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**MUHAMMAD**  
The Messenger of Allah

# His Lineage, Childhood and Prophethood



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى  
سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى  
سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful



1





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## Terms

Terminology used in this series of booklets.  
(Taken from Sheikh Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal'lal'laahu a'laihi wa sal'lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

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## BOOKLET 1

This booklet is the first in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings, and aims to provide a better understanding of Islam.







## INTRODUCTION

“I recognize and believe that the Messenger of Islam is the greatest and most mature man in history.”

All praise is due to God, the Lord 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, 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 this conclusion. Some fair and just non-Muslims have reached this conclusion as well.

(1) Brahmin: member of the highest of the four Hindu castes; the priestly caste.

**The late Professor Hasan Ali**, may God have mercy on him, said in his magazine “*Noor al-Islam*” that a Brahmin<sup>(1)</sup> 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

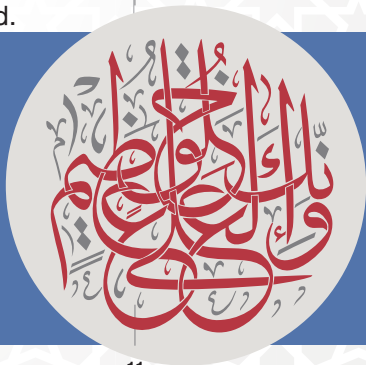


Great riches would come to him, and yet he lived in a state of poverty. Fire would not be lit in his house for many days, and he would stay hungry. He was a great leader. He led small numbers into battle against thousands, and yet he would decisively defeat them. He loved peace agreements and would agree 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 kindhearted, merciful, and did not want to shed a drop of blood.

**The Prophet** ﷺ 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

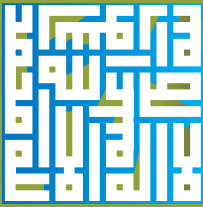
- That you stand exalted to a high and noble character

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.”





**He never** avenged himself on account of personal reasons. He even prayed for his enemies' wellbeing, and would warn them of the punishment of Allah.



- "There is nothing worthy of worship except God, and Muhammad is the messenger of God."

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 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 infallible Prophet - the conqueror who conquered nations and countries. He slept on a mat of palm-fiber 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 were piled in the Mosque. Fatima<sup>(1)</sup> 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<sup>(2)</sup> came to his house and looked in his room, and saw nothing but a palm-fiber mat which the Prophet was lying on, which had left marks on his body. The only provisions in the house were half a Saa<sup>(3)</sup> of barley in a container, and a waterskin 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 - Khosrau

**Umar came** to his house and looked in his room, and saw nothing but a palm-fiber mat which the Prophet was sitting on, which had left marks on his body.

- (1) One of the daughters of the Prophet, may God praise him.
- (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.



**Abu Sufyan said** to al-Ab'bas, "O Ab'bas, your nephew has become a grand King!"

Ab'bas responded saying, "This is not kingship, rather it is prophethood, and the Message of Islam."

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 Khosrau 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 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; 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 responded saying, "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 who was considered the para-

- Muhammad, the Messenger of Allah.



digm 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 - was he a Prophet or a king? He asked himself, "Is he a king or a Messenger of the Messengers of God?" While he was pondering

**Abu Sufyan** said to al-Ab'bas, "O Ab'bas, your nephew has become a grand King!"  
Ab'bas responded saying, "This is not kingship, rather it is prophethood, and the Message of Islam."

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.

**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.



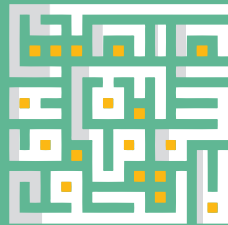
over this, a destitute woman came to the Prophet ﷺ and said, “I wish to tell you a secret.” He said to her, “Where in Madeenah do you want me to meet you?” The Prophet ﷺ left with this poor maid and took care of her needs. When Ad’ee saw the humbleness of the Prophet ﷺ, he realized the truth and discarded the cross 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.

لا تخف ولا تحزن

إن الله معنا

**Do Not Be Afraid  
Or Sad, God Is  
With Us**







## His Background

**Allah chose** the tribe of Kinanah over other tribes from the children of Ishmael. Thus, the Prophet has the noblest lineage on earth.



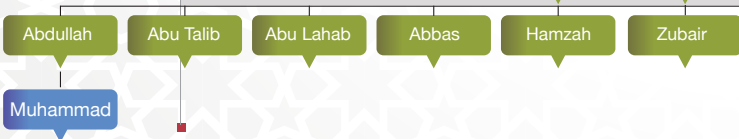
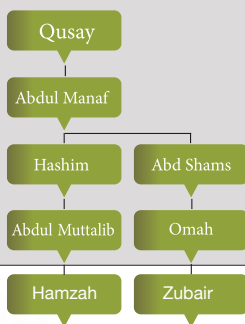
He is known as Abul-Qasim (father of Al-Qasim) Muhammad, the son of Abdullah, the son of Abdul-Mutalib. His lineage traces back to the Prophet Ishmael, the son of the Prophet Abraham, may God praise them all. His mother is Aminah, the daughter of Wahb.

The Prophet, though orphaned early in life, nonetheless came from a noble

### The Prophet ﷺ said:

“Indeed Allah chose the tribe of Kinanah over other tribes from the children of Ishmael. He chose the 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)





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<sup>(1)</sup>, the Emperor of Rome.

**Abdullah b. 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, Abu Sufyan was in the Greater Syria Area<sup>(2)</sup> with some men from his tribe who had come as merchants during the truce that had been concluded between them and the

- Harith
- Abd Shams
- Hgelm
- Dhirar

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

(2) 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



**Abu Sufyan said,** “Caesar’s messenger found us somewhere in Greater Syria. So, he took me and my companions to Ilya.”

- Ilya (Jerusalem)

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 Ilya (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 who 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**

**Abu Sufyan:** “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.”



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

a king?’ I replied, ‘No.’ 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.’”

Abu Sufyan added, **“Other than the last sentence, I could not find anything to say 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 evident that a person who never told a**

**Caesar said:** “All the Messengers came from the noblest lineage of their nations.”





**Caesar:** “It is evident that a person who did not tell a lie to people would never tell a lie about Allah.”

lie to people would 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 had it been otherwise, I would have thought that this man sought to take back his ancestral kingdom. 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 really the qualities of a prophet who I knew [from the previous Scriptures] would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the land under my feet.

**Caesar:** “Indeed, such are the Messengers; they are put to trials, yet the final victory is always theirs.”

**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.”



“**Heraclius**, accept Islam and you will be safe. Accept Islam and Allah will bestow on you a double reward.”

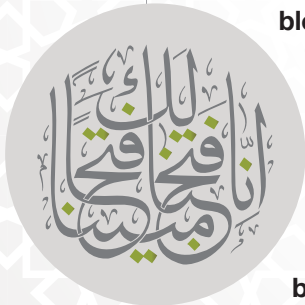
And if I knew that I would reach him definitely, I would go immediately to meet him. And were I with him, then I would certainly wash his feet.”

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 to surrender to God, 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].

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 momentum. 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)

### When Heraclius

had finished his speech, there was a great hue and cry caused by the Byzantine dignitaries.

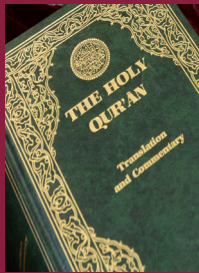
- May God praise Muhammad

اللهم صل على محمد



## Place of Birth and Childhood

**The Prophet ﷺ** never behaved treacherously, and 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 had 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, 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.

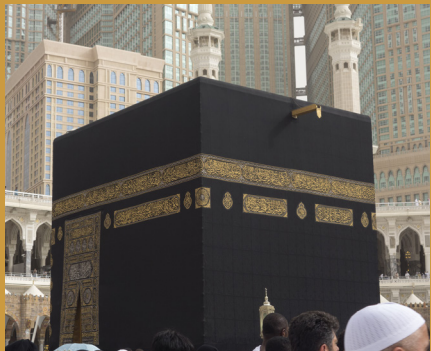
The Prophet ﷺ was a trustworthy and honest person. He never be-



haved 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.

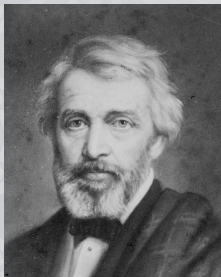


Allah, the Exalted, says: *“Indeed you are of a great moral character.”* [68:4]





**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 in what he thought.



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.

Thomas Carlyle On  
Heroes, Hero-Worship  
And The Heroic In  
History

Thomas Carlyle



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.”

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 said, **“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

**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.

• The Cave of Hira.





**The Truth** came to him while he was in the Cave of Hira. The Angel Jibreel came to Muhammad and commanded him to read. Muhammad replied, "I cannot read!"

• Makkah



when at the Cave of Hira. A'ishah, the Mother of the Believers<sup>(1)</sup> relates:

"The first thing that God's Messenger ﷺ saw 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 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,<sup>(2)</sup> 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, Mu-





hammad 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**

- (1) A term of honor used for the wives of the Prophet.
- (2) Khadeejah was the first wife of the Prophet.





### The Messenger

of Allah returned home trembling. He entered his home and told Khadeejah, "Cover me up, cover me up!"

**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 always help people.'

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 at the latter part of his life. Khadeejah said to him,

**'O cousin, listen to what your nephew [i.e. Muhammad ﷺ] is about to**

أولئك



**tell you!’ Waraqah said, ‘What have you 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,

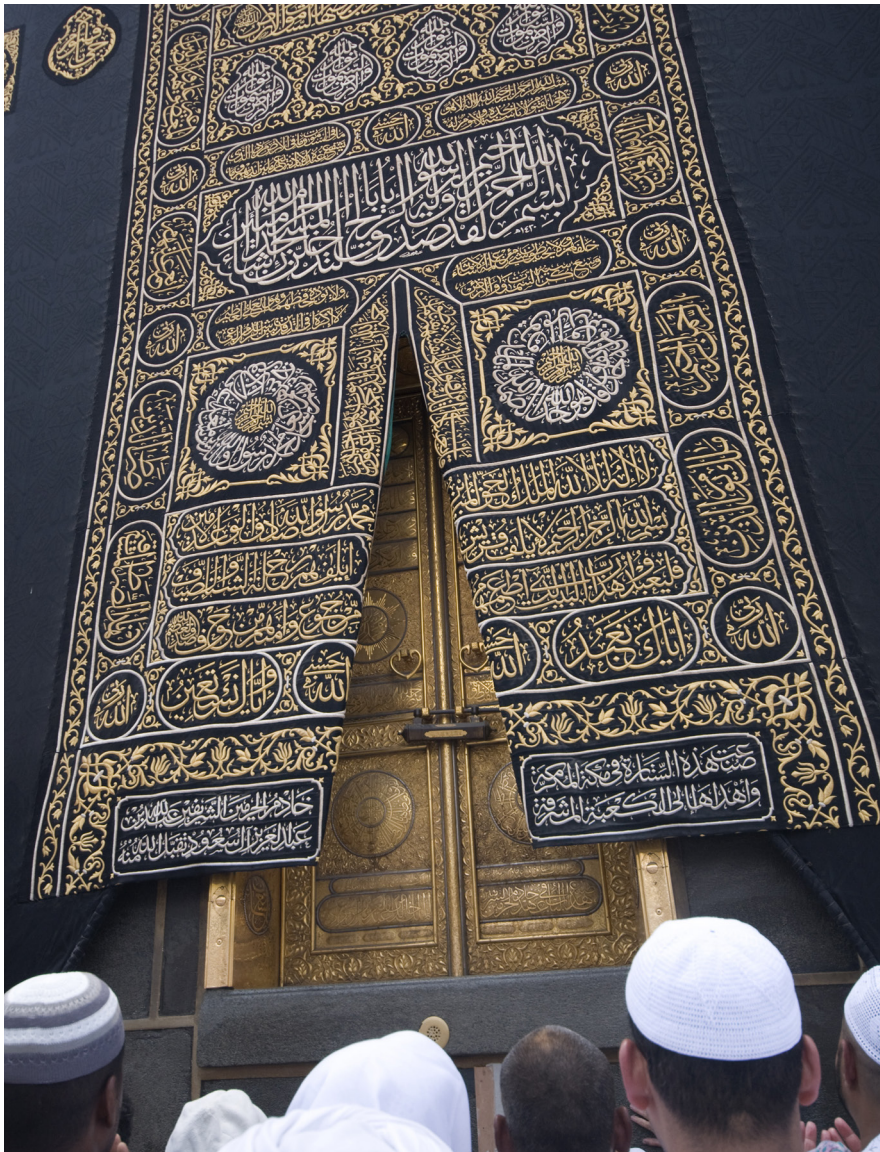
**‘By God! This is the Angel Gabriel who came to the Prophet Moses, may God praise him. I wish I would be alive when your people will drive you out of Makkah!’ The Messenger of God ﷺ wondered, ‘Are they going to drive me out of Makkah?’**

Waraqah affirmed 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.’ 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<sup>(1)</sup> above marks the beginning, when Muhammad ﷺ was com-

- (1) Hadeeth: a statement, deed, tacit approval, or characteristic of the Prophet..







missioned 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 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.



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This booklet is the first in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

The Relevance of his Prophethood







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**MUHAMMAD**  
The Messenger of Allah

# PERSECUTION & HIJRA



سُبْحَانَكَ اللَّهُمَّ رَبِّي الْأَكْبَرُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

2





٢) المكتب التعاوني للدعوة والإرشاد و توعية الجاليات بالربوة، ١٤٣٨هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

مركز أصول العالمي

سلسلة كتيبات التعريف بالنبي محمد رسول الله - اللغة الإنجليزية. /

مركز أصول العالمي. - الرياض، ١٤٣٩هـ

٣٦ ص، ١١،٥ سم x ١٥ سم

ردمك : ٩٧٨-٦٠٣-٨٢٤٩-٠٩-٣ (مجموعة)

٧-١١-٨٢٤٩-٦٠٣-٩٧٨ (٢ج)

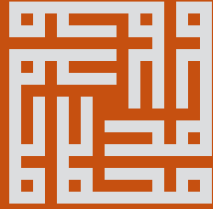
١- السيرة النبوية أ. العنوان

ديوي ٣٣٩ ١٤٣٩/٨٨٤٤

رقم الايداع: ١٤٣٩/٨٨٤٤

ردمك : ٩٧٨-٦٠٣-٨٢٤٩-٠٩-٣ (مجموعة)

٧-١١-٨٢٤٩-٦٠٣-٩٧٨ (٢ج)



**MUHAMMAD**  
The Messenger of Allah

# PERSECUTION & HIJRA



## Terms

Terminology used in this series of booklets.  
(Taken from Sheikh Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal'lal'laahu a'laihi wa sal'lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

