manner. Abdullah ibn Abbas said:

The Messenger of God ﷺ saw a man wearing a gold ring⁽³⁾, so he reached for it, [and] removed it... He then said:

"Would one of you seek a burning charcoal and place it on his hand?"

The man was later told, after the Prophet ﷺ left: "Take your ring! Make good use of it [by selling it]." The man replied, "No, by God! I will never take it after the Messenger of God ﷺ cast it away." (Muslim)

Abu Saeed Al-Khudri said, "I heard the Messenger of Allah say:



- (1) In Islamic etiquette, one should always begin from the right.
- (2) A town previously on the outskirts of Madeenah.
- (3) It is prohibited for men to wear gold in Islam.

'Whoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then let him detest it with his heart...'" (Muslim)

8 Love of Purification:

A companion passed by the Prophet ﷺ while he was not in a state of purification. He greeted him with God's name, but the Prophet ﷺ did not return the greeting until he performed ablution and apologized saying:

"I disliked that I should mention God's name while I am not in a state of purity." (Sahih An-Nasaa'ee, Ibn Khuzaimah)

9 Safeguarding and Minding One's Language:

The Messenger of God ﷺ would busy himself with the remembrance of God; he would not talk in vain. He would lengthen his prayers and shorten the speech, and he would not hesitate to help and take care of the needs of someone in need, the poor or the widowed. (Ibn Hib'ban)

10 Excelling in Acts of Worship:

A'ishah said that the Prophet of God ﷺ used to pray during the night until his feet would swell. She asked, "Why do you do this, O Messenger of God, while God has forgiven your past and future sins?" The Prophet ﷺ replied, "Shall I not be a grateful servant (of God)?" (Bukhari)

11 Forbearance:

Once some companions came to the Prophet ﷺ complaining about a tribe, namely the Daws, who refused to accept Islam, asking him to curse them. The Prophet ﷺ raised his hands in prayer and instead said: "O Allah guide the tribe of Daws and bring them to Islam." (Bukhari and Muslim)

The Prophet ﷺ

would not talk in vain. He would lengthen his prayers and shorten the speech, and he would not hesitate to help and take care of the needs of a needy, poor or widow.





12 Good Appearance:

The companions knew the Prophet ﷺ to be the most beautiful of people. One companion said:

"The Prophet ﷺ was a person of average height. His shoulders were wide. His hair reached his earlobes. Once I saw him adorned in a red garment; I never saw anything more beautiful than him." (Bukhari)

13 Asceticism in Worldly Affairs:

There are many examples in the Prophet's life which prove that he had no concern for the pleasures of this life. Abdullah ibn Masood said:

"The Messenger of God ﷺ went to sleep on a mat. He stood up and he had marks on his side due to the mat that he had slept on. We said, 'O Messenger of God, shall we not make [a proper] bedding for you?' He replied, 'What do I have to do with this world? I am only like a traveler that stopped to take shade and rest under a tree, and then leaves it behind and continues on his journey.'" (Tirmidhi)

Amr ibn Al-Haarith said the Messenger of God ﷺ did not leave any gold or silver currency, or a slave, male or female, after his death. He only left behind his white mule, his weapons and a piece of land which he declared as charity. (Bukhari)

14 Altruism:

Sahl ibn Sa'd explains how the Prophet ﷺ had more care for those around him than for his own self.

"A woman gave the Messenger of God ﷺ a Burdah (gown). The Prophet ﷺ asked his Companions, 'Do you know what a Burdah is?' They replied, 'Yes, O Prophet of God! It is a piece of woven cloth [similar to a shawl].' The woman said: 'O Prophet of God! I have woven this shawl with my own hands, for you to wear.' The Messenger of God ﷺ took it while he direly needed it. After a while, the Messenger of God ﷺ came out of his



The Messenger of

Allah ﷺ did not leave a gold or silver coin, or slave, male or female, after his death. He declared a piece of land as Sadaqah (charity).

home wearing it, and a Companion said to the Messenger of God ﷺ: 'O Prophet of God! Grant me this shawl to wear!' The Messenger of God ﷺ responded, 'Yes.' He then sat for awhile, and headed back home, folded it and gave it to the person who asked for it. The Companions scolded him saying, 'It was not appropriate for you to ask for his shawl, especially since you know he does not turn anyone down or send them away empty handed!' The man replied, 'By God! I only asked him to give it to me because I want to be shrouded in this shawl when I die.' Sahl, the narrator of the Hadeeth added, 'The shawl was used as a shroud for that man when he died.'" (Bukhari)

15 Strong Faith and Dependence on God:

Although the Prophet ﷺ and his companions faced severe trials from the disbelievers, he always reminded them that the end was for the believers, and that the Will of God will come to pass. When Abu Bakr and the Prophet hid in a cave after they had left their homes in order to migrate to Madeenah, the disbelievers of Makkah had sent scouts in search of them. They came so close to the cave that Abu Bakr could see their feet. Abu Bakr said:

"I looked at the feet of the pagans while we were in the cave [of Thawr]. I said, 'O Prophet of God! If anyone of them looks down at his feet he would see us!' The Messenger of God ﷺ replied, 'O Abu Bakr! What do you think of two with whom God, the Exalted, is their Third?'" (Muslim)

16 Kindness and Compassion:

The Prophet was the kindest of people, and this was also apparent in his treatment of infants.

"The Messenger of God ﷺ performed Salah (prayer) while he was carrying an infant girl named Umaamah... When he bowed, he put her on the ground, and when he stood up, he would carry her again." (Bukhari)

The Prophet ﷺ

was the kindest of people, and this was also apparent in his treatment of infants.





- (1) It was forbidden by God for the Prophet ﷺ or his family to accept any form of charity.

17 Simplification and Ease:

The Prophet ﷺ always sought to make things easy for people.

The Messenger of God ﷺ said:

"I start the prayer with the intention of lengthening it, but when I hear a child crying, I shorten the prayer, as I know its mother would suffer from its distress." (Bukhari)

18 Fearing God, being Mindful to not trespass His Limits:

The Messenger of God ﷺ said:

"Sometimes, when I return to my family, I would find a date fruit on the bed. I would pick it up to eat it, but then I would fear that it was from the charity⁽¹⁾, and thus, put it back." (Bukhari)

19 Spending Generously:

Anas ibn Malik said:

"The Messenger of God ﷺ was never asked for something when a person accepted Islam, except that he granted that person what he asked. A man came to the Prophet ﷺ and he gave him a herd of sheep that was grazing between two mountains. The man returned to his people and exclaimed, 'O my people accept Islam! Muhammad ﷺ gives out generously like one who does not fear poverty!'" (Muslim)

Ibn Abbas said:

"The Prophet ﷺ was the most generous of people. He was most generous during Ramadan when he met Gabriel ﷺ. He would meet him every night during Ramadan to practice and review the Qur'an with him. The Messenger of God ﷺ was so generous, that he was faster than the swiftest wind in this regard." (Bukhari)

Abu Dharr said:

"I was walking with the Prophet ﷺ in the Har'rah (volcanic region) of Madeenah and we faced the mount of Uhud. The Prophet ﷺ said, 'O Abu Dharr!' I replied, 'Here I am O

A'ishah: "He helped and assisted his family members with their chores, but when the call to prayer was heard, he would leave to attend the prayers."

Messenger of God!' He said, 'It would not please me to have an amount of gold equal to the weight of Mount Uhud, until I spend and give it out (in the sake of God) within a night or within three nights. I would only keep a single silver piece of it to help those who are in debt.'" (Bukhari)

Jabir ibn Abdullah said:

"The Prophet ﷺ did not refuse to give anything which he owned to someone, if they asked for it." (Bukhari)

20 Cooperation:

The Prophet ﷺ was not a king who commanded his followers to carry out his orders. Rather he always carried out his own affairs and helped others in collective duties. A'ishah was once asked about how the Prophet ﷺ behaved with his family. She said:

"He helped and assisted his family members with their chores, but when the call to prayer was heard, he would [stop everything and] leave to attend the prayers." (Bukhari)

Al-Baraa bin 'Azib said:

"I saw the Messenger of God ﷺ on the Day of the Trench carrying dirt [that was dug from the trench] until his chest was covered with dirt." (Bukhari)

21 Truthfulness:

The trait and characteristic which the Prophet ﷺ hated most was lying. A man would tell a lie in the presence of the Prophet ﷺ and he would hold it against him, until he knew that he repented. (Tirmidhi)

Even his enemies attested to his truthfulness. Abu Jahl, who was one of the harshest enemies of Islam, said, "O Muhammad! I do not say that you are a liar! I only deny what you brought and the creed you spread." God, the Exalted, says:

"We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject." [6:33]

22 Sanctifying the limits set by Allah, and Always Seeking the Moderate Path:

A'ishah said:

"The Prophet ﷺ was not given a choice between two matters, except that he chose the easier of the two, as long as it was not a sinful act. If that act was a sinful one, he would be the farthest from it. By God! He never avenged himself. He only became angry when people transgressed the limits and boundaries of God. In that case, he avenged [for the sake of God alone]."

(Bukhari)

23 Pleasant Facial Expression:

Abdullah bin Al-Harith said:

"I have never seen a man who smiled as much as the Messenger of God ﷺ." (Tirmidhi)

24 Honesty, Trustworthiness and Reliability:

The Prophet ﷺ was well known for his honesty. The pagans of Makkah, who were openly hostile towards him, would leave their valuables with him. His honesty and reliability was tested when the pagans of Makkah abused him and tortured his companions and drove them out of their homes. He ordered his cousin, Ali ibn Abi Talib to postpone his migration for three days to return to people their valuables.⁽¹⁾

Another example of his honesty, trustworthiness and reliability is demonstrated in the Truce of Hudaibiyah, wherein he agreed to the article in the treaty which stated that any man who left the Prophet ﷺ would not be returned to him, and any man who left Makkah to join the Prophet would be returned to the pagans. Before the treaty was concluded, a man named Abu Jandal ibn Amr had managed to escape from the pagans of Makkah and rushed to join Muhammad ﷺ. The pagans asked Muhammad to honor his pledge and return the escapee. The Messenger of God ﷺ said:

(1) Ibn Hisham's Biography, Vol. 1, p.493 [Arabic Edition].

