

Muhammad; the Living, Breathing & Interactive Quran

Intro:

This chapter of the publication seeks to explain the beginning of the life of Muhammad, to provide details into the upbringing and the makings that lead up to the peaceful nature in which he lived by an upheld throughout his existence in the world.

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First Muslim Community

With a significant number of those who embraced Islam migrating from Mecca to Medina, as well as the majority of the native Medinans, it could be said that the first Muslim community began to take shape in the city of Medina, under the guidance of the Prophet. Through his teachings, Muhammad (s) brought about harmony and peace between the different rivalries and warring groups and tribes of the city and its surroundings. Whereas prior to his arrival, greed, enmity and wars prevailed between the inhabitants, in a short space of time the Prophet managed to sow the seeds of a peaceful cohesive order to the extent that they shared everything they had amongst themselves and with the Muslim migrants from Mecca despite their poverty. With the city of Medina being some 400 km north of Mecca, some of the Muslims considered it to be a reasonably safe distance from the Quraysh who were mostly in Mecca.

However, the Quraysh and their allies did not relent, and they forced the Muslims of Medina into a number of battles and skirmishes. These were usually unequal, especially at the early days, with the Quraysh and their allies being superior in number and armour. For example at the battle of Badr, which was one of the early clashes between the two sides, the Muslims combatants were 313 men, who had seventy camels and two horses, while their opponents were about one thousand, had seven hundred camels and one hundred horses. Peace between the two sides was eventually brought about through the peace treaty of Hodaybiyah – signed in the eleventh month of the sixth year after Hijrah – which was highly biased in favour of the Quraysh and their allies, to the extent that some of the companions of the Prophet protested to him for agreeing and signing a treaty that was ‘unfair and unacceptable’. However, subsequent events after the Hodaybiyah were pointedly in the interest of the Muslims, which in turn exonerated the Prophet’s judgement and decision, and proved his wisdom and farsightedness.

Less than two years after the treaty of Hodaybiyah [f1] , Quraysh [f2] grew impatient with the environment of peace and security that reigned in the land. Muslim losses in the battle of Mu’tah in north Arabia – in today’s Jordan – encouraged the Quraysh to stir up unrest in the land and break the treaty that they had signed with Muhammad (s) at Hodaybiyah. They began to distribute weapons to their allies and

urged them to attack the allies of the Muslims at night, in breach of the peace treaty they had with the Muslims.

Muhammad (s) left Medina on a Friday in the month of Ramadan in the eighth year of the Hijrah. He took with him all the Muslim troops which numbered ten thousand and nearly four hundred horsemen. Then Muhammad (s) proceeded until he arrived at Marr al-Dhahran, the heights of Mecca, in the evening. He ordered his companions to light more than ten thousand fires. News of his progress had been kept hidden from the Quraysh who were concerned and feared that he might attack them.

It is reported that Abu Sufyan, the Prophet's archenemy, was saying: 'I have never seen such fires as last night nor such a camp.' He said: 'What is the news and what are all these fires?' The narrator responded to him: 'The news is that Muhammad (s) has arrived here. He has come with a force you cannot resist; with ten thousand of the Muslims.' Abu Sufyan said: 'What is to be done?' I said: 'By Allah, if he defeats you he will surely strike your head off so ride this donkey with me so that I can take you to Muhammad (s) and I will ask him for an amnesty for you.' So he rode behind me. It is related that Ali ibn Abu Talib said to Abu Sufyan ibn al-Harith: 'Go to Muhammad (s) and say to him what Joseph's brothers said to Joseph:

{ By Allah, Allah has preferred you over us and we have certainly been sinful [f6]
Then Muhammad (s) said in answer to him and seeking to best him in speech He said:
Let there be no reproach upon you this day. Allah will forgive you and he is the Most Merciful of those who show mercy. } [f7]

At that time the banner of the Muslims was with Sa'ad ibn 'Ibadah and when he passed by Abu Sufyan he said to him: 'Today is the day of slaughter, today the women will be captured'. Abu Sufyan heard him and kept it to himself until Muhammad (s) passed by him when he said: 'Do you know what Sa'ad ibn 'Ibadah has said?' Muhammad (s) said: 'What he has said is of no consequence.' Then he sent someone to Sa'ad and took the banner from him and passed it to Ali and said: 'Enter with kindness.' Ali took the banner and began to proclaim: 'Today is the day of mercy, today honour will be protected.' Then Muhammad (s) turned to Abu Sufyan and said to him: 'O

Abu Sufyan, proceed to Mecca and let them know of the sanctuary.' When Muhammad (s) entered Mecca, a tent was pitched for him by the grave of his uncle Abu Talib. He refused to enter his house or the houses of his companions in

Mecca that had been confiscated by the Polytheists. Then Muhammad (s) , after having rested a little in his tent, bathed and mounted his camel and set out for the sacred mosque. The Muslims were before him and behind him and all around him and they were repeating along with Muhammad (s) the words of Allah Almighty:

(The truth has come and falsehood has perished, indeed falsehood is (by nature) perishing) [f8]

Mecca resounded with the sound of their voices until he entered the sacred mosque and approached the black stone at the corner of the Ka'bah, and kissed it. Then he circled the House upon his camel and with a bow in his hand. Around the House there were some three-hundred and sixty idols and he began to stab at them with his bow saying:

*(The truth has come and falsehood has perished, indeed falsehood is perishing f and e
The truth has come and falsehood will not revive again and will not return [f9]*

while the idols fell upon their faces. Then he raised Ali upon his shoulders so that he could bring down the rest of the idols which were upon the Ka'bah. And thus a whole era of idol worshipping in Arabia was brought to an irreversible end, and Mecca was liberated. The conquest of the Capital City of the idolaters and the liberation of the holy city of Mecca at the hands of Prophet Muhammad took place without bloodshed.

From early days, the Prophet gradually established an Islamic system of governance and a way of life. In its first years, the developing Muslim community in Medina had to contend with a number of attacks and onslaughts by the Quraysh and their allies. The Prophet used every opportunity to teach the Muslims the right code of conduct for a Muslim in times of war and peace; from personal and ethical qualities they must aspire to, to social, political and fiscal policies.

On the political front, the Prophet enjoined the community to avoid wars and violence as far as possible, and it should only be the absolute last resort, when all other

avenues have been exhausted. The Prophet Muhammad went out of his way to avoid conflict and violence, and it is recorded that in the ten years that the Prophet was in Medina and despite the many battles that the Muslims were drawn into, a total of some 800 were killed on both sides throughout the period. The Prophet instructed his army against destroying houses or pillaging or cutting down fruiting trees. He ordered them not to draw their swords except in dire need. He used to rebuke some of his generals and physically put right their mistakes. Another social-political principle instilled by the Prophet Muhammad was that

“Land belongs to Allah and whoever develops it” [f10].

This had a very significant impact on the development of the country both socially and politically, not to mention the economic progress and revival it entailed. Another socio-economic policy was established by the Prophet’s declaration.

“I am responsible for them” [f11.]

