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THE
MAN
WHO
CHANGED
HEARTS



*Simple Life,
Timeless Lessons*

A

eBook

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Introduction

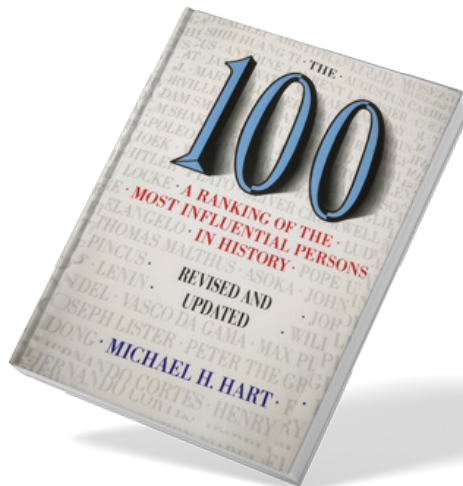
History is filled with remarkable individuals - thinkers, reformers, rulers, revolutionaries, and religious leaders who shaped civilizations and introduced world-changing ideas.

Michael Hart, a Jewish historian and former NASA scientist, ranked the hundred most influential people in all recorded history. In his widely acclaimed book **The 100: A Ranking of the Most Influential Persons in History**, Hart ranked Prophet Muhammad [peace be on him] **#1** in the list.

Michael Hart himself acknowledged:

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

The 100, page # 3.





***What makes Prophet
Muhammad [peace be
on him]
so extraordinary?***

***Why did even a Western
Jewish historian rank
him above all the
leaders, philosophers,
scientists, and reformers
who have ever lived?***



Unlike most influential figures in history who shone in just one field, Prophet Muhammad ^[peace be on him] was truly unique. He embraced many roles and excelled in each of them.

He was:

**the Messenger of God
and spiritual guide**

**the head of state
and a just ruler**

a wise judge

**a military commander
& brilliant strategist**

an inspiring teacher

**a compassionate
counselor**

a loving husband

and a merciful father.

Beyond these, he was:

a revolutionary reformer

who abolished superstitions

a lawmaker

who laid down principles of justice

a negotiator and diplomat

who secured peace when others sought war

a champion of the poor & oppressed

who gave them dignity

a loyal friend and companion

and

a visionary leader

who united a divided people.

Lamartine



Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a worship without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Mahomet. By all scales on which we measure human greatness, what man was greater than he?

Histoire de la Turquie, page 155.

This book explores the incredible legacy of Prophet Muhammad ^[peace be on him] uncovering his unmatched achievements, timeless teachings, and lasting impact on humanity.

The book is divided into three sections:

01

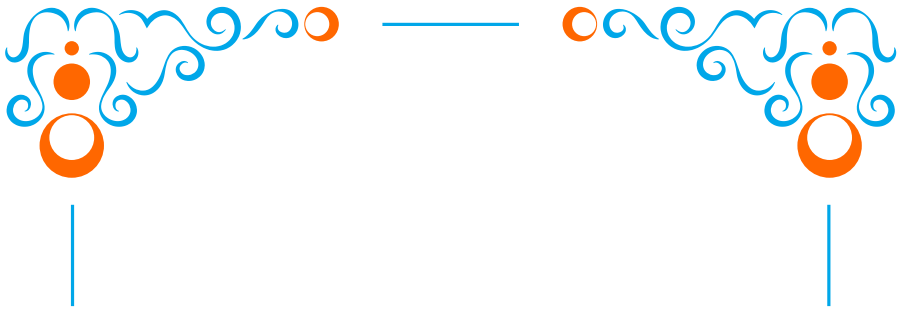
The Unmatched Character and Achievements of Prophet Muhammad ^[peace be on him]

02

The Timeless Teachings of Prophet Muhammad ^[peace be on him] and Their Relevance to Our Lives Today

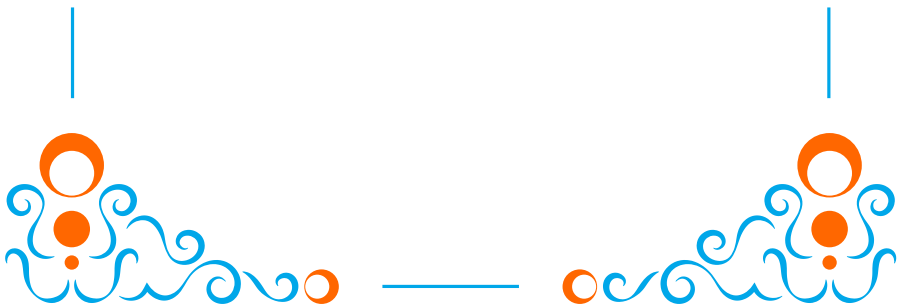
03

Answering Common Criticisms About Prophet Muhammad ^[peace be on him]



Historical Background

Pre-Islamic Arabia



Kabah and the Quraish tribe

In the heart of Mecca stood the Kabah, revered as a holy sanctuary by all the tribes of Arabia. The Kabah was maintained and controlled by the powerful tribe of Quraish. Because of this, they claimed superiority over all other tribes and treated the other tribes as inferior.



Idols Around the Kabah

To make sure every tribe in Arabia visited the Kabah for pilgrimage, the Quraish gathered the idols worshipped across Arabia and placed them around the Kabah. While all tribes were allowed to perform pilgrimage, only the tribes considered superior were allowed to enter inside the Kabah.

The Middlemen of Deities

Since idols could not speak, ordinary people did not know how to please them and were afraid of angering their deities. The astrologers and sorcerers claimed to tell people what the idols wanted. People depended on these middlemen and paid them money and gifts for their services.

Religion as a Tool of Power

This arrangement gave the Quraish enormous economic and

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political power. On the outside, the Quraish appeared deeply religious. In reality, they used the Kabah to gain money, power and status.

Suffering of the Common People

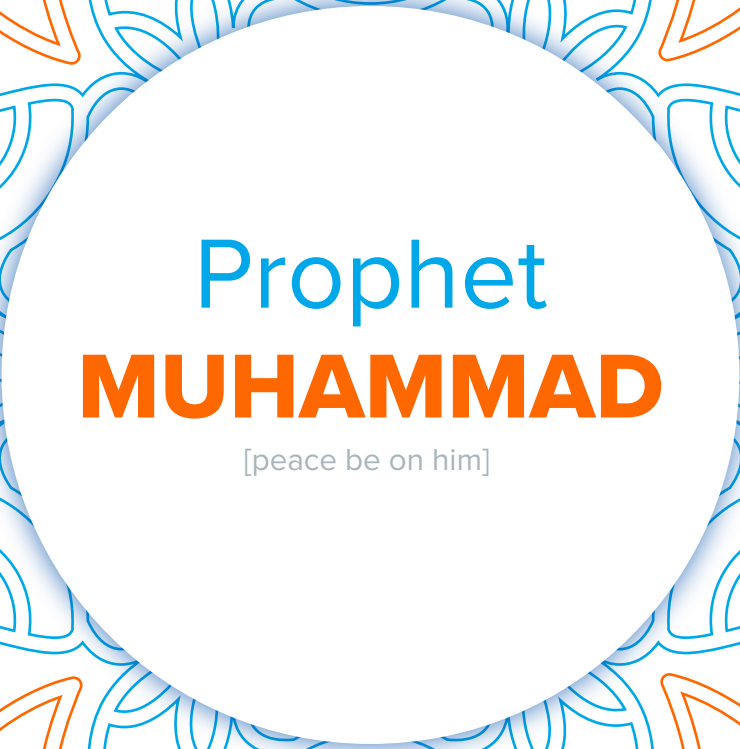
For the common people, life was full of suffering. If someone needed money, they had to borrow from the rich at unfair interest rates. Many who could not repay their debts became slaves to their lenders. Women were treated as inferior, and the practice of burying baby girls alive was widespread.

A Corrupt and Immoral Society

The society was drowning in corruption and immorality. Alcohol and gambling were rampant. Tribes fought endless wars. Murders and revenge killings were common. Dishonesty and exploitation were the norm.

Do Muslims worship the Kaaba? Are there idols inside the Kaaba? [Click here](#) to find out.





Prophet **MUHAMMAD**

[peace be on him]

Birth and Initial years

Age

0

Prophet Muhammad [peace be on him] was born in Mecca in 570 CE into the Quraish tribe which was considered the most superior in society. Orphaned at a young age, he was raised by his grandfather and later his uncle. **Prophet Muhammad [peace be on him] was very well known for his honesty and excellent character. The people called him “Al-Ameen” - The Trustworthy.**

Age

25

At the age of 25, Prophet Muhammad [peace be on him] married Khadijah, a noble and wealthy widow who was impressed by his honesty and integrity. **After his marriage, he lived a dignified and affluent life. Yet despite this comfort, he was deeply disturbed by the widespread injustice, and moral corruption in his society.**

Prophethood

Age

40

From the age of 40 and over the next 23 years, Prophet Muhammad (peace be upon him) received divine messages on subjects such as **the Oneness of God, morality, social justice, life after death**, and more. These divine messages were compiled as **the Quran**, the literal word of God. His own teachings and sayings were preserved separately in what is known as **the Hadith**. Together, they laid the foundation for an enlightened civilization.

If you would like to read the translation of the Quran in your own language, please [click here](#).



Who are the Prophets?

God created us and provided us with guidance. People learn best by following an example. To teach humanity how to live a righteous life, God chose righteous human beings as role models. These human beings were the Prophets. The Prophets showed people, through their words and actions, how to worship God and live a righteous life with honesty, kindness, and justice. The Prophets were fully human and did not possess any divine qualities.

Some of the well-known Prophets include Abraham, Moses, David, and Jesus (peace be on them). God sent Prophets to every nation to guide people towards the truth. Prophet Muhammad ^[peace be on him] was the last and final Prophet in this long chain. He was sent for all of mankind, including you, until the end of time.



3

Prophet's Core teachings

Oneness of God

There is only One God, without parents, children, partners, or any weakness such as sleep, tiredness, forgetfulness, or ignorance.

Direct Relationship with God

No idols or middlemen are needed. Every person can worship and pray to God directly, without the need for a priestly class.

Equality of Humanity

All people are equal before God, regardless of race, colour, caste, or lineage.

Guidance for Life

True liberation from inequality, exploitation and oppression comes through living by God's guidance in every aspect of life like family, business, and society.

Life After Death

This world is temporary. Our death is not the end but the beginning of an eternal life. On the Day of Judgment, every person will stand alone before God. No secret will remain hidden. God will question and hold every person accountable for their actions in this world. Even those who escape punishment or miss out on reward in this world will receive perfect and complete justice from God on that Day.

Reward and Punishment

God will reward the good people with eternal Paradise, while evil people will be punished in Hell in proportion to their sins.



You can read about the proof for life after death [here](#).



The Prophet's teachings convey a universal message that transcends place and time. They go beyond linguistic, ethnic, and national boundaries and are not limited to any particular era.



Sarojini Naidu



Brotherhood is the fundamental doctrine that Islam taught:

Brotherhood of civic life, of intellectual life, of spiritual life in the sense of leaving other religions and creeds free to offer their worship. This is what we call modern toleration, the larger outlook, this is what we call civilisation.

Talk delivered by Sarojini Naidu at Madras in 1917.



Testimony of a Prophet's Enemy

Abu Sufyan was a Quraish leader and the Prophet's archenemy. When he met the Byzantine emperor Heraclius, the emperor asked him about the Prophet. Abu Sufyan said the **Prophet had never been accused of lying or breaking promises**. He explained that the Prophet called people to worship God alone, abandon false superstitions, pray, speak the truth, act morally, and maintain family ties.

Abu Sufyan admitted:

“I swear by God! If I were not afraid of being labeled a liar by my people, I would not have spoken the truth about the Prophet.”¹

The Prophet Refuses Wealth, Power, and Women

The Prophet's teachings offered hope and a new future for people suffering under inequality, exploitation, and oppression. This threatened the power of the Quraish leaders, who tried to negotiate with him. **Because the Prophet was from their tribe and of noble lineage, they hoped he might compromise. They offered him kingship, wealth, and marriage to any number of women he desired if he stopped preaching.²**

The Prophet firmly refused and continued his mission. His goal was never power, wealth, or women, but to deliver God's message to humanity.

Persecution in Mecca and Migration to Medina

After negotiations with the Prophet failed, the Quraish began persecuting him and his followers. It soon posed a direct threat to the Prophet's life. The Prophet left Mecca and migrated to Medina, a city about 450 km away.

The people of Medina warmly welcomed him, embraced his teachings, and chose him as their leader. From then on, **the Prophet served as both a spiritual leader and the ruler of the community.**



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.

Muhammad at Mecca, page # 52.