The Messenger of God ﷺ was the best of people and the most courageous.



"O Abu Jandal, be patient and ask God to grant you patience. God will surely help you and those who are persecuted and make it easy for you. We have signed an agreement with them, and we certainly do not betray or act treacherously." (Baihaquee)

اللهم صل على محمد وآل محمد

- May God exalt the mention of Muhammad and grant him peace.

25 Bravery and courage:

Ali said:

"You should have seen him on the Day of Badr! We sought refuge with the Messenger of God ﷺ. He was the closest among us to the enemy. On that Day, the Messenger of God ﷺ was the strongest one among us." (Ahmed)

As for his courage and bravery under normal circumstances - Anas ibn Malik said:

"The Messenger of God ﷺ was the best of people and the most courageous. One night, the people of Madeenah were frightened and headed towards the sounds they heard during the night. The Messenger of God ﷺ met them while coming back from the place of the sound, after he made sure that there was no trouble. He was riding a horse that belonged to Abu Talhah without any saddle, and he had his sword with him. He was assuring the people, saying, 'Do not be frightened! Do not be frightened!'" (Bukhari)

He met up with people riding a horse with no saddle, and he carried his sword, for there might be a reason or need to use it. Unlike other leaders, he did not wait for others to investigate the source of trouble, but did it himself.

26 Bashfulness and Modesty:

Abu Ayoub Al-Ansari said that the Messenger of Allah ﷺ said: "Four (traits) are from the practice of the Messengers: modesty, using perfume, the siwak (tooth stick) and marriage." (Tirmidhi)

The Prophet ﷺ:
would not hesitate to help the poor, needy and widows.



A'ishah said: "A woman asked the Prophet ﷺ about the bath which is taken at the end of the menstrual period. The Prophet ﷺ said, 'Purify yourself with a piece of cloth scented with musk.' She sought details, but the Prophet ﷺ felt shy and turned his face. A'ishah said, 'I pulled her to myself and told her what the Prophet ﷺ meant.'" (Bukhari)

27 Humbleness:

The Messenger of God ﷺ was the humblest of people. He was so humble that if a stranger were to enter the mosque and approach the Prophet's sitting place while he was sitting with his Companions, one would not be able to distinguish him from his Companions. Anas ibn Malik said:

"Once, while we were sitting with the Messenger of God ﷺ in the Masjid, a man on his camel approached. After he tied it with a rope, he asked, 'Who amongst you is Muhammad?' The Messenger of God ﷺ was sitting on the ground, leaning on his arm, while with his Companions. We directed the Bedouin, saying, 'This white man leaning on his arm.' The Prophet ﷺ did not differ, nor distinguish, himself from his Companions." (Bukhari)

The Prophet ﷺ would not hesitate to help the poor, needy and widows in their needs. Anas ibn Malik said:

"A woman from the people of Madeenah, who was partially insane, said to the Prophet ﷺ: 'I have to ask you [your help] about something.' He helped her and took care of her needs." (Bukhari)

28 Mercy and Compassion:

Abu Masood Al-Ansari said:

"A man came to the Prophet ﷺ and said, 'O Messenger of God! By God! I do not pray Fajr prayer in congregation because so and so lengthens the prayer.' He said, 'I have never seen the Messenger of God ﷺ deliver a speech in such an angry state.

He said:

'O People! Truly there are among you those who drive people



The Jewish Rabbi

said: "O Umar, I hold you as a witness that I testify and am satisfied that there is no true god worthy of being worshipped except God alone, and my religion is Islam and Muhammad ﷺ is my Prophet."

away from good! If you lead people in prayer, shorten the prayer. There are old and weak people and those with special needs behind you in prayer." (Bukhari)

Once when the Prophet ﷺ went to visit his dying grandchild he shed tears.

The Messenger of God ﷺ sat holding the child while he was dying. The child's eyes froze in their places like stones. Upon seeing that, the Messenger of God ﷺ wept. Sa'd, referring to the tears, said to him, "What is this 'O Prophet of God?' He replied, 'This is a mercy that God, the Exalted, places in the hearts of His slaves. Truly, God is merciful to those who are merciful towards others.'" (Bukhari)

29 Patience and Forbearance:

Anas ibn Malik said:

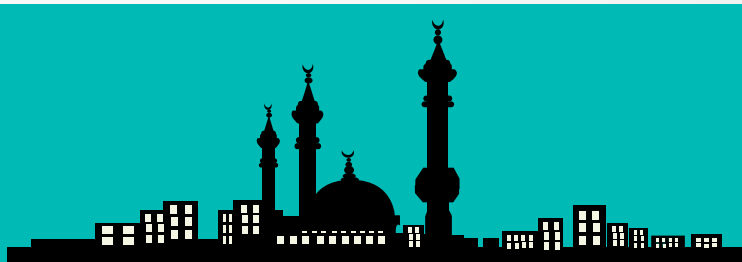
"Once, I was walking with the Messenger of God ﷺ while he was wearing a Yemeni cloak with a collar with rough edges. A Bedouin grabbed him strongly. I looked at the side of his neck and saw that the edge of the cloak left a mark on his neck. The Bedouin said, 'O Muhammad! Give me [some] of the wealth of God that you have.' The Messenger of God ﷺ turned to the Bedouin, laughed and ordered that he be given [some money]." (Bukhari)

Another example of his patience is the story of the Jewish Rabbi, Zaid bin Sa'nah. Zaid had given something as a loan to the Messenger of God ﷺ. He himself said:

"Two or three days prior to the return of the debt, the Messenger

The Prophet ﷺ:

"If you lead people in prayer, shorten the prayer. There are old and weak people and those with special needs behind you in prayer."



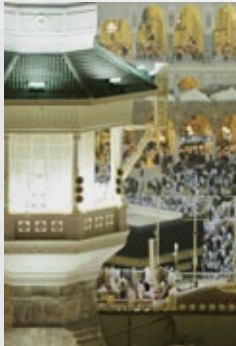


of God ﷺ was attending the funeral of a man from the Ansar. Abu Bakr, Umar, Othman and some other Companions were with the Prophet ﷺ. After he prayed the funeral prayer he sat down close to a wall, and I came towards him, grabbed him by the edges of his cloak, and looked at him in a harsh way, and said, 'O Muhammad! Will you not pay me back my loan? I have not known the family of Abdul-Mutalib to delay in repaying debts!'

I looked at Umar - his eyes were swollen with anger! He looked at me and said, 'O Enemy of God, do you talk to the Messenger of God and behave towards him in this manner? By the One who sent him with the truth, had it not been for the fear of not entering the Heavenly Gardens, I would have killed you with my sword!' The Prophet ﷺ was looking at Umar in a calm and peaceful manner, and he said, 'O Umar, you should have given us sincere counseling, rather than to do what you did! O Umar, go and repay him his loan, and give him twenty Sa'a (measurement of weight) extra because you scared him!'

Zaid said, 'Umar went with me, and repaid me the debt, and gave me over it twenty Sa'a of dates. I asked him, 'What is this?' He replied, 'The Messenger of God ﷺ ordered me to give it, because I frightened you.' Zaid then asked Umar, 'O Umar, do you know who I am?' Umar replied, 'No, I don't. Who are you?' Zaid said, 'I am Zaid ibn Sa'nah.' Umar inquired, 'The Rabbi?' Zaid answered, 'Yes, the Rabbi.'

Umar then asked him, 'What made you say what you said to the Prophet ﷺ and do what you did to him?' Zaid answered, 'O Umar, I have seen all the signs of prophethood in the face of the Messenger of God ﷺ except two: (the first) his patience and perseverance precede his anger, and the second, the harsher you are towards him, the kinder and more patient he becomes, and I am now satisfied. O Umar, I hold you as a witness that I testify and am satisfied that there is no true god worthy of being worshipped except God alone, and my religion is Islam and Muhammad ﷺ is my Prophet. I also hold you as a witness



The Prophet ﷺ was patient with his people before calling them to Islam, for they would worship idols and do sinful acts.

that half of my wealth - and I am among the wealthiest people in Madeenah - I give for the sake of God to the Muslims.'

Umar said, 'You will not be able to distribute your wealth to all the Muslims, so say, 'I will distribute it to some of the followers of Muhammad ﷺ.' Zaid said, 'Then I will distribute (the apportioned) wealth to some of the Muslims.' Both Zaid and Umar returned to the Messenger of God ﷺ. Zaid said to him, 'I bear witness that there is no true god worthy of being worshipped except God alone, and that Muhammad ﷺ is the slave of God and His Messenger.' He believed in him, and witnessed many battles and then died in the Battle of Tabook while he was encountering the enemy - may God have mercy on Zaid." (Ibn Hibban)

A great example of his forgiveness and perseverance is apparent when he pardoned the people of Makkah after its conquest. When the Messenger of God ﷺ gathered the people, who had abused, harmed and tortured him and his companions, and had driven them out of the city of Makkah, he said: "What do you think I will do to you?" They answered, 'You will only do something favorable. You are a kind and generous brother, and a kind and generous nephew!' The Prophet ﷺ said: 'Go, for you are free.'" (Baihaqi)

30 Patience:

The Messenger of God ﷺ was the epitome of patience. He was patient with his people before calling them to Islam, for they would worship idols and do sinful acts. He was patient and tolerant with the abuse and harm the pagans of Makkah

The Prophet ﷺ was just and fair in every aspect of his life and in the application of the religion.

- The Prophet is more worthy of the believers than themselves.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ



inflicted on him and his Companions, and he sought the reward of God. He was also patient and tolerant with the abuse of the hypocrites in Madeenah.