He who dies and leaves family who do not have enough to make ends meet, then the Prophet would be responsible for them and they should go to him. On the other hand,

“he who dies and leaves a wealth behind, it is for his heirs” [f12].

All that wealth is for the family he leaves behind, i.e. no inheritance tax in Islam. But this policy did not stop there, and it went further when the Prophet announced that if a person dies and leaves a debt behind, then he [Muhammad, and subsequently the leader of the Islamic state in general] is responsible for paying it [f13a.]

The Prophetic legislation also addressed the interest of the non-Muslims living under the Islamic state, referred to as Dhimmy; [f13b.] literally means “the responsibility of” [the Islamic state]:

“He who hurts a Dhimmy, then indeed he has hurt me” [f14].

Such laws, and the peaceful liberation of Mecca, encouraged many to come and live under the Islamic State, for there was at least economic and security guarantees for them and their families, present and future. People started to embrace Islam as a way of life en masse. Thus came the divine revelation:

{By the name of Allah, the Compassionate, the Merciful, When came Allah's succour and the conquest, And thou saw the peoples entering into the religion of Allah in troops- So glorify the praise of thy Lord and seek His forgiveness, indeed He is relenting.} [f15]

Two Momentous Things

During the life of Muhammad at a vital moment he gave instructions to the people to hold on to two highly important and momentous things the Holy Qur'an and the the Ahl al-Bayt (the family of the Muhammad). In the holy city of Medina, the Muhammad (s) ensured that he addresses these two most vital issues during his lifetime, for these should be the sanctuary, guide and leader for the Muslims after his departure from this life. These were the compilation of the Holy Qur'an as a bound copy, and the appointment of his successors to lead the nation after him, both of which he did on direct instructions from the Almighty.

The Prophet ensured arrangements be made to compile a 'bound' copy of the Holy Qur'an – known at the time of the holy Prophet, and also today, as the Mushaf. The Muhammad (s) commissioned Ali son of Abu-Talib to gather and compile the entire Qur'an, which Imam Ali did during the lifetime of the holy Prophet and under his supervision [16.] Muhammad (s) validated and authenticated the end result – the Mushaf – even verifying the order and position of the individual verses within a given chapter or surah, as instructed by the Almighty. According to traditions, when archangel Gabriel used to reveal a particular ayah or verse to the Prophet, the former would also indicate its position within the surah or chapter of the Qur'an and the surah it belonged to. [17] Reports state that during the lifetime of the Prophet, when the entire text of the Holy Qur'an was committed to writing and it had been compiled as Mushaf , people used to come to the mosque of the Prophet, where the compiled Qur'an – the mushaf – was kept by the pulpit, to make their copies of the Holy Scripture.[18] It is sometimes stated, through a minor misunderstanding, that the Holy Qur'an was first compiled during the reign of the third ruler Othman ibn Affaan, some twenty years after the death of the Prophet Muhammad. The root of this misunderstanding stems from the incorrect

assumption of the meaning of the Arabic word jamc that means 'to collect', but instead it is taken to mean 'to compile'. What was in fact commissioned at that time was to collect the incomplete documents holding some verses or chapters of the Holy Qur'an and to complete them as copies of the entire Qur'an. Any compilation that took place during this time was to reproduce the authentic copy of the Holy Qur'an as per the version compiled by Imam Ali during the lifetime of the Prophet Muhammad and under his supervision.

The other fundamental and vital task that the Prophet had to secure during his lifetime was to address the question of his successorship. On instructions from the Almighty, Muhammad (s) named and appointed the successors who must lead the Muslim community after him according to the teachings of the Holy Qur'an and Muhammad (s). The Prophet Muhammad used numerous occasions to instruct the people to follow and adhere to his twelve appointed successors, 'Caliphs' or 'Imams', the first of whom was Imam Ali son of Abu Talib, and the twelfth is the living Imam Mahdi, who is hidden from public view [19] until such a time when the Almighty instructs him to reappear in public "to lead the nations of this world from tyranny and oppression to tranquillity and bliss". [The Prophet Muhammad, his daughter Fatimah, his cousin and son-in-law Imam Ali and the eleven impeccable Imams descendants of Ali and Fatimah form Ahl al-Bayt as referred to in the holy Qur'an 33:33.] In 630CE, seventy days before his death, and just after performing the farewell Hajj pilgrimage, on instructions from the Almighty, at the location of Ghadir Khum, the Prophet appointed Ali as his successor and ordered the Muslims who were present there to pay Ali homage of allegiance as The Commander of the Faithful, and their leader after the Prophet. The revelation from the Almighty on this day in this particular respect was:

: O Messenger! Convey that that has been revealed to thee from thy Lord, and if thee do not, then thee would have not conveyed His Message; and Allah will protect thee from the people. Surely Allah guides not the disbelieving people. [20]

After the revelation of the above instruction, Muhammad (s) declared:

“Whoever I am his master and leader, then Ali is his master and leader too. O Lord support whoever supports Ali, and oppose whoever opposes him.” [21]

“Ali is my caliph and successor upon you after me.” [22]

Some chroniclers put the number of those present at Ghadir Khum who gave the homage of allegiance to Imam Ali as the Commander of the Faithful and the successor of the Prophet Muhammad at up to 120,000 men and women. To confirm and conclude this momentous event, the Almighty then revealed in the Quran :

：“Today I have perfected your religion for ye, completed My favour upon ye and have sanctioned Islam for ye as a religion.” [23]

In order to reveal the station of his successors present and future, the Prophet frequently used to refer the Muslims to the Ahl al-Bayt – at the time notably Ali – for they were the most knowledgeable about the teachings of the Qur’an and the Prophet himself. To clarify any possible doubt about his immediate successor, in the famous tradition of “City of Knowledge”, the final Muhammad (s) states: “I am the City of Knowledge and Ali is its Gate, so whosoever wishes to access this City, then let him do so through its Gate.” **24** According to many Prophetic teachings and traditions the Holy Qur’an and the Ahl al-Bayt are considered as the two inseparable and complementary components of the divine message. Towards the end of his life, Muhammad (s) often used to say:

“I leave with ye the two momentous things – the book of Allah and my kin the people of my Ahl al-Bayt. As long as ye adhere to them both ye will never go astray after me.”**25**

However, after the death of the Prophet Muhammad, the people did not honour their pledge of allegiance that they had given at the time of the Prophet to the successor he appointed on instructions from the Almighty. After several failed attempts on his life, and by various means, the culprits eventually succeeded in assassinating the Prophet Muhammad – this time through poisoning. The final Messenger of God to humanity died on the 28th day of the lunar month of Safar in the 11th year of the Hijrah, 630 CE. The Prophet Muhammad brought about a nation and a civilisation that in a relatively very short space of time won the prime position amongst all other nations. The Muslims

attained such achievement so long as they adhered to the teachings of the Prophet Muhammad. Today although the Muslims are numerous, they do not occupy the eminent station amongst the nations anymore, for they did not adhere to “the two momentous things” that the Prophet Muhammad left behind for them. The Muslim nation may still be a candidate to lead mankind to bliss and prosperity if they ensure to adhere to the teachings of the Prophet Muhammad and his successors.