21

22

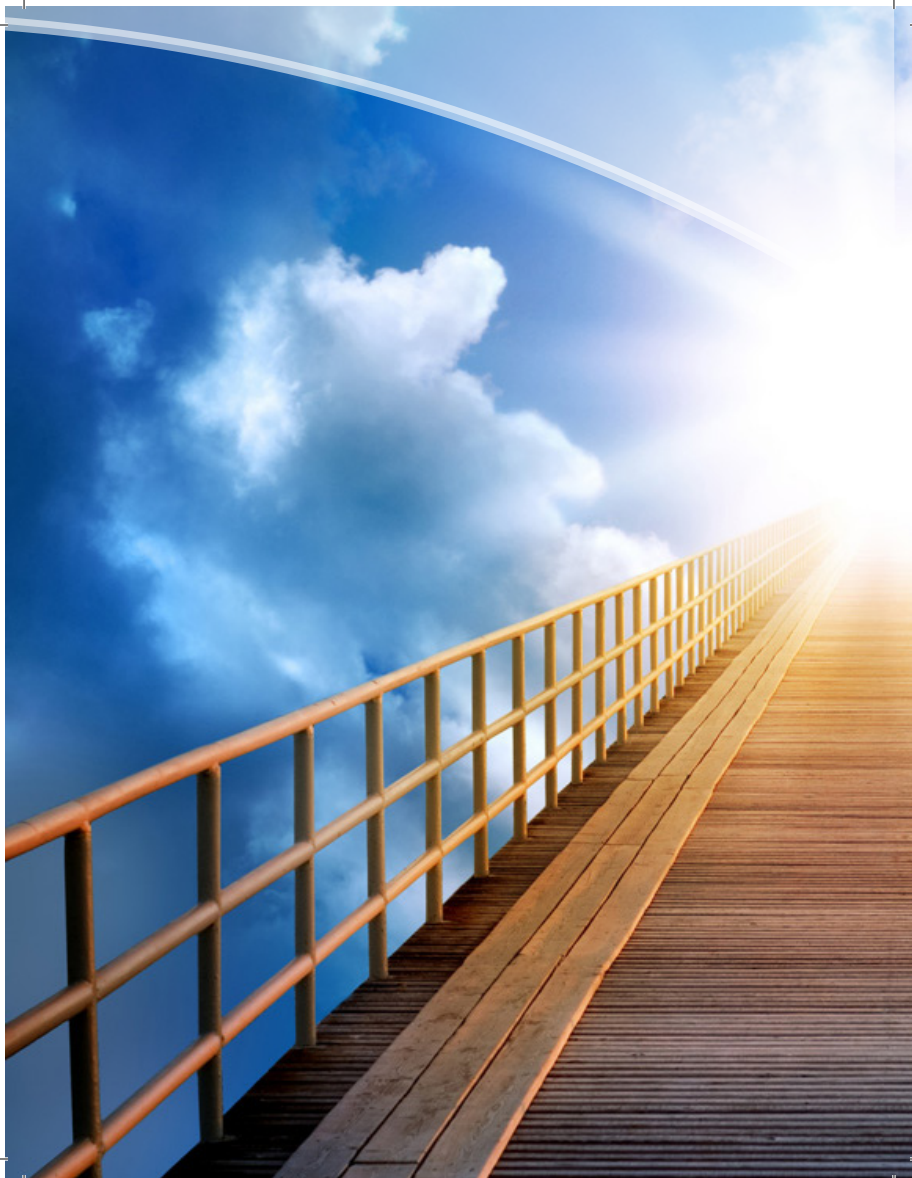
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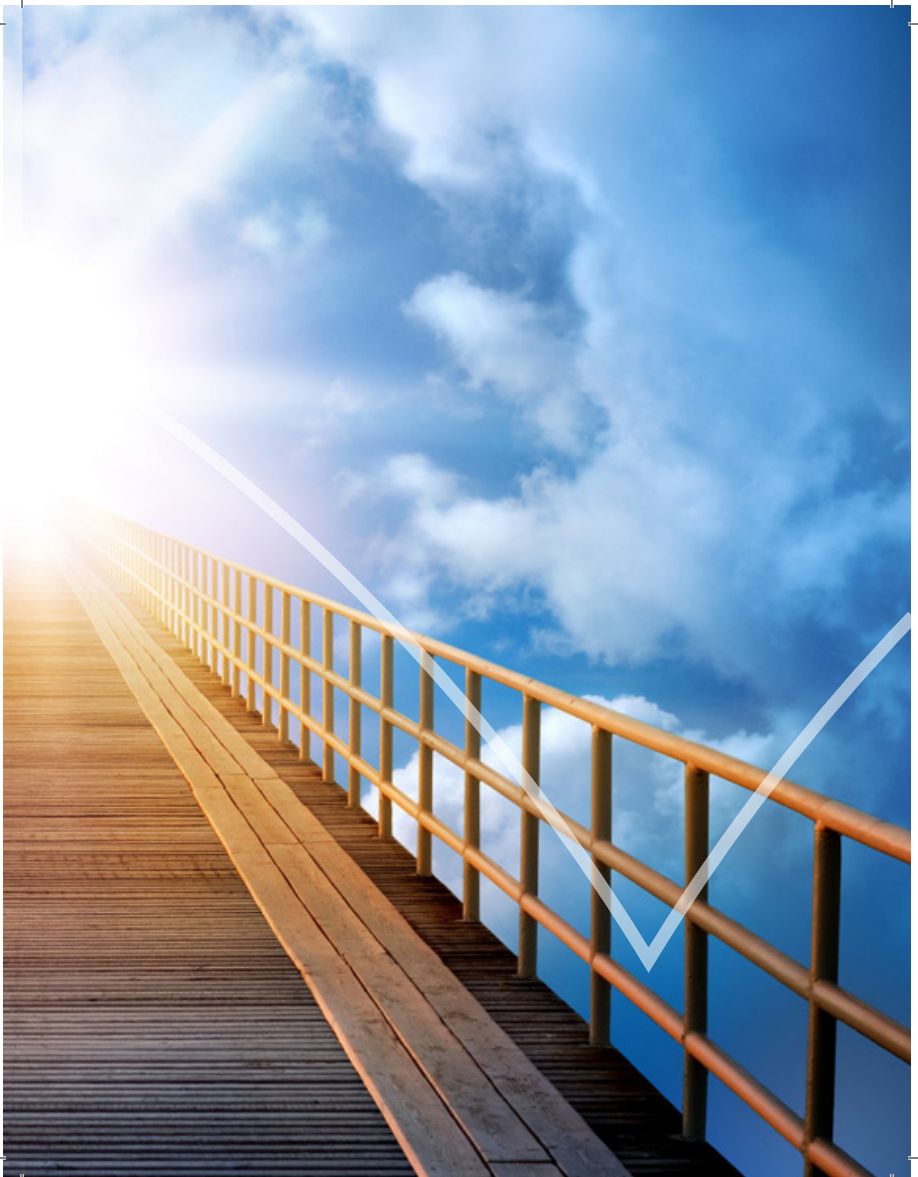
## BOOKLET 2

This book is the second in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings, and aims to provide a better understanding of Islam.







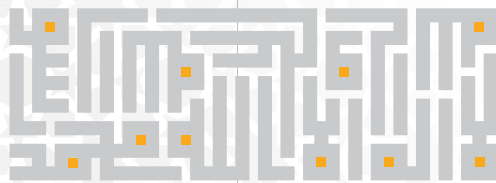


## INTRODUCTION

All praise is due to Allah, the Rubb of the two worlds, and may Allah exalt the mention of his Prophet, and render him and his household safe and secure from all the derogatory things.

This booklet concentrates on the difficult times that faced Muhammad ﷺ and his few followers in Makkah at the start of the call to Islam.

This booklet shows that Quraish, who considered themselves the noblest tribe in the Arabian Peninsula, refused to accept that all people are equal, as is believed in the Deen of Islam. Furthermore, the Deen of Islam did not only call on them to worship Allah alone. It prohibited them from customs they used to practice in their life, things they considered pleasurable, such as fornication and gambling. The call of Muhammad ﷺ





told them that there was no difference between people except through piety.

But Quraish, who believed that they were the noblest tribe, wondered how the noblest tribe among the Arabs could stand to be treated equally with slaves. Thus, they adamantly refused to accept Islam. They harmed the Messenger of Allah ﷺ and tortured his followers. They described him as crazy, a sorcerer and a liar.

This booklet also shows that the Prophet ﷺ was not deterred by this harsh treatment. He went on preaching his call (Da'wah), and he met with tribes that used to come to Makkah for Hajj. In these meetings, he would invite them to embrace Islam. With Allah's help, a few people from Yathrib (later renamed Madinah) embraced Islam and invited the Prophet ﷺ to come to their city and pledged to support him.

The Prophet ﷺ ordered his





followers to migrate to Madinah, after all the hardships that the Muslims of Makkah faced at the hands of Quraish. Hence, Madinah became the capital of the fledgling Muslim state and the point from which the Da'wah spread.

As this booklet shows, the people of Madinah greatly loved the Prophet ﷺ more than they loved themselves. The Prophet ﷺ settled there and started teaching People the Quran and Islamic Jurisprudence. It was also from

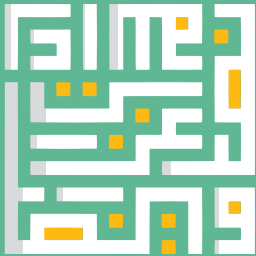
**From there** the Messenger of Allah fought his first battle against Quraish, his own people who expelled him from Makkah.

When Quraish learned that the Da'wah of Islam was spreading rapidly from Madinah, they fought with the Prophet ﷺ at the Battle of Badr. The battle was unequal, as it took place between two unequal groups in both numbers and weaponry. The Muslims were only 314, whereas the enemy was 1000 strong. There, Allah gave the Prophet ﷺ and his Companions their first victory over the disbelievers.



there that the Messenger of Allah ﷺ fought his first battle against Quraish, his own people who expelled him from Makkah. That was the battle of Badr, in which he was victorious.

He continued to fight against the Quraish in various skirmishes, but it was only after 8 years that the Prophet ﷺ was able to prepare an army of 10,000 loyal soldiers and headed towards Makkah and conquered it without a battle or bloodshed. With this victory, he defeated his own people who had harmed him and tortured his companions in every way.



ولينصرك الله نصرًا عزيزاً

“And that Allah may aid you with a mighty victory.” [48:3]







## PERSECUTION AND HIJRA

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 rather, it prohibited 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, rather, they harmed him and blamed him, saying that he was crazy, a sorcerer and a liar. They ac-

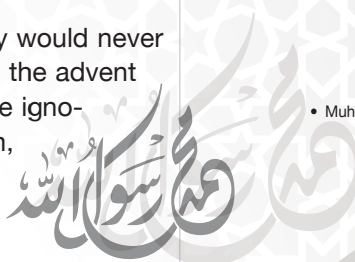






cused him of things they would never have dared to do before the advent of Islam. They incited the ignorant masses against him, harmed him and tortured his companions. Abdullah b. Masood, a close companion of the Prophet ﷺ, reports:

**“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, the Prophet’s daughter who was a young girl at the time, and informed**



• Muhammad ﷺ



**The Quraish** did not only adamantly refuse to accept Islam, rather, they harmed him and blamed him, saying that Muhammad ﷺ was crazy, a sorcerer and a liar.



**Muhammad** ﷺ called the many tribes that came to Makkah for Hajj to Islam. A few believed from the people of Yathrib, which is known today as Madinah.



her of what had happened. She hurriedly came towards the Prophet ﷺ and removed the filth from his back, and then she turned and cursed the Quraishites sitting nearby.” (Bukhari)

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

“I saw the Messenger of God in the Era of Ignorance saying to people, ‘Say there is nothing worthy of being worshipped except Allah if you desire success.’ There were those who spat in his face, those who threw soil 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.



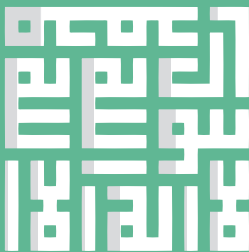


**He washed his face and hands and said, ‘O daughter, do not fear that your father will be humiliated or struck by poverty.’” (Mu’jam Al-Kabeer)**

Abdullah b. Amr ibn 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<sup>(1)</sup> 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)**

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



لا إله إلا الله  
محمد رسول الله

**There Is No God But  
Allah And Muham-  
mad Is The Mes-  
senger Of God**



**The people of** Madinah welcomed the new Muslim immigrants and received them in a most hospitable manner.



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<sup>(1)</sup>. A few believed from the people of Yathrib, a small city north of Makkah known today as Madinah, and they pledged to support him and help him if he chose to migrate there. He sent with them Mus'ab b. 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 Madinah. The people of Madinah welcomed them and received them in a most hospitable manner. Madinah 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 the Qur'an and the rulings of the



religion. The inhabitants of Madinah were greatly moved and touched 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. 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

(1) Pilgrimage to Makkah.





**The Prophet ﷺ** was able to prepare an army 10,000 strong. They headed towards Makkah and conquered it.

Prophet's call had spread, they fought him in the first battle in Islam, the Battle of Badr. The battle took place between two groups unequal in both numbers and weaponry. The Muslims were only 314, whereas the enemy was 1000 strong. There, Allah gave the Prophet ﷺ and his Companions their first victory over the disbelievers. 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 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 Madinah. 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.

• Muhammad ﷺ



**“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.’”**



**The Prophet ﷺ** said, "You will neither inflict, nor suffer, inequity. Beware of Satan for 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."

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, and 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**



• Muhammad ﷺ

40

▶ Years In Makkah Before

23

▶ Years As Prophet

10

▶ Years In Madinah Monawarah

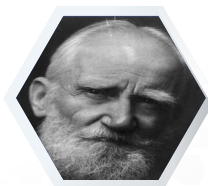




**indeed reckon your deeds. Allah has forbidden you to take usury. Therefore, all interest due shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict, nor suffer, inequity. Beware of Satan for the safety of your religion. He has lost all hope that he will ever be 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**

- (1) George Bernard Shaw, "A Shavian Meets a Theologian" Interview by M A A Siddiqui in "Genuine Islam", Organ of the Al-Malaya Missionary Society Vol 1, No 1, January, 1936 B Lib catalogue.



**"I have studied this wonderful man [Muhammad], and in my opinion, far from being an anti-Christ, he must be called the Saviour of Humanity."<sup>(1)</sup>**



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 it. 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 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. 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.” (Col-

lected from Bukhari, Muslim, Ahmad)

The Prophet ﷺ died in Madinah 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; some Companions could not even believe it. Abu-





Bakr then addressed the Muslims and read the words of God:

“Muhammad is not but 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 Madinah, and stayed there for ten years. He continued to receive revelation there, until the Qur’an and the religion of Islam were complete.





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 prophesized 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 anti-Christ. I have studied him, the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the Saviour of Humanity.”<sup>(1)</sup>**



(1) George Bernard Shaw, "A Shavian Meets a Theologian" Interview by M A A Siddiqui in "Genuine Islam", Organ of the Al-Malaya Missionary Society Vol 1, No 1, January, 1936 B Lib catalogue

## The Description of the Prophet ﷺ

- Muhammad ﷺ

From the book, *Shamaa'il At-Tirmidhi*, we learn that the Prophet ﷺ, as described by his Companion Anas b. 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 in 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.

- May God highly praise Muhammad .

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
وَعَلَىٰ آلِهِ



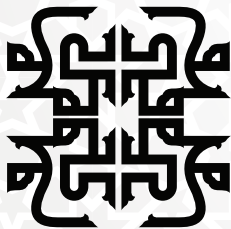
He was always humble and never displayed arrogance or pride. That freedom from pride was obvious even to children, who would playfully lead the Prophet ﷺ through the streets of Madinah whilst grasping his finger. Indeed, he had said:

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

“[He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from the darkneses 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 ﷺ, 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 has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” [33:21]



*It is time to know Him*  
*Rasoulallah.net*



نَقُورُ الرَّحِيمِ ۞ <sup>٥٠</sup> وَإِنَّ عَدَايَ أَبْنَىٰ هُوَالِ  
عَنْ ضَيْفِ إِبْرَاهِيمَ ۞ <sup>٥١</sup> إِذْ دَخَلُوا  
لَكُمْ وَيَجْلُونَ ۞ <sup>٥٢</sup> قَالُوا لَا تَوْجَلْ أَسِ  
لِابْتِرْتِي ۞



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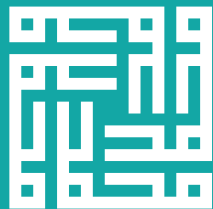
Intellectual Proofs of his Prophethood

The Relevance of his Prophethood





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**MUHAMMAD**  
The Messenger of Allah

# HIS MANNERS & CHARACTERISTICS



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى  
سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى  
سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

3





ح) المكتب التعاوني للدعوة والإرشاد و توعية الجاليات بالربوة، ١٤٣٨هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

مركز أصول العالمي

سلسلة كتيبات التعريف بالنبي محمد رسول الله - اللغة الإنجليزية. /

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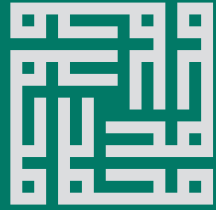
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**MUHAMMAD**  
The Messenger of Allah

# HIS MANNERS & CHARACTERISTICS





## Terms

Terminology used in this series of booklets.  
(Taken from Sheikh Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal'lal'laahu a'laihi wa sal'lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

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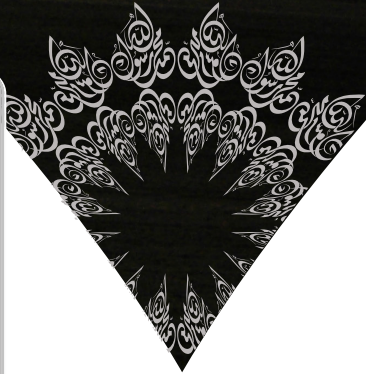
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BOOKLET

3

This booklet is the third in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings, and aims to provide a better understanding of Muhammad's life ﷺ and Islamic values.







