

*...If it was not for Muḥammad I would not have created 'Ādam
and if it was not for Muḥammad I would not have created
Heaven nor hell... ḤĀKIM*



The
GREATEST صلى الله عليه وسلم
of CREATION

*The Prophet of Islam,
Muhammad has often come
under the attack of the
malicious or the ignorant.*

*Their incorrect portrayals are
based either on prejudice
or malice towards the Prophet,
who remains till this day
almost unknown to many.*

*This booklet presents him and his Message
to the reader in the light of factual
evidence relating to himself.*

*We hope people will first read
about him, and understand him
before falling prey to the opinions
of people who hold him in contempt.*

The Prophet, Muḥammad ﷺ

More than 1400 years ago, Muḥammad was born in Arabia. He was destined to have the greatest effect on mankind, as he had been given the role of the final Messenger of God.

The biography of the final Prophet is not like a biography of any other great men whose life can be judged so lightly depending on sheer opinion and observation. While, yes, he indeed was a man, he was unique in many ways. Some aspects of his life can be emulated, while other aspects of his greatness will never be.

Inspired by Revelation from God, Muḥammad changed history. The changes, as well as being religious and spiritual in nature, were also educational, social, political, secular, ideological, legal, military, and moral. In fact even some of his critics said of him that there was no aspect of life that was not covered by his example or teachings.

Much has been written and said about the final Prophet by Muslims and non-Muslims alike. One will undoubtedly find two types of literature, one in favour of him while the other portrays him in a negative image.

One thing for certain is that up until the last century due to the preconceptions of Europe it was very difficult to find an unbiased work on the Prophet. Insults were and continue to be raged at him from adversaries, often those who are totally ignorant about him

It is hoped that this short but concise booklet will shed a little light on the life and character of Muḥammad and allow the reader a glimpse into his life so as to see for themselves who he was and what he stood for and taught.

The Life of Muḥammad

To give an idea of the person of Muḥammad we first include here a very short outline of his life. This will include his childhood, his life leading to Prophethood, and more importantly, his life after receiving Revelation.

The Prophet's Early Years

Muḥammad was born in the year 570 C.E. in Makkah, Saudi Arabia. Makkah was a small merchant town along the old 'incense' route. It was a barren and desolate place, situated about 80km east of the Red Sea. It has always been an important place because the first House of God, the Ka`bah was built there, By Muḥammad's direct ancestor Ibrāhīm (Abraham) and his elder son Ismā`il (Ishmael).

Muḥammad, a Semite, was a direct descendent of the Prophet 'Ibrāhīm (Abraham). He was from the poor but authoritative clan of Banū Hāshim from the tribe of the Quraysh. The Quraysh were the guardians of the Ka`bah. They ranked higher in power and dignity than the other Arab tribes.

Muḥammad was born an orphan; his father, `Abdullāh, died before his birth. His mother Āminah passed away when he was only six years old. His grandfather, `Abdul Muṭṭalib took him in to his care after the demise of his mother. However, two years later his grandfather also passed away, leaving Muḥammad in the care of his uncle Abū Ṭālib.

The House of God, the Ka`bah was once damaged by a flash flood. The Quraysh decided that they would rebuild the Ka`bah anew. While

the work was being carried out, the various Quraysh tribes argued as to who was to have the honour of placing the Black Stone (a stone placed there by Abraham himself which was given to him by an angel) back in its place. The situation deteriorated to such an extent that there was a possibility of tribal war breaking out. Eventually Muḥammad was given the responsibility of deciding what to do. He placed the stone on a cloth and had all the leaders of the various tribes to carry the sheet and return the stone to its place. Then with his own hands he placed the Black Stone in its appointed spot.

As he grew up, to earn his livelihood he became a shepherd. He also accompanied his uncle Abū Ṭālib with trade caravans to Syria. He gained valuable experience on these journeys, and coupled with his honesty, he was soon being sought after by the business people of Makkah to take charge of their merchandise.