The following are some of Muhammad’s Social policies, his interaction with the sick how he attended funerals in his community, the careful attention and support that he paid to and offered to the homeless. This modi operandi (method of operation) in turn caused his community to experience explosive growth, peace amongst each other and harmony.

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 ? Lamartine “Historie de la Turquie”, Paris 1854, vol. II, p 276

Social Policies of Prophet Muhammad

Muhammad (s) remained constantly on the road, touring the districts of Medina, visiting domiciled tribes, meeting with people, providing them with guidance, leading them in prayers at their mosques and at his own mosque, visiting their sick, walking behind their coffins [during their funeral processions] and delegating to whoever he wanted from among his companions the responsibilities of the state and the nation. He appointed for the woman a virtuous lady named Umm Waraqah to lead their prayers. Women who wanted to offer prayers used to go to the house of Umm Waraqah to pray with her. He also built in Medina about fifty other mosques. He paid a great deal of attention to construction in Medina after it became completely Muslim, urging people to build and to construct. He invited the Bedouins surrounding Medina to migrate and settle there and to abandon their migratory habits. Many Bedouins went and resided in

Medina, becoming members of the Islamic nation. Theirs became the migrants' centres and they made alliances with whoever they wanted from among the tribes of the Ansaar. Many of them entered Social Policies of Prophet Muhammad into an alliance with Muhammad (s) and with Bani Hashim.

Medina expanded and its population increased. People started cultivating the vast lands in the valley without anyone to deter them or to stop them, and there was no tax on construction or agriculture. Historians have mentioned that the number of the Muslims from among the residents of Medina increased by a third before the battle of the Khandaq (moat) and doubled thereafter. Muhammad (s) wrote a document for the Muhajirin and the Ansaar making the residents of each quarter responsible for their quarter in particular and for the security of the city in general. Thus, it was a popular government whose reins were in the hands of the people themselves, and the settlement of anyone who migrate to Medina was done upon that basis. Muhammad (s) used to distribute to the Muslims whatever he obtained of the charity, zakat, khums, donations and occasionally booty.

The Prophet also made large quarters in his Mosque where homeless people could stay. According to some historical records, the number of those residents reached four hundred. They formed part of the army of the Prophet during war time, stood in rows behind him whenever he led the congregational prayers, sat under his pulpit whenever he delivered sermons and conveyed his orders to other Muslims as needed. Muhammad (s) used to gradually help them get married and get them to acquire housing and means of earning a living and the like.

People sensed the bliss of Islam, so they remained on its path. Medina enjoyed a measure of prosperity which no other areas of the Arabian Peninsula had ever known before, nor did the world ever before come to know a government such as that. Chosroe and Caesar's governments and the like were distant from people, arrogant towards them, not mixing with them. They used to levy huge taxes, rule the people as despots, plundering their wealth, causing poverty, diseases, ignorance and chaos prevailed in their lands. However, the government ruling Medina and its suburbs was an ideal one. Although historians have documented the events taking place during the

Prophet's time, we never heard about crimes or disputes except rarely. The role model of the Prophet was present in people's minds, and they used to emulate it; so, there was no need for a police force or an executive power, usury, monopoly, or taxes other than Zakat [152] or Jizya [153] or Khiraj [154]. Everything went very well; therefore, we do not find in the history of Medina that there were complaints about chaos or the absence of law and order.

His Government

The Islamic legislative system benefits everyone and equates everyone, giving the nation true power, peace of mind, stability, firmness and progress. People's belief in lofty Islamic ideals, represented in the person of the Prophet, prevailed on everything. It is obvious that in such an environment, personal problems and disputes are minimized, and people are overwhelmed by the spirit of togetherness, adopting the trend of giving, generosity, avoiding falling into prohibitions and sins such as theft, rape, adultery, murder, sodomy, backbiting and other such crimes. People demonstrated beautiful manners which had up to that time never been known, whether throughout the Arabian Peninsula or anywhere else then. People used to favour others over their own selves in giving in the cause of Allah Almighty. One favours his friend over himself as far as wealth is concerned. The incident involving the Commander of the Faithful Imam Ali and his family, wherein the verse saying;

(And they feed the poor, the orphan and the captive, for the love of God, (saying,) "We feed you for the sake of God alone: We desire no reward from you, nor thanks. We only fear a Day of distressing Wrath from our Lord.) [f 155] ... is a glorious example.

One would inquire about the well-being of his neighbour and his family before inquiring about those of his own, and wealthy people used to provide aid and food for those who needed it without being asked. The Prophet did not need to force or coerce anyone nor did he confiscate anyone's wealth, nor did he kill anyone arbitrarily. News of the new community continued to reverberate throughout the Arabian Peninsula, the community about which the Holy Qur'an said,

(You are the best nation sent to people) [156]

And throughout surrounding countries which claimed to have deeply rooted civilizations.

Everyone felt that a new era had dawned, so all hearts were attracted to Islam and people rallied behind it willingly and obediently. Thus, tribes, countries and groups hostile to Islam yielded before Muhammad (s) on account of the popularity of his government and the freedom of the people, blended with conviction, virtue, piety, cooperation and love for everything good. As part of his socio-economic policy on welfare and inheritance the Prophet used to say, "He who dies and leaves poor family behind, then they should come to me for I am responsible for them [and their welfare]." Then he went further with monetary policy and said, "One who dies and leaves a bequest, it belongs to his family. And whoever dies leaving a debt behind, I am responsible for it."**[157]**

In the next section of the publication you will see the humbleness of Muhammad, the fair and just treatment of everyone he came in contact with. It will also display the well refined social skills and conduct that was a unique integrant part of the characteristics of Muhahammad.

His Manners and Ethics The Prophet was extremely humble, a man who mended his own sandals, patched his clothes, milked his she-camel, served his family lovingly. He loved the poor and the indigent, sat with them, visited their sick, and never insulted anyone who fell into poverty on account of his poverty nor venerated anyone wealthy on account of his wealth. He always accepted another's excuse, never dealt with anyone in a way which the latter did not like, walked with widows and with slaves, never feared kings nor rulers, and never despised the weak. He always walked behind his companions saying, "Let me turn my back only to the angels" and sometimes walked in their midst. He always responded to whoever invited him, accepted any present, even if it were a trotter meal, and he rewarded the giver. He would only become angry with regards to the breaches of the commands of his Lord but never for himself. He was easygoing, lenient, neither harsh nor rough, nor was he boisterous, nor profane, nor pointing out people's faults, nor was he a flatterer. He overlooked whatever he disliked and always gave hope to whoever asked him for something. Nobody feared evil coming from him, but everyone expected good to come from him.

