

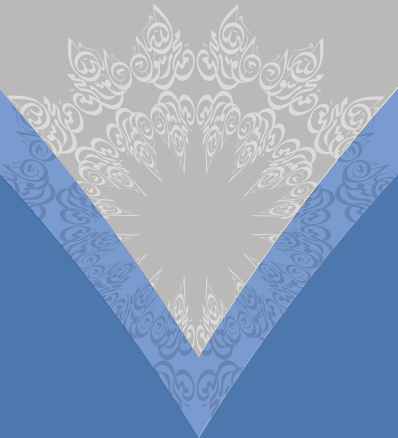


مركز أصول العالمى
OsoulGlobalCenter



MUHAMMAD
The Messenger of Allah

His Lineage, Childhood And Profethood





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah the most beneficent most merciful



1





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مركز أصول العالم الإسلامي
Osoul Global Center

Mention

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 slave of Allah, Prophet Jesus, the word 'lord' which is limited to 'master', 'chief', 'proprietor', or 'ruler', can never convey the conclusive signification of the term 'Rubb'. Among other signification, 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."

BOOKLET 1

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







A Brahmin: I recognize and believe that the Messenger of Islam is the greatest and most mature man in history.



• Brahmin Castes in India

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

Introduction

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.

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



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 kind-hearted, merciful, and did not want to shed a drop of blood.

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.

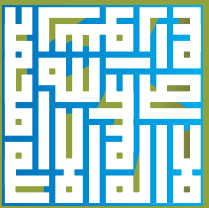
the Prophet was kind-hearted, merciful, and did not want to shed a drop of blood. He was deeply concerned about the affairs of the Arabian Peninsula



- That you stand exalted to a high and noble character



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.



- Literally, There is no god but God; 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 well-being 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 hay and a pillow filled with coarse fibers. People crowned him as the Sultan of the Arabs, or King of the Arabian Peninsula, yet his family lived

a simple life, even after they received great fortunes; the riches were piled in the Mosque. Fatima¹ 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... He did not give her a portion of that wealth; instead, the Prophet (ﷺ) taught her a few words and supplications.

His Companion Umar² came to his house and looked in his room, and saw nothing but a hay mat which the Prophet was lying on, which had left marks on his body. The only provisions in the house were half a Saa³ 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 - Khos-



Umar came to his house and looked in his room, and saw nothing but a hay 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 prophethood, and the Message of Islam.

rau 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 prophethood, and the Message of Islam.'

Ad'ee at-Ta'ee, the son of Ha'tim at-Ta'ee who was considered the para-

dig 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

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 their other non-Muslims, and as such, be guided to Islam.



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





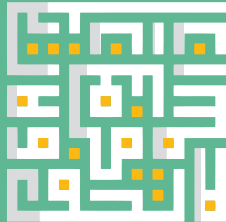
over this, a destitute woman came to the Prophet (ﷺ) and said: “I wish to tell you a secret.” He said to her: “In which road in Madeenah do you want me to meet you?’ The Prophet (ﷺ) left with the destitute maid and took care of her needs. When Ad’ee saw the humbleness of the Prophet (ﷺ), he realized the truth and discarded the crosses that he was wearing and became a Muslim.