Two Powerful Forms of Leadership

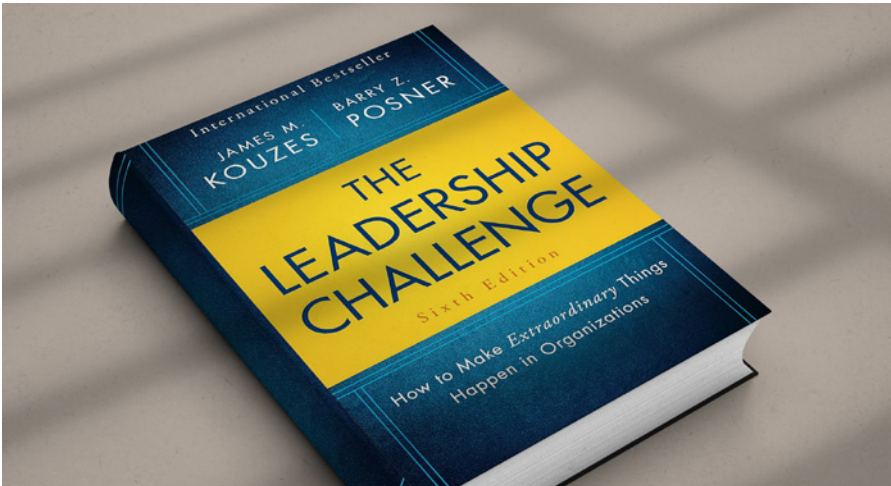
When the Prophet passed away at the age of 63 in Medina, a territory almost as large as present-day India was under his rule. Despite holding unquestioned spiritual leadership and unshakable political authority, how did he live and conduct himself? Did he choose a life of luxury and comfort?



Before exploring the unique life of the Prophet, it is important to understand the society in which he lived. The leaders of the Quraish lived in extreme luxury. They ate from gold and silver utensils, drank from crystal goblets, and wore velvet and imported Chinese silk. They adorned themselves with jewelry set with precious stones from India. They walked with Abyssinian slaves who shaded them with umbrellas and fanned them. They had white Persian slaves to manage their daily chores.

Credibility That Inspires Billions

Based on 30 years of research, Kouzes and Posner identify **credibility as the most important trait** of a leader in their book ***The Leadership Challenge***. Prophet Muhammad ^[peace be on him] exemplified this trait perfectly.



Lord Acton famously said,

“Power tends to corrupt, and absolute power corrupts absolutely.”

An unbiased study of the life of Prophet Muhammad (peace be on him) shows that he was a remarkable exception to this rule. Despite being entrusted with unparalleled authority, he remained humble, just, and unwavering in his integrity until his last breath. He lived by what he preached, earning the trust and respect of all who knew him. **To this day, he stands as one of history’s most credible and inspiring leaders.**

No Donations, No Taxes

Unlike many rulers and spiritual leaders who lived on taxes or donations, Prophet Muhammad ^[peace be on him] was a remarkable exception. **He earned his own livelihood.** When he arrived in Medina, he purchased the land for the mosque with money he had brought from Mecca.

The sacred mosque in Medina still stands on the land the Prophet bought with his own money.

With the remaining funds, he established a sheep farm with one hundred sheep and appointed a shepherd to manage them.



“Whenever a sheep gave birth, he would take a fully grown sheep for his own use, ensuring that the herd always remained at one hundred. In this way, he supported himself without ever taking donations or tax money from the people.”³

Prophet's Attitude Towards Worldly Life

The Prophet Muhammad [peace be on him] once awoke after sleeping on a rough straw mat, its marks still on his body. When offered a soft bed, he replied:

“What do I have to do with the world! I am like a traveler who sat under a tree for its shade, then went away leaving it behind.”⁴

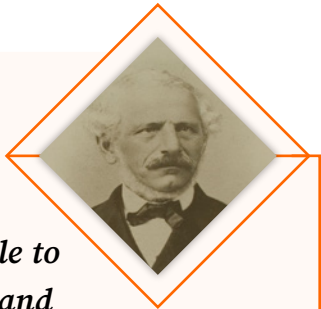
In these few words, the Prophet expressed his profound view of life. Though he was the leader of a nation, comfort, wealth, and status were never his pursuit. **He taught that this world is not our permanent home, but a temporary stop on the journey to eternal life after death. This was not mere philosophy. It was how he lived each day.** His humility and simplicity continue to inspire billions around the world to this day.

“

Dr. Gustav Weil

Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food - they were characterized by a rare simplicity.

A history of the Islamic peoples, page # 27.



”

The Prophet's Home Was Not a Palace

While powerful rulers and spiritual leaders often lived in palatial houses, the Prophet's home was very small and simple. Space was so limited that even performing a prostration in prayer (placing the head on the ground) was difficult.

“On one occasion, when his wife was lying down, there was not enough room for him to pray. He could only pray after she drew up her legs to make space.”⁵

Such was the humble dwelling of the greatest leader in history. His home embodied simplicity, humility, and detachment from worldly luxury.

No Guards, No Gatekeepers

Prophet Muhammad ^[peace be on him] had no guards or bodyguards.

“A woman once came to his house and found no gatekeeper or security outside his house.”⁶

“People never saw the Messenger of God walking with two men behind him as a show of status.”⁷

Prophet's Food

“The Prophet and his family never ate wheat bread fully for three consecutive days.”²¹ and at times

“an entire month would pass without any food being cooked in their home. During such periods,

they survived only on dates and water.”²²

The Prophet's companion Anas mentions that:

“The Prophet never saw a thin, well-baked loaf of bread or a well cooked food with his eyes, until he passed away.”⁸

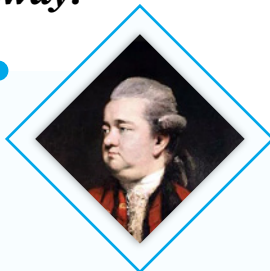
The Prophet never indulged in rich or extravagant meals.

Prophet's humble life

The Prophet's companion Anas mentions that :

“Prophet Muhammad ^[peace be on him] personally washed and mended his clothes, repaired his shoes, milked his sheep, and carried out all the daily household work himself.”⁹

Unlike many rulers and spiritual leaders, he did not rely on servants for these tasks. This shows his humility and simplicity.



The good sense of Muhammad despised the pomp of royalty. The Apostle of God submitted to the menial offices of the family; he kindled the fire; swept the floor; milked the ewes; and mended with his own hands his shoes and garments.

Edward Gibbon

Decline and Fall of the Roman Empire, Vol 5, page # 252.

A Leader Among Equals

Once, the Prophet was sitting among the people in the mosque. A man from another town, who had never seen him before, entered the mosque and asked,

“Which of you is Muhammad?”¹⁰

The man could not recognize the Prophet because he was dressed like everyone else and had no special seat or display of privilege.

A man came to meet the Prophet and **his voice trembled out of awe as he spoke to him**. Prophet Muhammad^[peace be on him] calmed him by saying:

“Relax, I am not a king. I am only a son of a woman who ate dried meat.”¹¹

When some offered to set up a separate tent for him, the Prophet refused, saying he wished to live among the people and would remain that way until his death.¹²

The Prophet would sit on the ground without any covering and would accept invitations even from the poorest of people.¹³

The Prophet's life was a living example of humility. He interacted with people as one of them, without the pomp and ceremony often associated with rulers or spiritual leaders.



Reverend Bosworth Smith



Head of the State as well as the Church; he was Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue. 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.

Mohammed and Mohammedanism, Page# 235.



The Prophet Respected Every Human

There was a black woman who swept the mosque. When the Prophet did not see her, he immediately inquired about her. Upon learning that she had died, he said,

“Why did you not inform me? Show me her grave.”

He then went to her grave and prayed for her.¹⁴

This demonstrates the Prophet's profound respect for all workers, regardless of their social status, emphasizing that every person's dignity matters.

When a funeral procession passed by, the Prophet stood up. When told it was the funeral of a Jew, he replied,

***Was he not a
living being?***¹⁵

This illustrates that the Prophet honored every person, alive or dead, regardless of religion, skin color, or ethnicity.

The Prophet Disliked Excessive Praise

When a song was sung in his praise that included the words, “*There is a Prophet among us who knows what will happen tomorrow,*” the Prophet immediately corrected them, reminding everyone not to attribute knowledge of the unseen to him.¹⁶

The Prophet Forbade Falling at His Feet

When a person tried to bow at his feet out of respect, the Prophet stopped him and



In the time of his greatest power, he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a regal state, he was displeased if, on entering a room, any unusual testimonials of respect were shown to him.

Washington Irving

Life of Mahomet,
page # 199.



forbade such acts.¹⁷ He taught that every person should preserve their dignity and self-respect, and that none should bow before another.

The Prophet disliked people standing up for him

Although the people loved him dearly, **they did not stand up for him because they knew he disliked such displays of reverence.¹⁸**

This shows his humility and dislike of superiority, choosing to live as one among his people rather than above them.

The Prophet's Generosity

Although Prophet Muhammad ^[peace be on him] earned enough from his sheep farm to live a comfortable life, he gave away much of his wealth in charity to support the poor and needy. For him, wealth was only a tool to benefit others.

Once the Prophet received wealth from Bahrain. It was the largest amount he had ever received. He distributed it all to the people without keeping a single coin for himself. ¹⁹

The Prophet Paid People's Debts

The Prophet took responsibility for the debts of people who died without repaying them. ²⁰

We have seen governments burden their citizens by passing on their debts to them. In contrast, the Prophet willingly came forward to clear people's debts. The Prophet's actions show how deeply he cared for the welfare of his people.

The Prophet's Will

The Prophet declared that his family would not inherit money or wealth. He stated that after setting aside what was needed for his household's basic needs, everything else must be given in charity. ²³

When the Prophet died...

When the Prophet passed away, he left behind only his mule,

his armor, and a piece of land that was dedicated to charity.²⁴

Compare this with politicians today, whose wealth multiplies after just a few years in office. Despite ruling a powerful state for around a decade, the Prophet never amassed wealth, for his focus was never on material benefits.

Prophet Didn't Claim Divinity

One of the greatest religious reforms the Prophet introduced was teaching that a human being, with all his limitations such as limited intellect and being confined by time and space, can never become God. He made it clear that he was no exception to this.

He said:

“Do not exaggerate in praising me as the Christians praised Jesus, the son of Mary. I am only a servant of God. So, call me the servant of God and His Messenger.”²⁵

Muslims around the world deeply revere the Prophet and love him more than themselves, but they do not worship him.

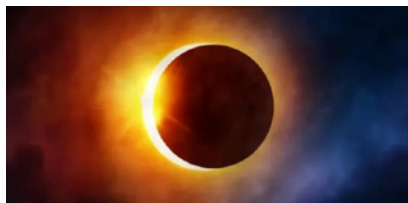
The Prophet also commanded that his grave should not be made a place of celebration or festivity.²⁶ To this day, there are no celebrations or festivities at the Prophet's grave.

Did God Become Man? [Click here](#) for a detailed analysis.



When an Eclipse Happened...

When the Prophet's two-year-old son passed away, an eclipse occurred on the same day. People began saying, *"The eclipse happened because of the Prophet's son's death."* When the Prophet heard this, he immediately clarified:



***"The sun and the moon do not eclipse because of the death or birth of anyone."*²⁷**

He could have remained silent and allowed people to believe the eclipse was connected to his son's death, which would have elevated his status in their eyes. But he refused to exploit the moment. Instead, he chose truth over personal gain, showing absolute honesty and sincerity.

This act stands in sharp contrast to many spiritual leaders who build false myths to glorify themselves. The Prophet's truthfulness is undeniable proof that he was God's Messenger, free of ulterior motives.

“

James Michener



At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest

speeches in religious history: 'If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever.'

The Misunderstood Religion, page # 69.



Prophet - The Epitome of Justice

The Prophet upheld justice without favoritism. A woman from a tribe that was considered superior committed theft. People asked the Prophet Muhammad ^[peace be on him] to pardon her. **The Prophet firmly refused and explained that past nations were destroyed because they showed favoritism by excusing the crimes of the superior tribes while punishing the others. He declared that even if his own daughter Fatima were to steal, he would punish her.**²⁸

He made it clear that justice should never depend on a person's status, wealth, or family background. Through his unwavering commitment to fairness, the Prophet remains a timeless example of true justice for all leaders.



Diwan Chand Sharma



Prophet Muhammad's reputation for honesty and impartiality was so well known throughout Arabia that people came to him to have their disputes settled, irrespective of the religion they professed. When it was a case of a dispute between a Jew and a Muslim, neither had any advantage over the other, because of his religion.

The Prophets of the East, page # 116.



Prophet of Mercy

The Prophet never cursed even his fiercest enemies. Instead, he declared that his mission was not to cause harm but to bring kindness and mercy to humanity.²⁹

No personal revenge

The Prophet Muhammad never took revenge (over anybody) for his own sake.³⁰

When a Man Threatened the Prophet...

Once, the Prophet was resting under the shade of a tree when a man took his sword and threatened to kill him. The Prophet remained calm, and the man dropped the sword. **Instead of punishing him, the Prophet forgave and released him, showing mercy and compassion even towards someone who had threatened his life.**³¹

When a Jewish Lady Poisoned the Prophet...