## INTRODUCTION

All praise is due to Allah, the Rubb of the worlds, and may Allah exalt the mention of His Prophet, and render him and his household safe and secure from all derogatory things.

This booklet sheds light on the character of the Prophet Muhammad ﷺ, and describes him as the greatest individual in history owing directly to his noble manners and his sincere concern for the welfare of his people.

You will also learn how Muhammad ﷺ lived a normal life though great riches came to him when he became master of this vast Peninsula. He was a great and inspiring leader who led small numbers of people into battles against thousands, and yet he would decisively defeat them. Despite his military strength, he always preferred to resort to peace.

This booklet shares the words of the people who lived at the time

**Muhammad** ﷺ used to stand in prayer for so long that his feet would swell. When asked why he did so, he replied, “Should I not then be a thankful slave?”

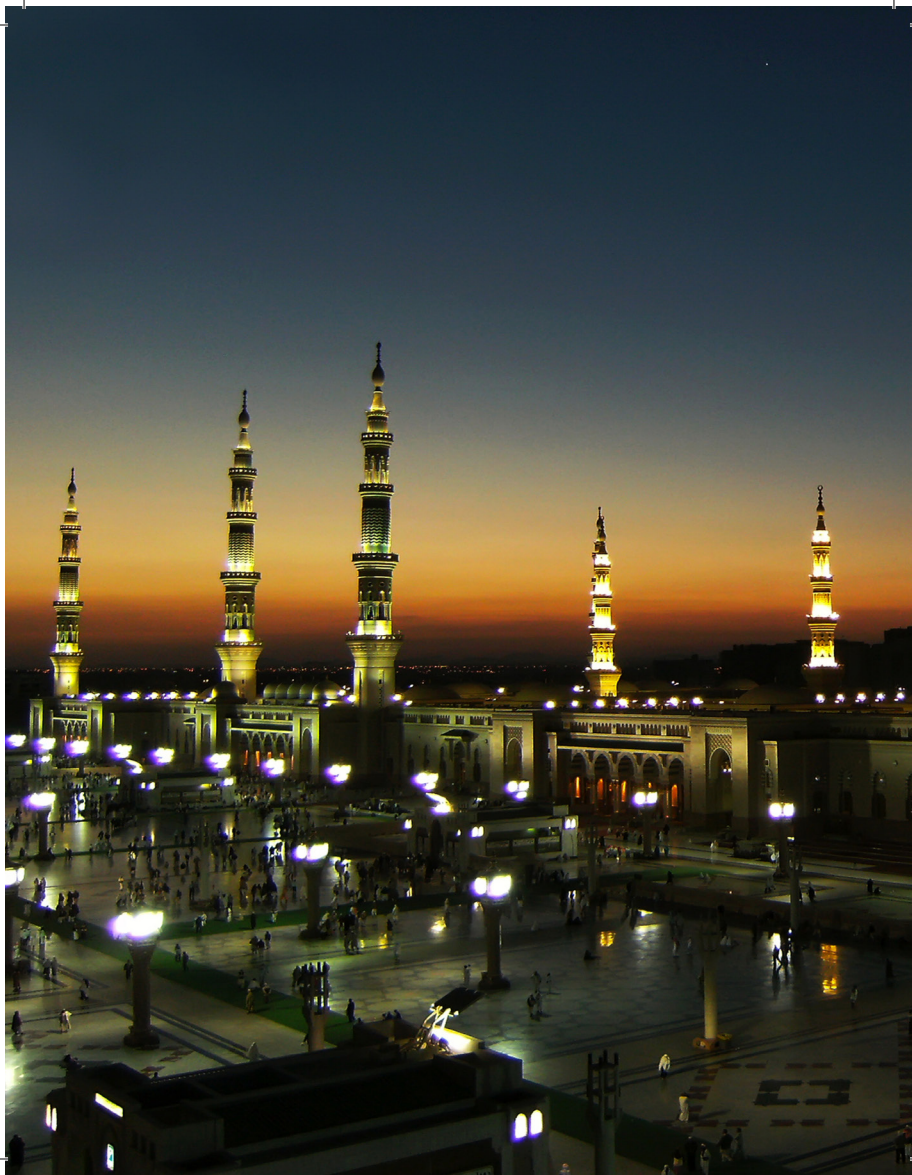




of the Prophet ﷺ and saw him face-to-face, and who could thus describe him in the greatest detail; his manners, his appearance and his life. The people who saw Muhammad ﷺ described his behavior, how he spoke, how he walked, how he ate, how he treated his family, how he treated his companions, and how he treated his neighbors, among other comprehensive details. Indeed, most of his contemporaries agreed that he was intelligent, sincere, polite, ethical and gentle. Even his enemies admitted that he gave his attention entirely to Islam and how to share Islam with the world.

In all, this booklet mentions thirty six character traits of the Messenger of Allah ﷺ. All of them show that he was the greatest individual in history, and that this is not a baseless claim, for anyone who reads about the Prophet's biography ﷺ and learns of his manners and ethics, keeping aside all preconceived notions, he would certainly reach this exact conclusion.







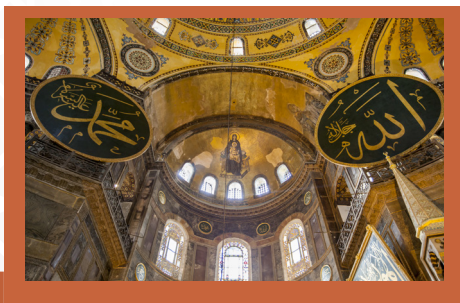


## Some of the Prophet's Manners & Characteristics

### 1 Sound Intellect:

The Messenger ﷺ had an excellent, complete and sound intellect. Qadhi Iyaadh<sup>(1)</sup>, may God have mercy on him, said:

“His strong intellect becomes clear when you read his biography and understand his state of affairs, his meaningful and inclusive statements, 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, his knowledge of bygone nations, his





ability to coin examples, his wisdom in implementing policies and his skill in correcting 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, could not read or write, and was without knowledge of the aforementioned subjects prior to being commissioned as a Prophet. 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 be-

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





(1) Qadhi Eiyadh,  
*Al-Shifa bita'reefi  
Hoquooqil-  
Mostafa.*

longs to God, and that He is capable over all things.”<sup>(1)</sup>

## 2 Performing Acts 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, hoping for the reward of God. Abdullah b. 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)*

Jundub b. 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)*





### Sincerity:

3

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]



• Muhammad ﷺ

### Good Morals, Ethics and Companionship: 4

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





سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ

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 b. 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 Madinah. He was thus very 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)**

(1) In Islamic etiquette, one should always begin from the right.



### Politeness and Good Manners:

5

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 due to 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 first?’ The young boy said, ‘O Prophet of God! By God! I would not prefer anyone to drink from the place you drank. This is my fair share<sup>(1)</sup>.’ The Messenger of God ﷺ handed the boy the drink.” *(Bukhari)*

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

### Love for Reformation and Reconciliation:

6

Whenever a situation occurred which called for reconciliation, the Prophet ﷺ would hurry to resolve it. Once when he heard that the people of



• Muhammad ﷺ



Qubaa<sup>(1)</sup> 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 b. Abbas said:

The Messenger of God ﷺ saw a man wearing a gold ring<sup>(2)</sup>, 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 said, “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, ‘Whoever of you sees an evil must

(1) A town previously on the outskirts of Madinah.

(2) It is prohibited for men to wear gold in Islam.





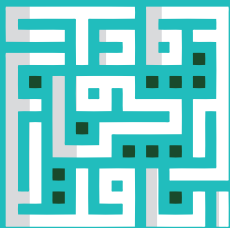
change it with his hand. If he is not able to do so, then he must try to change it by speaking out against it. And if he is not able to do so, then he must hate it his heart. And that is the weakest level of faith.” *(Muslim)*

### Love of Purification:

8

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)*



إِنَّا فَتَحْنَا لَكَ  
فَتْحًا مَبِينًا

“Indeed, We have given you, [O Muhammad], a clear conquest.” *(48:1)*



### 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)*

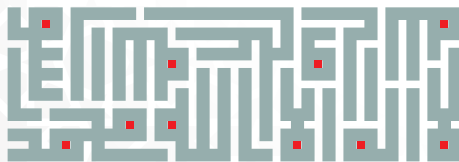
### 10 Excelling in Acts of Worship:

A'ishah said, "When the Messenger of Allah ﷺ prayed, he would stand for so long that his feet became swollen." A'ishah asked him, "O Messenger of Allah, are you doing this when Allah has forgiven your past and future sins?" He replied:

"O A'ishah, should I not then be a grateful servant (of God)?" *(Bukhari)*

#### 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 someone in need, the poor or the widowed.





### Forbearance:

11

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** disliked to mention Allah’s name while he wasn’t in a state of purity.

### Good Appearance:

12

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 b. 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 the journey.’” *(Tirmidhi)*



**The Prophet** ﷺ was a person of average height. His shoulders were wide. His hair reached his earlobes.

### 14 Altruism:

Sahl b. Sa'd said, “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 (shawl). 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 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 said, ‘Yes.’ He then sat for awhile, then 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 Messenger of Allah ﷺ** did not leave a Dirham or Dinar, or slave, male or female, after his death. He declared a piece of land as an endowment.





The man said, ‘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, said, ‘The shawl was used as a shroud for that man when he died.’” (Bukhari)

### 15 Strong Faith and Dependence on God:

**A woman gave the Messenger of Allah (ﷺ) a Burdah (shawl) and, though he needed it, he gave it to a person who asked for it.**

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 (ﷺ) hid in a cave after they had left their homes in order to migrate to Madinah, 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 said, ‘O Abu Bakr! What do you think of two with whom God, the Exalted, is their Third?’” *(Muslim)*

### Kindness and Compassion:

16

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)*

### Simplification and Ease:

17

The Prophet ﷺ always sought to make things easy for people. The Messenger of God ﷺ said:

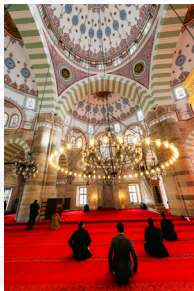
“I start the prayer with the intention of lengthening it, but when I hear a child crying, I shorten the prayer, as I know

**The Messenger of Allah** ﷺ performed Salah (prayer) while he was carrying a young girl named Umaamah, daughter of Abul-Aas.





**The Prophet** ﷺ was an example and paradigm to which his people related to in all branches of knowledge; acts of worship, medicine, laws of inheritance, lineage, and other matters as well.



its mother would suffer from his 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 I would fear that it was from the charity<sup>(1)</sup>, and thus, put it back.” *(Bukhari)*

## 19

### Spending Generously:

Anas b. 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 said, ‘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 Madi-nah and we faced the mount of Uhud. The Prophet ﷺ said, ‘O Abu Dharr!’ I replied, ‘Here I am O 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

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





**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."

## 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)

**Truthfulness:**

**21**

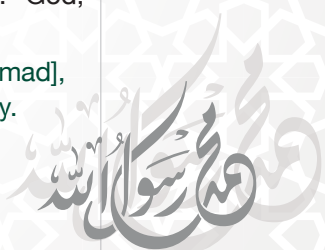
A'ishah said:

“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 had 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 what you call people to do.” 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]

**A'ishah**, with whom Allah is pleased, said, “The trait and characteristic which the Prophet ﷺ hated most was lying.”





## 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 act, 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)*

**Abdullah bin Al-Harith** said, “I have never seen a man who smiled as much as the Messenger of God ﷺ.”

## 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 b. Abi Talib to postpone his migration for three days to return to people their valuables.<sup>(1)</sup>

Another example of his honesty, trustworthiness and reliability is demonstrated in the Truce of Hudaibiyah. In that famous truce, 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 b. 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].





“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)*

## 25

## Bravery and courage:

**In the Battle** of Uhud, the Messenger of Allah ﷺ consulted his Companions. They advised him to fight, while he himself did not see the need to fight.

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)*

‘Amr b. 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 an endowment. *(Bukhari)*





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

“The Messenger of God ﷺ was the best of people and the most courageous. One night, the people of Madinah 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)*

Unlike other leaders, he did not wait for others to investigate the source of trouble, but he did it himself.



**The Prophet** ﷺ was the most generous of people. He was most generous during Ramadan when he met Jibreel ﷺ.





## 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, using siwak (tooth stick) and marriage.” *(Bukhari)*

A'ishah reports that 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)*

**The Prophet ﷺ** was more modest and bashful than a virgin who hides in the women's quarter of the tent.

## 27 Humility:

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, where he would sit with his





Companions, one would not be able to distinguish him from his Companions.

Anas bin 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 and leaning on his arm, among 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. Anas b. Malik said:

“A woman from the people of Madinah, 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)*

**The Prophet ﷺ** said,  
“We certainly do not betray or act treacherously.”





## 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 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)*

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

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 said, "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)*

### Patience and Forbearance:

29

Anas bin 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 had 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)*



**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."



**An example** of the perseverance of the Prophet is the story of the Jewish Rabbi.



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 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 said, ‘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 said, ‘No, I don’t - who are you?’ Zaid said, ‘I am Zaid b. 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

**The Prophet** ﷺ repaid Zaid’s loan and gave him over it twenty Sa’a of dates because Umar scared him.



**A great example** of the Prophet’s forgiveness and perseverance is apparent when he pardoned the people of Makkah after its conquest.



**Zaid said to Umar:** “I hold you as a witness that I testify and am satisfied that there is no true god worthy of being worshipped except Allah alone, and Muhammad ﷺ is my Prophet.”

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 that half of my wealth - and I am among the wealthiest people in Madi-nah - 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)*



Another great example of his forgiveness 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 inflicted on him and







his Companions and sought the reward of God. He was also patient and tolerant with the abuse of the hypocrites in Madinah.

His patience was severely tested when he lost his loved ones. His wife, Khadeejah, died during his lifetime, as did all of his children, except 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 b. 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, smelled him and kissed him. After a while he went and saw his son again - he was dying. The Prophet ﷺ started to cry. Abdurrahmaan b. 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



**He was a paradigm**

of patience when he lost his loved ones. His wife, Khadeejah, died during his lifetime, as did all of his children, except his daughter, Fatimah.



**The Prophet ﷺ:** “The eyes shed tears, the heart is saddened, yet we only say what pleases our Lord. We are saddened by your death, O Ibraheem.”

### Justice and Fairness:

31

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 b. 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?’

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 them go, and if the poor and weak stole they would punish him.

**The people** of Quraish were extremely concerned about the Makhzoomi woman who committed a theft.





**A Bedouin** grabbed the Prophet ﷺ strongly and said, “O Muhammad! Give me [some] of the wealth of Allah that you have.” He ﷺ turned to the Bedouin, laughed and ordered that he be given some money.