At the age of 25, he married a widow named Khadijah. She was 15 years older than he. She was a rich merchant of Makkah, and Muḥammad had managed some of her business affairs. It was she who proposed marriage to him. She remained his closet friend and companion till her death 25 years later. She bore him six children, of whom four daughters survived till adulthood.

Muḥammad was renowned for his honesty, trustworthiness, integrity, his compassion for the poor and downtrodden, and his total refusal to worship any idol or do anything immoral. He was known as al-ʿAmin the Trustworthy, the honest and aṣ-Ṣādiq, the Truthful. His wisdom, fairness and judgement was acknowledged by all who knew him.

Muḥammad was once presented a slave-boy by his wife Khadijah called Zayd. She had bought him not knowing that he had been kidnapped from his family. When Zayd's father and uncle came to try

to buy Zayd back from his master, Muḥammad was more than happy to return Zayd to his family without any charge or favour, provided that Zayd was happy to go back. Remarkably Zayd refused to return to his father because he was so happy being with Muḥammad and also because he was so impressed by his love, kindness, personality and standing. At Zayd's insistence to stay, Muḥammad reassured Zayd's father that from that moment forth Zayd would no longer be his slave but would be his adopted son. This pleased Zayd's father, who agreed to allow Zayd to stay with Muḥammad.

Due to the lawlessness of Makkah, Muḥammad joined a pact for the establishment of justice and the protection of the weak with other members of the Quraysh tribe. He took part in the oath, when all present vowed that henceforth they would stand as one on the side of the oppressed against the oppressor until justice was done, whether the man was a member of the Quraysh tribe or a person outside of Makkah.

Receiving the Message

As Muḥammad reached the age of 40, he increasingly sought solitude in the Cave of Hirā, where he would spend his time in contemplation and worship. Sometimes he would remain there for several days only returning home for provisions.

It was there in the cave one night, the archangel, Jibril (Gabriel) appeared before him. Jibril ordered him to 'Read', Muḥammad like most of the people of his environment had never learnt to read and, above all, did not know what it was he was expected to read. He answered: 'I cannot read.' Whereupon the angel took him and pressed him to himself so that Muḥammad felt all strength leave him; then he released him and repeated his command: 'Read!' and again

Muḥammad replied: 'I cannot read.' Then the angel pressed him again until he became limp and he thought he would die; and once more came the thundering voice: 'Read!' and when, for the third time, Muḥammad whispered in his anguish, 'I cannot read...' the angel released him and spoke:

Read in the name of thy Sustainer, Who created
– created man from a sperm-cell!
Read, and thy Sustainer is the most bountiful:
He who taught the use of the pen,
Taught man what he knew not...

Qur'ān, al-'Alaq, 96:1-5

Muḥammad recited the words after the Angel. Overawed by the experience, he returned home trembling. 'Cover me (in a blanket)! Cover me!' he said to Khadijah. She quickly wrapped him in a blanket. Muḥammad then told his beloved wife of the events in the cave. She comforted him saying 'Fear not! I swear by God, that He will never forsake you. You join ties, you speak the truth, you bear peoples' burdens, you earn for the poor (to feed them), you entertain guests, and you help against the misfortunes which affect people's rights.'

His wife Khadijah, his best friend Abū Bakr, his adopted son Zayd and his cousin `Alī (the son of Abū Ṭālib - who lived with him), all accepted his message. These four people knew him best; they accepted his message without hesitation.

Khadijah took Muḥammad to her cousin Waraqah who had converted to Christianity and had studied the Holy Scriptures. He had no doubt that the greatly awaited Final Prophet of God had arrived, he believed in him and warned him, that his People will turn against him and he will eventually have to leave Makkah due the persecution from his people.

The Prophet began to spread the Message of Allāh in secrecy. As the number of Muslims increased Muḥammad received the command to propagate openly. As he did so he was met with hostility, but gradually, people came forward and embraced Islām. they came from all walks of life, rich and poor, freemen and slaves, men and women.