A Jewish woman once gave poisoned food to the Prophet. When people asked if she should be killed, the Prophet replied, **“No.”**³²

This highlights his remarkable forgiveness, even towards someone who tried to kill him. **He taught that forgiveness and compassion are greater than revenge.**

The Prophet's Greatest Act of Forgiveness

When the Prophet returned to Makkah as a victor, he had every reason to seek revenge. These were the same people who had mocked, tortured, and fought him for years. They had killed his family members, driven him into exile, and even tried to kill him multiple times.

Yet, on that historic day, not a drop of blood was shed. The Prophet entered the city peacefully.

When someone declared, "Today is the day of revenge," he corrected them: "Today is the day of mercy."

Standing before his enemies, the Prophet said the words of Prophet Joseph: *"There is no blame on you today."* and he forgave them all.¹⁴⁸

This act of unparalleled forgiveness demonstrates the true greatness of the Prophet. He taught the world that real strength is not in crushing your enemies when you have the power, but in pardoning them for the sake of God.



The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. Principle of Islam that there is no compulsion in religion is well known. The greatest success of Muhammad's life was affected by sheer moral force without the stroke of a sword.

Prof. Ramakrishna Rao

Muhammad - The Prophet of Islam,
page # 6.



Prophet Muhammad - The Peacemaker

[peace be on him]

Prophet Muhammad [peace be on him] discouraged war and urged his followers to seek peace. He said:

“O people! Do not wish to face the enemy in battle. Pray to God for peaceful coexistence.”³³

The Prophet always preferred diplomacy and peace over conflict. His peacemaking efforts can be observed in the treaties he made with his opponents. Some of his famous treaties are given below.

Treaty	Opponent	Outcome
Treaty of Hudaibiyyah	Quraish of Makkah	Ten-year peace treaty. ³⁴
Treaty of Khaybar	Jews of Khaybar	Allowed them to stay on their land in return for sharing produce. ³⁵
Treaty with Banu Damrah	Banu Damrah	Non-aggression pact to ensure peace and cooperation. ³⁶
Treaty with Banu Mudlij	Banu Mudlij	Peace agreement to secure safe travel. ³⁷
Treaty with Ghatafan	Ghatafan tribe	Proposed crop-sharing to secure peace. ³⁸



The Prophet and Ethics of War

Throughout history, we come across many leaders who were driven by a desire to win at any cost. Their ambitions were driven by the pursuit of power, glory, and domination. In stark contrast, **Prophet Muhammad** ^[peace be on him] **was never motivated by worldly conquest. His mission was divine, rooted in justice, mercy, and the protection of human dignity.**

Even in times of war, when emotions often lead to cruelty and excess, the Prophet laid down a code of ethics that safeguarded life, honor, property, and the environment. **His war ethics are unmatched in history and remain relevant even today, setting him apart as a leader of unparalleled moral vision.**

Fourteen centuries before the Geneva Convention, Prophet Muhammad ^[peace be on him] **gave the world its first true code of war ethics.**



Do not kill women, children, the elderly, and the disabled.³⁹



Do not mutilate bodies, kill animals and cut down trees.⁴⁰



Do not harm monks, saints, and people devoted to worship.⁴¹



Do not kill a non-combatant. The most cruel person is the one who kills a non-combatant.⁴²

▶ Prisoners of War must be fed, clothed well, and not overburdened with work.⁴³

▶ Prisoners of War should be released whenever possible.⁴⁴

▶ Torture is strictly forbidden.⁴⁵

▶ Show mercy even to arch-enemies.⁴⁶

▶ The Prophet himself released Thumama ibn Uthal who had been sentenced to death for his crimes.⁴⁶

▶ Plunder and looting are not permissible.⁴⁷

Even when enemies violated all rules of war...

The Prophet never breached his code of war ethics, even when his enemies violated all rules of war. During the Battle of Uhud, the body of Prophet's uncle Hamza was brutally mutilated. His liver was taken out and his face was disfigured so badly that he could not be recognized. Despite this, the Prophet commanded not to mutilate enemy corpses.⁴⁸

Those who killed and mutilated the Prophet's uncle later embraced Islam. With unmatched mercy, the Prophet forgave them all.

The Prophet's Justice and Compassion Towards Non-Muslims

Prophet Muhammad ^[peace be on him] set a timeless example of justice, tolerance, and compassion in his treatment of non-Muslims and minorities. His teachings and practices of religious freedom, mutual respect, and peaceful coexistence remain relevant even today.

The Prophet once mortgaged his armor to a Jewish man in exchange for food.⁴⁹ **This act not only highlights the Prophet's ascetic life, but also shows that Jews lived with such security and freedom that they could lend money even to the ruler of the state.**

“Whoever kills a non-Muslim living under Muslim rule, shall not smell the fragrance of Paradise (i.e he will not enter paradise).”⁵⁰

Similarly, the Prophet warned:

“Beware! Whoever wrongs a non-Muslim citizen, or diminishes his right, or burdens him with more than he can bear (like taxes), or takes something from him without consent, I will be his opponent on the Day of Judgment.”⁵¹

These teachings demonstrate the Prophet's extraordinary commitment to justice and fairness, even for those outside his own religious community.

The Prophet's Protection of Minorities

When the Prophet appointed Muadh as the governor of Yemen, where Christians lived as a minority, he gave him a powerful reminder:

“Be afraid of the curse of the oppressed, as there is no screen between their curse and God.” (i.e don't think about oppressing them just because they are a minority, as God will accept the curse of the oppressed).”⁵²

This timeless advice underscores the Prophet's deep concern for the protection of minorities. For him, safeguarding the dignity and rights of minorities was not optional, but a divine obligation.



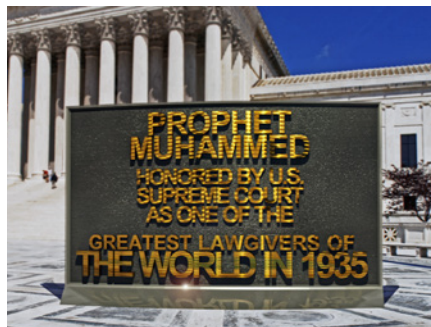
Even today, when humanity prides itself on progress and enlightenment, minorities across the world continue to face discrimination, persecution, and denial of basic rights. The Prophet's guidance to his governor more than fourteen centuries ago reminds us that true justice and civilization are measured by how a society treats its minorities.



The Prophet as a Champion of Freedom of Religion

Prophet Muhammad [peace be on him] was honored as one of the greatest lawgivers by the U.S. Supreme Court.

As the ruler of the nation, the Prophet upheld principles of pluralism, justice, and freedom of religion for everyone. One of the earliest charters of religious freedom, the **Constitution of Medina**, was drafted under his leadership. In it, the Prophet established:



Constitution of Medina

- The Jews are recognized as a community alongside Muslims. The Jews have the right to practice their religion and the Muslims have the right to practice their religion.⁵³
- Between the Jews and Muslims is good will and sincerity.⁵⁴

The Constitution of Medina was so revolutionary because it enshrined principles of justice that were unheard of in that era. It declared:

Constitution of Medina

- The Muslims are against anyone who does acts of injustice or promotes transgression or evil. They

shall all unite against that person even if that person is a Muslim.⁵⁵

This remarkable document shows the Prophet's vision of a society built upon justice, respect, and peaceful coexistence.

You can read more about the Constitution of Medina [here](#).



We just saw glimpses of the Prophet's life. His life is so inspiring that many would think *"Was there really a human like this?"* If such a thought has crossed your mind, you are not alone. Mahatma Gandhi, after studying the Prophet's life, felt the same and wrote:

“

Mahatma Gandhi

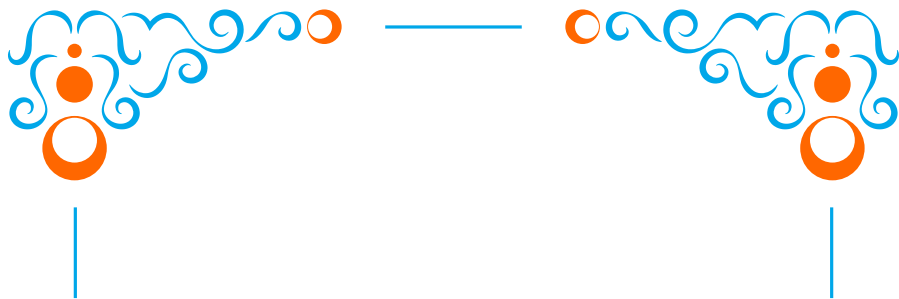
I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.

Young India, September 16, 1924



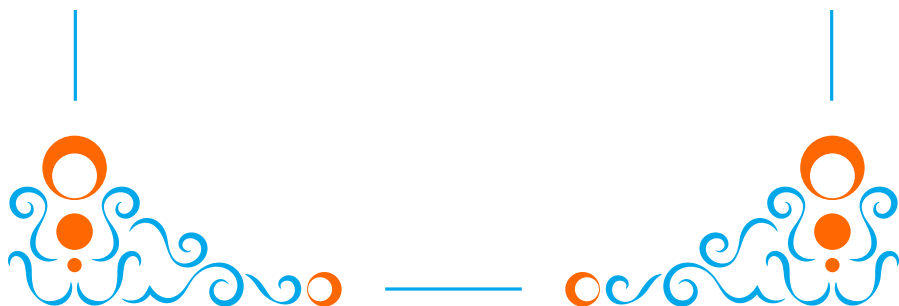
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The legacy of Prophet Muhammad (peace be on him) is not just part of history. It continues to guide and brighten lives even today.



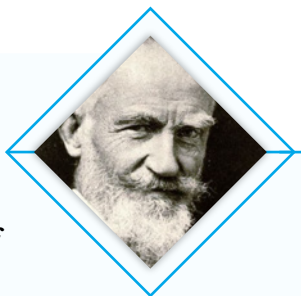
Timeless Teachings of the Prophet Muhammad

(peace be on him)





Sir George Bernard Shaw



He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness.

The Genuine Islam, Singapore, Vol 1.



Many religious leaders and reformers have gifted the world valuable ideas. So, what makes the teachings of the Prophet different?



The answer lies in one powerful idea: we will all be questioned by God for our actions in this world. The Prophet reminded us that this world is only temporary. After we die, we will enter the never-ending life after death. On the Day of Judgement, every person, right from the first human to the last, will be brought back to life and questioned individually by God about their actions in this world.

You can read about the proof for life after death [here](#).



This belief changes everything. Think about it.

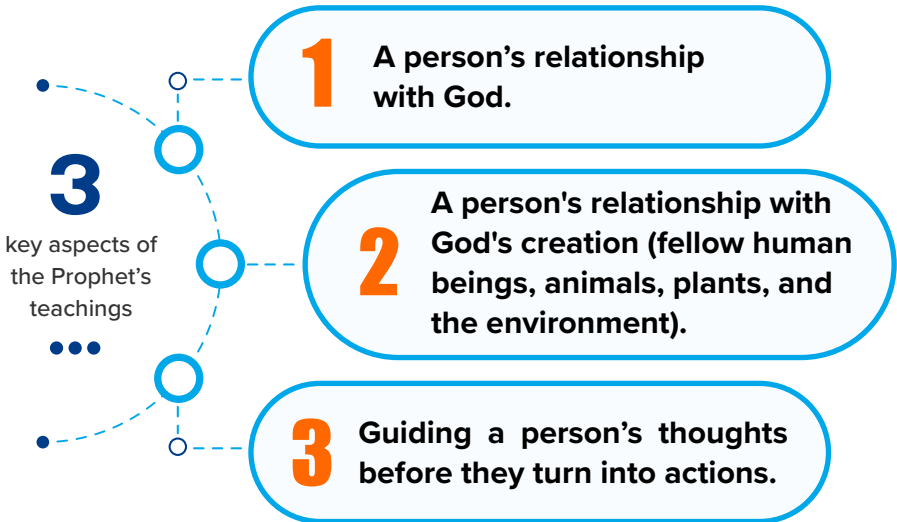
If someone believes this life is all there is, what stops them from doing whatever they want?

That's why we see people trying to achieve success, even if it is through lying, cheating, or hurting others. This has resulted in corruption, greed, and selfishness everywhere. Corrupt politicians feel it is okay to loot the country and live in luxury. Protectors of the law become lawbreakers. Even ordinary people are no exception. *How many times have we seen people taking a video of a dying man on the road instead of helping him?*



Key Aspects of the Prophet's Teachings

The teachings of Prophet Muhammad ^[peace be on him] revolve around three key aspects:



These three aspects give our life real purpose and help build a society that is compassionate and just.

Individual's Relationship with God

This is the foundation of the Prophet's message. **He taught that every human being has a direct and personal relationship with God, who is infinitely loving, forgiving and caring.**

Think about it!

*Our parents love us deeply, and every piece of advice they give is for our well-being. But who gave us our parents in the first place? God Almighty. If the love of parents is so strong, **imagine how much greater the love of the One who gifted them to us!***

That is why every command of God is only for our ultimate good. And just as parents question and discipline their children, God too will question us and hold us accountable for what we do in this world.

Change from Within

A person's healthy relationship with God, brings change from within that person.