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



لا تخف ولا تحزن
إن الله معنا

Do Not Be
Afraid Or Sad,
God Is With Us



His Background

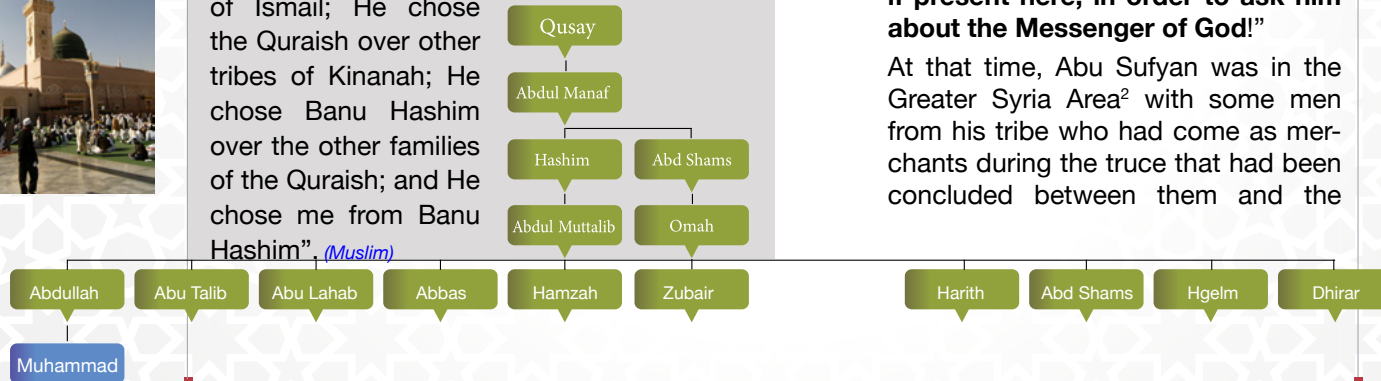
He is known as Abul-Qasim (father of Al-Qasim) Muhammad, the son of Abdullah, the son of Abdul-Mutalib. His lineage traces back to Ish-mael (the son of Abraham, and considered a Prophet of God) may God praise them all. His mother is Aminah, the daughter of Wahb.

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

The Prophet ﷺ said:

“Indeed Allah chose the tribe of Kinanah over other tribes from the children of Ismail; 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)*

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



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 Heraclius¹, 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 Area² with some men from his tribe who had come as merchants during the truce that had been concluded between them and the

- (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 Sham so he took me and my companions to Ilya

- Ilya (jerusalem)



Messenger of God. Abu Sufyan said. **“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 with some men from his tribe who had come as merchants during the truce that had been concluded between them and the Messenger of God. Abu Sufyan said: **“The messenger of Heraclius found us somewhere in the Greater Syria area, so he took me and my companions to Jerusalem and we were admitted into the court of Heraclius. We found him sitting in his royal court wearing a crown, surrounded by the senior**



Byzantine dignitaries. He said to his translator. 'Ask them whom amongst them is a close relation to the man who claims to be a prophet'.”

Abu Sufyan added, **“I replied: 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none from his tribe in the caravan except myself. Heraclius said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the one who claims to be a prophet. If he tells a lie, they should contradict him immediately'.**” Abu Sufyan added, **“By God! Had it not been for shame that my companions brand me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions, so I told the truth.”**

“He then said to his translator, 'Ask him what kind of family he belongs

Abu Sufyan: 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"**.



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 tell-ing lies before he claimed what he claimed?' I said, 'No.' He said, 'Was anyone amongst his ancestors 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 say



anything against him."

"Heraclius then asked, 'Have you ever had a war with him?' I re-plied, 'Yes.' He said, 'What was the out-come of your battles with him?' I re-plied, 'Sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to wor-ship God alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrust-ed 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 an-swer had been in the affirmative, I would have thought

Caesar to Abu Sufyan: In fact, all the Messengers came from the noblest lineage of their nations.

Caesar said: all the Messengers came from the noblest lineage of their nations.



Caesar: That a person who did not tell a lie to people could never tell a lie about Allah.

that this man was following a claim that had been said before him.

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

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

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 dis-pleased 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.

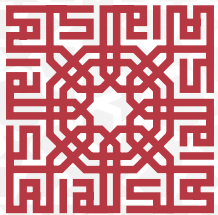
Then I asked you what he ordered you. You replied that he ordered you to worship God alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to re-turn what is entrusted to you. These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

Caesar
Indeed, such are the Messengers; they are put to trials and 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.