His opposition, first was limited to verbal abuse, thereafter it increased to become more physical. The Muslims were mocked, abused, beaten, flogged, imprisoned, and boycotted. Many of the poorer and weaker companions were made subject of inhumane tortures. Some were made to lie on burning coal until the melting body fat put out the fire. Or they were dragged, at midday, over the scorching desert sand.

As the persecution increased a group of companions around 80 migrated to Abyssinia with the permission of the prophet. He told them, 'If you go to Abyssinia you will find a Christian king under whom nobody suffers any injustice.' They were warmly received by the king and given his full protection. Incidentally, this King and his people accepted the Message of Muḥammad, without even meeting him. Their descendants, of today's Somalia and Ethiopia, are still Muslims.

Ten years passed, but the persecution did not cease. At the same time the Prophet lost his beloved wife, Khadijah and uncle, Abū Ṭālib. Abū Ṭālib had been the Prophet's main protector from the opposing Makkan tribes. The Prophet now decided to take the Message outside Makkah to a nearby town called Ṭā'if. Ṭā'if was known for its agriculture and wealth. Here too, the Prophet was mocked and ridiculed and his Message was rejected. They also set their slaves and youths on the Prophet, to mock, insult and throw stones at him. He was stoned until he bled and left Ṭā'if.

The Prophet now had to find a secure base from where he could peacefully propagate the religion of Allāh.

In Madinah

The Message that Makkah and Ṭā'if rejected, found a response in Yathrib (later renamed Madinah), a small oasis town 400km to the north of Makkah. After the incident at Ṭā'if, at the time of pilgrimage, six men from Yathrib embraced Islām. They delivered the message of Islām to as many people as they could. At the time of the next pilgrimage, 12 men came and pledged themselves to the Prophet's mission. This time the Prophet sent Muṣ`ab Ibn `Umayr with them to teach the Qur`ān and Islām and to spread Islam.

Over the year more and more people embraced Islām in Yathrib. The following year a group of 73 men and 2 women came to Makkah, to invite the Muslims of Makkah to Yathrib and pledge to the Prophet their firm and unwavering belief in Allāh.

They met the Prophet at a place called `Aqabah. They pledged to protect the Prophet as they would protect their own families. The way was now open for the tortured and persecuted Muslims of Makkah to migrate to a safe place. The Prophet granted permission to the Muslims, gradually they found their way to Yathrib. When the Makkans found out that the Prophet and the Muslims had found a safe haven in Yathrib the Makkans decided that there was only one way to end this and that was to kill Muḥammad.

The plan was made, a young man from each tribe would strike a lethal blow to Muḥammad so the blood would be on the hands of all the Makkan tribes therefore the Banū Hāshim would not be able to retaliate and avenge his death.

The Prophet was informed of the plot by the archangel Gabriel and instructed to leave Makkah or Madinah. The honour of accompanying the Prophet was given to Abū Bakr. Swift travel arrangements were

made and they planned to leave under the cover of darkness. As darkness fell, the conspirators gathered outside the Prophet's house waiting for him. The Prophet handed over all the trusts left with him for safe keeping to `Alī. `Alī that night slept on the prophet's bed. The Prophet then slipped out, and miraculously walked past his enemies unseen. The Prophet arrived at Abū Bakr's house, from there they travelled to the cave of Thawr. When the Quraysh realized the Prophet had escaped they were furious. All roads out of Makkah were closed and a reward of a 100 camels was offered for the capture of the Prophet dead or alive.

The Prophet stayed in the Cave of Thawr for three days, he then left and took an unfamiliar route to Madīnah. The Migration of the Prophet is known as the Hijrah, and it is from this date the Islāmic calendar starts.

A person by the name of Surāqah sighted the Prophet. Hoping to earn the reward, he followed him. Surāqah was unable to capture the Prophet. The Prophet, however, foretold of a day when an event will happen to the benefit of Surāqah. At this, Surāqah was happy and retreated and the Prophet went to Madīnah unharmed. Surāqah later accepted Islām. The foretelling of the Prophet (That the emperor of Persia's gold bracelets, with his defeat at the hands of the Muslims, will be presented to Surāqah) later proved true.