The Prophet said:

***“Knowing that God Almighty is with him
i.e. watching him, wherever he is, will
keep a person pure from sins.”⁵⁶***

This awareness became a powerful force for inner change. Like an employee who works sincerely because he knows the boss is watching, a believer in God strives to be good when he realizes that God is always watching.

***Knowing that God sees us and will question us
makes us honest even when no one is watching,
just even when we have power, kind even to those
who wrong us, and patient in hard times.***

You will be amazed at the impact this teaching had on people. During the time of the Prophet ***a married man committed adultery, but no one found out. He voluntarily came forward, confessed his sin, and accepted punishment, because he understood that even if people did not know, God knew.***⁵⁷ Contrast this with today, where many deny their wrongdoing even when the whole world sees it.

This sense of accountability reshaped the entire society. A nation once drowning in immorality and injustice became one of safety and trust. ***It reached a point where a woman could travel alone from Sanaa to Hadramouth (around 800 kilometers) without any fear of theft or harassment.***⁵⁸ Such was the power of this teaching.

***When you realize that God is watching over
you, your life begins to change from within.***

A person's relationship with God's creation

Just as every individual has a close and personal relationship with God, the Prophet taught that we also have a close and intimate bond with all of God's creation (fellow human beings, animals, plants, and even the environment around us).

The Prophet reminded us that each of us is part of a larger ecosystem created by God. Our words, choices, and actions affect the world around us.

This teaching stands in complete contrast to the idea of “individualism,” where a person only cares about himself and his comfort. We see the effects of “individualism” everywhere—people breaking queues without a second thought, societies turning a blind eye to poverty, inequality, and injustice, and people destroying the environment for short-term gain.

The Prophet emphasized that every human being has responsibilities towards God's creations. On the Day of Judgement, a person will not only be asked about how he worshipped God but also about how he treated people, animals, and the environment. Even sins that many conveniently ignore, like cutting down trees without reason, polluting rivers, encroaching on lakes, or being cruel to animals, will be brought up before God and punished.



When a person internalizes this teaching, everything changes. He no longer thinks only of himself. His heart begins to care for the weak, the poor, and the voiceless. He acts responsibly towards nature, animals, and the environment. He sees himself as a caretaker, not just a consumer.



Now imagine a society made up of people with this lofty mindset. A society where neighbours care for one another, where the poor are not ignored, where justice is prioritized, and where the environment is preserved with love and responsibility. A society where mercy to animals and protecting nature is seen as an act of worship. Such a society would be peaceful, compassionate, and just. This is the kind of society the Prophet Muhammad ^[peace be on him] built in his time.

***True faith is not just about worshiping God.
It is also about caring for His creation.***

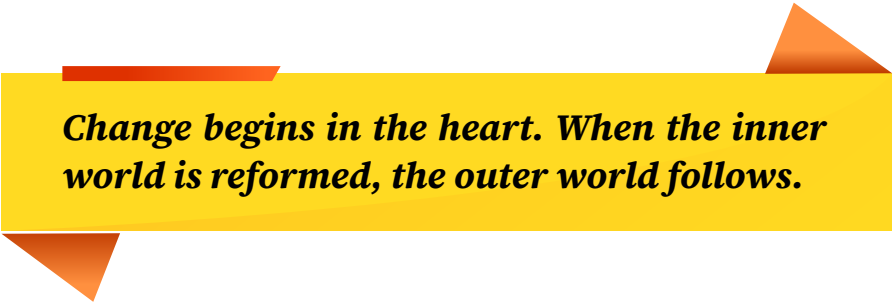
Guiding a person's thoughts before they turn into actions

Every action begins as a thought. Kindness, generosity, and love all begin in the mind before they manifest as actions. The same is true for evil. Greed, jealousy, pride, and hatred all begin as tiny thoughts before they grow and manifest as evil actions.

Human laws only deal with outward actions. A thief is punished only when he steals; a murderer only when he kills. But no human law stops the evil thought before it becomes a crime. **The Prophet taught something very profound. He taught our thoughts themselves matter, and we will be questioned by God about our thoughts just as we are questioned about our actions.⁵⁹**

This teaching of the Prophet is revolutionary because it addresses the root cause of all actions – the thoughts. By purifying our inner world, we prevent corruption in the outer world.

When a person realizes this and begins to reform his thoughts, his actions change for good. A heart free from jealousy will never wish bad for others. A mind free from pride will never humiliate others. A heart free from hatred will never harm or oppress others. Reformation of thoughts leads to righteous actions and makes a person a source of peace and goodness for everyone around him.



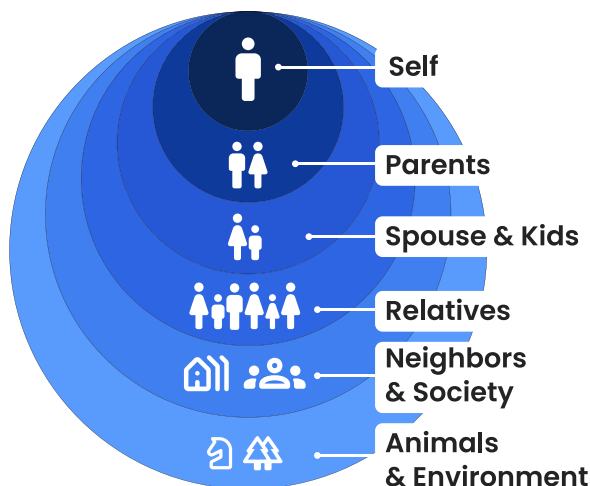
Change begins in the heart. When the inner world is reformed, the outer world follows.

From Self to Society

The Prophet's Teachings in Daily Life

The three key aspects we just explored form the very foundation of the Prophet's message. But what makes his teachings truly timeless is how practical and structured they are. Let's look at some of his timeless teachings that we can practically apply in our daily lives.

The Prophet's teachings flow like a series of concentric circles, beginning with the individual and spreading outward.



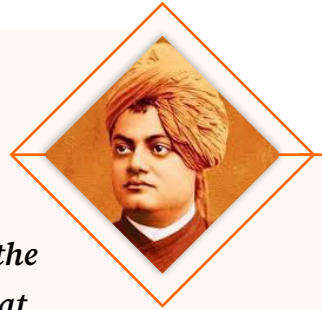
First comes a person's own self, then parents, then spouse, then children, then relatives, neighbours, society at large, animals, and even the environment. This order ensures that goodness starts within a person and then spreads to benefit everything around him.

If a person reforms himself but neglects his family, the circle is incomplete. If he cares for his family but ignores society, the circle breaks. And if humanity thrives but the environment is destroyed, the balance is lost.

The Prophet's teachings build a holistic way of life. It starts from the heart of an individual and expands to the farthest reaches of God's creation.

“

Swami Vivekananda



And then comes Mohammed, the Messenger of equality. You ask, “What good can there be in his religion?” If there were no good, how could it live? The good alone lives, that alone survives; because the good alone is strong, therefore it survives.

The Complete Works of Swami Vivekananda,
Volume 4, The Great Teachers of the World.

”

25

Teachings for the Self



Before a person can change the world around him, he must begin with himself. The Prophet Muhammad ^[peace be on him] taught that true transformation starts within the individual.

Build a Strong Character

In today's world, success is often measured by wealth, power, or social status. But the Prophet reminded us that real success lies in good character. If character is lost, everything is lost. **He taught that the best of people is the one who has the best character.**⁶⁰

The Prophet taught that a person must love for others what he loves for himself.⁶¹ One way to achieve this is by asking ourselves,

***“Would I be
pleased if others
treated me the way
I treat them?”***



Such reflection nurtures empathy and helps in building noble character.

One of the greatest obstacles to developing good character is the ego. **The Prophet emphasized that true strength does not lie in overpowering others but in overpowering one's own ego.**⁶² We must strive to overcome our ego.

Nurture a Pure Heart

The Prophet emphasized the importance of nurturing a pure heart. He said:

***“A pure heart is one that has no sin,
injustice, hatred, or jealousy in it.”⁶³***

A heart free from arrogance, jealousy, and hatred naturally produces goodness.

Mind Your Speech

Many of life’s problems arise from careless speech. The Prophet warned that the tongue is the greatest source of sins. He taught us simple principles that can save us from countless troubles.



***“Speak Good or
Stay Silent.”⁶⁴***



***“Silence Brings
Safety.”⁶⁵***



***“Mind Your Own
Business.”
Don’t meddle in
others’ affairs.”⁶⁶***



***“Stay away from
Gossip and
Backbiting.”⁶⁷***

The Prophet Muhammad [peace be on him] gave a stern warning:

“The one who spreads gossip will not enter Paradise...”⁶⁷

We see how gossip and backbiting destroy families, friendships, and even workplaces. The Prophet’s timeless guidance teaches us to avoid them entirely, both speaking it and listening to it.

In this world, there is no way to lodge a police complaint against someone who causes harm through gossip and backbiting. Such a person may think he has escaped accountability. But on the Day of Judgment, God will hold the gossipier and backbiter to account and punish them for their deeds.

Control Your Anger

Anger can destroy relationships in seconds. That’s why the Prophet advised:

“Do not become angry.”⁶⁸

He also gave practical tips to control anger.

How often do we say words in anger, only to regret them later? The Prophet taught us a simple way to avoid this: **remain silent when angry.**⁶⁹



TIP

When you feel angry, pause and silently count from 1 to 5 before speaking.



Another powerful method to control anger is to change your posture. The Prophet advised:

“If you are angry while standing, sit down; if still angry, lie down.”⁷⁰



TIP

You can also walk a few steps away from the place to calm yourself.

The Prophet also recommended using water to cool down anger.⁷¹



TIP

Wash your face or drink some water when you feel angry.

Simple steps but truly life-changing if we put them into practice.

Find Inner Peace

Discontentment in life often leads to stress and frustration. **The Prophet taught us to look at those who are less fortunate instead of those above us.**⁷²

Modern psychology refers to this as the **“Downward Social Comparison”** technique - a proven method that boosts self-esteem, provides reassurance, and reduces stress during uncertain times.



TIP

A practical way to apply this teaching is by giving charity, helping those in need, and visiting the sick in hospitals.

Dealing with Life's Challenges

Life can feel overwhelming at times. The Prophet gave us a balanced approach to face difficulties:

1

Trust in God's Decree – His wisdom is perfect.⁷³

Trusting God brings inner peace.

2

***Do Your Best Effort.*⁷⁴**

While we trust God's plan, we must also strive to overcome challenges.

3

***Seek Advice.*⁷⁵**

Consult sincere and wise people for guidance.

4

***Remain Patient.*⁷⁶**

Time is a great healer, and with it, circumstances change and better things happen.

This combination of trust, effort, consultation and patience is the perfect recipe for handling life's hardships.

The Middle Path

The Prophet warned against going to extremes in life, saying:

“O people, beware of going to extremes. Those who came before you (people before you) were ruined by extremism.”⁷⁷

Moderation in Worship

The Prophet discouraged excesses in spirituality, such as continuous fasting or praying without rest.⁷⁸ Worship should be balanced with worldly responsibilities.

Moderation in Charity

When a man offered to give all his wealth in charity, the Prophet advised moderation,⁷⁹ ensuring one does not harm dependents by giving away everything.

Moderation in Love & Hate

The Prophet cautioned against going to extremes in love and hate. He said: **Love moderately, for the one you love may one day be someone you dislike; and hate moderately, for the one you hate may one day be someone you love.**⁸⁰

Moderation in Pursuit of Wealth

The pursuit of wealth is natural, but it should never become an obsession. The Prophet advised us to **be moderate in seeking worldly things (like money, power, status), because every person will be guided to what has been destined for them.**⁸¹

Moderation in Daily Life

Today, many of us abuse our bodies by working non-stop or neglecting proper sleep. The Prophet emphasized that **our bodies need rest, our eyes need sleep, and our families and guests deserve our time and attention.**⁸²

Health is Wealth

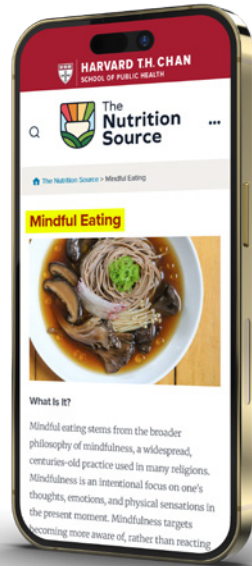
Many diseases today come from overeating. The Prophet warned that nothing is filled worse than the stomach. He taught moderation:

“Fill your stomach with a third of food, a third of drink, and leave a third for air.”⁸³

Today, doctors call this

‘Mindful Eating’.

This Prophetic wisdom is especially relevant today.



According to the National Family Health Survey (NFHS-5), one in four people is overweight.

The Prophet’s advice of eating in moderation remains a timeless prescription for good health.

A Complete Guide to Personal Growth

The teachings of Prophet Muhammad (peace be on him) cover every aspect of life-character, purity of heart, speech, anger, contentment, stress, and health. By living these teachings, a person not only improves himself but also becomes a source of inspiration and goodness for everyone around him.