By God! If Fatimah<sup>(1)</sup>, the daughter of Muhammad stole, I would carry out her punishment myself.” (Bukhari)

The Messenger of God ﷺ was just and fair and allowed others to avenge themselves if he harmed them. Usaid b. 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 said, ‘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)*

### Fearing God, and Being Mindful of Him: 32

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 b. 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 An-Nisaa<sup>(2)</sup>, until I reached the ayah:

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



**The Messenger of Allah ﷺ** was just and fair and allowed others to avenge themselves if he harmed them.

Upon hearing this ayah, the Messenger of God ﷺ said, 'That is enough.' Abdullah b. 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





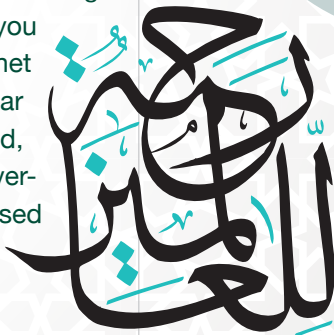
is a cloud bringing us rain!' Rather, it is that for which you were impatient; a wind, within it a painful punishment.”

*(Bukhari)*

### Richness and Contentment of the Heart: 33

Umar b. Al-Khattab 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 of water by his feet, and there were 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! Khosrau 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 Good, 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 his 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 please.’ The Prophet ﷺ said, ‘The Angel in charge of the mountains called me saying, ‘May God praise you and keep safe from all evil! O Muhammad,

#### The Messenger of Allah

ﷺ was the most mindful person of Allah, so he would often cry when he heard the Qur'an.







I will do whatever you command me to do. If you like I can bring the Akhshabain mountains together and crush them all.’ The Messenger of God ﷺ said, ‘No, it may be that God raises from among them a progeny who worship God alone and associate no partners with Him.’” (Bukhari)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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This booklet is the third in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings, and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

The Relevance of his Prophethood





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**MUHAMMAD**  
The Messenger of Allah

# The Prophet's Manners with those Around Him



سُبْحَانَكَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِ وَالْعَرْشِ الْمَغِيدِ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

4





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**MUHAMMAD**  
The Messenger of Allah

**The Prophet's  
Manners with  
those Around Him**



## Terms

Terminology used in this series of booklets.  
(Taken from Sheik Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal’al’laahu a’laihi wa sal’lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

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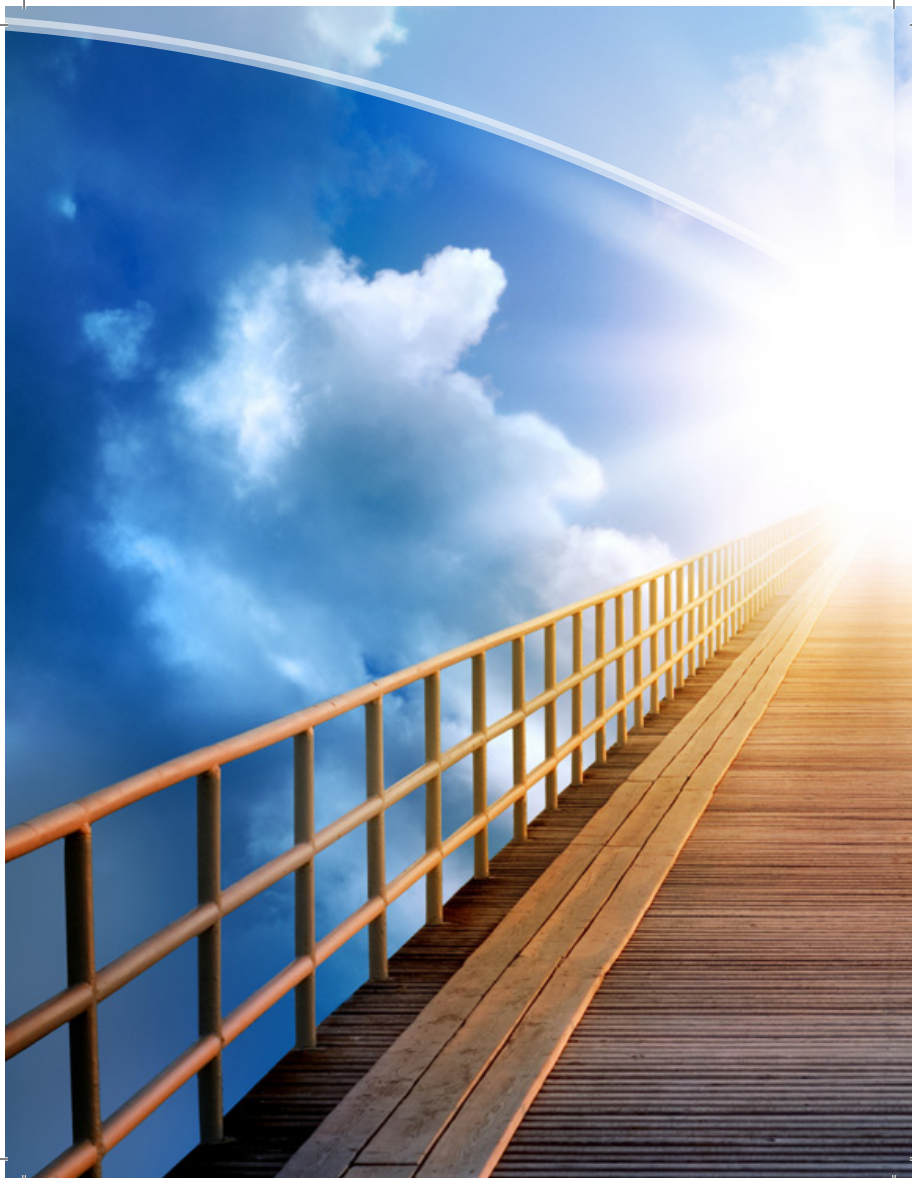


## BOOKLET

# 4

This booklet is the fourth in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.





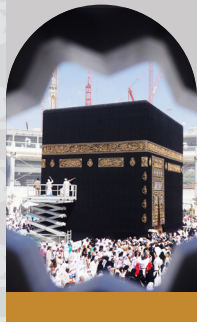


## Introduction

All Praise is due to Allah, the Rubb of the two worlds, and may Allah exalt the mention of His Prophet, and render him and his household safe and secure of all derogatory things.

This booklet is part of several publications on the history, conduct and impact of the Prophet Muhammad ﷺ. In this part, we recount a number of situations that show how the Messenger of Allah ﷺ dealt with his companions. It gives the reader a glimpse of the ethics and manners that the Prophet Muhammad ﷺ demonstrated on a consistent basis, and are the basis for why he is the example that we should all emulate in our daily life and various interactions.

Amongst the details, this booklet shows that the Prophet ﷺ kept close and friendly relations with his companions. He used to joke with them and was very polite and friendly towards them like a father and brother. He would routinely





visit them in their homes, especially when they were sick, and he established these beautiful manners as a part of the religion. In fact, he would also visit non-Muslims when they were sick. Furthermore, he would consult his companions, taking their opinions and points of views into consideration, whenever Allah had not given him a command as regards a particular situation.

Additionally, the reader will have an opportunity to gain an understanding of how the Prophet ﷺ behaved when he was with his companions. He did not wait for them to serve him, and instead it would not be unusual to find him serving them. He served himself and would serve others as well. He did not distinguish himself from his companions whether it be by his dress, the size or appointment of his home or through having people greet him in a manner of undue homage, like





standing to greet him when he entered their presence, which he disliked.

This booklet also mentions the marriages of the Prophet Muhammad ﷺ. It spends time discussing the causes behind a number of the marriages, and how they were for a good purpose, often solidifying relations between large and strong Arab tribes. This served to attract those strong tribes to Islam and to support the spread of the call to Islam (Da'wah). In other cases, he married the widows of his companions who were killed in battle or while they were engaged in calling people to Islam. His aim in these cases was to help these widows and support them to live a dignified life. Despite the underpinnings, political or otherwise, of these marriages, the Prophet ﷺ was nonetheless always loving and caring with his wives and they each loved him greatly.

It is hoped that the reader will come to appreciate the depth and extent of the excellent manners of the Prophet Muhammad ﷺ from this brief introduction.

• Muhammad ﷺ





## 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 of the Prophet's life story. The Prophet ﷺ is the example which we should emulate in all our matters. Jareer b. 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

**The Prophet ﷺ** was close with his companions. He would sometimes joke with them.

- 1 Close Relations with his Companions
- 2 Would Entertain his Companions
- 3 Would Consult his Companions
- 4 Visiting the Sick, Whether he was Muslim or non Muslim
- 5 He was Grateful for People's Goodness Towards him
- 6 Love for Everything Which is Beautiful and Good
- 7 Loved to Help Others by Interceding on Their Behalf
- 8 Would Serve Himself



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)*

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

2

Anas b. Malik, with whom Allah is pleased, said the Messenger of Allah ﷺ was the most well mannered person. I had a young brother whose name was Abu Umair, he would play with a small bird called “An-Nughair”. The Prophet ﷺ said to him:

**‘O Abu Umair, what did the Nughair do?’, while he was playing with it.**

*(Muslim)*

Tirmidhi reports in Al-Shamaa’il that Al-Hasan said, “An old woman came to the Prophet ﷺ and said, ‘O Messenger



**The Prophet ﷺ** did not only verbally entertain and joke with his companions, but he sported with them, and sometimes amused them as well.





**The Prophet** ﷺ would consult his Companions, and take their opinions and points of view into consideration.



of God, ask God to admit me into the Heavenly Gardens.’ He said, ‘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 sported with them, and sometimes amused them as well. Anas b. Malik said:

A Bedouin named Zahir b. 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 approached him while he was selling his goods, and the



Prophet ﷺ hugged him from behind, though he could not see him. He then said: 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:

عن رسول الله

**“You are not considered worthless by God,” or he said, “You are valuable and precious to God.”** *(Ibn Hibban)*

**He would consult his Companions:**

3

The Prophet ﷺ would consult his Companions, and take their opinions and points of view into consideration, whenever there was no revelation sent down from God on the subject. Abu Hurairah said:

**“I have not seen a person more**

**The Prophet ﷺ** wouldn’t only visit the Muslims who were sick, rather, he would visit even non-Muslims.



**The Messenger**  
of Allah ﷺ would accept gifts, and reward generously on account of that.



keen for the sincere advice of his companions than the Messenger of God ﷺ.” (Tirmidhi)

4

**Visiting the sick person, 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, rather, he would even visit non-Muslims. Anas b. 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, ‘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!’<sup>(1)</sup> So the 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)

(1) A nick-name of the Prophet ﷺ.

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

5

Abdullah b. 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)





**Anas**, with whom Allah is pleased, said: ‘The hand of the Messenger of Allah ﷺ was softer than any silk that I had ever touched.’

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 b. Abbas said:

**“The husband of Bareerah was a slave whose name was Mugheeth. I saw him walking behind her in the streets of Madinah crying, and his tears were falling off 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 said to him, 'Are you commanding me to do so?' He said, 'No, but I am interceding on his behalf.' She said, 'I have no need for him.'" *(Bukhari)*

The Messenger of God ﷺ would serve himself:

8

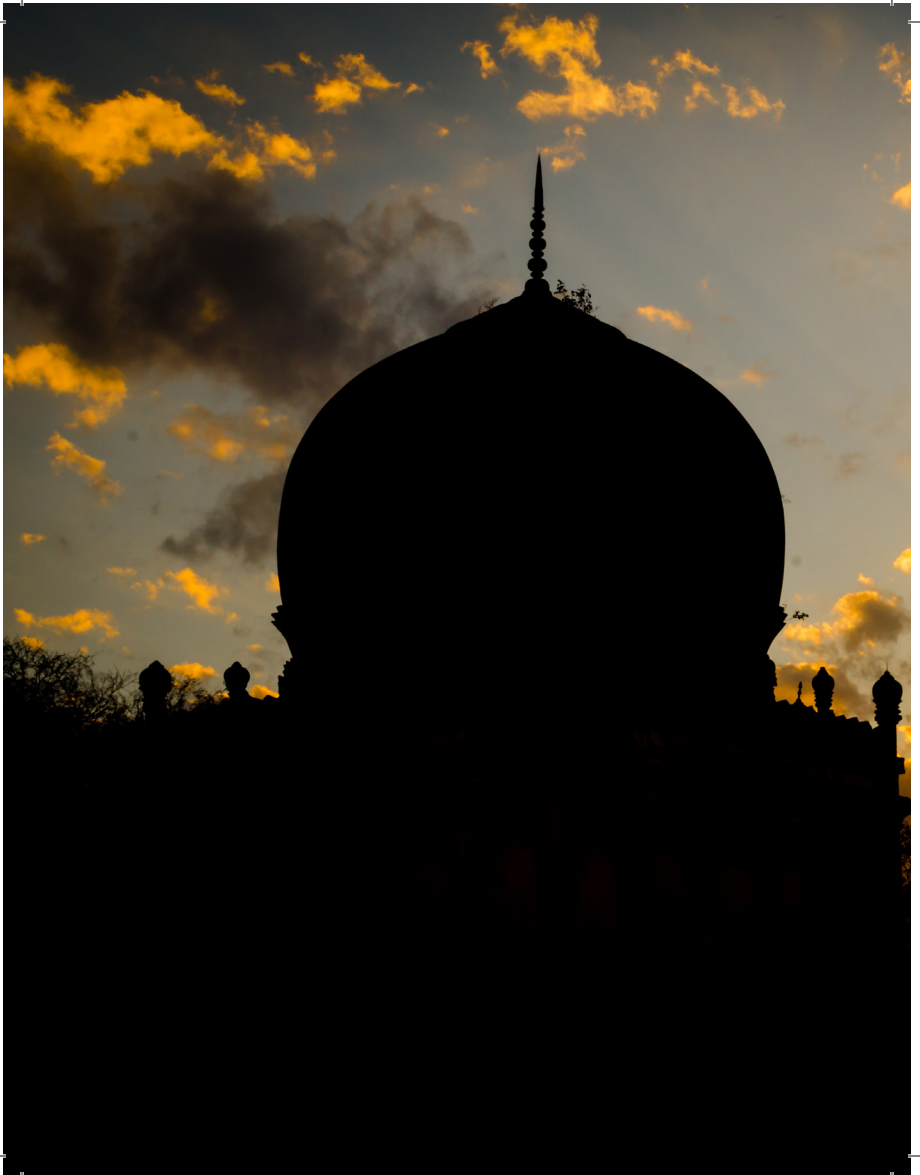
A'ishah said:

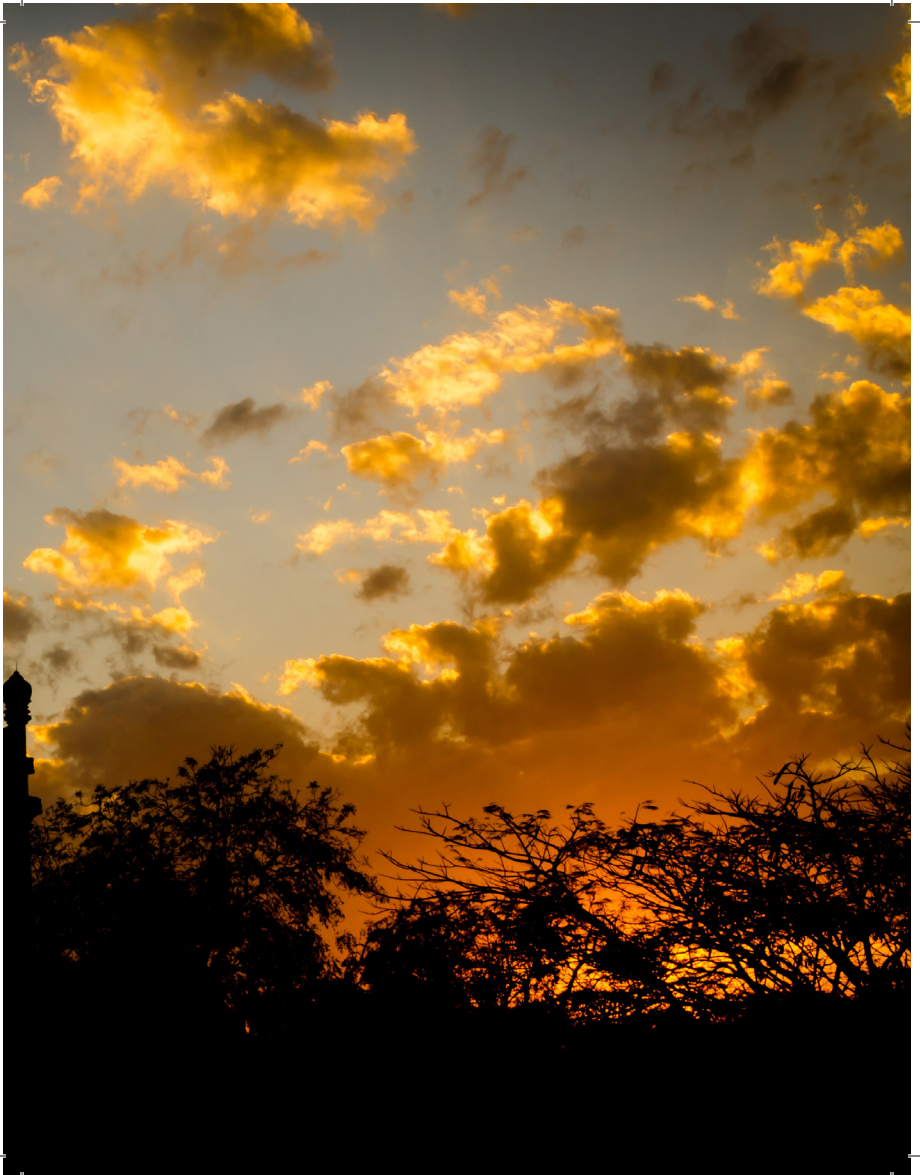
"I was asked how the Messenger of God ﷺ behaved in his house." She said, "He was like any man. He washed his clothes, milked his sheep, and served himself." *(Ahmed)*

The Prophet's excellent manners not only made him serve himself; rather, he would serve 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 prayer he would leave [everything and head] for the Mosque." *(Bukhari)*

**The Prophet's** excellent manners not only made him serve himself; rather, he would serve others as well.





## Statements of Justice and Equity:

- (1) Former President of the Canadian Association of Anatomists, Department of Anatomy and Cell Biology University of Toronto.
- (2) Dr. Maurice Bucaille was an eminent French surgeon, scientist, scholar and author of *The Bible, The Qur'an and Science*.
- (3) 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.

**Professor Keith Moore<sup>(1)</sup>**, said 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 this is a divine inspiration or revelation, which lead him to these statements.”

**Dr. Maurice Bucaille<sup>(2)</sup>**, said in his book *The Qur'an, and Modern Science*, “A totally objective examination of it [the

**The German Poet<sup>(3)</sup>, Goethe**, said, “I looked into history for a human paradigm and found it to be in Muhammad.”





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."

**Annie Besant**<sup>(4)</sup> in *The Life and Teachings of Mohammad*, said, "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 reread them, a new way of admira-



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



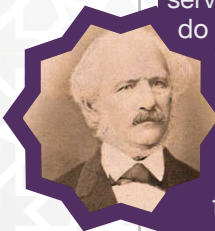
- (1) *Encyclopedia of Seerah* by Afzalur-Rahman.
- (2) *ibid.*
- (3) He was a famous American writer. He died in 1859.
- (4) *Encyclopedia of Seerah* by Afzalur-Rahman.
- (5) *ibid.*
- (6) archaic term for a Muslim.

tion, a new sense of reverence for that mighty Arabian teacher.”

**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 primate Muslim community, contented themselves with obeying the

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

“Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food - they 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 slave which he could do for himself. He was accessible to all, 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.”<sup>(1)</sup>





law that he had proclaimed in the name of Allah and with following his teaching and example.”<sup>(2)</sup>

**Marquis of Dufferin** said, “It is to Mussulman<sup>(6)</sup> science, to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages.”

**Washington Irving**<sup>(3)</sup> 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.”<sup>(4)</sup>

**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.”<sup>(5)</sup>



## The Wives of the Prophet ﷺ:

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 b. Jahsh. The Arabs in the Era of Ignorance

**The Prophet ﷺ** married Zainab b. Jahsh, although she was previously the wife of his adopted son, Zaid b. Harithah.

### THE PROPHET MARRIED

Religious and legislative purpose

Political reasons

Social reasons







#### The Messenger of Allah

ﷺ married women from the largest and strongest Arab tribes for political reasons.



would prohibit a man from marrying the wife of his adopted son. 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 b. Harithah. The Messenger of God ﷺ married her to abolish this false 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]**



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

2

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.

**“If they obey you (i.e. accept Islam) then marry the daughter of the chief of the tribe of Kalb.”** *(Ibn Hisham)*

**Dr. Cahan** said, “Some of the aspects of his life may seem confusing to us due to present day mentality. The Messenger is criticized due to his obsession of attaining worldly desires and his nine wives, whom he married after the death of his wife Khadeejah. It has been confirmed that most of these marriages were for political reasons, which were aimed to gain loyalty of some nobles and tribes.”

**Social reasons:**

3

The Prophet ﷺ also married some of

**The Prophet ﷺ** also married some of the widowed wives of his Companions; those of them who had died in war or in spreading the message.



the widowed wives of his Companions; those of them who had died in war or in spreading the message. He married them even though they were older than him, and he did so to honor them and their husbands.

**Veccia Vaglieri**<sup>(1)</sup> in her book, *In Defense of Islam*, said:

“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

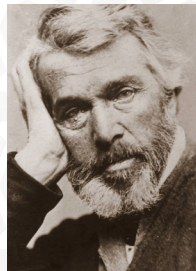




Muhammad ﷺ married were not virgin, nor were they young or beautiful, except for A'ishah. So how can anyone claim that he was a lustful man? He was a man, not a god. His wish to have a son may have also lead him to marry, for the children that he had from Khadeejah all died. Moreover, he undertook the 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."<sup>(2)</sup>

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



• Thomas Carlyle





This booklet is the fourth in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

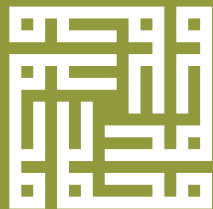
The Relevance of his Prophethood







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**MUHAMMAD**  
The Messenger of Allah

# Textual & Scriptural Proofs on Testimonials of his Prophethood



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَكْبَرُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

5





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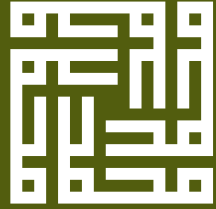
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٧-١٤-٨٢٤٩-٦٠٣-٩٧٨ (٥ج)



**MUHAMMAD**  
The Messenger of Allah

**Textual & Scriptural  
Proofs on Testimonials  
of his Prophethood**





## Terms

Terminology used in this series of booklets.  
(Taken from Sheik Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal’al’laahu a’laihi wa sal’lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

21

22

23



BOOKLET  
5

This booklet is the fifth in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.









## INTRODUCTION

All praise is due to Allah, the Rubb of the two worlds, and may Allah exalt the mention of His Prophet and render him and his household safe and secure from all derogatory things.

In this booklet, the author shares proofs from the Quran and from what presently remains of the Gospel and the Torah, which reference the sending of the Prophet Muhammad ﷺ. The questions that aim to be answered by these statements are as follows:

- **Was Muhammad prophesied in other scriptures as the others, like Jesus, were?**





- **What evidences are there, if any, that Muhammad was really a Prophet?**

These statements will demonstrate that not only was a Messenger from God prophesied and expected to come to the world, but that Muhammad in fact uniquely fulfilled these criteria. It is hoped that the reader will benefit from these selections to reach the same conclusion, and to gain a further appreciation for the Prophet Muhammad ﷺ.



وَالْأَنْبِيَاءُ كَانُوا مِنْكُمْ كَمَا كُنْتُمْ مِنْهُمْ  
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مَا فِي الْأَشْيَاءِ مِنْ حَقٍّ وَلَا ضَرَرٍ إِلَّا فِي مَا نَشَاءُ  
تَتَفَقَّهُونَ عِلْمَ الْكَلِمَاتِ بِرَبِّكُمْ وَأَنْبِيَاءُ مِنْكُمْ

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## 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 And He also said:

“Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves. You will see them bowing down, prostrating themselves, seeking grace from Allah and His pleasure....” [48:29]

### Proofs from the Sunnah<sup>(1)</sup>:

#### The Prophet ﷺ said:

“My example and the example of the Prophets before me is like a man who built a house and perfected it except for the space of one

**Allah, the Exalted,** says: “Muhammad is not the father of any of your men, but (he is) the Messenger of Allah.”



stone. People would go around the house and stare in awe at its perfection and say, ‘Had it not been for this missing stone!’ The Prophet ﷺ said, ‘I am that stone. I am the last of Prophets.’” (Bukhari)

Ataa’ b. Yasaar said, “**I met Abdullah b. Amr b. al-Aas, and I asked him, ‘Tell me about the description of the Messenger of God ﷺ in the Torah.’ He said, ‘He is described in the Torah with some of what he is described in the Qur’an. [For example] ‘We have indeed sent you as a witness [over mankind] and one who gives glad-tidings, warns others, and protects and safeguards the commoners. You are My slave and Messenger. I called you *Mutawakkil* (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.’”** (Baihaqi)

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



## Was Muhammad Prophesied in Other Scriptures?

This question doesn't require too much research, as the answer is clearly found in the Quran. God, in mentioning the characteristics of the true believers, states:

**“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”** [7:157]

So here, the Quran states what some Jewish and Christian readers may find difficult to believe. God is telling



**The word “praise”** is very significant, as the very name Muhammad literally means “the praised one.” Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation.





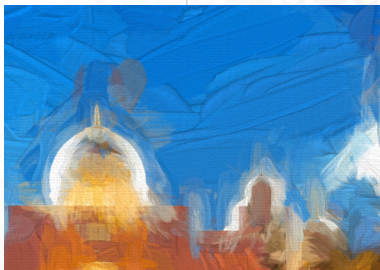
us that Muhammad, the Prophet who can neither read nor write, has been already mentioned in both the Jewish and Christian scriptures.

“But, I’ve been reading the Bible all my life, and I never read anything about Muhammad,” some of you might be thinking. But indeed, the description of Muhammad is there, though many readers of the Bible have unfortunately failed to notice this because their interpretation of the Bible is so heavily influenced by others.

### The Nature of Prophecy in the Bible

The famous Biblical scholar Ahmad Deedat presented a very important aspect concerning Biblical prophecy in one of his books about Muhammad when he asked the following question, “Where is Jesus mentioned in the Old Testament?”

**Muhammad**, the Prophet who can neither read nor write, has already been mentioned in both the Jewish and Christian scriptures.



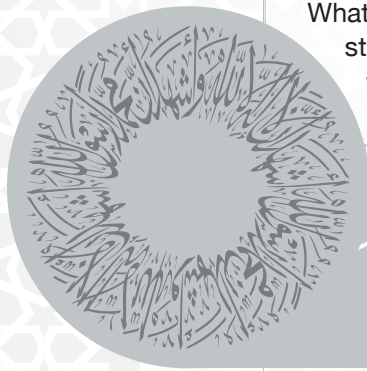


**If you** tried to find the name “Jesus” in the Old Testament, you would fail - because it’s not there! What is there though, is the *description* of Jesus.

Most Christians would now say that Jesus is mentioned in countless parts of the Old Testament. But, oddly enough, if you tried to find the name “Jesus” in the Old Testament, you would fail - because it’s not there! What is there though, is the *description* of Jesus.

Looking through Isaiah and Jeremiah, you can find many descriptions which only the Messiah could fit, and this is how we can conclude that he was prophesied, and thus accept him as one of the Messengers of God. So, why then should we accept anything different concerning Muhammad?

What we should be looking for, instead of his name, is his description - a description that only Muhammad could fit.






Once again, it needs to be made clear that a number of the subjects that are being presented in this book series are the subject of entire books elsewhere. This issue is no different. There are several books discussing the issue of Muhammad in the Bible, and we will only give a summary of the strongest arguments in this booklet.

### **The Prophet of Deuteronomy**

One of the strongest, and indeed the most compelling, arguments revolves around the words of Deuteronomy 18:15-22. These verses have traditionally been used as a reference to Jesus in Christian writings, but the following analysis will provide clear evidence that this prophecy refers only to Muhammad and does not apply to Jesus. The other notable aspect of this Biblical verse is the conclusion it draws concerning the believers' responsibility concerning this Prophet, and the dire consequences of rejecting or denying him.

**Muhammad**  is the only Prophet through whom the Arabs received revelation at a time when darkness had covered the earth.





### Deuteronomy

18:15-22 has traditionally been used as a reference to Jesus in Christian writings, but the evidence shows that this prophecy refers only to Muhammad, and not to Jesus.

“The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, ‘Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.’ The Lord said to me, ‘What they say is good. I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. But a prophet who presumes to speak

in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death.’ You may say to yourselves, ‘How can we know when a message has not been spoken by





the Lord?’ If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.” (Deuteronomy 18:15-22)

So from the above verses, we can conclude the following about this promised Prophet:

1 He is like Moses.

2 He will emerge from the brethren of the Israelites.

3 God will put His words into this Prophet’s mouth.

4 This Prophet will tell them everything which God commands.

5 That whoever rejects this Prophet will be taken to account by God, meaning such a person will be punished.

A review of all current day Christian commentaries on the Bible state that this prophesied prophet is a reference to Jesus Christ. This is quite incompatible with the some of the mentioned

**Muslims**, as well as Christians, believe that Jesus was very unique, and thus, unlike any other prophet.





**Both Moses and Muhammad** were separated from their parents in infancy, both were married, both had children, and both became prophets in their middle age.

characteristics, as well as other verses from the New Testament, as will now be documented.

Much has been written in other books concerning the similarity of Muhammad and Moses. Both Moses and Muhammad had normal human births, normal human deaths, received their first revelations from God while atop a mountain, led their respective communities on a migratory journey, received a legal as well as spiritual revelation, fought their enemies in war, and returned to their birthplaces victorious over their enemies. Moreover, both Moses and Muhammad were separated from their parents in infancy, both were married,

both had children, and both became prophets in their middle age.

Jesus Christ, on the other hand, cannot be said to be like anyone, as he was almost entirely unlike any other





prophet. In fact, the correct translation of John 3:16 calls Jesus “unique”<sup>(1)</sup>. Jesus’ birth was immaculate and unique in history, comparable only to Adam’s conception. He is the only prophet to have been lifted up into heaven without death so as to return after a period known only to God (now over two thousand years) to once again speak to men. Furthermore, he was a young man as he lectured to the Children of Israel and was a prophet of God before ever reaching middle age, which he will only attain in his second coming. He never married, never fought wars, never received legal revelations<sup>(2)</sup>, and never achieved victory over his enemies in his life. So not only is Jesus very unlike Moses, but Jesus is very unlike anyone from humanity!