The Prophet stopped and rested at a place 10 kilometres outside at a place called Qubā. Here, he built the first Mosque. Three days later he entered Madīnah. He was welcomed jubilantly by men, women, and children. The Prophet created a brotherhood between the Anṣār (locals) and the Muhājirīn (Immigrants). The Anṣār offered to help the Immigrants and share equally all that they possessed. After this the Prophet built the Masjid (Mosque) of Madīnah where the Muslims could gather and worship one God.

Battles Faced

In Madīnah the Prophet formed an allegiance with the local Jews and also other tribes in and around Madīnah.

The Makkans were determined to destroy the Muslims and kill their leader. They decided upon a military solution. A heavily armed Makkan army marched towards Madīnah on the pretext of protecting a trade caravan. The Prophet, despite the small number of Muslims and lack of resources decided to face the Makkan army. On the 17th of Ramaḍān in the second year of Hijrah, the two forces met on the plains of Badr (The Battle was named after this). 313 Muslims faced 1000 Makkan soldiers. The battle commenced with both sides fighting bravely, but the small ill equipped Muslim army was victorious. 70 influential Makkans were killed and many more were captured and later released for ransom.

In the third year of Hijrah, a 3000 strong Makkan army marched again. Again the Muslims, this time 700 in number, met them in battle. They met at a place outside Madīnah at a place called Uḥud. The Muslims initially had the upper hand which was soon lost when a small group of Muslim archers placed to protect the rear of the Muslim army left their posts. The Quraysh seeing the opening seized the opportunity and attacked from the rear. While 65 Muslims were martyred, the Makkans were unable to pursue the advantage, as the Muslims fought them off advancing.

The Makkans planned one final attack on Madīnah they sought the help of the various other Arab tribes and the Jews of Madīnah. In the fifth year of Hijrah a force of 24000 men marched towards Madīnah. The Prophet seeing that there were no way the Muslims could defeat them in battle, decided to dig a trench around Madīnah. The Makkans

besieged Madinah for 25 days eventually due to lack of supplies, cold weather, and high winds the Makkani army lifted the siege and returned to Makkah.

The Jews with whom the Prophet had made an allegiance, were given full rights same as those of a Muslim. Yet they committed treason by aiding the Makkans. Some were expelled from Madinah and others were killed due to the judgement of their own arbitrator (the Torah).

In the sixth year the Prophet with a group of 1400 men left Madinah with the intention of performing `Umrah (the lesser pilgrimage). The Muslims, though unarmed, were refused admission by the chiefs of Quraysh. Eventually a peace treaty was signed between the two parties known as the Treaty of Hudaibiyah.

Although the conditions of the treaty seemed to go against the Muslims, it was a blessing in disguise. The Muslims for the first time were treated as equals politically. Due to the cease-fire people had a chance of seeing Islām first hand and deciding for themselves. The result of the treaty was that many Arab tribes embraced Islām or entered in to a treaty with the Prophet. The Prophet took this opportunity to invite various leaders of various tribes and nations to Islām. Letters were sent to the chiefs of Arab tribes and to the courts the emperors of Byzantine and Persia.

The Makkans broke the treaty in the ninth year of Hijrah. Because of this the Prophet marched to Makkah with an army of 10,000 and captured it without a battle being fought. Minor skirmishes did take place in which the Prophet was not himself involved.

The Prophet demonstrated why he was known as the Mercy of the World, when, upon entering Makkah as the victorious general, he

granted protection to those that stayed indoors or sought sanctuary at the House of God. The Prophet, on this day, forgave many of his most bitter enemies.

The final expedition that the Prophet led was against the Byzantine Empire they had gathered on the borders of Arabia, near the village of Tabūk. The Prophet marched with an army of 30,000 to meet them but the Byzantine army withdrew before the Prophet reached the place.

The Messenger's Demise

The Prophet performed his Ḥajj in the tenth year of Hijrah accompanied by 124,000 people.

A few months after returning from the Ḥajj the Prophet fell ill and thereafter passed away, in the house in which he had lived, in Madinah. The year was 633 of the Common Era.