His patience was severely tested when he lost his loved ones. His wife, Khadeejah, died during his lifetime, as did all his children, save his daughter, Fatimah. His uncles Hamzah and Abu Talib passed away as well. The Prophet ﷺ was patient and sought the reward of God. Anas ibn Malik said:

"We entered the house of Abu Saif, the blacksmith, with the Prophet ﷺ. Abu Saif's wife was the wetnurse of his son, Ibraheem. The Messenger of God ﷺ lifted his son Ibraheem, and smelled and kissed him. After a while, he went and saw his son again, and he was dying. The Prophet ﷺ started to cry. Abdurrahmaan ibn Auf said, 'O Prophet of God, you too cry?' The Messenger ﷺ said, 'O Ibn Auf, this is a mercy.' The Prophet ﷺ shed more tears and said, 'The eyes shed tears, the heart is saddened, yet we only say what pleases our Lord. We are saddened by your parting, O Ibraheem!'" (Bukhari)

31 Justice and Fairness:

The Messenger of God ﷺ was just and fair in every aspect of his life and in the application of the religion. A'ishah said:

"The people of Quraish were extremely concerned about a woman, from a respected tribe called Makhzoom, who committed a theft. They conversed among themselves and said, 'Who can intercede on her behalf with the Messenger of God ﷺ so that he can cancel her punishment?'

They finally said, 'Who dares to speak to the Messenger of God ﷺ in this matter except Usamah ibn Zaid, the most beloved young man to the Messenger of God ﷺ?' So Usamah spoke to the Messenger of God ﷺ regarding the woman. The Messenger of God ﷺ said:

'O Usamah! Do you intercede on their behalf to disregard one of God's commanded punishments?'

Allah, the Exalted,

says: "How then if We brought from each nation a witness, and We brought you as a witness against these people!" [4:41]



The Messenger of God ﷺ got up and delivered a speech, saying:

'People before you were destroyed because when the noble among them stole, they would let him go, and if the poor and weak stole they would punish them. By God! If Fatimah⁽¹⁾, the daughter of Muhammad stole, I would carry out her punishment myself.'" (Bukhari)

- (1) Fatimah was the most beloved daughter of the Prophet.
- (2) The fourth chapter of the Qur'an.

The Messenger of God ﷺ was just and fair and allowed others to avenge themselves if he harmed them. Usaid ibn Hudhair said: "A man from the Ansar, was cracking jokes with people and making them laugh, and the Prophet ﷺ passed by him and poked his side lightly with a branch of a tree that he was carrying. The man exclaimed, 'O Prophet of God! Allow me to avenge myself!' The Prophet ﷺ replied, 'Go ahead!' The man said, 'O Messenger of God, you are wearing a garment, and I was not when you poked me [i.e. you jabbed my exposed skin, so it is only fair I do the same to you]!' The Messenger of God ﷺ raised his upper garment [to expose his side], and the Ansari [merely] kissed it, saying, 'I only meant to do this, O Messenger of God!'" (Abu Dawood)

32 Fearing God, and Being Mindful of Him:

The Messenger of God ﷺ was the most mindful person of God. Abdullah bin Masoud said:

"[Once] the Messenger of God ﷺ said to me, 'Recite to me from the Qur'an.' Abdullah ibn Masood said, 'Shall I recite it to you, while it was you to whom it was revealed?' The Prophet ﷺ said, 'Yes.' He said, 'I started to recite Surat anNisaa⁽²⁾, until I reached the verse:

- You are the best nation produced [as an example] for mankind

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ



'So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?' [4:41]

(1) Qur'an (46:24).

Upon hearing this verse, the Messenger of God ﷺ said, 'That is enough.' Abdullah ibn Masood said, 'I turned around and saw the Messenger of God ﷺ crying.'" (Bukhari)

A'ishah said:

"If the Messenger of God ﷺ saw dark clouds in the sky, he would pace forwards and backwards and would exit and enter his house repeatedly. As soon as it rained, the Prophet ﷺ would relax. A'ishah asked him about it, and he said, 'I do not know, it may be as some people said:

'And when they saw it as a cloud approaching their valleys, they said, 'This is a cloud bringing us rain!' Rather, it is that for which you were impatient; a wind, within it a painful punishment!'"⁽¹⁾ (Bukhari)

33 Richness and Contentment of the Heart:

Umar ibn alKhattab said:

"I entered the Messenger's house and I found him sitting on a mat. He had a leather pillow stuffed with fibers. He had a pot

Close Relations with his Companions

1

Would Consult his Companions

2

Was Kind and Gentle with his Companions

3

Visiting the Sick, Whether he was Muslim or non Muslim

4

He was Grateful for People's Goodness Towards him

5

Love for Everything Which is Beautiful and Good

6

Loved to Help Others by Interceding on Their Behalf

7

Would Serve Himself

8

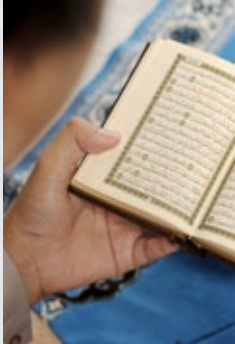


of water by his feet, and there was some clothes hung on the wall. His side had marks due to the mat that he lay on. Umar wept when he saw this, and the Messenger ﷺ asked him, 'Why do you weep?' Umar said, 'O Prophet of God! Khosrow and Caesar enjoy the best of this world, and you are suffering in poverty!' He said, 'Aren't you pleased that they enjoy this world, and that we will enjoy the Hereafter?'" (Bukhari)

34 Hoping for Goodness, even for his Enemies:

A'ishah said:

"I asked the Messenger of God ﷺ: 'Did you face a day harder and more intense than the Battle of Uhud?' He replied, 'I suffered a lot from your people! The worst I suffered was on the Day of al'Aqabah when I spoke to [their chief] (in order to support me), but he disappointed me and left me to be harmed by the people. I left the area while I was quite worried, and walked away. When I reached an area called Qarn ath-Tha'alib, I raised my head to the sky and noticed a cloud that shaded me. Gabriel ﷺ called out to me and said: 'O Muhammad! God, the Exalted, has heard what your people have said to you, and has sent the Angel in charge of the mountains, so that you can command him to do what you wish.' The Prophet ﷺ said: 'The Angel in charge of the mountains said to me, 'May God praise you and keep you safe from evil! O Muhammad, I will do whatever you command me to do. If you like I can bring the Akhshabain mountains together and crush them.' The Messenger of God ﷺ replied, 'No, it may be that God raises from among them those who worship Him alone and associate no partners with Him.'" (Bukhari)



The Prophet ﷺ did not only entertain and joke with his companions verbally, but he played and joked with them as well.



• There is no god but Allah and Muhammad is the messenger of God.

The Prophet's Manners with those Around Him

1 The Prophet's close relations with his Companions:

The Prophet was very close to his companions, and this is well known when one reads the detailed reports about the Prophet's biography. The Prophet ﷺ is the example which we should emulate in all our matters. Jareer bin Abdullah said: "The Prophet ﷺ did not prevent me from sitting with him since I accepted Islam. He always smiled when he looked at me. I once complained to him that I could not ride a horse and he slapped me lovingly on my chest and supplicated God, saying: 'O God! Steady him, and make him a person who guides others, and is a source of guidance.'" (Bukhari)

2 The Prophet ﷺ would entertain his Companions and joke with them:

Tirmidhi reports in *Al-Shamaa'il* that Al-Hasan said, "An old woman came to the Prophet ﷺ and said, 'O Messenger of God, ask God to admit me into the Heavenly Gardens.' He replied, 'But, old women will not enter the Heavenly Gardens.' She then turned away crying. The Prophet ﷺ quickly said, 'Tell her that she will not enter the Heavenly Gardens as an old woman, for Allah says:

'Indeed, we have produced the women of Paradise in a [new manner of] creation. And made them virgins, devoted [to their husbands] and of equal age.'" [56:35-7]

The Prophet ﷺ did not only verbally entertain and joke with his companions, but he played and joked with them as well. Anas ibn Malik said:

"A Bedouin named Zahir ibn Haram would give gifts to the Prophet ﷺ and he would prepare things for him as well. The Prophet ﷺ said, 'Zahir is our desert, and we are his city.'

The Prophet ﷺ is the example which we should emulate in all our matters.



• Makkah.



The Prophet ﷺ approached him while he was selling his goods, and the Prophet ﷺ hugged him from behind, and he could not see him. He then said, 'Let me go!' When he knew that it was the Prophet ﷺ who was hugging him, he pressed his back towards the Messenger's chest. The Messenger of God ﷺ then said, 'Who will buy this slave from me?' Zahir said, 'O Messenger of God, I am worthless!' The Messenger of God ﷺ said: 'You are not considered worthless by God,' or he said, 'You are valuable and precious to God.'" (Ibn Hibban)

3 He would consult his Companions:

The Prophet ﷺ would consult his Companions, and take their opinions and points of view into consideration in issues and matters for which no textual proofs were revealed. Abu Hurairah said:

"I have not seen a person more keen for the sincere advice of his companions than the Messenger of God ﷺ." (Tirmidhi)

4 Visiting the sick, whether he was Muslim or non-Muslim:

The Prophet ﷺ was concerned about his Companions and would make sure that they were well. If he was told about a Companion who was sick, he would rush to visit him with the Companions that were present with him. He wouldn't only visit the Muslims who were sick, though. Rather, he would even visit non-Muslims. Anas ibn Malik said:

"A Jewish boy would serve the Prophet ﷺ and he fell sick, so the Prophet ﷺ said, 'Let us go and visit him.' They went to visit him, and found his father sitting by his head, and the Messenger of God ﷺ said to the boy, 'Proclaim that there is no true god worthy of being worshipped except Allah alone, and I will intercede on your behalf on account of it on the Day of Resurrection.' The boy looked at his father, and the father said, 'Obey Abul-Qasim!⁽¹⁾' So the

(1) Another name of the Prophet ﷺ.