One of his servants have narrated saying, "I was in the service of Muhammad (s) for ten years. Never did he ever complain to me, nor did he ever ask me why I did or did not do this or that." It was his habit to respond to those who called upon him with the very best of response. Whoever called him, he would respond with the words "At your service" Jurayr ibn Abdullah is quoted as having said, "Muhammad (s) never put a barrier before me since I accepted Islam. Whenever he saw me, he smiled. He used to joke with his companions, socialize with them, talk with them, tease their children and seat them in his lap, and he used to respond to anyone who invited him, visit the sick even if they lived in distant parts of the city, accept everyone's apology and never put himself above anyone, including his servants, be it with regard to what he ate or wore." He used to ride the camel, the mare or the mule, and used to tie a stone on his stomach on account of the pangs of hunger. He always initiated whoever he met with his greeting of peace, prolonged his prayers whenever he prayed alone, but whenever he led others in the congregational prayers, he shortened it out of his concern for the convenience of those whom he led. He used to make his sermons on Fridays and on other occasions brief so that the people would not be bored. He used to be a friend of men of dignity, dealing generously with those of distinction, being humorous and never saying.

Anything but the truth. Whenever he was assaulted and exposed to hardships because of the ignorant people, he used to say, "Lord! I plead to You to guide my people, for they do not know." He did not invoke the Almighty's wrath against them. When his molar teeth were broken and he was wounded in the face, it was extremely hard for his companions to see him in that state, so they said, "O Muhammad (s) Why don't you pray against them?" he said, "I was not sent to curse; rather, I was sent as a Caller [of people to God] and as a Mercy. Lord! I plead to You to guide my people, for they do not know!" Thus, he did not content himself by simply remaining silent while facing their mischief but forgave them, demonstrated compassion towards them, prayed for them and sought an excuse for them when he said that they did not know any better, just like a kind and compassionate father.

His Compassion

This chapter seeks to describe the inner workings of Muhammad such as his compassion while dealing with attempts on his life, his tolerance at times that he could have taken revenge, forgiving those who murdered his family members, generosity and displays the selflessness of a person sent to be merciful to all.

In terms of his compassion some of his companions narrated saying that he was once wearing a mantle with coarse edges and a Bedouin pulled him very hard, so much so that the edges left their marks on his shoulder. Then the Bedouin said, "O Muhammad! Load for me on these two camels of mine with the wealth of Allah which you have for you will not be loading for me anything of your own wealth nor the wealth of your father." The Prophet remained silent for a moment then said, "The wealth belongs to Allah and I am His servant; O Bedouin! Shall I seek retribution for what you have done to me?" The Bedouin said, "No." He said, "Why not?" The Bedouin said, "It is so because you do not reward evil with evil." The Prophet smiled then ordered barley to be loaded for him on one camel and dates on another.

Muhammad was well known for displaying high levels of tolerance while facing those who opposed his message. His people harmed him in many ways; they spat on his face, emptied sheep's stomach over his head, knocked him to the ground and trampled on his back, put thorns in his path, confiscated his property, exiled him, conspired against him, killed his uncle, [step] daughter, [step] granddaughter, ridiculed him, called him a wizard, possessed, insane, a poet, a priest upon whom the wrath of some of their gods had befallen, ... in addition to other types of harm, so much so that he said, "No prophet has been harmed as much as I have been." Yet he remained patient in the face of such hardships till Allah granted him the upper hand over them, placing him in charge of their affairs while they had no doubt that they would be uprooted, their community annihilated, and their wealth confiscated. After the fall of Mecca, he did not go beyond forgiving and overlooking the harm dealt to him by the Meccans to whom he said, "What do you think I am going to do to you?" They said, "With kindness. You are a gracious brother and the son of a gracious brother." He said, "I shall say to you just as my brother the Prophet Joseph said: 'No harm upon you; go, for you are free,'" thus forgiving them all including the most bitter of his enemies such as

Abu Sufyan and Hind. He forgave men like 'Ikrimah ibn Abu Jahl who was similar to his father in his harming of Muhammad (s) and in his animosity, spending a great deal on fighting him, like Safwan ibn Umayyah ibn Khalaf who was very cruel to the Prophet and who used to finance the armies of the polytheists, a man who can be called in today's terminology the "Minister of Defence" of the infidels.

As far as the forgiveness of Muhammad. He forgave men like Habbar ibn al-Aswad who terrorized Zainab, his [step] daughter, causing her to miscarry, and consequently died after falling ill. Muhammad (s) permitted anyone to kill him. When the man knew that the Prophet was used to forgiving criminals, he went to him seeking his forgiveness, apologizing for his ill deeds. He said, "We, O Prophet of Allah, used to associate partners with Allah, but Allah Almighty guided us through you, saving us from perdition; so, do forgive my ignorance and forgive what you are told about me, for I do admit the evil of my actions and confess my sins." Muhammad (s) said to him, "I have forgiven you, and Allah has fared very well with you since He guided you to Islam, and Islam cancels whatever precedes it." The Prophet also forgave Wahshi, killer of Hamzah [the Prophet's beloved uncle and partisan]. It is narrated that Wahshi: embraced Islam then went to Muhammad (s) after feeling secure from his wrath. The Prophet said to him, "O Washi!" He said, "Yes!" The Prophet said, "Tell me, how did you kill my uncle?" Wahshi: told him how, and he wept, then he forgave him. He also forgave Hind despite her numerous crimes. **[158]** The Prophet also forgave men like Abdullah ibn al-Zubari who used to lampoon Muhammad (s) , speaking ill of him and of the Muslims. When Mecca fell in the hands of the Muslims, he fled away, and when he came to know that Muhammad was a merciful and humane Messenger of Allah, he returned to him and apologized. Muhammad (s) accepted his apology, so the man accepted Islam and composed the following poetic verses:

"I apologize to you for what I did When in misguidance I aimlessly was lost, So forgive me, may both my parents be For your sake offered as a sacrifice. Forgive my slippage for you give mercy And upon you did mercy descend, And I have already testified that your creed Is truly the right creed and that you are Among God's servants great indeed"

Amongst the many assassination attempts on the Prophet's life, one was that by a Jewish woman. However, the Prophet forgave the Jewess who served him poisoned sheep's meat. The Prophet sought her, and she admitted it. Imam Baqir (a) said, "Muhammad (s) summoned the Jewess who served him poisoned sheep's meat and said to her, 'What prompted you to do what you did?' She said, 'I said to myself that if he truly is a Prophet, it would not harm him, but if he seeks authority, I would relieve people of him.' Muhammad (s) , then, forgave her and let her go.