“At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: ‘Hear well! If any had worshipped Muhammad, let him know that Muhammad is dead and no more; but if it be God that you worship, then know that truly God lives and never dies.’”

James A. Michener, *Islam: The Misunderstood Religion*,
The quotation of Muhammad's successor, Abu Bakr, has been reworded
according to the original as related by al-Bukhārī

The Prophet's Character

The Prophet displayed good character and mannerism that allowed people whether friend or foe to be able to openly speak to him without fear, despite the awe that he emitted. We have included here a few traditions, that describe his mannerisms.

Hussayn the grandson of the Prophet asked his father `Alī (the Prophet's son-in-law), about the Messenger's conduct. `Alī replied.

“He was always cheerful, gentle and mild. There was no rigidity or coarseness in his conduct. He was neither a faultfinder nor a boisterous person and he steered away from any kind of futile engagement.

“The Prophet encouraged the achievers and never deprived anybody of hope. He refrained from boasting, hoarding wealth and involving himself in things that did not concern him. He would not rebuke anybody using harsh words and exposing people with the intention to disgrace and defame.

“While speaking, he addressed matters constructively with the object of good for all. His audience remained motionless as they gave him their undivided attention. It would be as birds were sitting on their heads. When he finished talking his companions would talk, they would not argue and wait for the person speaking to finish before another began to speak.

“He would laugh at things that were humorous and would get excited by things that excited his companions. He was tolerant towards those visitors to Madānah who were harsh in their tone and doubtful of the Prophet.

“He would say ‘When you see somebody in need who is seeking help, help him.’ He would not accept praise from anybody except as a way of showing thanks for his kindness. When somebody spoke in his company he would not object

unless he spoke out of line then he would stop the speaker or stand up and leave (without arguing with or insulting anyone).”

The Characteristics of Muḥammad, by at-Tirmidhi

Ḥasan ibn `Alī (Ḥussayn’s brother) reported, ‘I asked my maternal uncle Hind ibn Abī Hālah, who always described the features of the Prophet, to describe to me the manner in which the Messenger spoke. He replied,

“The Messenger was a man of continuous sorrows (being so actively conscious of the reality of people’s lives) and deep reflection. He was restless (because of these worries he was not complacent).

“He did not speak without need. He always spoke clearly from beginning to end. He spoke concisely. He paused whilst speaking (between sentences). His speech was neither excessive nor deficient.

“He was not bad mannered nor was he offensive. He always appreciated the blessings of Allāh even though it might be very minute. He did not criticise food, nor praise it (if he liked it he would eat if not he would leave it).

“He was never angered by any materialistic thing. If Allāh’s boundaries were violated, nothing could bear his anger until he had defended the truth and re-established it. He would not get angry with regards to things concerning him personally and nor would he retaliate.

“If he pointed at something, he did it with his full hand. When he was surprised by something he turned his hand over. When he spoke sometimes he joined his hands. He sometimes hit the palm of his right hand with the inside part of his left thumb.

“When he became angry with a person he turned his face

away. When he was happy he looked down. Most of his laughter was but a smile (through which) his teeth shone like hail.”

The Characteristics of Muḥammad, by at-Tirmidhi

The Prophet’s cousin, Ja`far ibn Abi Talib, told the King of Abyssinia what it was that the Prophet called towards when he was asked about the faith preached by Muhammad:

“O King, we were a people steeped in ignorance. We would worship idols, eat carrion, commit shameful deeds, break ties of kinship and disregard the rights of neighbours. The strong among us would devour the weak. Thus we were, until God sent us a Messenger from out of our midst, one whose lineage we knew, and his honesty, his trustworthiness and his purity.

“He called us unto God, that we should testify to His Oneness and worship Him and renounce what we and our fathers had worshipped in the way of stones and idols; and he commanded us to speak truthfully, to fulfil our promises, to respect the ties of kinship and the rights of our neighbours, and to refrain from the unlawful and from bloodshed. He forbade us from committing shameful deeds, giving false testimony, devouring the property of the orphan and slandering the chaste woman. He commanded us to worship God alone, setting none along with Him, and he commanded us to pray and give alms and to fast...