• May God exalt the praise of Muhammad.

boy testified: 'There is no true god worthy of being worshipped except Allah alone and Muhammad ﷺ is the last Messenger.' The Messenger of God ﷺ said, 'All praise is due to God, Who saved him from the Fire of Hell.'" (Ibn Hibban)

5 He was grateful for people's goodness towards him, and would reward that generously:

Abdullah ibn Umar said that the Messenger of God ﷺ said: "Whoever seeks refuge with God against your evil, then do not harm him. Whoever asks you by God, then give him. Whoever invites you, then accept his invitation. Whoever does a favor for you, or an act of kindness, then repay him in a similar manner. But, if you do not find that which you can reward him with, then supplicate God for him continuously, until you think you have repaid him." (Ahmed)

A'ishah said:

"The Messenger of God ﷺ would accept gifts, and reward generously on account of that." (Bukhari)

6 The Messenger's love for everything which is beautiful and good:

Anas said:

"The hand of the Messenger of God ﷺ was softer than any silk that I had ever touched, and his scent was sweeter than any perfume that I had ever smelled." (Bukhari)

7 The Messenger of God ﷺ loved to help others by interceding on their behalf:

Abdullah ibn Abbas said:

"The husband of Bareerah was a slave whose name was Mugheeth. I saw him walking behind her in the streets of Madeenah crying, and his tears were falling from his beard.





The Messenger of God ﷺ said to Al-Abbas, 'Doesn't it amaze you, how much Mugheeth loves Bareerah, and how much she dislikes Mugheeth?'

The Prophet ﷺ said to Bareerah, 'Why don't you go back to him?' She asked, 'Are you commanding me to do so?' He said, 'No, I am only interceding on his behalf.' She said, 'I have no need for him.'" (Bukhari)

8 The Messenger of God ﷺ would serve himself:

A'ishah said:

"I was asked how the Messenger of God ﷺ behaved in his house.' She said, 'He was like any man. He washed his clothes, milked his sheep, and served himself.'" (Ahmed)

The Prophet's excellent manners not only made him serve himself, but others as well. A'ishah said, "I was asked how the Messenger of God ﷺ behaved in his house.' She said, 'He would help out in the house with the daily chores, and when he heard the call to the prayer he would leave everything and go to the Mosque.'" (Bukhar)



Statements of Justice and Equity:

1 The German Poet, Wolfgang Göethe⁽¹⁾, said:

"I looked into history for a human paradigm and found it to be in Muhammad ﷺ."

2 Professor Keith Moore⁽²⁾ writes in his book, *The Developing Human*:

"It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God, or Allah."

He further said, "I have no difficulty in my mind reconciling that

• Wolfgang Göethe.



- (1) German writer and scientist. A master of poetry, drama, and the novel. He also conducted scientific research in various fields, notably botany, and held several governmental positions.
- (2) Former President of the Canadian Association of Anatomists, Department of Anatomy and Cell Biology, University of Toronto.

this is a divine inspiration or revelation, which led [Muhammad] to make these statements."

3 Dr. Maurice Bucaille⁽¹⁾ writes in his book, *The Qur'an, and Modern Science*:

"A totally objective examination of [the Qur'an] in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning."

4 Annie Besant⁽²⁾ in *The Life and Teachings of Muhammad*, writes:

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for the mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

5 Dr. Gustav Weil, in *History of the Islamic Peoples*, writes:

"Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his servant which he could do for himself. He was accessible to all,

- (1) Dr. Maurice Bucaille was an eminent French surgeon, scientist, scholar and author of "The Bible, The Qur'an and Science."

- (2) English theosophist, philosopher, and political figure who advocated home rule and educational reforms in India.



at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity, as also was his anxious care for the welfare of the community."⁽¹⁾

6 Maurice Gaudefroy said:

"Muhammad was a prophet, not a theologian, a fact so evident that one is loath to state it. The men who surrounded him and constituted the influential elite of the [early] Muslim community, contented themselves with obeying the law that he had proclaimed in the name of Allah and with following his teaching and example."⁽²⁾

- (1) Encyclopedia of Seerah, by Afzalur-Rahman.
- (2) ibid.

7 Washington Irving⁽³⁾, said:

"His military triumphs awakened no pride, nor vain glory, as they would have done had they been effected by selfish purposes. In the time of his greatest power, he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him."⁽⁴⁾



• Dr. Gustav Weil.

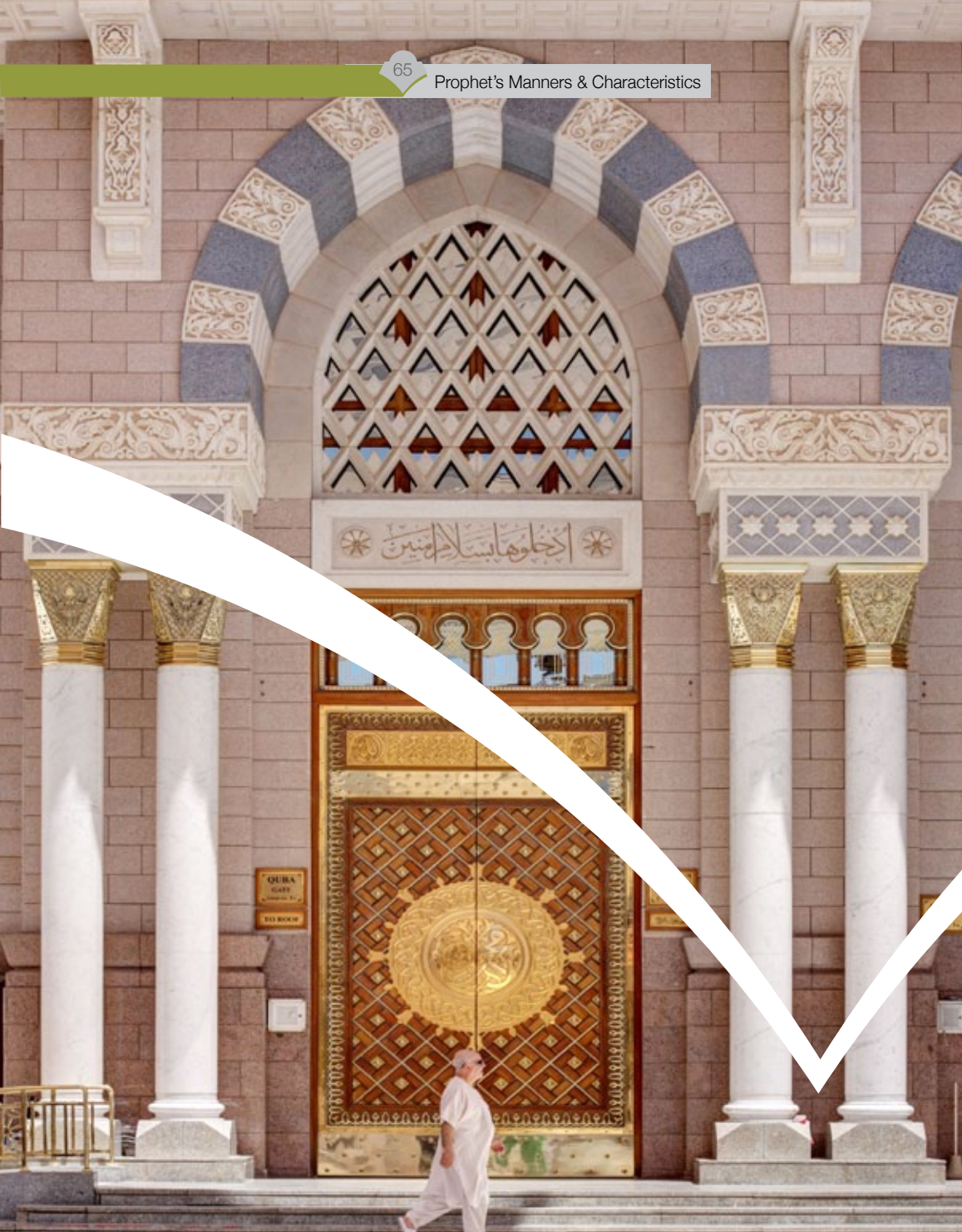
8 Edmund Burke said:

"The [Islamic] law, which is binding on all from the crowned head to the meanest subject, is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."⁽⁵⁾

- (3) He was a famous American author from the 19th century.
- (4) Encyclopedia of Seerah, by Afzalur-Rahman.
- (5) ibid

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

• And We have not sent you, [O Muhammad], except as a mercy to the worlds.(21:107)



QUBA
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The Wives of the Prophet ﷺ



The Prophet Married

Religious and legislative purpose

Political reasons

Social reasons



After the death of his first wife, Khadeejah, the Prophet ﷺ married a number of women; all of whom were divorcees, except for A'ishah. Most of his wives were from the tribe of Quraish, whereas the others were from other families. The Prophet ﷺ married these women for a number of reasons:

1 Religious and legislative purpose:

The Prophet ﷺ married Zainab bint Jahsh. The Arabs in the Era of ignorance would prohibit a man from marrying the wife of his adopted son, as they believed that the adopted son was like a man's actual son in all aspects. The Prophet ﷺ married her, although she was previously the wife of his adopted son, Zaid ibn Harithah. The Prophet ﷺ was commanded by God to marry her to abolish this belief. God, the Exalted, says: "And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, 'Keep your wife and fear Allah,' while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished." (33:37)

The Messenger of God ﷺ married women from the largest and strongest Arab tribes.