Another problem with declaring Jesus to be the prophet in question here comes from the next characteristic of “the Prophet”; that he shall be from the brethren of the Israelites. In trying to formulate an understanding of who exactly are the brethren of the Jews, we

- (1) “For God so loved the world that he gave his unique son....”
- (2) Jesus only received spiritual revelation and no new law as reported in Matthew. [5:17-18]



look back into Genesis. The Bible refers to the Israelites as the brethren of the Ishmaelites, “... and he [Ishmael] will live to the east of all his brethren.” (Genesis 16:12)

And this of course is rather logical when you consider it. Abraham had two sons, Ishmael and Isaac. Thus they were brothers and furthermore, their children would be considered like brethren to one another. Had this Prophet being prophesied been from the descendants of Isaac, as Jesus was, then it would have been stated, “I will raise up for them a prophet like you from among themselves”. Thus, the brethren in question here are the children of Ishmael, from which Muhammad was directly descended.

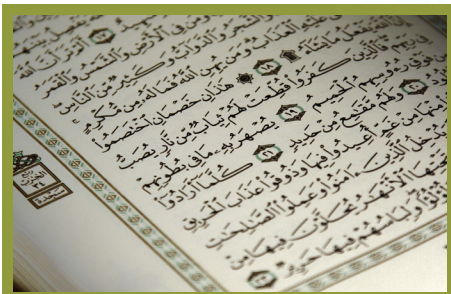
Next, concerning the phrase that the words of God were “put into his mouth” we find an interesting parallel in the Quran. In the Quran, God states, “**Nor does he speak from [his own] inclination. It is not but a revelation revealed.**” [53:3-4]





Moreover, even a cursory review of the Quran will reveal hundreds of verses which command Muhammad in such terms as *Qul* (say), *Thakkir* (remind), *Nabbi* (inform), etc. In other cases, someone would come to the Prophet Muhammad and ask a question, and often a verse would be revealed with a pattern similar to the following verse (They ask you... say to them):

**“They ask you about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.’ And they ask you what they should spend. Say, ‘The excess [beyond needs].’ Thus Allah makes clear to**





**you the verses [of revelation] that you might give thought.” [2:219]**

Yet other passages in the Quran start with such expressions as, “wa qala Rabbukum” (and your Lord has said ...). Hence, a significant extent of the Quran is thus “scripted” for the Prophet Muhammad so that He commands and transmits God’s exact words, thus quite literally putting His words “into the mouth” of His Prophet.



A

It is interesting to note that 113 out of the 114 surahs (chapters) of the Qur’an start with the opening statement, “In the name of God, the Most Merciful, the Most Gracious”. Indeed, the very first revelation to Prophet Muhammad, as mentioned ear-



- “There is nothing worthy of worship except for Allah, and Muhammad is the Messenger of Allah.”

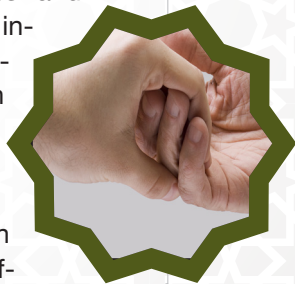


lier, reads, **“Read in the name of your Lord who created ...”** [96:1]

Following the teachings of the Prophet Muhammad, there is no other religious community who starts almost every action in their daily lives with this formula: “In the Name of God”.

It should be reiterated here that the Arabic term “Allah” is the Arabic equivalent of “God”. To say, “In the Name of God,” before all religious and even non-religious acts is a great fulfillment of the prophecy, “... he shall speak in My name”. (Deuteronomy 18:19)

Before moving onwards to the last point though, a few comments must be made. In all fairness and honesty, it is possible to interpret some of the statements from the verse in Deuteronomy as applying to Jesus, which led to some confusion as to his identity both during his lifetime and af-





terwards. The following section from John, chapter 7 highlights this confusion amongst the lay people as to Jesus' identity (emphasis mine): "Some in the crowd who heard these words said, 'This is truly the Prophet.' Others said, 'This is the Messiah.' But others said, 'The Messiah will not come from Galilee, will he? Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?' So a division occurred in the crowd because of him." (John 7:40-43)

Why were they confused? One reason is because the passage from Deuteronomy at first glance could possibly apply to Jesus. Like unto Moses has been interpreted by Christians to mean that Jesus was like Moses in his preaching to the Children of Israel and his powerful





miracles. Being amongst the brethren of the Israelites also could mean from amongst the Israelites since they were twelve tribes and the lineage of Jesus and Moses comes from two separate tribes who were “brethren” to one another. And, of course, all prophets of God shall speak in His name and say what He commands to them to say.

So how can we know the identity the Prophet? There are three important points taken directly from the Bible that can make us certain. Firstly and most logically, the people were waiting for two separate people to come; one was the Messiah and one was the Prophet. Notice how no one said to Jesus, at any point, that he was both the Messiah and the Prophet? Even the above quoted lines from John show that the people were unsure as to whether Jesus was either

مُحَمَّدٌ رَسُولُ اللَّهِ

• Muhammad ﷺ



the Prophet or the Messiah. No one indicated or thought that they could be the same person. Jesus was of course a prophet, but **the** Prophet was a separate person. This same point can be understood from the questioning of John the Baptist by the Jewish priests (Sadducees and Pharisees) that shall be referenced below.

Secondly, there are numerous instances where Jesus declares himself to be the Messiah (Christ being Messiah in Greek). In fact, he even directly asks the disciples who they think he is and Peter tells him that he is the Messiah. Yet nowhere does Jesus claim to be the Prophet.



The last evidence comes when Nicodemus, who would later become a disciple, is reminded clearly by the other Jewish priests (as is recorded in the oldest Bible



manuscripts): “... **Look into it, you will find that *the Prophet does not come out of Galilee.***” (John 7:52)

Undoubtedly some people will continue to try to come with other arguments to throw doubt into this otherwise clear matter, and for this reason other evidences will be presented below. Yet, a serious question here has to be considered, and that is the final point from Deuteronomy.

Each reader must now carefully consider the serious matter of how the threat of God’s punishment is indeed attached to the denial of this prophet! Those who deny him shall be taken to account by God as mentioned in Deuteronomy. And indeed the Prophet Muhammad himself stated, “Whoever hears about me from amongst the Jews and Christians and then denies me shall take his place in the Hellfire.” [Muslim]





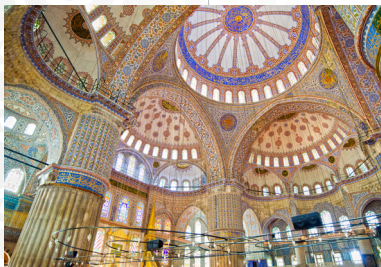
## Other Evidences from the Bible - the Questioning of John the Baptist

In response to any remaining arguments or doubts against the above points, and for Christian readers who wish to understand further, there is more evidence. The additional evidence from the New Testament which clearly supports Muhammad as the fulfillment of this very prophecy is now taken from the gospel according to John.

“The Jews of Jerusalem sent priests and Levites to ask John who he was. John gave witness to them. He did not try to hide the truth. He spoke to them openly. He said, ‘I am not the Christ.’ They asked him, ‘Then who are you?

Are you Elijah?’ He said, ‘I am not.’ ‘Are you the Prophet we’ve been expecting?’ they asked. ‘No,’ he answered.” (John 1:19-21)

The explanation of these statements is that when John the







Baptist began baptizing people, the Jewish priests and scholars came to question his identity. The Jewish scholars have always been known for their strong knowledge of the revelations and the prophecies, and so they were expecting three people as is evidenced by the above verses: Elijah (his return), the Messiah, and the Prophet. They summarize this when they say: “Some Pharisees who had been sent asked him, ‘If you are not the Christ, why are you baptizing people? Why are you doing that if you aren’t Elijah or the Prophet we’ve been expecting?’” (John 1:24-25)

The question of who is Elijah is later answered when Jesus said, “If you are willing to accept it, John is the Elijah who was supposed to come.” (Matthew 11:14)

So, as reported by Jesus, John the Baptist represents Elijah. The Messiah is without a doubt Jesus. So who then is the awaited Prophet whom the Pharisees ask about? The only person to fit this prophecy is Muhammad.



## Prophet or Liar? Looking Into the Matter of Prophecy

The last point to be mentioned about the authenticity of the Prophet Muhammad using the Bible involves the proof of prophethood discussed in Deuteronomy where it states:

“You may say to yourselves, ‘How can we know when a message has not been spoken by the Lord?’ If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.” (Deuteronomy 18:21-22)

So here, we are presented with a litmus test for prophecy - if someone who claims to be a prophet says something that doesn't come to pass or come true, then he is a liar. But if he



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ



prophecies and that matter comes true or happens consistently and without fail, then this means he has spoken the word of God. So, the next major question would be to see if the Prophet Muhammad ever made any predictions, and then see if these came true or not.

Due to the limited scope of this booklet, meant mainly as an introduction, we cannot delve deeply into this matter. Yet, we would like to share with you first some examples from the Quran of prophecies found in its text, and then look into the Hadith literature to review a few instances of prophecy there.

### Prophecies of the Qur'an

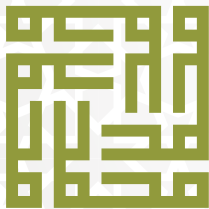
The first prophecy was when the Prophet told his followers that they would be victorious over the people of Makkah, who at that time were their chief enemies. He saw himself making the minor pilgrimage in a vision and shared this with his Companions. Knowing that the visions of a Prophet are like revelation and would come true, the believers prepared for the minor pilgrimage.





However, upon reaching the outskirts of Makkah, the Makkan pagans stopped him at a place called Hudaibiya and a peace treaty was concluded there after negotiations. Some articles of the Treaty were offensive to the believers and many wondered why they should return to Madinah without having performed the minor pilgrimage since they were upon the Truth. Yet the verses revealed following the Treaty described it as a clear victory and gave the believers the decisive glad tidings of victory over the pagans of Makkah in the near future, as follows:

**“Certainly, has God showed to His Messenger the vision in truth. You will surely enter the Sacred Mosque, if God wills, in safety, some with your heads shaved and others with hair shortened, not fearing anyone. He knew what you did not know and has arranged before that a conquest near [at hand].” [48:27]**



# MUHAMMAD

The Messenger of Allah



One year later the Muslims were able to perform the minor pilgrimage fulfilling the vision of the Prophet, and the year after that, they conquered Makkah. Although there were only about fifteen hundred Muslim men at the time of the treaty of Hdaybiyah, two years later the Prophet was able to peacefully conquer Makkah with an army of ten thousand Muslim men as the two years of peace allowed the Message to spread far and wide in the Arabian Peninsula.

Another interesting prophecy comes concerning the Pharaoh of Egypt who oppressed the Children of Israel. God sent Moses to him with the mission of inviting him to believe in the One God, and to allow the Israelites to leave Egypt. Pharaoh refused and the struggle between them continued for several years. However, one night Moses succeeded in marching towards the Red Sea with his people, but Pharaoh, becoming aware of his attempt and resolving to annihilate the Children of Israel once and for all, set out in hot pursuit.

When Moses reached the Red Sea,





he touched it with his staff upon guidance from God, and miraculous paths opened through the sea allowing the Children of Israel to pass into safety. Pharaoh attempted to follow him, but was drowned with his legions. This story thus far is very familiar to both Jews and Christians, yet what follows is an ending, and amazing prophecy, found only in the Quran.

**“And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, ‘I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.’ Now? And you had disobeyed [Him] before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many people, of Our signs, are heedless.”** [10:90-92]

In the mid-twentieth century, scientists examined the bodies of the dead Pharaohs and Kings of Ancient





Egypt that had been excavated and put out for display in the Cairo Museum. They were able to narrow down the body of the pharaoh of Moses with certainty to one of two bodies housed in the Museum, one of which happened to have multiple fractures throughout his body as seen by x-ray (as could happen if a mountain of water crashed down upon him). So once again the Quran comes forth with a prediction only realized in the past one hundred years!

Before leaving this point, it is sad that some people repeat the lie that any stories of ancient peoples found in the Quran were simply copied by Muhammad from the Bible. What makes this particular prophecy, and other variations in other stories, so interesting is the fact that it is nowhere to be found in today's Bible leaving us with one of two conclusions, either: a) the Bible has been corrupted and this information used to be there in the past, but has now been lost, or b) that Muhammad is indeed the Prophet and Messenger of the One God who received revelation





from Him including details not revealed previously. You be the judge.

A number of other telling prophecies exist in the Quran in reference to a major victory of the Romans over the Persian Empire, the return of the state of Israel toward the end of time and the protection of the Quran itself from corruption. The reader is encouraged to read books on the topic of prophecy in the Quran for further information.

### **Prophecies from the Hadith of Muhammad**

Keeping in line with the “litmus test” from the Bible which states that a true Prophet is one whose prophecies would come true without ever being wrong, the Sunnah is rich with prophecies. There are so many predictions that it would be impossible to mention them here as they are the subject of entire books and even encyclopedias. But, an effort will herein be made to give the reader a good understanding of the detailed nature of the Prophet Muhammad’s prophecies whereupon more information can later be sought. In all cases below, the hadith will be written







and then followed by brief commentary to aid in understanding.

Narrated Nafi' ibn Utbah... that the Messenger of God said, **“You will attack Arabia and God will enable you to conquer it, then you will attack Persia and He will cause you to conquer it. Then you will attack Rome and God will enable you to conquer it, then you will attack the Anti-Christ and God will enable you to conquer him.”** [Muslim]

And in a supporting hadith, Abu Qa-beel narrates that once they were sitting with Abdullah ibn 'Amr ibn al 'Aas and they inquired of him as to which of the two cities, Constantinople or Rome, would be conquered first by the Muslims. He then ordered that a container be brought out and from it he took out a book which had written in it some of the hadith that he had recorded directly from the Prophet. He then narrated to us the following:

**“Once while we were sitting around the Messenger of God, someone asked him, ‘Which city will be con-**



**quered for Islam first, Constantinople or Rome?’ The Messenger of God then replied, ‘You shall first conquer the city of Heraclius.’” [Ahmad]**

The Prophet Muhammad’s statement, “the city of Heraclius” means Constantinople, which was the capitol of the Eastern or Byzantine Roman Empire where Heraclius was enthroned as Caesar. This prophecy indeed came to pass in the 15th century, eight hundred years after the Prophet made this prediction, when Muhammad al-Fatih, the Turkish Caliph, conquered Constantinople, which is now known as Istanbul.

The Prophet also predicted the conquering of Egypt, and told his companions to treat its people well. Furthermore, during the siege of Madinah by a coalition of disbelievers from dif-





ferent parts of the Arabian Peninsula, the Prophet predicted that the Muslims would also be given the lands of Yemen and the white palaces of Persia with all the treasures of the Persian Emperor (Chosroes). Some of the hypocrites laughed when they heard this and said, “Here we are afraid to even go out to answer the call of nature (due to the severity of the siege) and he deludes us with promises of conquering Rome, Persia and Yemen.” Yet, all of these prophecies were soon accomplished within a few decades of the Messenger’s noble words.

Moreover, the Prophet mentioned that there would be signs forewarning the approach of the last day (Day of Judgment). Among those that have clearly come to pass are:

Narrated ‘Umar ibnul Khattab that the Prophet ﷺ said, “... **and from its signs (those of the Day of Judgment), you shall see the barefooted and nearly naked shepherds competing with one another in the building of tall buildings ...**” [Muslim]





Today, we find the Arabs of the Arabian Peninsula, who only forty or fifty years ago, just before the discovery of oil in many parts of the Arabian Peninsula, used to be impoverished herders of camels and sheep, are now competing in building the tallest and most lavish skyscrapers on earth.

What is also unusual about this hadith is the fact that these tall buildings are being built in the desert. Usually, skyscrapers are built because there is not enough land to build outwards and so the only direction that you can build is vertically. Yet in the desert, there is plenty of land in all directions, yet they compete in building skyscrapers out of extravagance and to show off.

