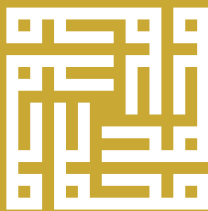




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MUHAMMAD
The Messenger of Allah

Intellectual Proofs which Support the Prophethood of the Messenger of God



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَكْبَرُ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah the Most Beneficent, Most Merciful

6





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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 : This Arabic term means, “may God praise him and render him safe from all evil.”





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



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ



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





03

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.”

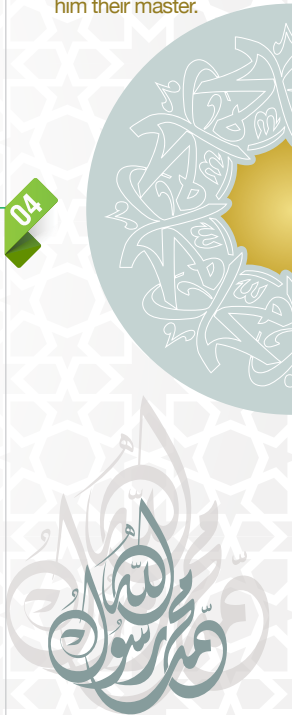
Every person loves the ornaments and beauties of this life, and would be swayed by these things. God, the Exalted, says:

“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

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

04



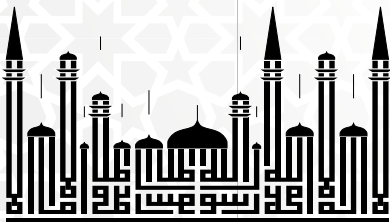


resort to using lawful means to gain these things, while others would resort to using unlawful means.

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.”¹

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."



إِنَّا فَتَحْنَا لَكَ
فَتْحًا مَبِينًا

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



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.”⁽¹⁾

06

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,⁽²⁾ wherein the Prophet’s wife A’ishah was accused of being unfaithful. The Prophet ﷺ did not receive revelation concerning this incident for one month. During this time, his enemies talked ill of him, until

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



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



- (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.





B God, the Exalted, says:

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

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

C God, the Exalted, says:

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

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."⁽¹⁾





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.



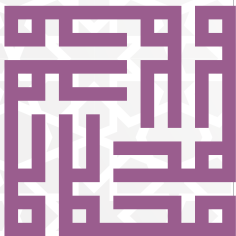


About ten years before Abu Lahab died a little chapter in the Qur'an was revealed about him. It distinctly stated that he would go to hell.

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.”⁽¹⁾

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.





11

The religion of Islam still exists today and is spreading all over the Globe. Thousands of people world-wide continue to embrace Islam and prefer it over all other religions. This happens even though the callers to Islam are 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.”⁽¹⁾

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





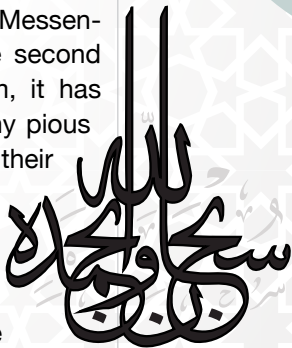
Muslims are very keen on doing, for the Prophet ﷺ said:

“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⁽¹⁾ says:

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

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.”⁽¹⁾

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



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ذوهم من علي إخوانا على سررهم
نصب و ما هم منها بمخرجين
عَنْ ضَيْفِ ابْرَهَيْمٍ ^(٥١) وَأَنَّ عَدَايَ هُوَ
لَكُمْ وَجِلُونَ ^(٥٢) قَالُوا لَا تَوْجَلْ
إِسْرَتِي عَا



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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