“So we accepted him as true and believed in him and followed him in what he brought to us and so worshipped God alone, setting none along with Him, counting as forbidden what He has forbidden and as permissible what He has allowed. For these reasons have our people turned against us, and have persecuted us to make us forsake our religion and revert from the worship of God to the worship of idols...”

The Collection of traditions of Imām Aḥmad ibn Ḥambal

He was extremely gentle and never addressed anyone harshly, much less abused or cursed them. He even treated the most malicious or foul enemy courteously, he overlooked their apparent rudeness. No person was afraid to talk to the Prophet. He would play with children (to make them laugh), he would talk to the rich and poor. All were equal before him, none were given preference. He was also a humble man who did not like people to fuss over him. He took meals with the servant and helped them in kneading the dough (in preparing food).

Anās bin Mālik relates,

“I was walking with the Prophet, who was wearing a Najrānī sheet with a thick border, a Bedouin took hold of the Prophet and pulled the sheet forcibly. I looked at the shoulder of the Prophet and noticed that the corner of the sheet had left a mark on it because of the force with which it had been pulled. The Bedouin then said, ‘O Muḥammad! Order for me some of Allāh’s property that you have.’ The Prophet turned towards him, smiled and ordered that he be given something.”

al-Bukhārī

The prophet’s compassion and generosity is unparalleled, he was extremely kind and generous, though he chose to live the life of a poor person, he himself was more generous than kings. He would spend on others, at times even incurring debt to help the needy. He would go hungry so others could eat. He would spend every bit of money donated and would not go home until this was done. He would pay special attention to and look after orphans.

During the month of Ramaḍān, he was particularly generous (his spending on the needy increased in this blessed month).

Abū Ṭufayl reports,

“Nothing stopped me from taking part in the Battle of Badr except the fact that, I and Abū Ḥusayl were captives of the disbelievers of the Quraysh. They asked us if we were going to join the Muslim army. We told them we had no intention of fighting, instead we intend to go to Madinah. The Kufār made us swear by Allāh that we will go to Madinah and not fight. We came to the Prophet of Allāh and we informed him about the oath we were made to take. He told us we could not fight and must uphold our oaths, and we must seek Allāh’s help against them.’

Muslim

Look at the character of the Messenger of Allāh, the Muslim army is in need of soldiers, they are outnumbered three to one yet when two men come who are capable and willing to fight, he turns them away because they had given their word to the enemy even though this was forcibly done. The Prophet himself would likewise always keep his word. If he promised a person that he would meet them somewhere or he would do something for them then he would do it, and he made sure those around him were the same, that they too kept their word.

Witnesses of the Prophet

It is without doubt that Muslims would always profess to the greatness of the Prophet due to their undying love for him. However, this is not necessarily the case for people who are of other faiths and ideologies. They do not have such loyalties to the Prophet. It is not uncommon to find that those who have, without prejudice, reviewed the life, teachings and influence of the Prophet, have also found him in a favourable and upstanding light. Below are some statements of a few such reviewers.

“He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by a right divine, it was Mohammed, for he had all the power without its instruments and without its supports.”

Reverend Bosworth Smith, Mohammed and Mohammedanism

“The day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole population of Mekka... The army followed his example, and entered quietly and peacefully: no house was robbed, no women insulted... Through all the annals of conquest there is no triumphant entry comparable to this one.”

Stanley Lane-Poole, The Speeches and Table-Talk of the Prophet Mohammad

“His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and

looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad."

W. M. Watt, *Mohammad at Mecca*

"Leaders must fulfil three functions – provide for the well-being of the led, provide a social organization in which people feel relatively secure, and provide them with one set of beliefs. People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all times was Mohammed, who combined all three functions. To a lesser degree Moses did the same.

Professor Jules Masserman, quoted in *TIME* magazine, July 15, 1974.