It is well known in history that Muhammad was an extraordinary giver and was unmatched in his generosity. The Prophet used to say, "Allah taught me good manners and I taught Ali. My Lord ordered me to be generous and kind and forbade me from being miserly or mean. There is nothing Allah hates more than miserliness and bad manners which ruin one's good deeds just as vinegar ruins honey." He used to spend everything he had by way of charity till he and his family would be bitten by hunger. Imam Sadiq has narrated saying that Muhammad (s) went to al-Jirana where he distributed the booty (of Honain) which was quite large. People kept asking him, and he kept giving them till they pressed him against a tree, stripping him out of his garment and causing the tree to severely scratch his back, till they removed him from there and still kept asking him. He said to them, "O people! Give me back my garment for by Allah, had I had any wealth, I would have distributed it among you, and you know full well that I am neither a coward nor a miser." He said the following to [his uncle] Abbas during the time when he was sick and shortly before his demise, "O uncle of Muhammad (s) Do you accept to carry out my will, make all preparations for my funeral and pay my debts on my behalf?" Abb"s said, "Muhammad (s) Your uncle is an old man who has many dependants to take care of and you compete with the wind in your swiftness of generosity and open-handedness and you have a debt which is beyond your uncle's means." Muhammad (s) , as historians have recorded, used to give whenever he was asked, and when he did not have anything to give, he would make a promise of payment. Since his uncle refused to accept to carry out his will, he asked Ali to do that instead, and Ali assented and carried out the will of the Prophet. Jabir ibn Abdullah al-Ansari has said, " Muhammad (s) never said 'No' to anyone who made a request of him."

There have been quite a few incidents narrated when a man would approach him requesting something and he would say to him, "I do not have what you are asking me for, but if we get something, we shall give it to you." A man once asked him for something, and he did not have anything to give him, and some of his companions were present. The latter said, "O Muhammad (s)! Allah never required you to do what you cannot." Another companion responded to this comment and said, "O Muhammad (s)! Spend of what there is with you and do not fear that the One Who has the Throne will ever disappoint you." The Prophet smiled and signs of pleasure were seen on his face.

It is related that Imam Jafar Sadiq said: 'Never was Muhammad (pbuh) asked by anyone for some worldly thing without him giving it. Once a woman sent him her son and said to him: 'Go to him and ask from him. If he says I have nothing then say to him: 'Give me your shirt.' The boy did what his mother had ordered him and Muhammad (s) took his shirt and gave it to him.' [f159]

Muhammad's Exchange with a Jewish Man

The Commander of the Faithful is reported to have said, " Muhammad (s) owed a Jew some money who came one day to collect them. Muhammad (s) said to him, 'O Jew! I do not have it.' The Jew said, 'O Muhammad! I am not going to part with you till you pay me back.' The man confined Muhammad (s) there and then till the Prophet had performed the noon, afternoon, sunset and evening prayers and went beyond that until he prayed the morning prayer [of the following day] as well. The companions of the Muhammad (s) kept threatening that Jew. Muhammad (s) looked at them and said, 'What are you going to do to him?' They said, 'O Muhammad (s) How dare a Jew to confine you like that?' He said, 'My Lord, the most Exalted and the Greatest, did not send me to oppress anyone with whom I have entered into an agreement nor anyone else.' Some half of the day had passed away, when the Jew said, 'I testify that there is no god but Allah and that Muhammad is His servant and Messenger; and half of my wealth I shall give away in the way of Allah.'" Since the Prophet was always moving around, checking about the different quarters of the city, he used to assign someone to

succeed him in performing the prayers at the Mosque whenever he went elsewhere. It seems that the above incident took place at one of the quarters which he was checking.

His Helping and Hospitality

This next chapter will show various levels of hospitality and will provide a deeper overall understanding of Muhammad's generosity, and desire to please others.

He never ignored anyone's need even if she were a bondmaid, nor did he sit leaning on some support, nor did he ever gaze at anyone, and he always accepted presents, even as little a present as a drink of milk. Some of his companions have narrated that if he missed any of his brethren for three days, he would inquire about him; so, if he was away, he prayed for him; if he was present, he went to visit him; if he was sick, he would pay him a visit. He did not let anyone walk with him if he himself was riding till he let him ride with him. If the man refused, he would say to him, "Go ahead of me and join me at the place which you seek." He used to help his companions as if he was one of them without reflecting an attitude of superiority to them in anything small or big. He was once travelling, when He ordered a sheep to be prepared for food. A man said, "O Muhammad (s) I shall undertake slaughtering it." Another said, "I shall skin it." Another said, "I shall cook it." He said, "And I shall gather the firewood." They said to him, "We all can spare you the trouble." He said, "I know that you can spare me the trouble, but I do not want to have any distinction over you, for Allah hates to see His servant receiving a special treatment from his companions," then he went and gathered some firewood.

He was once on a trip when he alighted to perform the prayers, but then returned. It was said to him, "O Muhammad (s) What do you wish to do?" He said, "I want to tie my she-camel." They said, "We will tie it for you." "No," he said, "None of you should exploit others, not even for a small piece of a toothstick." [short lengths of twigs used as toothbrushes.]

An envoy sent by the Negus visited the Prophet in Medina, so the Prophet stood up to personally tend to them. His companions said to him, "O Muhammad (s) We can spare you the trouble!" He said to them, "They showered our folks with their generosity, so I love to reward them likewise."

Whenever he listened to someone, he would never turn his face away from him till the person himself did so. Whenever he shook hands with someone, he would not pull his hand away till the other person did. He never stood up after having sat with someone till the latter himself stood up, and would initiate anyone who met him with his greeting, including the children and the women, and he was the one to initiate shaking hands with his companions.

He used to shower whoever visited him with his generosity, so much so that he would even spread his outer mantle for him to sit on, or preferring him to sit on his mat instead. He used to choose nicknames for his companions, calling them by the names which they love the most in order to honour them. And he would never interrupt anyone. Salmⁿ160 narrated once saying, "I entered once the house of the Muhammad (s) and found him leaning on a pillow. He placed it for me saying, 'O Salmⁿ! No Muslim receives a Muslim brother, and places for him a pillow out of respect, except that Allah forgives him.'" If he was performing his prayers and someone came to see him, he would shorten his prayers so that he could finish quickly and help the man. Once he was through with helping the man, he would go back to his prayers. He used to smile the most and his breath was surely the very best of all. Those who used to serve the residents of Medina used to go to see Muhammad (s) during early morning prayers, taking their pots of water with them to him so he might dip his hand in the water and thus bless it. He used to dip his hand in each pot, and one might even bring a pot of very cold water, yet Muhammad (s) did not mind it and would still dip his hand in it.

Usually a small child would be brought to him so that he would bless him. He would pray for him to be blessed, or he would choose a name for him or recite the Adhaan (call to prayer) in his ears. He would take the child and place him in his lap as a sign of respect for his family, and occasionally a child would urinate on him, causing some of those present to rebuke the child. But he would say, "Do not thus hurt the feelings of the child." He would leave the child till the latter fully relieves himself, then he would then finish his prayers for him, or choosing a name for him or reciting the call to prayer in his ears. All of this caused the child's family to be very happy. They noticed how he was not offended. Once they were gone, the Prophet would wash his clothes. If anyone sat near him, he would move a little to make room for him. Once a man said to

him, "O Muhammad (s) There is plenty of room in the place." He said, "Yes, but a Muslim is obligated, when another Muslim sits near him, to move a little [as a sign of respect for him]."