3 Abu Musa narrated that the Messenger of Allah ﷺ said, **“Before the Hour comes there will be Harj.”** I asked, ‘O Messenger of Allah, what is Harj?’ He said, ‘Widespread killing.’ Some of the Muslims said, ‘O Messenger of Allah, currently we kill only a few pagans in a [whole] year.’ The Messenger ﷺ said, ‘That killing won’t be like killing



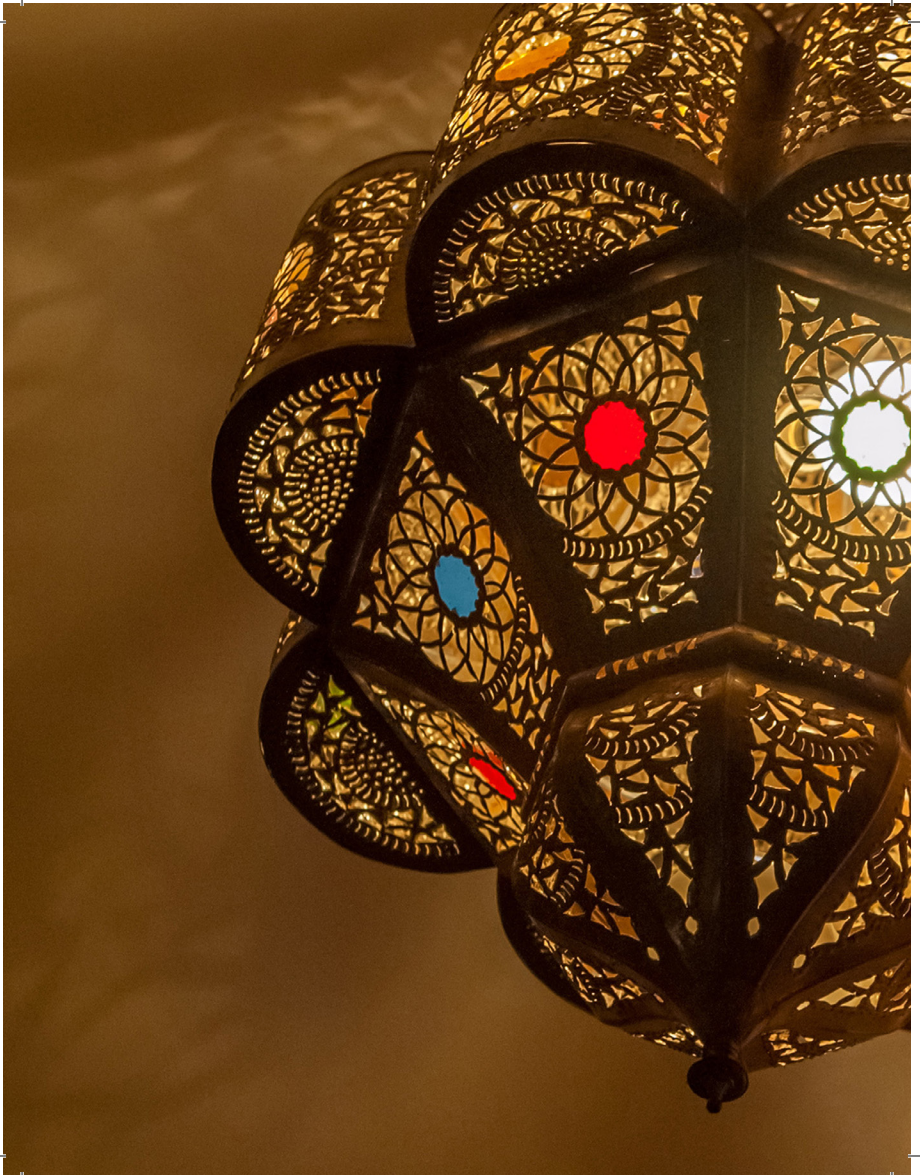


**the pagans, instead you will kill one another, until a man will kill his neighbor, his cousin, and close relatives.’ Some people said, ‘O Messenger of Allah, will we be in our right minds during that time?’ The Messenger ﷺ said, ‘No, reason and intellect will be taken away from most of the people at that time. The people living during that time would have no intellect and be insignificant.’” [Ibn Majah]**

Only in the last twenty years has this prediction come to pass in its truest sense. While there have been small skirmishes between Muslims in the past, we have not seen the widespread degree of killing among the Muslims in the manner that we see these days in places like Iraq and Syria, where the dead cannot even be counted due to their massive numbers!

These are just some of the numerous prophecies of Muhammad, that have clearly come true, and most of which have been fulfilled in this era in which we live, all adding weight to the evidence in favor of his claim of being a prophet.







This booklet is the fifth in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

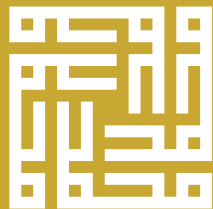
The Relevance of his Prophethood







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**MUHAMMAD**  
The Messenger of Allah

# Intellectual Proofs which Support the Prophethood of the Messenger of God



سُبْحَانَكَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْمَجِيدِ  
يَا كَرِيمُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

6





٢) المكتب التعاوني للدعوة والإرشاد و توعية الجاليات بالربوة، ١٤٣٨هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

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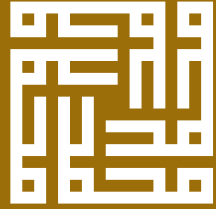
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**MUHAMMAD**  
The Messenger of Allah

**Intellectual Proofs which  
Support the Prophethood  
of the Messenger of God**





## Terms

Terminology used in this series of booklets.  
(Taken from Sheik Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal’lal’laahu a’laihi wa sal’lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

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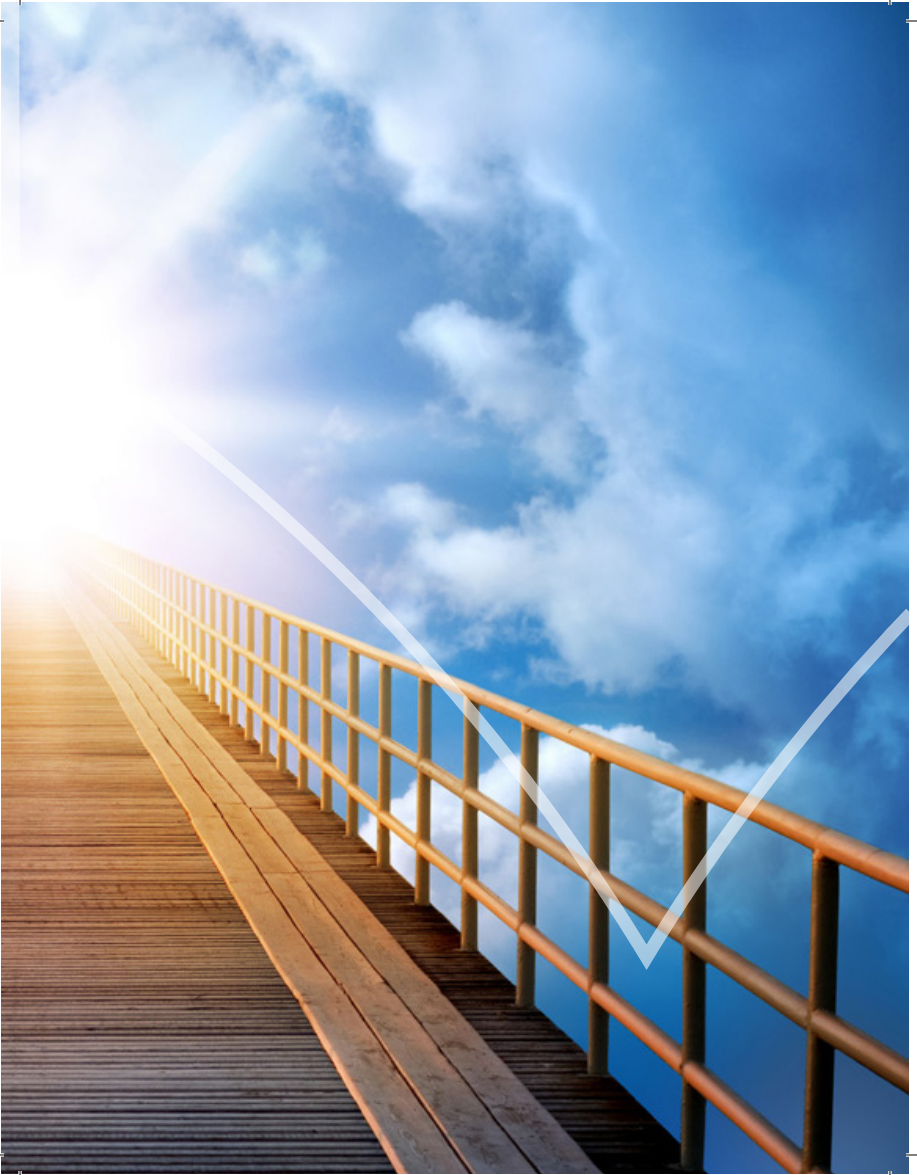


BOOKLET  
6

This booklet is the sixth in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.







## INTRODUCTION

All praise is due to Allah, the Rubb of the worlds, and may Allah exalt the mention of His Prophet, and render him and his household safe and secure from all derogatory things.

This booklet is part of a series of publications which aims to briefly review a particular aspect of the life of the Prophet Muhammad ﷺ. This particular booklet explores the intellectual proofs that demonstrate that the Messenger of Allah ﷺ was truly sent by Allah Almighty as a guide and mercy to all of mankind. In order to prove this important point, a number of logical proofs will be discussed

to show how they support the prophethood of the Messenger of Allah ﷺ.

Among these proofs, the reader will learn the fact that Muhammad ﷺ was unlettered, or unable to





read or write. At the same time, the Arabs, who were masters of the eloquent and equally complex Arabic language, when they were challenged to write something like the Quran, they failed miserably. The era in which Muhammad ﷺ lived was an era historically known for some of the most beautiful Arabic poetry in recorded history, and yet these linguistic masters were unable to match the eloquence and perfection of the Arabic Quran. So, does it really make sense that a man who couldn't even read or write was capable of such a prolific feat? This is among the reasons that the Quran became the most prominent miracle of Muhammad ﷺ as well as an everlasting miracle.

Another issue discussed in this booklet is the animosity shown to Muhammad ﷺ and his followers. Beyond aggression and bullying, the Quraish tribe was determined to such an extent to stop his preaching that they tried on numerous occasions to kill him. Yet despite growing threats to his life, Muhammad ﷺ never gave up, nor





did he back down. It stands to reason that if he were an imposter, he would certainly have stop preaching for fear of his life and those around him.

Another point that makes the previous one even more remarkable is that Quraish tribe, amongst whom the Prophet ﷺ grew up, tried to bribe him by promising to make him their king, to make him the richest man among them through lavish gifts and even to marry him to as many beautiful women as he wished. The price for these temptations? He only had to abandon his call to Islam. His reply to these tempting offers was to reject them all and to continue his call of Islam. Every person in this life loves power, riches and the pleasures of the flesh; this is no secret. So why would he persist in his relatively meager

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ




life? Amazingly, even after the whole of Arabia came under his rule, Muhammad ﷺ continued to live as a normal person among his followers. He was rather poor and sometimes could not even find food for himself and his family. But his priority was the worship of the One God.

Furthermore, the Prophet ﷺ did not even like people to adulate him. He was even angry when one of his followers tried to praise him in an exaggerated manner as was commonly done for prominent people, both then and now. Even the great victories he achieved did not awaken any kind of pride in him.

This booklet concludes with the testimonies of valued scientists and historians who have studied the personality of the Prophet ﷺ deeply with objective vision. They all agreed that Muhammad ﷺ, based on some of the concepts above and others beside them, was a true Messenger of Allah, not a liar or an imposter.





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

01

**The Prophet ﷺ was unlettered.** 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]**

02

**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, but yet again, they couldn’t even do that.

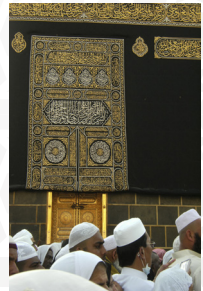
God says:

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

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

**“Or do they say, ‘He has made it up?’**

**Allah challenges** the Arabs, and mankind at large, to bring forth anything similar to the Qur’an





**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.”

**Rather, they do not believe. Then let them produce a statement like it, if they should be truthful.”** [52:33-34]

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 was patient. Had he been an impostor, it would have made more sense for him to stop preaching out of fear 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 that 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.”

**Quraish tried to persuade the Prophet ﷺ to stop calling people to Islam. They told him that they would make him their master.**

**Every person loves the ornaments 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 in acquiring the luxuries and beauties of this world. People differ in the method they use to acquire these things. Some would

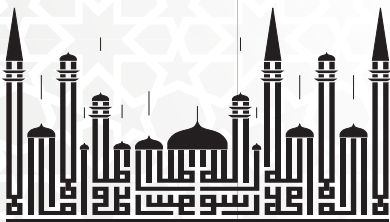




resort to using lawful means to gain these things, while others would resort to using unlawful means.

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.”<sup>1</sup>

**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 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 af-

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



05





**Abu Hurairah:** “The Messenger of Allah ﷺ never filled his stomach for three consecutive days until his death.”



fected 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 b. 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 times not find food to suffice him. His wife, A'ishah said that the Prophet ﷺ bought some food from a Jew (and agreed to pay him at a later time) and he gave him his armor as collateral. (Bukhari).

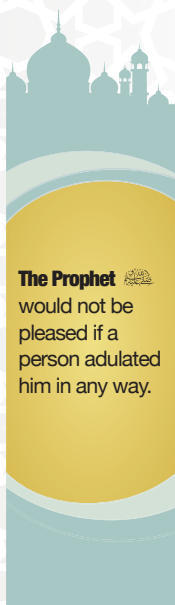
This does not mean that he could not obtain what he wanted. On the contrary, gold coins and wealth would be placed in front of him in his Mosque, and he would not move from his spot, until he distributed it amongst the poor and needy. Among his Companions were those who were wealthy and affluent - they 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 because he knew the

**Reverend Bosworth Smith:** “The simplicity of his private life was in keeping with his public life.”



إنا فتحنا لك  
فتحاً مبيناً

“Indeed, We have given you  
a clear victory.” [48:1]



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

06

**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 with what it 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.”<sup>(1)</sup>

**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 (i.e. between the incident and revelation) he would be exhausted. One such incident is that of the Ifk,<sup>(2)</sup> 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 this time, his enemies talked ill of him, until



revelation descended, and the innocence of A'ishah was declared. 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]**

**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**, 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



• Washington Irving

07



- (1) *Muhammad and Muhammadanism.*
- (2) The incident wherein the hypocrites falsely accused A'ishah, with whom Allah is pleased, of being unchaste.



08

**In the time** of his greatest power, he maintained the same simplicity of manner and appearance as in the days of his adversity.

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.”

**Some verses from the Qur'an were revealed in which the Prophet ﷺ was blamed and admonished**, due to some incident or action, 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.







**E 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.

**E 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]**

**Some verses** from the Qur'an were revealed in which the Prophet ﷺ was blamed and admonished.





Abdullah b. Umm Maktoom, who was poor and blind, came to the Prophet ﷺ while he was preaching to one of the 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.

**Muhammad Marmaduke Pickthall** said: "One day when the Prophet was in a 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 man's importance is not to be judged from his appearance or worldly station."<sup>(1)</sup>





09

**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

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



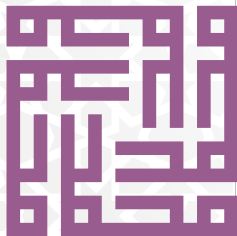


**About ten years** before Abu Lahab died a little chapter in the Qur'an was revealed about him. It distinctly stated that he would go to hell.

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.

However, about ten years before Abu Lahab died a little chapter in the Qur'an was revealed about 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.”<sup>(1)</sup>

**The Prophet ﷺ is called “Ahmed” in a**

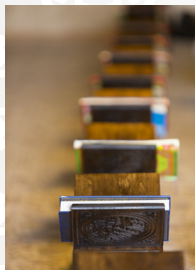
(1) *The Amazing Qur’an.*

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



10

وَالْحَمْدُ لِلَّهِ



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.