26

Parents

The Pathway to Paradise



In today's world, where "individualism" is celebrated, we are seeing a growing trend of neglect towards parents. Old-age homes are increasing as many children conveniently forget the love, sacrifices, and struggles of their parents.

Honoring Parents

The Prophet Muhammad [peace be on him] highlighted the importance of treating parents well, declaring that **excellent treatment of parents is among the most beloved deeds to God.**⁸⁴ Disrespect towards parents, on the other hand, is a grave sin that is punished by God quickly in this life, even before the Judgement Day.⁸⁵

When Parents are Happy...

The Prophet Muhammad [peace be on him] gave us a profound truth:

“The pleasure of God is in the pleasure of the parents, and the displeasure of God is in the displeasure of the parents.”⁸⁶

This teaching reminds us that our relationship with our parents is not just a family matter. It is directly tied to our relationship with God. Making our parents happy brings us closer to God, while hurting or upsetting them earns God's anger.



If you want Paradise...

The Prophet taught children to honor their parents, reminding us that Paradise is closely linked to them. He said:



“Paradise lies under the feet of the mother.”⁸⁷

“The father is the middle gate of Paradise.”⁸⁸



In short, serving parents is not just a duty. It is a direct way to eternal success in the life after death.

The Real Loser

The Prophet also warned of the humiliation awaiting those who fail to honor their parents in old age. He said the **real loser is the one whose parents reach old age during his lifetime, yet he does not go to Paradise by serving them.**⁸⁹

To neglect the opportunity of serving one's parents is to reject God's love and mercy.

27

Marriage

A Sacred Bond



Marriage is not merely a social arrangement. It is an important milestone in a person's life. From choosing a spouse to building a happy married life and resolving marital issues, the Prophet's teachings provide complete guidance on every aspect of marriage.

Half of Religion

The Prophet declared that **when a person marries, they complete half of their religion.**⁹⁰ This highlights the great importance of marriage. Marriage provides an environment of love and responsibility.

When You Choose a Spouse...

The Prophet taught that people are usually married for four reasons: wealth, beauty, family background/lineage, or good character. **He emphasized that choosing good character above all leads to lasting happiness in marriage.**⁹¹

Sadly, in today's world, marriage is often treated like a job interview, focusing only on degrees, salaries, or appearances, while the most important quality, good character, is overlooked.

This does not mean that the beauty or appearance of a prospective spouse is unimportant. Rather, it means that good character should not be compromised in favor of the other three qualities.

The Prophet Muhammad ^[peace be on him] **also encouraged a person to look at a prospective spouse before marriage.**¹⁶⁰

Say No to Dowry

The Prophet Muhammad ^[peace be on him] revolutionized marriage by making it the groom's duty to give a dower (called mahr) to the bride.

He emphasized this so much that he said:

“Even if you are poor and can afford only an iron ring, give it as a dower to the bride.”⁹²

It is also important to note that the Prophet forbade men from taking dowry from the bride's family.

Contrast this noble teaching with the shameless practice of demanding dowry today, which has led to countless cases of harassment, violence, and even deaths. **If the Prophet's teaching were followed, every daughter would marry with dignity, free from humiliation, oppression, and fear.**

Keep the Marriage Simple...

The Prophet declared that **the best marriage is the one that is simple.**⁹³

Unfortunately, many families spend excessively on weddings, even going into debt. Beginning married life with financial burdens is unwise. Marriage should not be about showing status, but about peace, happiness, and companionship.

Be Sensitive

The Prophet taught that **one must be sensitive to the feelings of the spouse and willing to adjust.**⁹⁴

Marriage is not a battle of egos but a partnership of love.

Spend Quality Time

The Prophet encouraged spending time with one's spouse as this increases love and bonding.⁹⁵

In today's world of busy schedules and distractions, this teaching reminds us that nurturing the marital relationship requires time, attention, and companionship.

Show Your Love

The Prophet taught that even the simplest gestures of love matter. **He said that feeding your spouse with your own hand is rewarded by God.**⁹⁶

Such guidance encourages couples to express affection openly and not shy away from showing care. Small, caring acts like feeding each other or sharing playful moments, plant the seeds of intimacy and strengthen the marital bond.

Be the Best

The Prophet proclaimed:

“The best of you are those who are best to their wives.”⁹⁷

True manhood is shown not in dominance but in kindness, respect, and care. Likewise, the Prophet alluded that **the best wives are those who appreciate their husbands and act as their pillars of support.**⁹⁸

Focus on the Positive

The Prophet advised: **Do not hate your spouse. If you dislike one quality, there will be others that you like.**⁹⁹ No one is perfect. Love in marriage grows only when couples focus on each other's strengths rather than flaws.

Solving Disagreements

Disagreements are natural in marriage, but how they are handled determines the outcome. **When severe disagreements arise, have an honest and open conversation with your spouse. When necessary, do not hesitate to seek counselling.**¹⁰⁰ The Prophet often counselled couples, reminding us that seeking help is not a weakness but a path to reconciliation.

Parenting



Children are among life's greatest blessings, entrusted to us as fragile souls full of hope. The Prophet Muhammad ^[peace be on him] taught that nurturing them with love, fairness, and kindness is one of the most beautiful acts of worship.

1

Responsibility

The Prophet taught that children are a responsibility of their parents, and God will question them about how they raised them.¹⁰¹

2

Nurture and Care

The Prophet reminded us that children have rights over their parents.¹⁰² Parenting is not just about providing food and shelter, but also about offering love, guidance, and an environment that nurtures their physical, emotional, and spiritual well-being.

3

Equality Between Sons and Daughters

The Prophet broke the cultural bias by teaching that sons and daughters are equal blessings of God and therefore must be treated equally.¹⁰³ Both deserve the same love, respect, and opportunities.

4

No Favouritism

Justice begins at home. Parents must not show favouritism among their children. The Prophet taught us to treat all children fairly. The Prophet specifically advised that even when giving gifts, parents must treat kids equally.¹⁰⁴

5

Treat with Kindness

The Prophet reminded parents to always treat their children with gentleness and compassion.¹⁰⁵

Harshness will push your kids away from you, but kindness will win their hearts and trust.

6

Express your Love

Children thrive when they feel loved. The Prophet encouraged parents to show affection openly, saying that kindness and love are a source of strength, not weakness.¹⁰⁶

7

Keep Your Promises

Trust begins in childhood. The Prophet cautioned:

“Do not promise your child something and then fail to keep it.”¹⁰⁷

Breaking promises damages trust and weakens the bond between parent and child.

8

Encourage Talents

Every child is born with a unique talent. Parents should identify and nurture these talents, guide them with wisdom, and help their children reach their full potential.¹⁰⁸ **Parents should never impose their own ambitions on their children but allow their natural talents to flourish.**

The Family Bond



Don't Cut Off Ties

The Prophet warned that those who cut ties with their relatives will not enter Paradise.¹⁰⁹ This shows just how important it is to maintain family bonds.

Be the Best to Your Relatives

The Prophet said that the best of people are those who are best to their relatives.¹¹⁰ You can become the best by offering financial support, showing kindness, honoring them, and overlooking their faults.

Kindness to Family Members

The Prophet taught that the people with the strongest faith in God are those who are most kind to their families.¹¹¹ This highlights that faith is not just belief; it is kindness put into action.

Want More Wealth and Long Life?

The Prophet promised that whoever wishes for an increase in wealth and a blessed lifespan should uphold ties with their relatives.¹¹² Caring for family brings not only spiritual rewards but also worldly blessings.

Even if They Hate You...

The Prophet declared that the best charity is the one given to a relative who harbors enmity.¹¹³ Such an act heals hearts, removes grudges, and strengthens family bonds.

30

Neighbours have Rights



The Prophet Muhammad ^[peace be on him] taught that neighbours are more than just the people who live next door. **He elevated their rights to such a level that good behaviour with them was directly linked to one's faith.** Through his teachings, he laid a timeless foundation for building peaceful and cooperative neighbourhoods.

Faith and Neighbourly Conduct

The Prophet said that whoever believes in God and the Day of Judgment should not harm his neighbour.¹¹⁴ Faith in God is shown not only in prayer, but also in how we treat our neighbours.

Good Conduct with Neighbours

The Prophet said that Angel Gabriel kept advising him about good conduct with neighbours until he thought they would be made heirs.¹¹⁵ This shows how important this relationship is in God's sight.

Love Your Neighbours as Yourself

The Prophet taught that true faith in God means to love for your neighbour what you love for yourself.¹¹⁶ This teaching makes every neighbourhood peaceful and friendly.

Feed the Hungry Neighbour

The Prophet declared that one is not a true believer if he fills his stomach while knowing his neighbour is hungry.¹¹⁷ True faith in God cannot coexist with selfishness and indifference.

Share What You Cook

When you cook something special, the Prophet encouraged us to prepare extra so that we may share it with our neighbours.¹¹⁸

Complaints of Neighbours

The Prophet warned that on the Day of Judgment, many neighbours will testify against those who refused to help and denied them kindness.¹¹⁹

If You Harm Your Neighbours...

The Prophet warned that a person whose neighbours are not safe from his harm will not enter Paradise.¹²⁰ This shows the extreme seriousness of violating a neighbour's rights.

Good Deeds Are of No Use If...

A woman who prayed, fasted, and gave charity was punished by God because she harmed her neighbours with her tongue. The Prophet said she was among the people of Hell.¹²¹ This shows that mere worship without kindness and good character is useless.

Patience with Difficult Neighbours

The Prophet said God will love the one who patiently endures the harm of an evil neighbour until God Himself removes the trial.¹²² Patience with difficult neighbours leads to God's love.

An Effective Prayer

The Prophet Muhammad <sup>[peace be
on him]</sup> taught us to pray:

***“I seek protection with God from an evil
neighbour.”***¹²³

If people begin to honour the rights of their neighbours and treat them with kindness, and respect, the entire society will be transformed. Neighbourhoods will become safer, friendships will grow stronger, and communities will thrive in peace and harmony.

Building a Just and Caring Society



When Prophet Muhammad ^[peace be on him] began his mission, **society was steeped in inequality and injustice. People believed some were “born superior” while others were doomed to be inferior.** The Prophet’s teachings changed all this. He lifted people out of selfishness and narrow thinking, teaching them to care for others, live with justice, and see all people as equal.

Serving Humanity

The Prophet said that the best people are those who bring benefit to others.¹²⁴ No act of help is too small, it could be giving directions, helping someone in need, or speaking a kind word.

He taught that removing an obstacle from the road, helping someone mount their ride, or carrying their luggage are all rewarded like charity.¹²⁵ Service means making life easier for others in any way possible.

The Prophet encouraged feeding the hungry and showing kindness.¹²⁶ Even today, millions, including children, go without food every day. A meal shared with someone in need is one of the most beautiful forms of charity and keeps compassion alive in society. **So do your best to share food with others whenever you can.**

Equality and Brotherhood

1

The Prophet taught that we were all created by one God and share the same parents, Adam and Eve. Therefore, no Arab is superior to a non-Arab, and no white person is superior to a black person. True honour lies only in righteousness and good deeds.¹²⁷

In pre-Islamic times, a “priestly class” claimed superiority and divided people for their own benefit. By removing this system, the Prophet restored true equality. Every person could turn directly to God without middlemen, and no one had the right to claim superiority over others.

2

The Prophet also warned that supporting people of one’s own religion, tribe, or caste, even when they are wrong, is an act of ignorance and injustice.¹²⁸ True brotherhood means standing for justice, no matter who it is for or against.

Equality in Action



Football Celebrity Paul Pogba in front of Kaaba

Islam demonstrates equality not just in principle but also in practice. During Hajj, millions of people from across the world, of every ethnicity, colour, and language, gather as one community without discrimination or hierarchy. This pilgrimage is a living symbol of universal brotherhood.

Mosques that you see in your locality are practical examples of equality. During prayers, you will see a poor labourer standing shoulder-to-shoulder with a rich person. **There is no concept of VIP access or privilege in the mosques. Celebrities, politicians, or the wealthy do not receive any special treatment. Whoever**



arrives first to the mosque will stand in the front row.

“

M.N.Roy



The principle of equality proclaimed by Islam proved to be a factor in its spectacular triumph. It contrasted sharply with the oppressive laws governing the class and caste-ridden societies of the Roman Byzantine, Persian and, later, of Indian Empires. Islam stood for freedom and equality which, as a matter of fact, had long been forgotten in all the lands of the degenerated ancient civilisation.

The Historical Role of Islam, Pages 51 & 52.

”

Dignity of Women

The Prophet said that the best among people are those who are best to women.¹²⁹ **A society cannot be truly successful unless its women are treated with respect, kindness, and dignity.**

Truth and Justice

The Prophet emphasized that settling disputes fairly and standing for justice is equal in value to giving charity.¹³⁰ Justice heals wounds, prevents hatred, and preserves peace.

The Prophet cautioned that one must never remain silent out of fear when truth needs to be spoken.¹³¹ Societies grow strong when people stand firmly for what is right.