He Endeavours to Please Others

There are many stories concerning how he went out of his way to please others. It is said that he never left anyone without pleasing him. It has been recorded that a Bedouin once came to ask him for something. He gave it to him then said, "Have I done good to you?" The Bedouin said, "No, you have not, nor have you done anything nice for me." The Muslims there were very angry with that man, and they stood up [to warn him], but the Prophet asked them to stay away, then he stood up and entered inside his home and called the man to him, giving him some more. Then he asked him again, "Have I now done something good for You?" The Bedouin said, "Yes, may Allah reward you goodness that encompasses your family and tribe." The Prophet said to him, "[Because of] what you said earlier, inside the hearts of my companions there is something resulting from that; so, if you like, go back to them and tell them what you have just told me so that what is in their heart against you will go away." The Bedouin assented.

Later on, the Prophet came and said, "This Bedouin said what he said, so we gave him an increase till he is pleased. Is not that so?" The Bedouin said, "Yes; may Allah reward you goodness that encompasses your family." Then the Prophet said to his companions, "My example and that of this man is one whose she-camel fled away from him, so people pursued her, causing her to be more rebellious, so her owner called upon them to leave him and his she-camel alone, since he was more kind to her than them. He went to her, took her back and mounted on her. Had I left you alone to deal with this Bedouin on account of what he had said, he would have been dead by now."

If anyone misbehaved towards him, he used to respond to him in a beautiful way. Al-ALa' ibn al-Hadrami is quoted as having asked the Prophet saying, "I have a family whose members, when I am good to them, they reward me with evil, and when I maintain good ties with them, they sever their ties from me." Muhammad (s) reciting a Quranic verse, said,

(Repel (evil) with that which is fairer and behold, he between whom and thee there is enmity shall be as if he were a loyal friend) [161]

Earn Your Living

Muhammad was extremely generous and was also a proponent of people becoming independent to make a way for their family. It is related that Imam Jafar Sadiq said:

'One of the companions of Muhammad (s) was in dire circumstances. His wife said to him: 'If only you would go to the Prophet and ask from him.' So the man went to the Prophet and when he saw him the Prophet said: 'Whoever asks from us then we will give to him and whoever seeks independent means then God will make him independent.' The man said to himself: 'He means none other than me.' So he went to his wife and told her. She said: Muhammad (s) is surely a human being so let him know [our circumstances].' So the man went to the Prophet once again and when the Prophet saw him he said: 'Whoever asks from us then we will give to him and whoever seeks independent means then God will make him independent.' The man did this for a third time after which he went and borrowed an axe and went to the mountains. There he climbed and began to cut firewood which he brought down and sold for half a measure of flour. He took this home and ate it. The next day he brought down even more firewood and sold it. He continued to do this until he was able to buy an axe. Then he kept gathering until he was able to buy two young camels and a servant after which he became rich and his life became easy. He went to the Prophet and told him how he had come to ask from him and how he had heard the Prophet speaking. The Prophet said:

'I said to you: 'Whoever asks us then we will give to him and whoever seeks independent means then God will make him independent.' **(162)**

He Turns Foes into Friends

A narrative states that a Bedouin from Banuu Saleem came to the Muhammad (s), stood in front of him and called upon him saying, “O Muhammad! O Muhammad! You are a lying sorcerer more lying than whom there is none under the shade or in the plains! You are the one who claims that in this green land you have a God Who sent you to the black and to the white! I swear by [the idols] Lat (pronounced Lot) and Ozza (pronounced Uuzaa) that had I not feared my folks describing me as rash, I would have hit you with this sword of mine one blow that will kill you, thus making myself the master of the first generations and of the last!” One of the companions leapt to him to hit him, but the Prophet said to the companion, “Sit down; a clement person is almost as good as a prophet.” Then Muhammad (s) turned to the Bedouin and said, “O brother of Banuu Saleem Is this how Arabs behave?! They approach us at our place of meeting and thus assail us with such rough language?! O Bedouin! I swear by the One Who sent me as a Prophet with the truth, anyone who harms me in the life of this world shall be tomorrow in the fire being tormented.” The Bedouin, who expected a similarly harsh response from the Prophet, was moved by the latter’s clemency and his overlooking of his own harsh words. He paused and on contemplating on the manner and behaviour of the Prophet in response to his words, and his reminder of the hereafter, and the values he holds dear, the Bedouin began to realise the virtue and magnanimity of the Prophet of Islam. After some soul searching, the man accepted Islam and thereafter started inviting his tribesmen to Islam, until the Muslim population amongst the tribe numbered more than five hundred.

His Foes Testify to His Distinction

The Quraysh kept admitting his truthfulness, trustworthiness and every virtue. Even al-Akhnas met Abu Jahl [163] during the battle of Badr and said to him, “O Abu al-Hakam! Only you and I are here; nobody hears our dialogue, could you please inform me about Muhammad, is he truthful or a liar?” Abu Jahl said, “By Allah! Muhammad is truthful; never did Muhammad ever tell a lie.” Heraclius [f’164] asked Abu Sufyan [who was one of the prophet’s archenemies] about him saying, “Did you all used to accuse

him of telling lies before his claim that he is what he says he is?" Abu Sufyan answered with a simple "No".

Examples of his Kindness and Loyalty

One of his wives has narrated saying that a Jewish man entered the house of Muhammad (s) and said, "As-Samm Alaik (death be upon you)!" Another Jew entered and repeated the same. The wife became angry and said, "Alaikomis-Samm wal Ghadab wal La`na (death be upon you, and Divine Wrath and Curse)" Muhammad (s) said to her, "Had verbal abuse been an example, it would have been a bad example; never was kindness placed on anything except that it beautified it, and it was never removed from anything except that it stained it."

Muhammad was also exceptional in his Loyalty. When his foster sister, whose name was Shaym", came to visit him once, he spread his outer mantle for her and seated her on it. Then he said to her, "If you wish, you can stay with me surrounded with honours and love, or I may provide you with rations and you may return to your people." She chose to return to her folks; therefore, he gave her some money and she returned very pleased. He was sitting once when a woman came and got close to him. He stood up for her, spread his own outer mantle for her, so she sat on it. His companions asked each other who that woman was. They said that she was the woman who nursed him." It has been narrated that he was once sitting when his foster father came, so he put his own outer mantle for him to sit on. Then his foster mother came, so he seated her on it too. Then his foster brother came, so Muhammad (s) seated him in front of him.

Out of to his kindness and loyalty, he used to send some money and clothes to Thawbiyya – bondmaid of Abu Lahab – the woman who nursed him when he was a baby. When she died, he asked, "Who from among her relatives is still alive?" He intended to send something to her relatives, but he was told that she had no relatives among the living. He quite often remembered Khadijah [f165] after she had died, slaughter a she-camel then send the meat as presents to her friends out of his devotion to her. Khadijah had said to him-

-once, “O Muhammad (s) ! Good news! By Allah, Allah shall never expose you to shame; for you always visit your relatives, are generous to your guest, and you offer solace during calamities.” Whenever he entered a gathering, he would sit in the nearest available space, and he used to sit on the floor and eat on the ground. As he did, he would say, “I am a slave [of Allah]; I eat as slaves do, and I sit as a slave sits.” A woman with a sharp tongue once saw him sitting at a mountain’s foot, so she said to him, “O Muhammad! By Allah! You eat as slaves eat and you sit as a slave sits.” The Muhammad (s) said, “Is there a more dedicated slave [of Allah] than I am?”