"If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples, and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls...
"...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

imposter but to a firm conviction which gave him the power to restore a dogma. This dogma was two-fold, 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 the words.

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all the standards by which Human Greatness may be measured, we may well ask, is there any man greater than he?”

Alphonse de La Martaine, *Historie de la Turquie*, Vol. i, p. 276-277.

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

Annie Besant, *The Life and Teachings of Muhammad*, p. 4

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. 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. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would

bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

George Bernard Shaw, *The Genuine Islam*,

“The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge; Muhammad, the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero.”

Professor K. S. Ramakrishna Rao; *Muhammad, the Prophet of Islam*.

‘The good sense of Muhammad despised the pomp of royalty. The Apostle of God submitted to the menial offices of the family; he kindled the fire; swept the floor; milked the ewes; and mended with his own hands his shoes and garments. Disbanding the penance and merit of a hermit, he observed without effort of vanity the abstemious diet of an Arab’.

Gibbon in ‘*The Decline and Fall of the Roman Empire*’

“A mass of detail in the early sources shows that he (Muhammad) was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men.”

Encyclopaedia Britannica, v. 12

“I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle.”

Mahatma Gandhi speaking on the character of Muhammad in Young India

“It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and common place way, till the heat of his years was done. He was forty before he talked of any mission from heaven... All his ‘ambition,’ seemingly, had been, hitherto, to live an honest life; his ‘fame,’ the mere good opinion of neighbours that knew him...

“The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only.”

Thomas Carlyle, Heroes and Hero-Worship

“Of all the world’s greatest men none has been so much maligned as Muhammad.”

W. Montgomery Watt, Muhammad At Medina

“Biographies of Mohammed by Christians describe the Prophet’s sex life in a manner that reveals far more about their own sexual problems than about the facts of the Prophet’s life.”

Karen Armstrong, Holy War: The Crusades and their Impact on Today's World

“(The) West formed a more or less invariable canon of beliefs about Islam; it decided for itself what Islam was, and formed a view materially different from anything Muslims would recognise... The important thing was it suited the West. It corresponded to need... it gave Christendom self-respect in dealing with a civilisation in many ways its superior.”

Norman A. Daniel, *Islam and the West: The Making of an Image*

“My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”

Michael H. Hart, *The 100: A Ranking of the Most Influential Persons in History*

“For centuries Christianity treated Islam as its worst enemy. And although Europeans today look at Islam and its founder in a somewhat more objective light, many ancient prejudices still remain.”

Roger DuPasquier, *Unveiling Islam*

“...and it was then (during the Crusades) that the name of the Prophet Muhammad – the same Muhammad who had insisted that his own followers respect the prophets of other religions – was contemptuously transformed by Europeans into ‘Mahound’.”

Leopold Weiss, *The Road to Mecca*

They are not alone in the views that they hold of Muḥammad. It does seem that the only people who have held Muḥammad in a different light are those who either have no knowledge of him and base their opinions on preconceptions or who hold Muḥammad in contempt through malice, and disregard the facts of his character and achievements altogether to promote their own aims.

Words of the Prophet ﷺ

This section of the book is dedicated to some words of advice given to us by the Prophet, one may see many phrases and moral advices within it that may seem familiar to what one may have heard elsewhere. This is what Muslims are proud of believing is the universality of his Message.

When the Prophet, Muḥammad ﷺ was asked by `Amr ibn `Abasah what was meant by faith, he replied '*Self-restraint and gentleness.*'

ḤADĪTH OF MUSLIM

Simplicity, too, is a part of faith.

ḤADĪTH OF ABŪ DĀWŪD
ON THE AUTHORITY OF ABŪ 'UMĀMAH

A man without trust is a man without faith.
And a man who does not fulfil his
promises is a man without religion.

ḤADĪTH OF AḤMAD IBN ḤAMBAL
ON THE AUTHORITY OF ANĀS IBN MĀLIK

Greed and faith can never co-exist in the human heart.

ḤADĪTH OF AN-NASAĪ
ON THE AUTHORITY OF ABŪ HURAYRAH

God loves the believers who labour to
earn a living through lawful means.