Mercy and Compassion

The Prophet taught that God is merciful to those who show mercy to others.¹³² A person who harms or oppresses others distances himself from God's blessings.

The Prophet encouraged people to be friendly and approachable.¹³³ Smiling, speaking kindly, and offering food or help to someone in need spreads love and builds stronger communities.

Peace and Harmony

The Prophet warned that hatred destroys people like a sharp razor. He taught us to spread peace, love one another, and never harm each other.¹³⁴

He also gave a simple but powerful life rule:

“Do not harm others, and do not return harm with harm.”¹³⁵

This principle stops cycles of revenge and builds lasting peace.

Rationality

The Prophet forbade superstitions and bad omens, teaching that fear of false beliefs only holds people back.¹³⁶ A society can progress only when people think rationally and free themselves from baseless beliefs.

The teachings of Prophet Muhammad [peace be on him] transformed a divided, unjust society into one built on equality, mercy, justice, and peace. His guidance continues to shine today as a way forward for a world still struggling with inequality, injustice, hatred, and hunger.

Kindness to Animals



At a time when even human beings were treated like animals, Prophet Muhammad ^[peace be on him] taught compassion towards animals. This teaching was revolutionary, as showing mercy to animals was almost unheard of in his era. The Prophet reminded people that kindness is not limited to humans but must extend to every living creature.

1

The Prophet taught that helping any living creature is rewarded by God. He illustrated this with the example of a man who quenched the thirst of a dog and was rewarded by God for his act of mercy.¹³⁷

2

The Prophet also warned that we must fear God's anger regarding the treatment of animals that cannot speak for themselves.¹³⁸ God sees how we treat animals and will hold us accountable. The Prophet explained this through the example of a woman who tied up a cat, neither feeding it nor letting it go to find food. The cat died, and she was punished by God for her cruelty.¹³⁹

3

The Prophet strictly forbade killing animals for sport or entertainment.¹⁴⁰ Hunting or harming animals without a valid purpose is a sin.

4

Once, during a journey, some people took chicks from a bird's nest. The mother bird, distressed, spread its wings in grief. When the Prophet saw this, he instructed them to return the chicks immediately.¹⁴¹

5

On another occasion, the Prophet saw an ant colony that had been burned, and he warned the people never to do such a thing.¹⁴²

These teachings of the Prophet make it clear that we must not cause distress to animals or subject them to cruelty. They also remind us that kindness to animals is an act of compassion that is rewarded by God.

If you have questions about eating non-vegetarian food, please read the detailed explanation [here](#).



Protecting the Environment



Fourteen centuries ago, when environmental protection was hardly a topic of discussion, Prophet Muhammad ^[peace be on him] spoke about conservation and care for the natural world. In today's age of climate change, deforestation, water shortages, and pollution, his teachings are more relevant than ever. The Prophet reminded us that the earth is not ours to exploit—it is a trust from God that we must safeguard and pass on to future generations.

Stewards of the Earth

The Prophet described the world as beautiful and full of blessings, reminding us that humans are its caretakers, not its owners.¹⁴³ We should live with gratitude and use nature's resources wisely. We must never use them with greed or destruction.

Planting Trees

The Prophet encouraged people to plant trees even if the world was coming to an end.¹⁴⁴

This powerful teaching shows that no effort to care for the earth is meaningless. Planting trees is an act of faith and responsibility.

He taught that when a tree or plant provides food or shelter to people, animals, or birds, the one who planted it continues to receive reward from God. Every



fruit eaten and every shade enjoyed becomes a source of ongoing good.¹⁴⁵ Planting trees is one of the simplest ways to serve both humanity and the environment.



How many trees have you planted this year?



Do Not Cut Trees

The Prophet warned that destroying trees or cutting them down without a valid reason invites God's punishment.¹⁴⁶ Reckless deforestation and the destruction of habitats are evil acts that bring God's anger.

Do Not Waste Water

The Prophet urged people not to waste water, even if they were on the banks of a flowing river.¹⁴⁷ His timeless words remind us that every drop is precious. **In a world where millions suffer from water scarcity, his guidance teaches us that wasting water is both unethical and sinful.**

Prophet Muhammad ^[peace be on him] emphasized that caring for the environment is not optional. It is an act of worship and a moral duty. Protecting nature is part of our responsibility before God. His teachings shine as a guide for sustainable living and a healthier, more compassionate world.

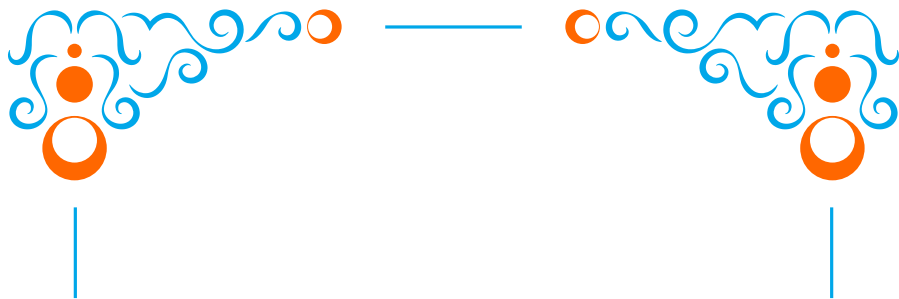
Conclusion

The teachings of Prophet Muhammad ^[peace be on him] are like a vast ocean, covering every aspect of life - from personal conduct and family relationships to society, nature, and beyond. In this book, we have shared only a glimpse of that wisdom, highlighting a few timeless lessons that continue to inspire and guide people even today.

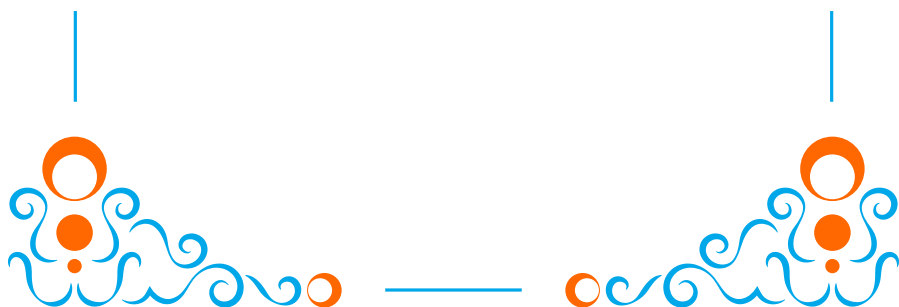
To capture all his guidance would require many volumes, for he also gave profound teachings on politics, finance, business, law, and much more. To keep this book brief, we have focused only on select topics. We hope you found benefit and inspiration in what has been shared.

If you wish to explore further, we invite you to visit the [gallery section](#) of our website, where you will find posters highlighting the Prophet's teachings on many other subjects.





Answering the Critics



Montgomery Watt



None of the great figures of history is so poorly appreciated in the West as Muhammad. Western writers have mostly been prone to believe the worst of Muhammad, and, wherever an objectionable interpretation of an act seemed plausible, have tended to accept it as fact.

Muhammad at Mecca, Page # 52.

Though admired and revered by billions, including many non-Muslims, Prophet Muhammad [peace be on him] remains one of the most misunderstood figures in history. His life and message have often been misrepresented through false claims, half-truths, and incomplete narratives.

In this section, we take a closer look at some of the most common misconceptions, addressing them objectively and presenting the facts in a clear and unbiased way.

Did the Prophet found a new religion?



Islam is not a new religion founded by Prophet Muhammad <sup>[peace be
on him]</sup>. It is the same message of God that was taught from the beginning of human history.

One God, One Way of Life

God is One. From the very first human being, He taught mankind the same way of life: to worship God alone and to live with righteousness and justice. This way of life is called “Islam,” an Arabic word meaning submission to God, and is also known in other traditions as Sharanagati.

Prophets in Every Nation

To guide people, God sent Prophets, righteous men chosen to teach humanity this way of life. Prophets were human beings

and were not divine. They were sent to all nations around the world. Among them were Abraham, Noah, Moses, Solomon, David, Jacob, and Jesus (peace be upon them all). Prophet Muhammad [peace be on him] was the last and final Prophet in this long chain.

One Message, Many Prophets

All Prophets taught the same way of life: that God alone deserves worship, and human beings must live by His guidance. Prophet Muhammad [peace be on him] did not bring a new way of life. He came to confirm and complete the teachings of the earlier Prophets.

God says in the Quran:



“God has prescribed for you the same way of life (religion) which He gave Noah, and that which We revealed to Abraham, Moses, and Jesus...”

Quran 42:13

Prophet Muhammad [peace be on him] himself said:

“All the Prophets are brothers; their mothers are different, but their religion is one.”¹⁴⁹

In another saying, he explained that the line of Prophets is like a beautiful building missing one last brick. He said:

“I am that last brick, and I am the last of the Prophets.”¹⁵⁰

Prophet Muhammad [peace be on him] completed the same structure that had been built by all the Prophets before him. After him, there will be no new Prophet or messenger.

Islam is therefore not a religion invented in the 7th century. It is the original way of life God revealed to all Prophets since the beginning of time. Prophet Muhammad [peace be on him] simply restored it in its purest form, free from human changes and distortions.

Did the Prophet call people to worship an Arabic God named “Allah”?



This is one of the most common misunderstandings. “Allah” is not an Arabic god or a personal god of Muslims. The word “Allah” simply means “God” in Arabic.

We use different words for “God” in different languages. Here are some examples:

Hindi - Ishwar

Telugu - Devudu

Kannada - Devaru

Malayalam - Deivam

Spanish - Dios

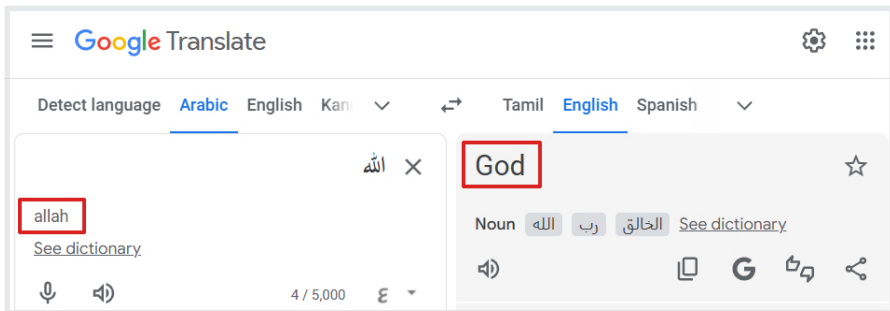
French - Dieu

Arabic - Allah

In Hindi, water is called paani; in Kannada, neeru; in Telugu, neelu; in Malayalam, vellam; and in Arabic, moya. Though the words differ, they all refer to the same entity called water. In the same way, different languages use different words for God, yet all point to the same Divine Being.

Check it with Google Translate

If you look up the Arabic translation of the word “Allah” in Google Translate, it shows the word “God”.



Arab Christians and Jews, both before and after the time of Prophet Muhammad ^[peace be on him], used the word Allah to refer to the God they worshipped. Even the Arabic Bible uses the word Allah for God.

This makes it clear that “Allah” is simply the Arabic word for “God” and does not refer to an exclusive deity of Muslims.

Was the Prophet's Mission Only to Unite the Arabs?



A common misconception is that Prophet Muhammad ^[peace be on him] preached Islam merely to unite the Arabs. While it is true that the Prophet was an Arab, Islam was never confined to Arab identity. It is a universal message for all of humanity.

Scriptural Evidence

God states in the Quran:



***“Say: O mankind! Surely, I am the
Messenger of God to you all.”***

Quran 7:158



“We have sent you (O Prophet) only as a mercy for the whole world.”

Quran 21:107



“We have sent you (O Prophet) only as a deliverer of good news and a warner to all of humanity, but most people do not know.”

Quran 34:28

The Quran clearly testifies that the Prophet’s mission was for **all mankind, not just Arabs**. If it were only about uniting Arabs, these verses would not emphasize all of humanity.

Prophet Muhammad [*peace be on him*] Rejected Arab Superiority

The Prophet explicitly abolished the idea of Arabs being superior to others. He declared:

“O people, your God is one, and your father (Adam) is one. An Arab has no superiority over a non-Arab, nor does a non-Arab have superiority over an Arab. A person with white skin is not superior to one with black skin, nor is a person with black skin

superior to one with white skin. Superiority is only through righteousness.” 151

If his purpose was merely to unite Arabs, why would he make such a universal declaration of equality?

Historical Reality

Even during the Prophet’s lifetime, many non-Arabs embraced Islam. Some notable companions were:

Salman the Persian

Bilal the Abyssinian

Suhayb the Roman

This shows that Islam was never limited to Arabs.

Within a few decades of the Prophet’s passing, Islam had spread across **Persia, Byzantium, Africa, and beyond**. Today, nearly **80% of Muslims worldwide are non-Arabs**.

Is Islam an Arab religion? Find [out](#).



Why did the Prophet participate in wars?



Peace is the Rule, War is the Exception

In Islam, peace is the default, and war is only a rare exception. God states in the Quran:



“If the enemy is inclined towards peace, make peace with them.”