2 Political reasons and for the spread of Islam, to invite people to Islam, and to gain the favor of the Arab tribes:

The Messenger of God ﷺ married women from the largest and strongest Arab tribes. The Prophet ﷺ recommended his Companions to do this as well when they were sent as emissaries. The Prophet ﷺ said to Abdurrahmaan ibn Auf: "If they obey you (i.e. accept Islam), then marry the daughter of the chief of the tribe of Kalb." (Ibn Hisham)

T. Kahn⁽¹⁾ writes: "Muhammad knew a great deal about marriage. He understood it as a sacred container for love and family, but also as an effective tool to forge difficult alliances ... Matrimony rescued widows and was a kind of peace plan."

3 Social reasons:

The Prophet ﷺ married some of the wives his Companions, those who had died in battle or while on a mission to preach Islam. He married them even though they were older than him, and he did so to honor them and their husbands.

(1) *Untold: A History of the Wives of Prophet Muhammad*, by Tamam Kahn.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلِّمْ

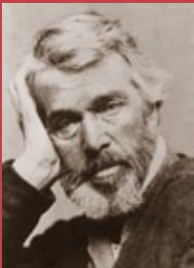
• May God exalt the mention of Muhammad and grant him peace.



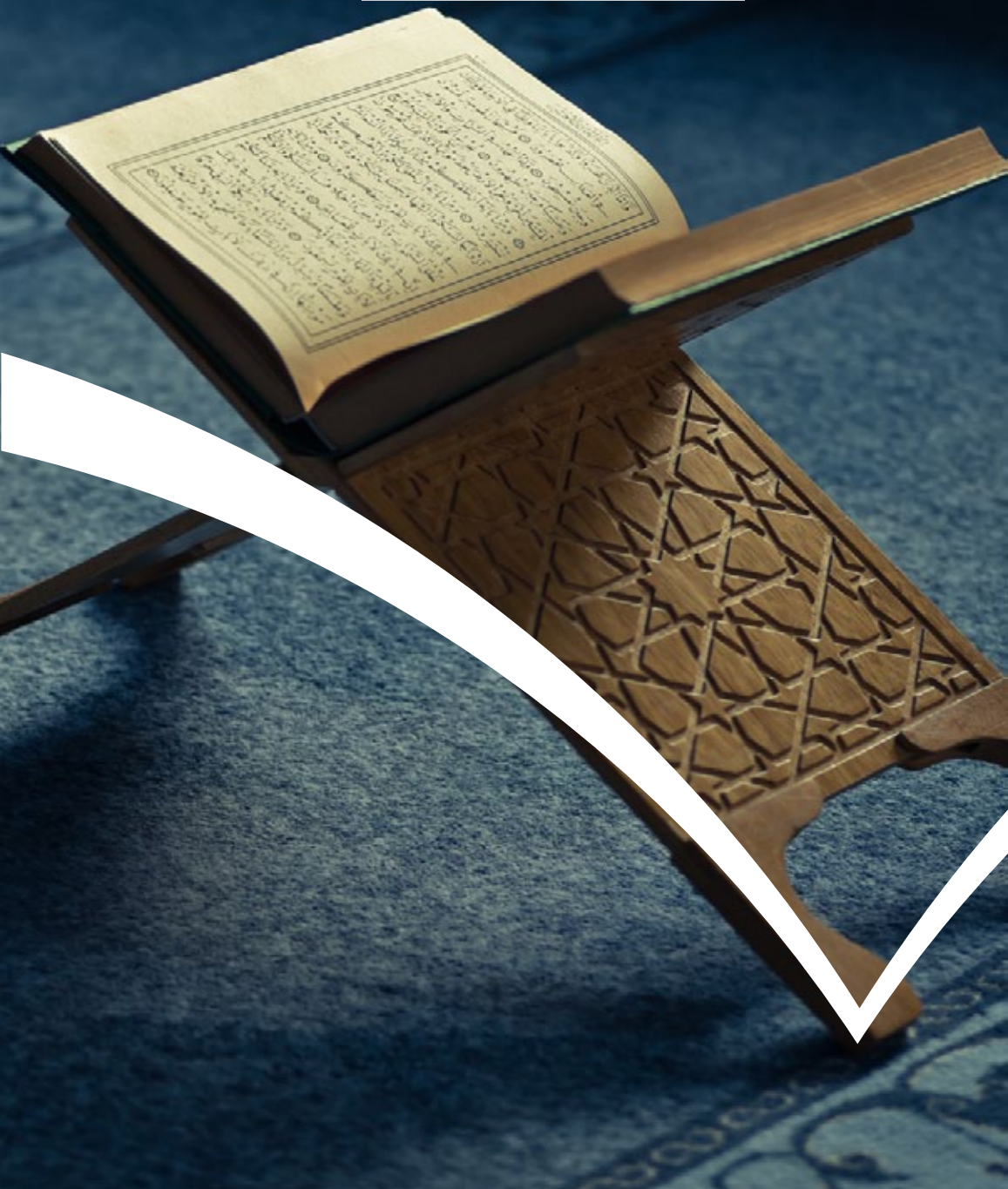
- (1) A famous Italian Orientalist.
- (2) *Heroes, Hero-Worship and the Heroic in History.*



Veccia Vaglieri⁽¹⁾, in her book, *In Defense of Islam*, writes: "Throughout the years of his youth, Muhammad ﷺ only married one woman, even though the sexuality of man is at its peak during this period. Although he lived in the society he lived in, wherein plural marriage was considered the general rule, and divorce was very easy - he only married one woman, although she was older than him. He was a faithful husband to her for twenty five years, and did not marry another woman, except after her death. He at that time was fifty years old. He married each of his wives thereafter for a social or political purpose; such that he wanted to honor the pious women, or wanted the loyalty of certain tribes so that Islam would spread amongst them. All the wives Muhammad ﷺ married were not virgin, nor were they young or beautiful; except for A'ishah. So how can anyone claim that he was a lustful man? He was a man, not a god. His wish to have a son may have also led him to marry; for the children that he had from Khadeejah had all died. Moreover, who undertook the financial responsibilities of his large family, without having large resources. He was just and fair towards them all and did not differentiate between them at all. He followed the practice of previous Prophets such as Moses, whom no one objected to their plural marriage. Is the reason why people object to the plural marriage of Muhammad ﷺ the fact that we know the minute details of his life, and know so little of the details of the lives of the Prophets before him?"



Thomas Carlyle said: "Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments, - nay on enjoyments of any kind."⁽²⁾





**Textual Proofs
which support
the Prophethood
of Muhammad** ﷺ



Proofs from the Qur'an:

1 God, the Exalted, says:

"Muhammad is not the father of [any] one of your men, but he is the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing." (33:40)

2 Jesus gave the glad tidings of Prophet Muhammad in the Gospel. God, the Exalted, says:

"And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious sorcery!'" (61:6)

Proofs from the Sunnah¹:

The Prophet ﷺ said:

"My example and the example of the Prophets before me is like a man who built a house, which he built and perfected except for the space of one brick. People would go round the house and stare in awe at its perfection and say, 'Had it not been for this space!' The Prophet ﷺ said, 'I am that brick. I am the last of Prophets.'" (Bukhari)

Previous Scriptures:

Ataa' ibn Yasaar said, "I met Abdullah ibn Amr ibn Al-Aas and I asked him:

'Tell me about the description of the Messenger of God ﷺ in the Torah.' He replied, 'He is described in the Torah with some of what he is described in the Qur'an: 'We have indeed sent you as a witness (over mankind) and one who gives glad tidings,

(1) Sunnah: the narration of the speech, actions, characteristics, or tacit approvals of the Prophet.



Allah, the Exalted, says: "Muhammad is not the father of any of your men, but he is the Messenger of Allah."

and warns others, and one who protects and safeguards the commoners. You are My slave and Messenger. I called you Mutawakkil (The Trusted One). You are neither ill-mannered, nor rude, nor do you raise your voice. You do not pay evil with evil; rather, you forgive and pardon. I will not collect his soul until I guide the nations, and until they say, 'There is no true god worthy of being worshipped except God alone,' and until they clearly see the Truth."

Ata said, "I met Ka'b, the Rabbi, and asked him about this narration, and he did not differ with Abdullah ibn Amr ibn Al-Aas except for a minor difference in the wording of the narration."

(Baihaqi)

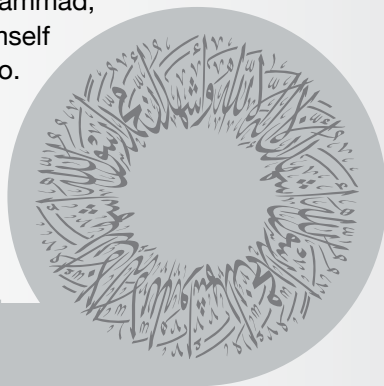
Abdul-Ahad Dawud⁽¹⁾ said, "... I have tried to base my arguments on portions of the Bible which hardly allow for any linguistic dispute. I would not go to Latin, Greek, or Aramaic, for that would be useless. I just give the following quotation in the very words of the Revised Version as published by the British and Foreign Bible Society.

We read the following words in the Book of Deuteronomy chapter 18, verse 18:

'I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth.'

If these words do not apply to Prophet Muhammad, they still remain unfulfilled. Prophet Jesus himself never claimed to be the Prophet alluded to. Even his disciples were of the same opinion.

- (1) Formerly, Rev. David Benjamin Keldani, B.D. A Roman Catholic priest of the Uniate Chaldean sect. He was born in 1867 at Urmia, in Persia, before accepting Islam.



They looked to the second coming of Jesus for the fulfillment of the prophecy. So far it is undisputed that the first coming of Jesus was not the advent of the "prophet like unto thee," and his second advent can hardly fulfill the words. Jesus, as is believed by the Church, will appear as a Judge and not as a lawgiver. Yet, the promised one has to come with a "fiery law" in "his right hand."

In ascertaining the personality of the promised prophet, the other prophecy of Moses is, however, very helpful where it speaks of the shining forth of God from Paran, the mountain of Makkah. The words in the Book of Deuteronomy, chapter 33, verse 2, read as follows:

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand saints; from his right hand went a fiery law for them."