His Humbleness

Imam Sadiq said the following in his description of the Muhammad (s) : “He used to prefer to ride on the donkey without a saddle, eat while sitting on the most modest of all types of flooring in the company of the slaves, handing something to the beggar in his own hand. He used to ride a donkey and seat his slave or anyone else behind him. He used to ride a mare, a mule or a donkey without any hesitation.” On the day the Muslims scored a victory over Bani Quraydha, he was riding a donkey whose reins were made of cable made of date-tree’s leaves. [it was possible for the Prophet to ride the best of the horses, for hundreds were available to his forces, but he opted for a humble way of life and preferred to be like the majority of people at that time who could not afford more than a donkey as a means of transport.]

In an incident, Imam Baqir is quoted as having said, “ Muhammad (s) walked out seeking to take care of an errand. He saw al-Fadl ibn al-Abbas so he said, “Let this youth ride behind me,” then Muhammad (s) rode on with his hand behind the youth. Then he said to the youth, “Young man! Fear Allah, you will then find Him before you. O young man! Fear Allah and He shall make you independent of anyone else.”

At this point we ask the reader to focus on a more intimate side of Muhammad and explore how he served in his home environment. Whenever he went home, he kept busy doing home chores, helping his wife, cutting the meat, sitting most humbly to eat his meal. He used to lick his fingers but never belched. He milked his sheep, patched his torn shirt, mended his sandals and took care of his needs. He used to feed and tie his camel, feed his animals, take a bath by himself at night, keep company with the

poor, eat with the indigent, handing them over the food in person. He used to judge justly, make decisive decisions, so both his foes and friends loved him. And he was trustworthy, loyal, truthful, so much so that prior to his prophetic mission, his people used to call him “al- Amin,” the trustworthy one. It has been narrated that when the Prophet wanted to migrate from Mecca to Medina as a result of the persecution at the hands of the Quraysh, he left Imam Ali behind him to pay his debts and to return the trusts with which he was entrusted [by his foes]. He did not say that he was fleeing away from those people’s evil because they sought to kill him, so their wealth was lawful [for him to take] because they were infidels who are fighting him. He had his qualities since before the start of his prophetic mission. It is reported that, in the pre-Islamic times, when they completed the reconstruction of the Kaabah, the various tribes of Quraysh disputed with each other with regard to who would put the Black Stone in its place. They decided that the first person to enter their meeting place would be the one to do it. It was then that the Prophet entered, and this took place before the mission of Prophethood. They, therefore, said, “Here is Muhammad, the Trustworthy one! We accept his arbitration!” In order to please everyone involved and that no one would be left out, Muhammad instructed them to bring a large garment, spread it on the ground, place the Black Stone on the garment, and invited one of every tribe to grab a corner of the garment and lift it to the level of the place of the Black Stone, and so he positioned it in its place. [166]

You First

You will see in this story that Muhammad was a man who kept his promises and upheld his word. An incident testifying to his fulfilment of his promise says that Ammar [167] said, “I used to tend to cattle before the advent of Islam, and so did Muhammad. I said once to him, ‘O Muhammad! Would you like to go to Fakhkh [to let the cattle graze there], for I left it when there was lightning in the sky [a harbinger of rain and, thus, pasture]?’ He agreed, so I went there the next day to find Muhammad already there, standing to keep his flock away from the pasture. He said to me, ‘I promised you to be there, so I hated to give my flock access to the pasture before you.’ ”to keep his flock

away from the pasture. He said to me, 'I promised you to be there, so I hated to give my flock access to the pasture before you.'

The Pragmatic Statesman

He was lenient, always looking for the best ways to reach reconciliation, and peace. In the process of signing the peace treaty of Hudaibiyah, Muhammad (s) invited Ali ibn Abu Talib and said to him, "Write: In the Name of Allah, the most Gracious, the most Merciful." Quraysh's envoy, Suhayl, objected saying, "As for 'the most Gracious,' by Allah, I do not know who He is. Rather, you should write: 'In Thy Name, O Lord!' instead." The Muslims said, "By Allah! We shall not write it except In the Name of Allah, the most Gracious, the most Merciful." The Prophet said to Ali "Write: 'In Thy Name, O Lord.'" Then he went on to say to Ali, "Following is what Muhammad, Muhammad (s) , has decided." Suhayl objected again by saying, "Had we recognized you as the Muhammad (s), we would not have kept you away from the House of Allah, nor would we have fought you. Rather, write [your name as] Muhammad son of Abdullah." The Prophet said, "I am Muhammad (s) even if you accuse me of lying." Then Muhammad (s) asked Ali to erase the phrase saying "the Messenger of Allah", but Ali refused to do so, so the Prophet took the sheet and erased the phrase himself. Then Ali replaced it with "Muhammad son of Abdullah" instead.

He Never Changed

Many who read about the pristine mannerism in the life of Muhammad have come to the conclusion that he was steadfast in his mission and never changed in that regard. One day Muhammad (s) came to the enlightened city of Medina pursued, immigrant, indigent, and having nothing. When he arrived there, he built his mosque and built around it chambers for his wives and companions. He used to live in those mud and baked clay chambers. Those chambers were so small that even ten persons standing beside each other could hardly fit in. [After the death of the Prophet, when

people came to offer prayers for him, a maximum of ten could squeeze in to face the coffin and offer the prayers.] His circumstances changed after reaching Medina. He became the head of a state, and funds were brought to him from that spacious state, yet his chamber did not change to become a huge house, nor did his simple furniture change to become luxurious.

He was the most generous of all people, the most patient, the most truthful, the most trustworthy, the most kind, and the best companion; whoever saw him would be in awe of him; whoever associated with him would love him. He used to unite people together rather than make them shun each other; he was generous to anyone known to be honourable among his people, granting him authority over them. He used to say, "If a man is held by his folks as honourable, you, too, should honour him." He used to always inquire about his companions, fairly distributing his attention among those in his company, so much so that none of them would think that someone else was better than him. If someone kept him company because of something which he wanted, he would be patient with him till he himself would be the one to part. If anyone asked him for something, he would respond by giving him it, or he would give him sufficient assurances in its regard.

He used to say, "Respond to whoever asks you even with a little, or say something beautiful to him." And he also used to say, "The best of rulers is one who unites the disunited folks, and the worst is one who disunites those who are united."

The Prophet Should be Emulated

There are many such incidents which all point out to the Prophet Muhammad (s) wide popularity, great manners, humbleness, loyalty and wise government the like of which history never knew before him or after him – with the exception of the time of Imam Ali, hence rulers should use it as their role model if they wish to be near to Allah and to win the best of the Hereafter.

Imam Ali has said, "Whoever seeks a role model, let the Prophet be his role model; otherwise, he shall have no safeguard against perdition."

Note:

In above document, certain words have been abbreviated to reduce repetition throughout the text.