Quran 8:61

The Prophet himself discouraged fighting. He said:

“O people! Do not wish to face the enemy (in battle). Pray to God for peaceful coexistence.”¹⁵²

Like other religious personalities in history—such as Moses, David, Rama or Krishna, the Prophet also faced wars.

Important Points to Remember

01 15 years with no war

After Prophethood, the Prophet lived for 23 years. For the first 15 years, even while facing torture and persecution in Makkah, he never fought back.

02 Ruler of Medina

When he migrated to Medina, he became a head of state, responsible for protecting tens of thousands of men, women, and children under his rule.

03 Permission to Defend

God in the Quran clearly states:



“Permission (to fight back) is granted to those who have been attacked, because they have been wronged.”

Quran 22:39

04 Self-Defense is Universal

Every country in the world today maintains an army for defense. **Even the United Nations has a “Peacekeeping Force.”**

Likewise, the Prophet, as a ruler, had to protect and defend his people. While the phrase “turn the other cheek” may sound noble in theory, history and reality show that it is not practical in safeguarding justice, communities, or nations.

05 Like Surgical Strikes

After the Pulwama and Pahalgam attacks, India carried out surgical strikes on Pakistan. **The purpose was not to conquer Pakistan, but to neutralize terrorists before they struck again. This is exactly how the Prophet’s campaigns should be understood, defensive and preventive, never aggressive or expansionist.**

How many Wars?

In 23 years of Prophethood, **the Prophet participated in only six wars.** This is proof that he was not violent or a warmonger.

Aggressor or Defender?

If someone travels hundreds of kilometers to attack your home, and you step out to stop them, are you the aggressor or the defender?

This is exactly the case with the Prophet. His enemies marched hundreds of kilometers from Makkah to attack him. He only defended.

Battles of the Prophet

Battle of Badr



Location:

150 km from Medina,
350 km from Makkah.



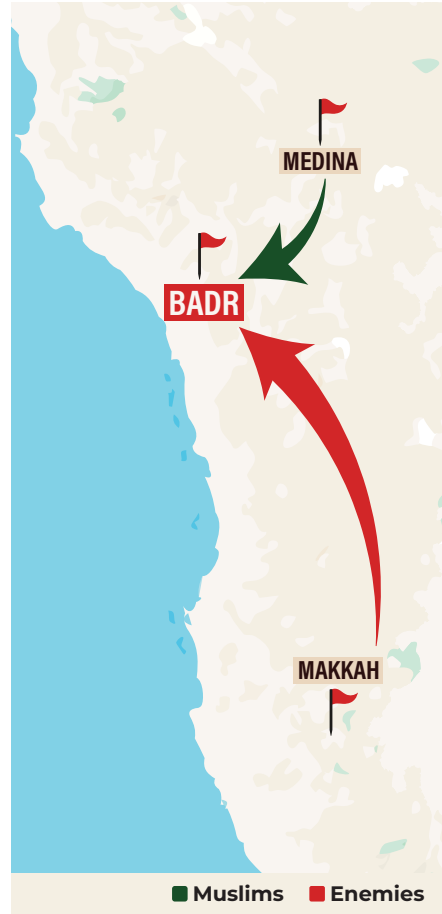
The enemies travelled 350 km to fight; the Muslims only 150 km. This clearly shows the enemies were the aggressors.



The Prophet's small army of 313 and 2 horses faced 1000 men with over 100 horses.



After victory, the Prophet freed all prisoners of war, proving his mercy even in victory.



Battle of Uhud

● **Location:** Just 10 km from Medina.

● The enemies travelled nearly 450 km from Makkah. Imagine the planning and effort needed for such a long campaign. This is clear proof they came prepared for war, not peace.

● The Prophet defended Medina.

● Despite losing loved ones, including his uncle Hamza whose body was badly mutilated, he forbade the Muslims from retaliating in the same barbaric way.



Battle of Khandaq (Trench)

- Location:**
Outskirts of Medina.
- The Makkans planned for several months to destroy Muslims and travelled to Medina.
- They gathered support from other Arab tribes and Jewish people.
- An unprecedented massive 10,000-strong coalition army was gathered.
- The Prophet and Muslims defended Medina by digging a huge trench around it.
- The trench blocked the enemies, and their unprecedented attack failed.



Battle of Muraysi

The Prophet increased intelligence after Khandaq to prevent surprise attacks.

He learned that the Banu Mustaliq tribe, who had joined Makkans and fought in Uhud, were preparing to attack.

The Prophet launched a campaign to defend against this threat.



The tribe's princess married the Prophet.

This marriage changed hostility into friendship. Muslims released all prisoners of war.

As a result, the entire tribe of Banu Mustaliq embraced Islam and became allies of the Prophet.

Battle of Khaybar

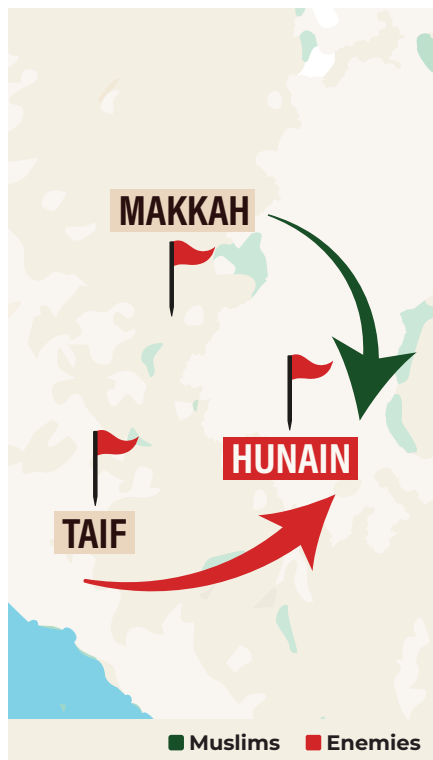
- Khaybar was home to powerful Jewish tribes who had allied with Makkans during Khandaq.
- After Khandaq, they formed another alliance with Ghatafan, a mercenary tribe.
- They promised Ghatafan half of their yearly harvest in exchange for military support.
- Together, they raised an army of around 10,000 men.
- The Prophet defended against this threat.
- **After victory, the Prophet allowed them to keep their land and share half their harvest, showing generosity.**
- The Prophet even married the leader's daughter to foster peace.



- **This proved the Prophet was not interested in land or conquest but only peace and security.**

Battle of Hunain

- This was the last battle of the Prophet.
- After the peaceful conquest of Makkah, nearby tribes Hawazin and Thaqif at Taif prepared to attack the Muslims.
- These tribes had earlier allied with Makkans in Khandaq.
- **The Prophet defended against their aggression and secured peace.**
- **Again, the goal was defense, not conquest.**



War Ethics of the Prophet

Even when forced into battle, the Prophet set strict war ethics:

- NO** killing of women, children, elders, or monks.
- NO** harming unarmed civilians.
- NO** cutting trees or destroying crops, animals, or places of worship.

To know more about the Prophet and the ethics of war, check page **39**.

Casualties

In all the Prophet’s battles combined, total casualties were about **1,000 both sides included**. Compared to other wars in history, this is extremely small.

Conflict	Estimated Deaths
Prophet’s Battles	≈ 1,000 total
Crusades	1–3 million
Mongol Invasions	40–60 million
Kalinga War	100,000+
World War I	≈ 21 million
World War II	40–85 million
Iraq War	200,000–500,000

Conclusion

The Prophet never sought war. His battles were **never waged for greed, colonization, or forced conversion. They were defensive responses to aggression and treachery, fought only to protect his people and ensure their survival.** Even in war, he upheld justice, mercy, and humanity, principles that remain timeless.

Did the Prophet Spread Islam by the Sword?

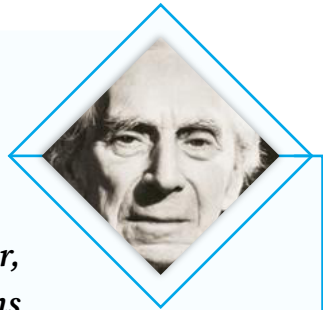


“

O'Leary

History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon conquered races, is the one of the most fantastically absurd myths that historians have ever repeated.

O'Leary, Islam at the cross roads, page # 8.



”

One of the most repeated misconceptions about Islam is that Prophet Muhammad ^[peace be]_[on him] spread Islam by the sword. A closer look at the Quran and the Prophet's life proves otherwise.

The Quran Prohibits Forced Conversion

God explicitly states in the Quran:



“There is no compulsion in religion.”

Quran 2:256



“If your God had willed, all the people on earth would have believed. Will you then force people to become believers?”

Quran 10:99



“Whoever wills, let them believe; and whoever wills, let them disbelieve.”

Quran 18:29

If the Quran makes freedom of faith so clear, how could the Prophet compel anyone to accept Islam?

Freedom of Religion Under the Prophet

Non-Muslims under the Prophet's rule enjoyed full religious freedom.



The **Constitution of Medina** enacted by the Prophet, guaranteed Jews, Christians, and pagans the right to practice their religion freely. You can read more about this on page 43.



After the **Battle of Khaybar**, the Jewish community was allowed to remain on their land and continue practicing Judaism.

When the Prophet borrowed from a Jew...

The Prophet once mortgaged his own armour to a Jewish man in exchange for barley.¹⁵³



This shows not only that the man remained a Jew, but he was also wealthy and powerful enough to lend to the ruler himself.



If the Prophet had forced people to convert, how could a Jew live with such freedom and influence?

What History Proves

During the Prophet's time, **Christians lived in Yemen and Najran**. He granted them full religious freedom, and they continued practicing Christianity. To this day, Christian communities remain in Yemen.

This clearly demonstrates that the Prophet never spread Islam through force. He spread it through the principles of equality, justice, and the strength of his own example.

Islam Spread Without the Sword



Indonesia, the world's largest Muslim country, never saw an Islamic army. Islam arrived through Muslim traders. The same is true for Malaysia.



In East Africa, Islam spread peacefully via trade, not war. In countries such as Somalia, Ethiopia, Kenya, and Tanzania, Islam was introduced through merchants and seafarers, without any invasions.

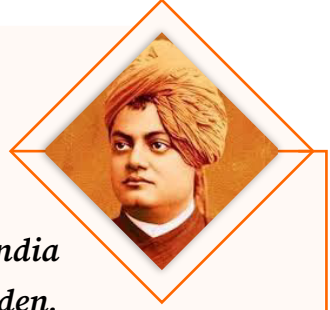


In India, the first mosque was built in Kodungallur, Kerala, around 629 AD. This was during the Prophet's lifetime. Islam came to India through Arab traders and not through invasions.



“

Swami Vivekananda



The Mohammedan conquest of India came as a salvation to the downtrodden, to the poor. That is why one-fifth of our people have become Mohammedans. It was not the sword that did it all. It would be the height of madness to think it was all the work of sword and fire.

The Future of India, Vol 3, pages # 285 & 286.

”

Why did the Prophet marry multiple wives?



Introduction

Critics often allege that Prophet Muhammad ^[peace be on him] married numerous wives purely for sensual reasons. Yet, when his life is examined carefully and without bias, a very different picture emerges.

Non-Muslim Scholars on Prophet's marriages

Many respected non-Muslim scholars, some of them unsympathetic to Islam, attest that the Prophet's marriages were not driven by lust.

“

Stanley Lane-Poole



To say that Mohammad was a voluptuary is false. The simple austerity of his daily life, to the very last, his hard mat for sleeping on, his plain food, his self-imposed menial work, point him out as an ascetic rather than a voluptuary.

Studies in a Mosque, page # 77.

”

“

Thomas Carlyle



Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments,—nay on enjoyments of any kind... A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for.

On Heroes, Hero-Worship, and the Heroic in History, page # 69.

”

Polygamy in other religious traditions

The practice of polygamy among revered religious figures is well known.

Hindu tradition: Religious personalities such as Krishna and Muruga are depicted as polygamous.

Judeo-Christian tradition: Abraham, David, and Solomon all had multiple wives.

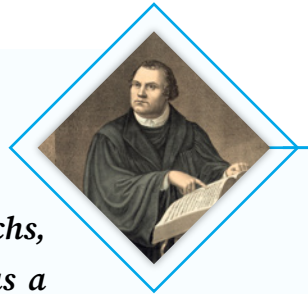
Martin Luther, the 16th-century Protestant Reformer, stated:



Martin Luther

The polygamy of the patriarchs, Gideon, David, Solomon, etc., was a matter of necessity, not of libertinism.

Holy Priesthood, Vol.4, citing Table Talk, page # 304.



Early Life of the Prophet

Prophet rejected women

When the Prophet was still young, the leaders of Makkah offered him wealth, power and even the opportunity to marry ten of the most beautiful women of his choice, on the

condition that he abandon his preaching. He categorically refused.¹⁷⁰ **Had women been his priority, this would have been the perfect opportunity.**

Long years of monogamy



From birth to age 25: He remained single.



From age 25 to 50: He was married to only one woman, **Khadijah**, a twice-widowed lady older than himself.