In these words, the Lord has been compared with the sun. He comes from Sinai, he rises from Seir, but he shines in his full glory from Paran, where he had to appear with ten thousand saints, carrying a fiery law in his right hand. None of the Israelites, including Jesus, had anything to do with Paran. Hagar, with her son Ishmael, wandered in the wilderness of Beersheba, who afterwards dwelt in the wilderness of Paran (Gen. 21, 21).

Ishmael married an Egyptian woman, and through his first born, Kedar, gave descent to the Arabs who, from that time till now, are the dwellers of the wilderness of Paran. And if Prophet Muhammad traces his descent to Ishmael through Kedar, and he appeared as a prophet in the wilderness of Paran and re-entered Makkah with ten thousand saints and gave a fiery law to his people, is not the prophecy above mentioned fulfilled to its very letter?

The words of the prophecy in Habakkuk are especially noteworthy. His (the Holy One from Paran) glory covered the heavens and the earth, and was full of his praise. The word



In ascertaining

the personality of the promised prophet, the other prophecy of Moses is, however, very helpful where it speaks of the shining forth of God from Paran, the mountain of Makkah.

"praise" is very significant, as the name Muhammad literally means "the praised one." Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit. Let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war. He shall cry, yea, roar. He shall prevail against his enemies." (Isaiah).

In connection with it, there are two other prophecies worthy of note where references have been made to Kedar. In chapter 60 of Isaiah, verses 1-7, it reads:

"Arise, shine for thy light is come, and the glory of the Lord is risen upon thee... The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on mine altar, and I will glorify the house of my glory."

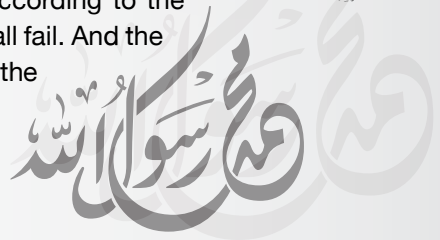
The other prophecy is again in Isaiah 21, verses 13-17:

"The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, 'Within a year, according to the years of a hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty of the children of Kedar, shall be diminished.'"

Read these prophecies in Isaiah in the light of the one in Deuteronomy which speaks of the shining forth of God from Paran.

There are two other prophecies worthy of note where references have been made to Kedar.

• Muhammad ﷺ





If Ishmael inhabited the wilderness of Paran, where he gave birth to Kedar, who is the ancestor of the Arabs. And, if the sons of Kedar had to receive revelation from God. And, if the flocks of Kedar had to come up with acceptance to a Divine altar to glorify "the house of my glory" where the darkness had to cover the earth for some centuries, and then that very land had to receive light from God. And, if all the glory of Kedar had to fail and the number of archers, the mighty men of the children of Kedar, had to diminish within a year after the one who fled from the swords and from the bent bows - the Holy One from Paran (Habakkuk 3, verse 3), is no one else than the Prophet Muhammad. The Prophet Muhammad is the holy offspring of Ishmael through Kedar, who settled in the wilderness of Paran. Muhammad is the only Prophet through whom the Arabs received revelation at the time when the darkness, in the form of ignorance regarding God, had covered the earth.



Through him, God shone from Paran, and Makkah is the only place where the House of God is glorified and the flocks of Kedar come with acceptance on its altar. The Prophet Muhammad was persecuted by his people and had to leave Makkah. He was thirsty and fled from the drawn sword and the bent bow, and within a year after his flight, the descendants of Kedar meet him at Badr, the place of the first battle between the Makkans and the Prophet. The children of Kedar and their number of archers diminish and all the glory of Kedar fails. If the Holy Prophet is not to be accepted as the fulfillment of all these prophecies, then they will still remain unfulfilled.

"The house of my glory" referred to in Isaiah 60 is the house of God in Makkah, and not the Church of Christ, as thought by Christian commentators. The flocks of Kedar, as mentioned in verse 7, have never come to the Church of Christ. And it is a fact that the villages of Kedar and their inhabitants are the only people in the whole world who have remained impenetrable to any influence of the Church of Christ.

If the Prophet is not to be accepted as the fulfillment of all these prophecies, they will still remain unfulfilled.

Again, the mention of 10,000 saints in Deuteronomy 33, verse 2 is very significant. He (God) shined forth from Paran, and he came with 10,000 saints. Read the whole history of the wilderness of Paran and you will find no other event, except for one, that could fit this description. And that was when Makkah was conquered by the Prophet.

He came with 10,000 followers from Madeenah and re-entered "the house of my glory." He gives the fiery law to the world, which reduced to ashes all other laws.

The Comforter - the Spirit of Truth - spoken of by the Prophet Jesus was also none other than the Prophet Muhammad himself. It cannot be taken as the Holy Ghost, as Church theology says. "It is expedient for you that I go away," says Jesus, "for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you." (John 16, verse 7)

The words clearly show that the Comforter had to come after the departure of Jesus, and was not with him when he uttered these words. Are we to presume that Jesus was devoid of the Holy Ghost if his coming was conditional on the going of Jesus? Besides, the way in which Jesus describes him clearly indicates that he is a human being, not a ghost. "He shall not speak of himself, but whatsoever he shall hear, that he shall speak." Should we presume that the Holy Ghost and God are two distinct entities and that the Holy Ghost speaks of himself and also what he hears from God?

The words of Jesus clearly refer to some messenger from God. Jesus calls him the Spirit of Truth, and we know that the people of Makkah used to also call Muhammad, "the Truthful". Moreover, the Qur'an also speaks of Prophet Muhammad in the same manner, "No, indeed, he has brought the truth, and confirmed the Messengers." (37:37).⁽¹⁾

(1) *Muhammad in the Bible*, by Abdul-Ahad Dawud.



Proofs from the New Testament

There are a number of passages in the New Testament which also clearly refer to the coming of Muhammad ﷺ by implication through the nature of his actions or functions.

1 John the Baptist:

When he started baptizing, the Jewish people sent priests to him to find out who he was. "[He] confessed freely, 'I am not the Messiah.' They asked him, 'Then who are you? Are you Elijah?' He said, 'I am not.' 'Are you the Prophet?' He answered, 'No.' Finally they said, 'Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?'... Now the Pharisees who had been sent questioned him, 'Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?'" (John 1:20-25)

Thus, the Prophet is not Jesus, because, firstly, Jesus was known as the Messiah, and secondly, because John the Baptist continued preaching, baptizing and foretelling the coming of the Prophet during the lifetime of Jesus. Thus, it can only be Muhammad.

2 Jesus:

The Prophet Jesus foretold the coming of another Prophet, whose name would be the "Paraclete". In the English translations, he is called the "Comforter" or "Counselor". It is written that his teachings would last forever: "I will pray the Father, and He shall give you another Comforter, that he may abide with you forever." (John 14, verse 16)

The Greek word for Comforter, periqlytos, means "illustrious," "renowned" and "praiseworthy," and this is exactly what the Arabic word "Ahmed" means. It is confirmed in the Qur'an that the Prophet Jesus prophesied that a Prophet named "Ahmed" would come after him. God, the Exalted, says:

"And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious sorcery.'" (61:6)



The Comforter

-the Spirit of Truth-
spoken of by Prophet
Jesus, was none other
than the Prophet
Muhammad.







Intellectual Proofs





Intellectual proofs which support the prophethood of the Messenger of God:

1 The Prophet ﷺ was unlettered.

He was unlettered, meaning he did not know how to read or write. He lived among a people who were unlettered as well. Therefore, one cannot claim that the Qur'an was authored by Muhammad ﷺ! God, the Exalted, says:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the deniers would have had [cause for] doubt." (29:48)

2 The Arabs were challenged to bring forth something similar to the Qur'an, and they were unable to do so!

The beauty, structure and deep meanings of the Qur'an amazed the Arabs. The Qur'an is the everlasting miracle of Muhammad ﷺ. The Messenger of God ﷺ said:

"The miracles of the Prophets (before Muhammad ﷺ) were confined to their times. The miracle I have been given is the Qur'an, which is everlasting. Therefore, I hope to have the most followers." (Bukhari)

Even though his people were eloquent and well known for their magnificent poetry, God challenged them to produce a book similar to the Qur'an, but they couldn't. God then challenged them to produce a single chapter similar to it, and they couldn't even do that.

God says:

"And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." [2:23]



• W. Montgomery Watt

The beauty, structure and deep meanings of the Qur'an amazed the Arabs. The Qur'an is the everlasting miracle of Muhammad ﷺ.

God challenges mankind at large to bring forth similar to the Qur'an. God says:

"Or do they say, 'He has made it up?' Rather, they do not believe. Then let them produce a statement like it, if they should be truthful." (52:33-34)

3 The Prophet ﷺ continued preaching and calling people to Islam, even though he faced many hardships and was confronted by his people, who were plotting to kill him.

Yet, the Prophet ﷺ continued preaching, and he was patient. If he was an impostor, he would have stopped preaching, fearing for his life.

W. Montgomery Watt said: "His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad... Thus, not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all. If we are to correct the errors we have inherited from the past, we must not forget that conclusive proof is a much stricter requirement than a show of plausibility, and in a matter such as this, only to be attained with difficulty."

W. Montgomery

Watt: "His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement - all argue his fundamental integrity."



إِنَّا فَتَحْنَا لَكَ
فَتْحًا مَبِينًا

Verily, we have
granted thee a
manifest victory
(*alfath 48:1*)



4 Every person loves the luxuries and beauties of this life, and would be swayed by these things.

God, the Exalted, says:

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return."

[3:14]

Man, by his nature, is keen to acquire the luxuries and beauties of this world. People differ in the methods they use to acquire these things. Some would resort to using lawful means, while others would turn to unlawful means, to gain these things.