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

Abu Sufyan added, I replied, “**Heraclius then asked for the letter of the Messenger of God and it was read. Its contents were the following:**

I begin with the name of God, the most Beneficent, the most Merciful. From Muhammad, the servant of God, and His Messenger, to Heraclius, the Ruler of the Byzantine. Peace be upon the followers of guidance. I invite you to Islam [i.e. surrender to God]]. Accept Islam and you will be safe; accept Islam and God will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding your nation.

Say, “O People of the Scripture, come to a word that is equitable

between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims [submitting to Him].” [3:64].

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

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

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

(Bukhari)

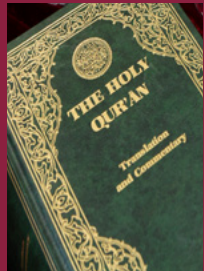
الصلاة على محمد وآله
الطيبين الطاهرين



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



The Prophet ﷺ never behaved treacherously and honest.



Place Of Birth And Childhood

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

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

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

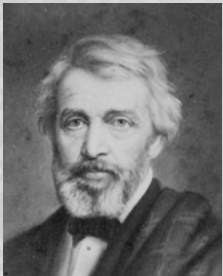


Allah, the Exalted, says: (Indeed you are of a great moral character). [68:4]





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 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, genu-ine man. A serious, sincere character; yet amiable, cordial, compan-ionable, jo-cose even - a good laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh.



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

The Prophet (ﷺ) liked to seclude him-self 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 false-hood; 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 be-longed 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 Mes-senger 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) re-ceived divine revelation one night when



The Prophet 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.

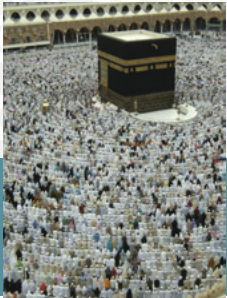
• cave of Hira.





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



at the cave of Hira. A'ishah, the Mother of the Believers¹ relates:

The first thing that God's Messenger (ﷺ) received while in the Cave of Hira in Makkah were good visions [dreams]. Every time he had a dream, it would come true and clear like the breaking of dawn over the darkness of the land. Later on, God's Messenger (ﷺ) began to 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,² 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



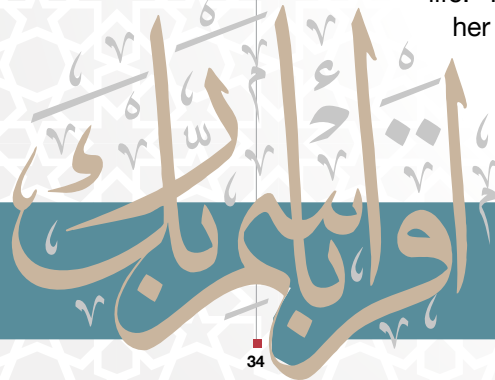


The Messenger of Allah returned home trembling. He entered his home and told Khadeejah: "Cover me up, cover me up!"

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 help people who are in need.

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

"O cousin, listen to what your nephew [i.e. Muhammad



] is about to tell you!" Waraqah said: **"What is it you have seen, dear nephew?"**

The Messenger of God (ﷺ) informed him of what he had seen in the Cave of Hira. Upon hearing his report, Waraqah said,

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

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 Messenger of Allah returned home trembling. He entered his home and told Khadeejah: "Cover me up





the hadeeth¹ above marks the beginning, when Muhammad was commissioned as a Prophet. God, the Exalted, then revealed to him:

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

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

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

(1) The narration of a statement, deed, tacit approval, or characteristic of the Prophet.

It is time to know Him
Rasoulallah.net

رَسُولُ اللَّهِ



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



His lineage, Childhood and Prphethood

Persecution and Hijra

His Character Traits

The Prophet’s Ethical Code

Textual, Scriptural and Intellection on Testimonials of his Phrophethood

Intellectual Proofs on Testimonial of his Prophethood

Requirements of the Testimony

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