ḤADĪTH OF AṬ-ṬABRĀNĪ
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR

When you face flatterers, throw dust in their faces.

ḤADĪTH OF MUSLIM
ON THE AUTHORITY OF MIQDĀD IBN ASWAD

Whoever loves for God or hates for God,
gives for God or withholds for God
has indeed completed faith.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM
ON THE AUTHORITY OF ABŪ `UMĀMAH

When I stand for Ṣalāh I want to offer a long prayer,
but I shorten it when I hear a child's cry, because I do not
want to cause anxiety to the mother.

ḤADĪTH OF AL-BUKHĀRĪ.
ON THE AUTHORITY OF ABŪ QATĀDAH

A believer who feeds another of the faithful who is hungry,
will be fed of the fruits of Paradise by God on the

Day of Judgement. A believer who serves water to another who is thirsty, will have his thirst quenched from the sealed drinks by God on the Day of Judgement. A believer who clothes another who is in dire need of clothing, will be rewarded with apparel from Paradise by God on the Day of Judgement.

ḤADĪTH OF AT-TIRMIDHĪ
ON THE AUTHORITY OF ABŪ SA'ĪD AL-KHUDRĪ.

Abū Dharr al-Ghifārī relates that he came to the Prophet, who was sitting in the shade of the Ka'bah. When the Prophet saw him he said, *'They stand to lose'*. Abū Dharr said, *'May my parents be your ransom! To whom do you refer?'* *'To those with an excess of riches,'* he replied, *'who just squander their wealth, heedless of the fact that they can be saved only if they spend generously for a good cause. And there are very few wealthy men of that class.'*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

The strong believer is better and more beloved to Allāh than the weak one, while good exists in both. Wish for things which are beneficial to you, and seek God's help. Do not lose heart. If you are visited by misfortune, do not say, *'If only I had done such-and-such...'* but say, *'Allāh decreed it and He does as He wills,'* for truly *'if'* opens the door for Satan's work.

ḤADĪTH OF IBN MĀJAH
ON THE AUTHORITY OF ABŪ HURAYRAH

The Messenger of God said,
"Consideration is from God, and haste is from the devil."

AL-BAYHAQĪ

The Messenger of God said,
"Love for humanity what you love for yourself."

AL-BUKHĀRĪ

The Messenger of God said,
"Should you become eager to mention another's faults,
recall (first) your own."

AR-RAFI`Ī

The Messenger of God said,
"Should you wish to act, ponder well the consequences.
If good, carry on; if not desist."

IBN AL-MUBĀRAK

The Messenger of God said,
"Two should never converse privately excluding a third until others
join them. The reason being is that it would dismay him."

IBN MĀJAH

In the Name of Allāh, the Most Compassionate, the Most Merciful

PROPHET MUḤAMMAD'S ﷺ LAST SERMON

*This sermon was delivered on the Ninth Day of Dhul-Hijjah 10 A.H.
in the Uranah valley of Mount `Arafāt in Makkah.*

After praising and thanking Allāh the Prophet ﷺ 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 very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. Allāh has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequity. Allāh has judged that there shall be no interest and that all the interest due to `Abbās ibn `Abd al-Muṭṭalib (the Prophet's uncle) be waived.

Every right arising out of homicide in pre-islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabī`ah ibn al-Ḥārith.

O People, the unbelievers indulge in tampering with the calender in order to make permissible that which Allāh forbade, and to forbid that which Allāh has made permissible. With Allāh the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumāda and Sha`bān.

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

O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allāh's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste. O People, listen to me in earnest, worship Allāh, say your five daily prayers, fast during the month of Ramaḍān, and give your wealth in Zakāh. Perform Ḥajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves. Remember one day you will meet Allāh and answer your deeds. So beware: do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'ān and my Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allāh, that I have conveyed Your message to Your people."

This translation is a compilation of various sources including , al-Bukhārī, at-Tirmidhī, and Aḥmad.
It is not the full sermon but chosen extracts.