In his time, the wealthy and respected tribe of Quraish tried to persuade the Prophet ﷺ to stop calling people to Islam. They told him that they would make him the master of Quraish, marry him to the most beautiful women, and make him the richest man amongst them. He responded to these tempting offers by saying:

"By God, if they place the sun in my right hand, and the moon in my left hand, in order that I leave this matter, I would not leave it, until God makes it apparent, or I am killed calling people to it." (Ibn Hisham)

Were the Prophet ﷺ an impostor he would have accepted this offer without hesitation, as it would have given him the best life.

Thomas Carlyle said: "They called him a prophet, you say? Why, he stood there face to face with them, here, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counseling, ordering in the midst of them. They must have seen what kind of a man he was, let him be called what ye like. No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three and twenty years of rough, actual trial, I find something of a veritable hero necessary for that of itself."⁽¹⁾

- (1) *Heroes, Hero-Worship and the Heroic in History.*



• Reverend Bosworth Smith

Why, he stood there face to face with them, here, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counseling, ordering in the midst of them

5 It is well known that subjects and wealth of a kingdom are subjected to the will of the king, and his service.

As for Muhammad ﷺ he knew that this life was a transitory stage. Abdullah said: "The Prophet ﷺ laid down on a straw mat which left marks on his side, so I said, 'O Messenger of God! I ransom you with my mother and father! Allow us to put bedding on this mat that you lay on, so your side would not be affected and marked.' The Prophet ﷺ said: 'My example in this life is like a traveler who took rest under the shade of a tree, then continued on his journey.'" (Ibn Majah)

An-Nu'man ibn Basheer said:

"I saw your Prophet ﷺ (during a time) when he was not able to find even low quality dates to fill his stomach." (Muslim)

Abu Hurairah said:

"The Messenger of God ﷺ never filled his stomach for three consecutive days until his death." (Bukhari)

Even though the Arabian Peninsula was under his control, and he was the source of goodness for its people, the Prophet ﷺ would at sometimes not find food to suffice him. His wife, A'ishah said that the Prophet ﷺ bought some food from a Jew, agreeing to pay him at a later time, and he gave him his armor as collateral. (Bukhari)

This does not mean that he could not obtain what he wanted. In fact, gold coins and wealth would be placed in front of him in his Mosque, and he would not move from his spot, until he distributed it amongst the poor and needy. Among his Companions were those who were wealthy and affluent - they would rush to serve him and would give up the most valuable of things for him. The reason the Prophet ﷺ renounced the riches of this world, was

MUHAMMAD

The Messenger of Allah





because he knew the reality of this life. He said: "The likeness of this world to the Hereafter, is like a person who dipped his finger in the ocean; let him see what would return." (Muslim)

Reverend Bosworth Smith said: "If ever a man ruled by a right divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life."⁽¹⁾

6 Certain incidents would befall the Prophet of God ﷺ which would need clarification, and he would not be able to do anything because he did not receive revelation regarding it.

During this period, between the incident and revelation, he he would be exhausted. One such incident is called the Ifk⁽²⁾ wherein the Prophet's wife A'ishah was accused of being unfaithful. The Prophet ﷺ did not receive revelation concerning this incident for one month, during which his enemies talked ill of him, until revelation came down declaring the innocence of A'ishah. Were the Prophet ﷺ an impostor, he would have resolved this incident the minute it came about. God says:

"Nor does he speak from his own inclination." (53:3)

7 The Prophet ﷺ did not ask people to adulate him.

On the contrary, the Prophet ﷺ would not be pleased if a person adulated him in any way. Anas said:

"There was no individual more beloved to the Companions than the Messenger of God." He said, "If they saw him, they would not stand up for him, because they knew he disliked that."

(Tirmidhi)

Washington Irving writes: "His military triumphs awakened no pride, nor vain glory, as they would have done had they been effected by selfish purposes. In the time of his greatest power, he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him."⁽³⁾



• Washington Irving.

- (1) Muhammad and Muhammadanism.
- (2) The incident wherein the hypocrites falsely accused A'ishah, with whom Allah is pleased, of being unchaste.
- (3) Irving, W. (1850). *Life of Mahomet*. London: H.G. Bohn.

8 Some verses from the Qur'an were revealed in which the Prophet ﷺ was blamed and admonished, due to some incident or event, such as:

A **The words of God, the Exalted:** "O Prophet! Why do you forbid for yourself that which God has permitted to you, seeking the approval of your wives? And God is Oft Forgiving, Most Merciful." [66:1]

The Prophet ﷺ abstained from eating honey, due to the behavior of some of his wives. God then admonished him because he forbade upon himself what God had made lawful.

B **God, the Exalted, says:** "May Allah pardon you, [O Muhammad]. Why did you give them permission to remain behind? You should not have until it was evident to you who were truthful and until you knew who were the liars." [9:43]

God admonished the Prophet ﷺ because he quickly accepted the false excuses of the hypocrites who lagged behind in the Battle of Tabook. He forgave them and accepted their excuses, without verifying them.

C **God, the Exalted, says:** "The Prophet frowned and turned away. Because there came to him the blind man. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him?" [80:1-4]

Abdullah ibn Umm Maktoom, who was poor and blind, came to the Prophet ﷺ while he was meeting with some powerful tribal leaders, and the Prophet ﷺ frowned and turned away - and God admonished him on account of that.

Therefore, were the Prophet ﷺ an impostor, these verses would never be found in the Qur'an.

The Prophet ﷺ would not be pleased if a person adulated him in any way.

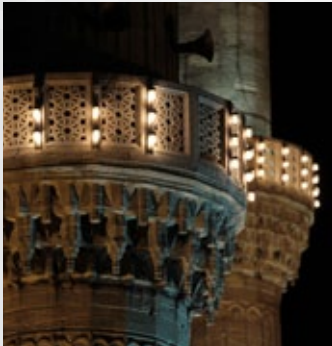




Marmaduke Pickthall writes: "One day when the Prophet was in conversation with one of the great men of Qureysh, seeking to persuade him of the truth of Islam, a blind man came and asked him a question concerning the faith. The Prophet was annoyed at the interruption, frowned and turned away from the blind man. In this Surah, he is told that a person's importance is not to be judged from his appearance or worldly station."⁽¹⁾

(1) The Glorious Qur'an
pg. 685.

9 One of the sure signs of his Prophethood is found in the Chapter of Lahab (Surah 111) in the Qur'an.



In it, God, the Exalted, condemned Abu Lahab (the Prophet's uncle) to the torment of Hell. This chapter was revealed during the early stages of his call to Islam. Were the Prophet ﷺ an impostor, he would not issue a ruling like this; since his uncle might accept Islam afterwards!

Dr. Gary Miller says: "For example, the Prophet ﷺ had an uncle by the name of Abu Lahab. This man hated Islam to such an extent that he used to follow the Prophet around in order to discredit him. If Abu Lahab saw the Prophet ﷺ speaking to a stranger, he would wait until they parted and then would go back to the stranger and ask him, 'What did he tell you? Did he say black? Well, it's white. Did he say morning? Well, it's night.' He faithfully said the exact opposite of whatever he heard Muhammad ﷺ say.

How could the Prophet ﷺ possibly have been so confident as to give someone ten years to discredit his claim of Prophethood?

However, about ten years before Abu Lahab died, a little chapter in the Qur'an was revealed to him. It distinctly stated that he would go to the Fire (i.e. Hell). In other words, it affirmed that he would never become a Muslim and would therefore be condemned forever.

For ten years, all Abu Lahab had to do was say, 'I heard that it has been revealed to Muhammad that I will never change - that I will never become a Muslim and will enter the Hellfire. Well I

want to become a Muslim now. How do you like that? What do you think of your divine revelation now?' But he never did that. And yet, that is exactly the kind of behavior one would have expected from him since he always sought to contradict Islam.

In essence, Muhammad ﷺ said, 'You hate me and you want to finish me? Here, say these words, and I am finished. Come on, say them!' But Abu Lahab never said them. Ten years! And in all that time he never accepted Islam or even became sympathetic to the Islamic cause. How could Muhammad possibly have known for sure that Abu Lahab would fulfill the Qur'anic revelation if he (i.e. Muhammad) was not truly the Messenger of Allah? How could he possibly have been so confident as to give someone ten years to discredit his claim of Prophethood? The only answer is that he was Allah's Messenger; for in order to put forth such a risky challenge, one has to be entirely convinced that he has a divine revelation."⁽¹⁾

(1) *The Amazing Qur'an.*

10 The Prophet ﷺ is called "Ahmed" in a verse of the Qur'an, instead of "Muhammad".

God, the Exalted, says: "And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah, and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious sorcery.'" (61:6)

Were he an impostor, the name "Ahmed" would not have been mentioned in the Qur'an, since he was known as "Muhammad" amongst his people.

11 The religion of Islam still exists today and is spreading all over the Globe.

Thousands of people world-wide continue to





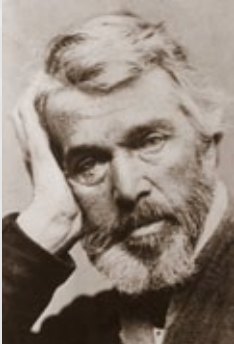
embrace Islam and prefer it over all other religions. This happens even though the callers to Islam are poorly financed, and in spite of the efforts of the critics of Islam to halt the spread of Islam. God, the Exalted, says:

"Indeed, it is We who sent down the Revelation, and indeed, we will be its guardian." (15:9)

God has truly preserved this Qur'an, not only in its book form, but further in the hearts and minds of Muslims who, generation after generation, commit the entire revelation to memory. Indeed, memorizing and reciting it, learning and teaching it, are among the things Muslims are very keen on doing, for the Prophet ﷺ said:

"The best of you are those who learn the Qur'an and teach it."

(Bukhari)



• Thomas Carlyle.