(s) Peace be upon him and his Progeny

(a.s) Peace be upon him

Resources :

[f1] “The Treaty of Hdaybiyyah” https://en.wikipedia.org/wiki/Treaty_of_Hdaybiyyah

[f2] *The Quraysh (Arabic: قريش, Qurayš ;were a powerful merchant tribe that controlled Mecca and its Ka'aba and that according to tradition descended from Prophet Ishmael.The Islamic prophet, Muhammad was born into the Banu Hashim clan of the Quraysh tribe.*

[f6] *The Holy Qur'an: Joseph (12): 91.*

[f7] *The Holy Qur'an: Joseph (12): 92.*

[f8] *The Holy Qur'an: The Tribe of Israel (17): 81.*

[f9] *The Holy Qur'an: Sheba (34): 49.*

[f'10] *al-Kaafi, by al-Kulayni, vol. 5, p 279.*

[f'11] *Wasa'el al-Shia, by Muhammad Hasan al-Hurr al-Ameli, vol. 26, p251*

[f12] *al-Kaafi, by al-Kulayni, vol. 7, p 167*

[f13a.] *al-Kaafi, by al-Kulayni, vol. 1, p 407.*

[f13b.] *The Dhimmi is the Arabic term that refers to its non-Islamic embracing population that has the ignominious dishonor of living in Islamic conquered lands*

[f14] *Bihar al-Anwaar, by al-Majlesi, vol. 22, p 486.*

[f15] *The Holy Qur'an: The Succour (110)*

[f16] *Bihar al-Anwar, by al-Majlesi, vol. 89, p 48, Beirut ed. See also “The Qur'an: When was it compiled?” by the author.*

[f17] *Bihar al-Anwaar, by al-Majlesi, vol. 89, p 48,*

[f18.] *Bihar al-Anwar, by al-Majlesi, vol. 89, p 48, Beirut ed.*

[F19] *Imam Mahdi lives amongst the public but without being recognised by them. However, as and when required, he would make himself recognisable to those who are sincerely pious and devout.*

[F20] *The Holy Qur'an, The Table Spread (5): 67*

[F21] *Mustadrak al-Sahihayn*, vol. 3, pp 118, 126, 613. *Dar al-Kotob al-Elmiyah*, Beirut; *Musnad Ahmad*, vol. 1, pp 84, 88, 118, 152, vol. 4, pp 378, 370, pub. Cordoba Foundation, Cairo; *Musnad Abi-Yacla*, vol. 1, p249, pub. *Dar al-Ma'moon lil-Turath*, Damascus; *Fadael al-Sahabah*, by Imam Ahmad ibn Hanbal, vol. 2, pp 572, 585, 586, 613, 682, 705 pub. *al-Risalah Foundation*, Beirut; *Tafsir of Ibn Kuthayr*, vol. 2, p15, pub. *Dar al-Fikr*, Beir, *al-Sunan al-Kubra*, by al-Nasa'ie, vol. 5, pp 45, 130-136, 154, *Dar al-Kotob al-Elmiyyah*, Beirut; *al-Kafi*, by al-Kulayni, vol. 1, p 286. etc.

[F22] *Bihar al-Anwar*, by al-Majlesi, vol. 5, p69. *Tohaf al-Uquol*, p458.

[F23] *The Holy Qur'an, The Table Spread (5): 3.*

[F24] *al-Mustadrak cala al-Sahihain*, by al-Hakim al-Naysabouri, vol. 3, pp 137-138, pub. *Dar al-Kutub al-Elmiyyah*, Beirut; *Majma al-Zawa'id*, by Nur-ed-Din Ali ibn Abu Bakr al-Haythami, vol. 9, p114, pub. *Dar al-Bayan lil-Turath*, Cairo; *Tarikh Baghdad*, by Abu Bakr Ahmad al-Khatib al-Baghdadi, vol. 2, p377, pub. *Dar al-Kotob al-Elmiyyah*, Beirut, and also vol.4, p348, and vol.7, p172, and vol.11, p49-50

[f25] *Sahih al-Tirmidhi*, vol. 5, p328, hadith 3874 & 3876, pub. *Dar al-Fikr*, Beirut, and vol. 13, p199-200, pub. *Maktabat al-Sawi*, Egypt, and vol. 2, p308, pub. *Boulaq*, Egypt; *Musnad Ahmad*, vol. 3, pp 17, 26, 59, and vol. 4, pp 366, 371, and vol. 5, p181, pub. *al-Maymaniyyah*, Egypt;

Sahih Muslim, *Book of Merits*, *Merits of Ali ibn Abi Talib*, vol. 2, p362, pub. *Isa al-Halabi*, and vol. 7, p 122, pub. *Sabah*}, and vol. 15, p 170 with al- Nuwawi commentary, Egypt; *Dorar al-Semtayn ayn*, by al-Zarandi al-Hanafi, p231, pub. *Qadha' al-Najaf*; *Yanabi al-Mawaddah*, by al-Qunduzi al-Hanafi, pp 29-31, 36, 28, 41, 183, 191, 296, 370, pub. *Istanbul*

Tafsir of Ibn Kuthayr, vol. 4, p113, pub. *Dar Ihiya al-Kutub al-Arabiyyah*, Egypt; *Jami mic al-Osu l*, by Ibn Athir, vol. 1, p 187, hadith 65-66, pub. Egypt; *Mujam al-Kabir*, by al tabarani, p. 137

[f152] *Zakat* is the generic term for the tax Muslims pay under the Islamic government, and it consists of two categories, the *Zakat* that is levied on certain categories of goods, and *Khums* that is levied on annual income surplus.

[f153]. *Jizya* is the tax the non-Muslims pay under the Islamic government.

[f154]. *Khiraj* is the income the gets government from land letting

[f155]. *The Holy Qur'an, The Human (76): 8-10*

[f156]. *The Holy Qur'an, The Family of Imran (3): 110*

[f'157]. On this precedence, it is the duty of the leader of the Islamic State to do the same in these respects.

[158]. Amongst her many crimes, Hind commissioned Wahshi to kill Hamzah. Out of her hatred, she then cut open Hamzah's abdomen and ate his liver.

[159]. *bihr al-anwar*; vol. 16, chap. 9, p.271, hadith 90.

[f'161] *The Holy Quran*, (41): 34.

(f'162) *al-kafi* vol.2, p.139, Hadith 7, chap. Contentment.

[f'163] *Abu Jahl* was one of the Prophet's archenemies.

[f'164] The Caesar of the Roman Byzantine Empire contemporary to the Prophet Muhammad. Reports indicate that Heraclius embraced Islam as a way of life, but had to refrain from publicising it due to the reactions of some of the court's clergy.

[f'165] Lady Khadijah peace be upon her was the Prophet's most beloved and loyal wife.

[f'166] al-Kafi, vol.4, p 217.

[f'167] Ammir was one of the prophet's devout and loyal companions. At the outset of the mission of the Prophet, Ammir's elderly parents, Yasser and Somayyah, who had also embraced Islam, were tortured in a bid to force Ammir to renounce Islam, and his mother died under torture. Somayyah was the first woman martyr in Islam.