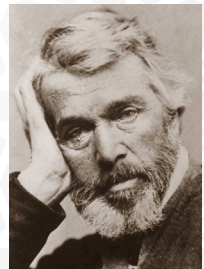
**The religion of Islam still exists today and is spreading all over the Globe.** Thousands of people world-wide continue to embrace Islam and prefer it over all other religions. This happens even though the callers to Islam are not financially backed as expected, and in spite of the efforts of the enemies 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]

**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 millions; it will fall straightway. A man must conform himself to Nature’s laws, be verily in communion with Nature and the truth

The Prophet ﷺ is called “Ahmed” in a verse of the Qur’an instead of “Muhammad”.



• Thomas Carlyle



**Thomas Carlyle said:**

“A false man found a religion? Why, a false man cannot build a brick house!”

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 bank-note. They get it passed out of their worthless hands; others, not they, have to smart for it. Nature bursts up in fire flames. 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.”<sup>(1)</sup>

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





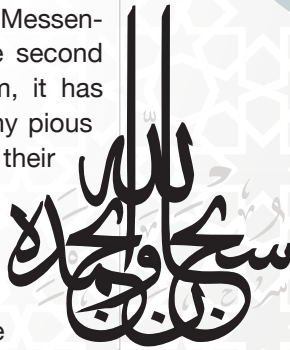


Muslims are very keen on doing, for the Prophet ﷺ said:

**“The best of you are those who learn the Qur’an and teach it.”** (Bukhari)

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!

As for the Sunnah of the Messenger of God ﷺ, which is 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



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







fabricated. Whoever looks at the books written in the science of Hadeeth will realize this, and that the narrations that are authentic are in fact authentic.

**Michael Hart<sup>(1)</sup>** says:

“Muhammad founded and promulgated one of the world’s great religions<sup>(2)</sup>, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.”

**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 this, we then ask, “Why do you reject his Prophethood, and yet confirm the Prophethood of the Prophets before him?”

12



- (1) Author: 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.



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?**

**Michael Hart**

“Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader.”

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."<sup>(1)</sup>

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



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النَّصَبُ وَمَا هُمْ مِنْهَا بِمُخْرِجِينَ ﴿٥٤﴾ وَأَنَّ عَدَّ ابْنُ هُوَالِ  
عَنْ ضَيْفِ ابْرَهِيمَ ﴿٥١﴾ إِذْ دَنَاُوا  
لَكُمْ وَجَلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ



This booklet is the sixth in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

The Relevance of his Prophethood







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**MUHAMMAD**  
The Messenger of Allah

# The Relevance of his Prophethood



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى  
سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى  
سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَعْلَى



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

7





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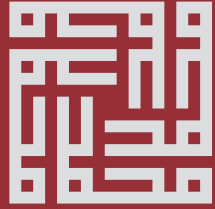
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**MUHAMMAD**  
The Messenger of Allah

## The Relevance of his Prophethood





## Terms

Terminology used in this series of booklets.  
(Taken from Sheik Mahmoud Murad's book, *Common Mistakes in Translation*).

**Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” 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.

**Deen:** 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.

**Sal’al’laahu a’laihi wa sal’lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

21

22

23



## BOOKLET 7

This booklet is the seventh in a series of publications based on a book titled, *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam. This booklet also includes the conclusion of the substantive argument in this series about the Prophet Muhammad ﷺ.









## INTRODUCTION

All praise is due to Allah, the Rubb of the worlds, and may Allah exalt the mention of His Prophet, and render him and his household safe and secure from all derogatory things.

This Booklet sheds light on the requirements of the testimony, that Muhammad is the true messenger of Allah, which people make in order to enter into Islam. In specific, sixteen principles should be understood by anyone who embraces Islam, in order to fully commit to the religion, and to be considered a proper Muslim who truly believes that there is nothing worthy of being worshipped except Allah and that Muhammad is the Messenger of Allah. Finally, the booklet concludes with an important discussion of the relevance of the Prophet ﷺ in our current times; the twenty-first century. It addresses the important question of how the Prophet Muhammad ﷺ remains both relevant and influential in the lives of humanity as a model of how best to live one's life and how best to worship the Creator.





## The Testimony that Muhammad is the Messenger of Allah

Just as it is important to fully understand the meaning and the implications of the testimony that there is nothing worthy of worship except Allah, it is equally important to understand the second part of the testimony of faith, namely that Muhammad is the Messenger of Allah. Indeed, some will stray from Islam simply by their disregard for the second part of the declaration of faith.

When one testifies that Muhammad is the Messenger of Allah, he is stating his belief that the Prophet Muhammad ﷺ was chosen by Allah to be His Messenger and to convey His Message. Allah specifically chose the Prophet Muhammad ﷺ to be His Messenger. Allah says, “Allah knows best with whom to place His Message.” (6:124)

This is understood to mean that the Prophet Muhammad ﷺ possessed the most appropri-





ate characteristics for prophethood as obviously Allah, due to His justice, wisdom and mercy, would not choose one who is treacherous to be His Messenger. Allah would not choose for such a mission anyone who would not convey the message or who would use the position to his own advantage. If anyone claims that the Prophet ﷺ did not actually convey the entire message, or that he distorted it in any way, he is actually saying that Allah did not know, and did not choose, the best person to be a messenger. This is obvious disbelief.

Furthermore, when one makes the testimony of faith, he is also testifying that the Prophet ﷺ has been sent for all of mankind until the Day of Judgment. Allah says in the Quran, “Say, [O Muhammad], ‘O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs



the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.’ So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.” (7:158)

Thus, it is obligatory upon everyone from the time of the Prophet ﷺ until the Day of Judgment to believe in and follow the Prophet ﷺ. This also implies that the Prophet’s teachings and his Sunnah are valid and obligatory upon all of mankind until the Day of Judgment. Yet, some people try to resist the idea that they have to follow the Prophet ﷺ. By taking this attitude,





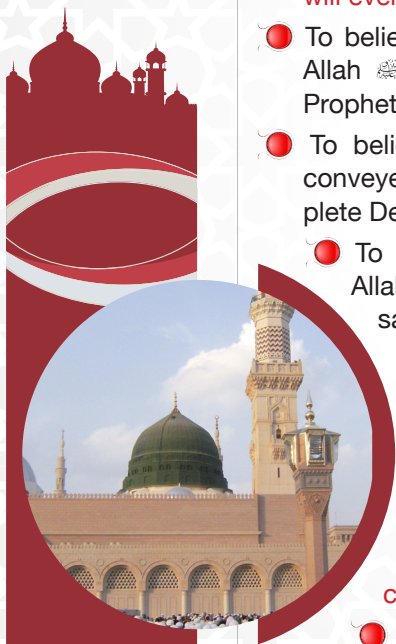
they must realize that they are going against what they have testified to do. Moreover, when one makes the declaration of faith, he is testifying that he believes with certainty that the Prophet Muhammad ﷺ conveyed the message - he conveyed it correctly, he conveyed all of it, and he conveyed it clearly. Allah says in the Quran, “The Messenger’s duty is only to convey (the message) in a clear way.” (29: 18)

And the Prophet ﷺ himself said, “I left you on a bright path whose night and day are alike. No one strays from it after me except he is destroyed.” (Ahmad)

The obligations upon a believer as regards the second testimony can best be summarized in the following sixteen principles or requirements:

- To believe in the Message of the Prophet ﷺ and that he was sent to mankind at large.



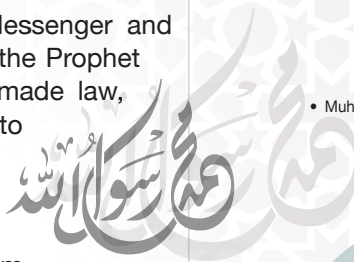


- To believe that the Prophet ﷺ is infallible in matters pertaining to the Deen.
- To believe that the Prophet ﷺ was sent as a mercy to mankind and as the seal (finality) of all messengers, such that no prophet or prophets will ever come after him.
- To believe that the Messenger of Allah ﷺ is the most honorable Prophet and Messenger.
- To believe that the Prophet ﷺ conveyed to us the true and complete Deen of Islam.
- To believe the Messenger of Allah ﷺ conveyed the message in its entirety and gave sincere counseling to the Muslim people.
  - To believe the Shari'ah (law) of Muhammad ﷺ is the only acceptable law and to obey the Prophet as Allah commands.
  - To be content with the



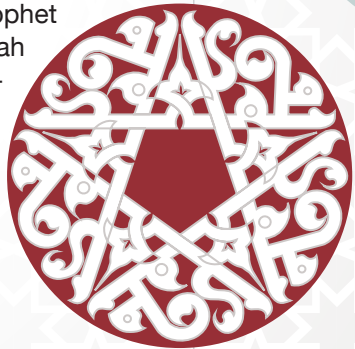


judgment of the Messenger and not object to what the Prophet has legalized and made law, and to adhere to the Sunnah of the Prophet ﷺ.



• Muhammad ﷺ

- To hold the Prophet ﷺ in high esteem, and to revere him, and to ask Allah to exalt the mention of the Prophet.
- To love and respect the Prophet ﷺ as he should be revered and respected, and to invite and persuade people to accept Islam, using wisdom and good manners.
- To defend the Prophet ﷺ and his Sunnah against the haters of Islam, and to adhere to the Sunnah of the Prophet.



## Conclusion

We conclude this treatise with the words of Alphonse de LaMartaine<sup>1</sup> 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 he (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, be-

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





cause 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, 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.

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



**Islam** is a complete way of life. It includes the social, political, economical and ethical aspects of life.



has left 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 its 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

**“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.”



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?"





## Relevance of the Prophet Muhammad Today

In today's modern and secular society, we see many advances that demonstrate the advancement of civilization. More efficient cars, faster airplanes, taller buildings, smart devices, AI, the genetic engineering of everything from foods to babies... indeed one could legitimately wonder what a man living in the desert fourteen hundred years ago could contribute to such a society. Yet beneath the advanced technology and neon lit streets of today's world teems a world which seems only to be going backwards in regards to moral integrity, societal equality, environmental protection and general kindness and respect to one another.

Our world today experiences more and more corruption and vice where the strong devour the weak. Advancement was supposed to bring an end to racism, murder, theft, rape and all such evils; yet sadly the secular experiment hasn't been able to





do that. This is not to say that many of our advances as a civilization are without benefit. On the contrary, they are great tools by which we can serve one another and by which we can make our world a better place to live. Yet there is one critical ingredient that continuously seems to be missing, and that is the spiritual dimension. The world today is in dire need for trust, mercy, love and peace - all of which stem from God alone.

The Prophet Muhammad ﷺ was, is and will always be an embodiment of these excellent values, not to mention his many other virtues. When his mission began, the world around him was struggling with many of the same vices we find ourselves drowning in; injustice, oppression, poverty, petty wars, infanticide, and racism amongst others. In twenty-three years, the Prophet Muhammad ﷺ sparked a revolution that would alter world history and spread the message of peace, justice and mercy throughout many nations.





The message of the God, as delivered and lived by the Prophet Muhammad ﷺ, continues today to guide millions upon millions of people to improve not only their own lives, but the lives of those around them. It encourages one to remember that this life is a life of testing and not the goal which we should be seeking. That there will be a day when true and complete justice will be meted out and where one will find the complete fruit of their labor.

There is a distinct difference in the life of one who follows in the footsteps of the great men and women of faith before them as opposed to the one who denies any reason or purpose to life. As you read more about Islam and see

the impact of the teachings of Muhammad ﷺ on entire societies and nations, as well as his specific instructions to individuals, you will gain the best appreciation for the true relevance of this man in today's world. Muslims already know the rele-







vance of this great and noble prophet to the human race every time they see a Muslim put their faith into action. It might be through selfless charity, standing up for the rights of the oppressed, the honor and respect given to those who teach or any one from among the many simple, yet profound, lessons we have learned from that great Prophet of the Almighty. And as long as we continue to be members of the human race, his teachings will always be valid and practical.

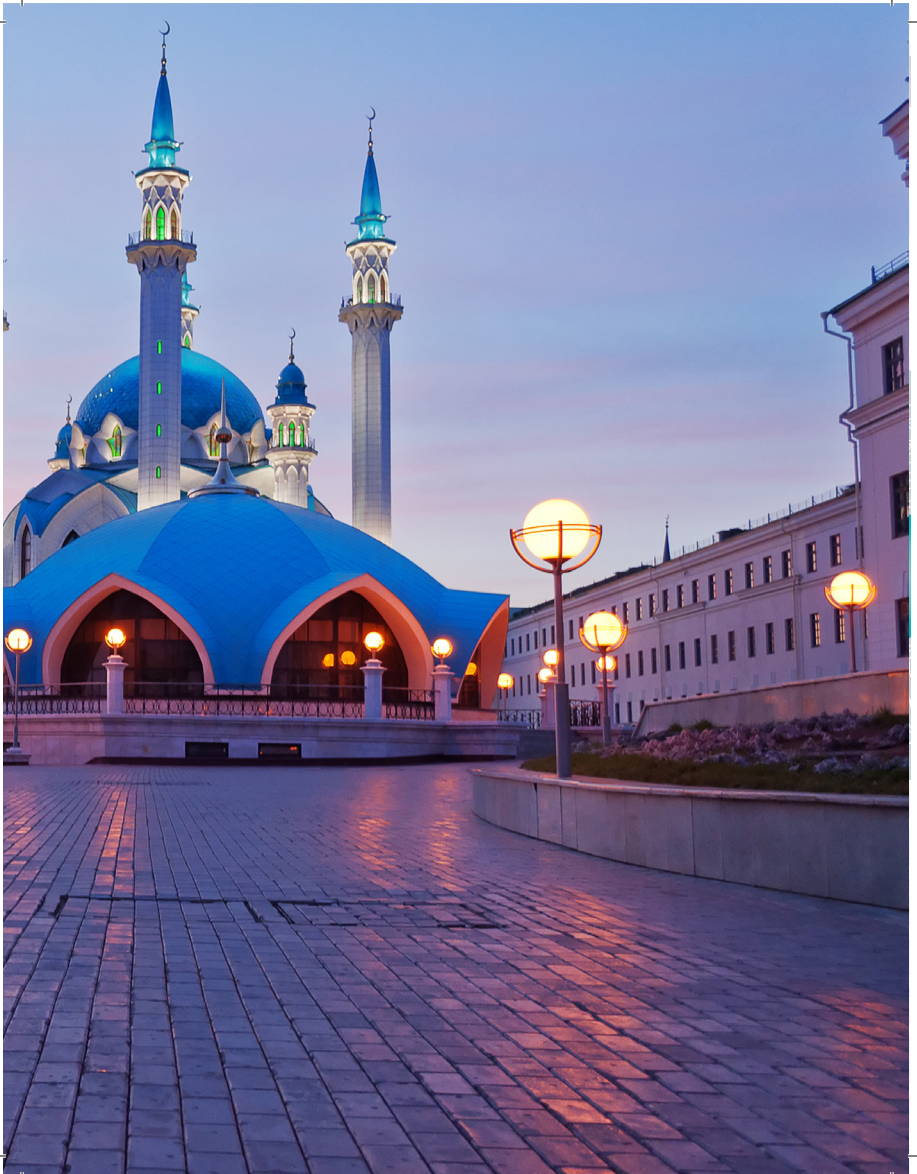
الحمد لله رب العالمين والصلاة والسلام على نبينا  
محمد صلى الله عليه وسلم.

All Praise is due to Allah Alone, the  
Lord of the Worlds, and may God  
Praise His Prophet Muhammad and  
his household, and keep him safe  
from all evil.

*It is time to know Him*  
Rasoulallah.net

رسول الله ﷺ





This booklet is the seventh in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

The Relevance of his Prophethood