Thomas Carlyle said: "A false man found a religion? Why, a false man cannot build a brick house! If he does not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish heap. It will not stand for twelve centuries, to lodge a hundred and eighty million; it will fall straightway. A man must conform himself to Nature's laws, be verily in communion with Nature and the truth of things, or Nature will answer him. No, not at all! ... prominent world leaders, do prosper by their quackery, for a day. It is like a forged banknote; they get it passed out of their worthless hands. Others, not they, have to smart for it. Nature bursts up in fireflames; French Revolutions and such like, proclaiming with terrible veracity that forged notes are forged. But of a Great Man? Especially, of him, I will venture to assert that it is incredible he should have been other than true. It seems to me the primary foundation of him, and of all that can lie in him, this."⁽¹⁾

(1) *Heroes, Hero-Worship and the Heroic in History.*

Many have tried to add and omit verses from the Qur'an, but they have never been successful; for these mistakes are discovered almost immediately. It is the only monotheistic revelation whose initial copy is still preserved historically. It is a fact that you can compare any Arabic Qur'an today to Qur'ans preserved from the time of the Prophet ﷺ and his Companions and not find a single difference in any word!

As for the Sunnah of the Messenger of God ﷺ - the second source of legislation in Islam - it has been preserved by trustworthy, pious men and women. They spent their lives gathering these traditions, and scrutinizing them to separate the weak from the authentic. They even clarified which narrations were fabricated. Whoever looks at the books written in the science of Hadeeth will certainly be impressed with the meticulous efforts that were made to verify reports.

12 Veracity and truthfulness of his principles and that they are good and suitable for every time and place.

The results of the application of Islam are clear and well known, which in turn testify that it is indeed a revelation from God. Furthermore, is it not possible for Muhammad ﷺ to be a Prophet, as many Prophets and Messengers were sent before him? If the answer to this query is that there is nothing that prevents

- (1) *The 100: A Ranking of the Most Influential Persons in History.*
- (2) We believe that Islam is a Divine revelation from Allah, and that Muhammad ﷺ did not found it.

Michael Hart⁽¹⁾ writes: "Muhammad founded and promulgated one of the world's great religions⁽²⁾, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive."



this, we then ask, "Why do you reject his prophethood, and confirm the prophethood of the prophets before him?"

13 An entire generation of men cannot bring about laws similar to the laws of Islam which deal with every aspect of life, such as transactions, marriage, social conduct, politics, acts of worship and the like.

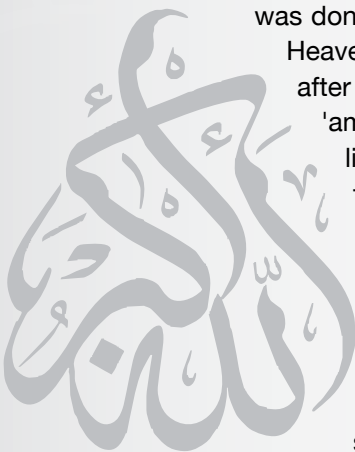
So, how can an unlettered man bring something like this, and bring it in the space of twenty odd years? Isn't this a clear proof and sign of his Prophethood?

14 The Prophet ﷺ did not start calling people to Islam until he turned forty years old.

His youth had passed and the age in which he should have rest and spend his time leisurely, was the age in which he was commissioned as a Prophet and charged with the dissemination of Islam.

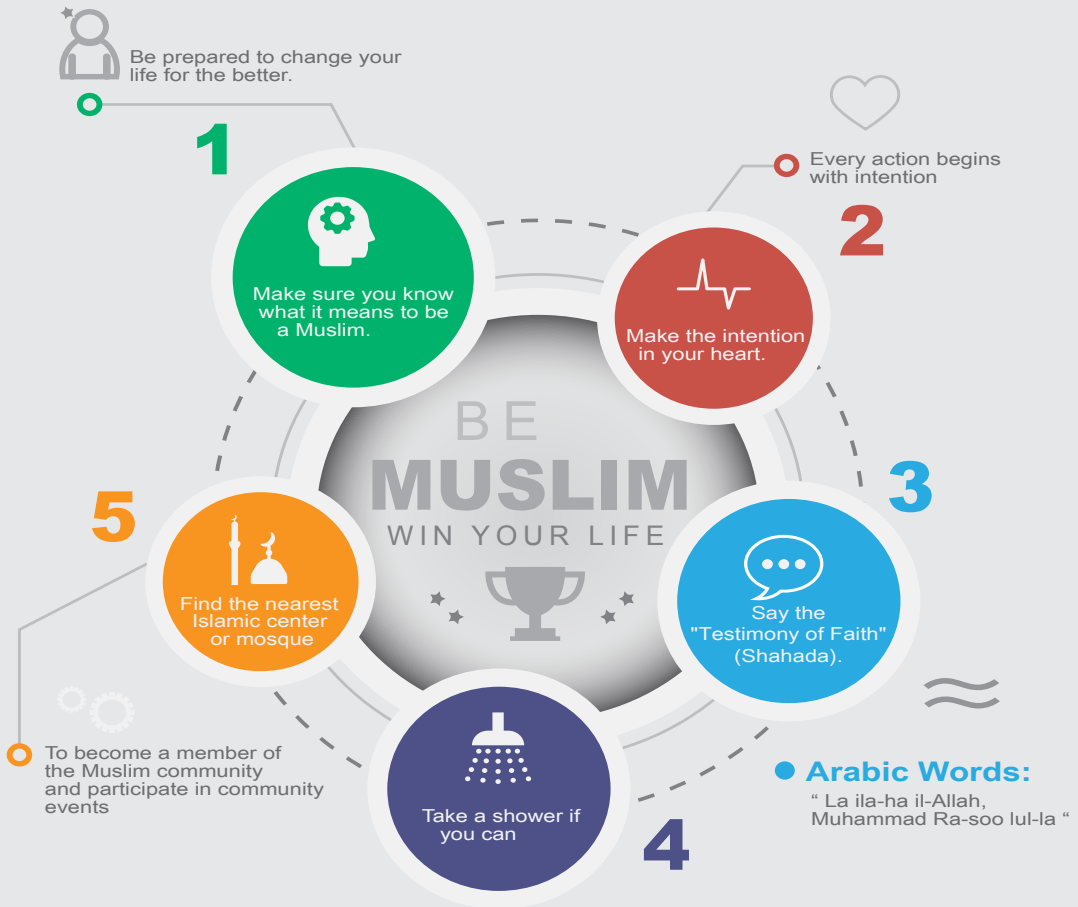
Thomas Carlyle said: "It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. He was forty before he talked of any mission from Heaven. All his irregularities, real and supposed, date from after his fiftieth year, when the good Kadijah died. All his 'ambition,' seemingly, had been, hitherto, to live an honest life. His 'fame,' the mere good opinion of neighbors that knew him, had been sufficient hitherto. Not till he was already getting old, the prurient heat of his life all burnt out, and peace growing to be the chief thing this world could give him, did he start on the 'career of ambition' and, belying all his past character and existence, set up as a wretched, empty charlatan to acquire what he could, now, no longer enjoy! For my share, I have no faith whatever in that."⁽¹⁾

(1) *Heroes, Hero-Worship and the Heroic in History.*



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Conclusion



We conclude this research with the words of Alphonse de LaMartaine⁽¹⁾ in *Historie de al Turquie*:

"Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman; to subvert superstitions which had been imposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for [Muhammad] had in the conception, as well as in the execution, of such a great design, no other instrument than himself and no other aid except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean Sea, Spain, and part of Gaul. If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad? The most famous men created arms, laws, and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples 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 the souls.



(1) He was a poet, a member of the French provisional government, and a one-time presidential candidate.

On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blends together peoples of every tongue and race. He has left as the indelible characteristic of this Muslim nationality the hatred of false gods and the passion for the One and Immaterial God. This avenging

patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third the earth to the dogma was his miracle; or rather it was not the miracle of man, but that of reason.

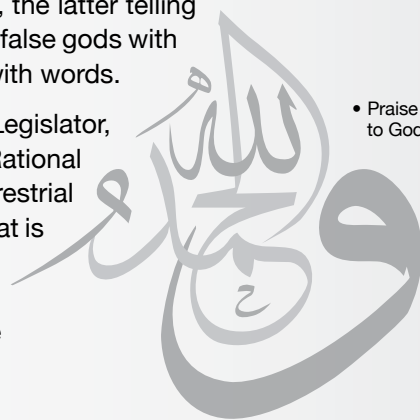
The idea of the unity of God, proclaimed amidst the exhaustion of the fabulous theogonies, was in itself such a miracle that upon it's utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic reveling against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years in Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen: all these and finally, his flight, his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest, not to an imposture, but to a firm conviction which gave him the power to restore a dogma.

This dogma was twofold: the unity of God, and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words.

Philosopher, Orator, Apostle, Legislator, Conqueror of Ideas, Restorer of Rational beliefs... The founder of twenty terrestrial empires and of one spiritual empire; that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

"Philosopher, Orator, Apostle, Legislator, Conqueror of Ideas, Restorer of Rational beliefs... The founder of twenty terrestrial empires and of one spiritual empire that is Muhammad."

• Praise belongs to God



THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfill the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different fallings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfillment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely for information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AL-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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THE MESSENGER OF GOD Muhammad

This booklet provides an account of the life of the Prophet Muhammad (may Allah exalt his mention and send upon him peace). The booklet introduces us to the Prophet's noble character, his humble life, his conduct with his family at home, his conduct with his companions and people outside the home and throughout the society. We learn how he strove to fulfill the momentous task assigned to him by God, and we are then invited to contemplate how he dealt with his enemies and the exceptional compassion he showed to all.

We also learn about his simple, but highly effective, methods of advocating his message, based on wisdom and gentle admonition. Moreover, how keen he was to ensure that justice and security should be enjoyed by all people. In short, we come to realize that the Prophet's life was a practical reflection of what God said about him in the Quran, "We have sent you as a manifestation of Our grace to the Universe." (21:107)

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