He did not marry anyone else until her death.

As **John Davenport** succinctly observed:



John Davenport

Is it likely that a very sensual man, of a country where polygamy was a common practice, should be contented for five-and-twenty years with one wife, she being fifteen years older than himself?

An Apology for Muhammed and the Koran, page # 26.



This long, devoted monogamous marriage during the prime of

his life undermines any claim that he was driven by sensual desire.

Important things to consider



Out of all his wives, **only one was a virgin.**



The rest were either **widows or divorcees**, and several were **elderly or already mothers.**

If the Prophet's motive was sensual pleasure, he could easily have married young, beautiful virgins.

Circumstances of Each Marriage

Let's examine each of his marriages in detail to understand the context and circumstances, and also consider what non-Muslim scholars and researchers have written about them.

01

Khadijah

His first wife. **She was already twice widowed and older than him. The Prophet lived with her in exclusive monogamy for twenty-five years and married no one else until she died.**

02

Sawdah

The Prophet married soon after Khadijah's death, when persecution of Muslims was at its peak. **She was five years older than the Prophet and widowed. Had he been motivated by desire, he would not have chosen an elderly widow.**

Sawdah was related to Suhail bin Amr, a powerful Quraysh

leader hostile to Islam.

Karen Armstrong notes:



Karen Armstrong

Muhammad may also have hoped to win over Suhayl, who was still undecided about the revelations.

Muhammad: A Prophet for Our Time, page # 93.



Without the marriage to the Prophet, Sawdah's life as a widow among enemies of Islam would have been extremely difficult. The marriage to the Prophet gave her protection. After Khadijah's death the Prophet was left with four young daughters. Sawdah's maturity enabled her to help care for the household.

03 Aisha

The only virgin whom the Prophet married. She was the daughter of his close confidant Abu Bakr. **Though the Prophet married her, he consummated the marriage only after three years. This shows that sensual motives cannot be attributed to the marriage, because the Prophet would not have chosen to marry an older widow and live with her for three years before consummating his marriage with Aisha.**

More details about this marriage will be discussed later in the book.

04 Hafsa

She was the daughter of another close friend, Umar. She became a widow after her husband had died of wounds from the battle of Uhud. **The Prophet married her five years after marrying Aisha.** If marrying women had been a priority for the Prophet, he could have taken multiple wives during this period, rather than waiting five years before his next marriage.

05 Zainab bint Khuzaimah

She was thrice widowed before the Prophet married her. **If the Prophet was driven by hypersexual motives, why would he choose to marry an elderly woman who had already been widowed thrice?** She died eight months after the marriage.

06 Umm Salama

She was a widow with four children. When the Prophet offered to marry her, she replied:

“I am a woman who has grown old, and I have dependents (children to care for). Someone like me is not considered for marriage.”¹⁵⁴

Yet the Prophet chose to marry her, showing compassion and support, not desire.

07 Zainab bint Jahsh

She was the Prophet's cousin and a divorcee. This marriage was directly commanded by God to abolish the custom of considering adopted sons like biological sons and therefore forbidding marriage to their divorcees.



“When Zayd no longer wanted her, We gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God’s command must be carried out: the Prophet is not at fault for what God has ordained for him. This was God’s practice with those who went before- God’s command must be fulfilled.”

Quran 33:37,38

If the Prophet had been motivated by desire, he could have married her immediately after Khadijah’s death. Instead, he first arranged her marriage to Zaid and only married her himself years later. More details about this marriage will be discussed later in the book.



Montgomery Watt

A social motive may have outweighed the political one in her case – to show that Muhammad had broken with old taboos.

Muhammad at Medina, page # 288.



08 Juwairiyah

She was the princess of the Banu Mustaliq tribe. She was widowed and captured as a prisoner of war after the battle of Muraysi. **The Prophet freed her and proposed marriage. Because of this marriage, all prisoners from her tribe were released and the entire tribe embraced Islam and became the Prophet's allies.**



Lesley Hazleton

Muhammad had married Juwayriya not for her beauty but in an overture to her conquered tribe. It was a gesture of alliance, a declaration that enmity between them was a thing of the past.

The First Muslim: The Story of Muhammad, page # 223.



09 Umm Habibah

She was the daughter of Abu Sufyan, the Makkan leader and fierce enemy of the Prophet. She had emigrated to Abyssinia with her husband and was widowed there, living alone for nearly fifteen years.

The Prophet offered to marry her despite not having seen her in all those years. Clearly, sexual desire cannot explain this marriage; rather, it was an act of compassion towards a widow

and a step that eventually softened her father's hostility towards Islam.

“

William Muir

[The Prophet] perhaps farther hoped to make Abu Sofian, the father of Omm Habiba, more favourable to his cause.

The Life of Mahomet, Vol.4, page # 59.



”

“

Sir John Bagot Glubb

If his object had been merely to acquire another woman, there must have been hundreds of more attractive brides available in Arabia.

The Life and Times of Muhammad, page # 304.



”

10 Safiyya

She was the daughter of the chief of the Jewish tribe Banu Nadhir and twice widowed. Banu Nadhir tribe had been extremely hostile and were among the arch enemies of the Prophet. After the Battle of Khaybar, they were defeated. **The Prophet's marriage to her reconciled the Jews of Khaybar with the Muslims.**

Lesley Hazleton notes that **the Jewish tribes willingly accepted Muhammad's authority and pledged their support, and the marriage "sealed the deal."**¹⁵⁵



Karen Armstrong

The marriage expressed the attitude of reconciliation and forgiveness that he was trying to promote; it was time to lay aside the hatred and bloodshed of the past.

Muhammad: A Prophet for Our Time, page # 180.



11 Maimuna

She was the Prophet's last wife. She was twice widowed before this marriage. She proposed marriage to the Prophet and he accepted.

Washington Irving



This was doubtless another marriage of policy, for Maimuna was fifty-one years of age, and a widow, but the connexion gained him two powerful proselytes—Khalid Ibn al Waled and Amr ibn al Aas.

Life of Mahomet, page # 183.

Benefits from the Prophet's Marriages

01 Knowledge Transfer

The Prophet was more than a religious leader. **His entire life, including his private life at home serves as a model for Muslims.** Muslims do not only emulate how the Prophet prayed in public; **they also seek to imitate how he worshipped at home, made supplications, performed late-night prayers, treated his family, welcomed guests, bathed, slept, and woke up.** For this reason, his private life needed to be carefully observed, preserved, and transmitted with accuracy.

02 Prophet's Wives did the Knowledge Transfer

All of the Prophet's children passed away during his lifetime, except for his daughter Fatimah, who herself died just six

months after him. Thus, the only reliable source for Muslims to learn about the Prophet's example in family and private life was his wives. Having multiple wives meant that his private conduct was observed at different times, in different contexts, and then reported in detail.

03 Accuracy Through Cross-Verification

Because several wives observed his private life, their narrations could be compared and cross-verified. If one wife reported something, others could confirm or clarify it. This process eliminated inaccuracies or exaggerations, leaving behind authentic and reliable accounts of his household worship, supplications, and personal character. **For Muslims who seek to emulate the Prophet, this accuracy is of immense importance.**

04 Wives of the Prophet – Teachers and Jurists

The Prophet's wives were not only transmitters of his private life but also respected jurists and teachers. After the Prophet's death, his companions consulted his wives on juristic matters. **They provided clarification on Quranic verses as well as rulings related to intimate marital matters, family life, menstruation, breastfeeding, and other personal issues.**

To illustrate, here are two examples:

1

Some companions believed that a person who woke up in a state of ritual impurity could not begin the fast without bathing first. The Prophet's wives clarified that the Prophet sometimes began his fast while still in that state, bathing afterward. Upon hearing this, Abu Huraira, the companion who

narrated the highest number of Prophetic sayings, acknowledged:

“They (the wives of the Prophet) know better.”¹⁵⁶

2

When some companions thought women must undo their hair braids for ritual purification, the Prophet’s wives explained that it was sufficient to pour water over the head without undoing the braids.¹⁵⁷

These are just two examples among countless others.

05 Proof of Noble Character

In any household with multiple wives, jealousy and rivalry are natural and inevitable. Such feelings often lead to complaints or criticisms about the husband. **Yet, not a single wife of the Prophet ever reported anything negative about his character. This stands as a remarkable testament to the Prophet's flawless conduct as a husband.**

06 Prophet’s Bold Claim - Validated by his Wives

The Prophet Muhammad [peace be on him] openly declared:

“The best of you are those who are best to their wives, and I am the best of you to my wives.”¹⁵⁸

This was a bold statement. Not a single wife ever contradicted this statement. On the contrary, when the wives were given the

choice either to remain with him or to part ways, each of them chose to stay (see Quran 33:28–29). **Their decision reflected their love, contentment, and acknowledgment of his unmatched character.**

Why more than four wives?

Islam permits a Muslim man to have up to four wives, under strict conditions. However, the Prophet himself had more than four. At first glance, a critic might allege this to be a double standard. Let us look at the matter objectively.

Gradual Revelation of Law

The laws of Islam were revealed gradually over 23 years. For example, Zakat (obligatory charity and a pillar of Islam) only became mandatory 14 years after the start of Prophethood. Similarly, most laws related to marriage were revealed in the later years of the Prophet's life. **The specific ruling that limited men to four wives was revealed after the Prophet had already married more than four.**

Why didn't the Prophet keep four and divorce the rest?

The Prophet was not an ordinary man in society; every action of his carried political, social, and moral weight. Divorcing any wife would have been both unjust and politically disastrous. To understand this, we need to consider what would have happened if the Prophet had divorced his wives.

Aisha & Hafsa: Daughters of Abu Bakr and Umar, the Prophet's closest companions and who had sacrificed everything to support the Prophet. Divorcing them would be tantamount to being disloyal.

Sawdah & Umm Salama: Elderly and vulnerable with kids; divorcing them would have been cruel.

Juwairiyah, Safiyya, Umm Habibah: Their marriages secured peace and reconciliation between the enemies and Muslims. Divorce would have reignited the tensions and escalated the hostility.

Maimuna: Her marriage led to the conversion of Khalid ibn Walid and Amr ibn al-Aas. Divorce would have severely undermined that goodwill.

Zainab bint Jahsh: Her marriage had broken a deep-rooted social taboo. Suggesting that the Prophet should have divorced her once the objective was fulfilled implies that the marriage was a temporary arrangement. This is completely unbecoming the Prophet's noble character.

God is All-Wise. Therefore, **He allowed the Prophet to retain all his wives and revealed that he could not marry any more.**¹⁵⁹

No Personal Privileges

The Prophet never took special privileges exclusively for himself. In fact, the Prophet accepted **obligations heavier than those on other Muslims:**

 **Late-night prayer** was obligatory for him while optional for others. He prayed until his feet swelled.



He and his family were **forbidden to receive zakat or charity**, despite living in poverty.

These are not the actions of a man seeking personal indulgence.

Conclusion

The Prophet's multiple marriages were never for lust or personal gratification.

Historical facts show the marriages served:



Social, political and humanitarian purposes



Accurate transmission of his private life and teachings



Demonstration of his flawless character as a husband

Sir John Bagot Glubb aptly concludes:



Sir John Bagot Glubb

In Medina, Muhammad had less and less leisure time and must often have been mentally and physically exhausted, especially as he was in his fifties and latterly over sixty. These are not the circumstances



under which men are interested in the indulgence of extreme sexuality.

The Life and Times of Muhammad, page # 239.



The Prophet's marriages were acts of mercy, reform, and divine wisdom, an enduring model for humanity, not a pursuit of sensual pleasure.

Why did the Prophet marry his adopted son's former wife?



Introduction

One of the most common criticisms about Prophet Muhammad ^[peace be on him] is regarding his marriage to Zainab bint Jahsh, the divorced wife of Zaid ibn Harithah, whom the Prophet had adopted.

Even today, when a child is adopted, the child is naturally treated and considered like a biological son or daughter. Because of this strong perception, many people find the Prophet's marriage to Zainab difficult to understand.

The Prophet's marriage to Zainab was part of a broader effort to break a deep-rooted social taboo and to make people understand that an adopted child is not the same as a biological child.

Adoption in pre-Islamic era

Before Islam, the Arabs treated an adopted child exactly like a biological child. An adopted boy would take the name of his adoptive father and would be considered his son. He could inherit from him, and his wife was treated like the wife of a biological son.

Because of this, a man could not marry the divorced wife of his adopted son. People considered her just like the wife of his own biological son.

Islamic view of adoption

Islam attaches very high significance to lineage and family ties. Relationships such as father, son, and siblings are determined by God.

No father can decide, *“This person must be born to me as my son.”*

No son can decide, *“This person must be my father.”* No one can decide, *“This person must be my elder brother,”* or *“This person must be my younger brother.”*

These relationships happen according to God’s decree, and no one can change this fact.

Islam recognizes blood relations and nursing relations, but it does not turn an adopted child into a biological child. **It rejects the erasure of a child’s true identity and the creation of a false biological relationship.** This protects the child’s ancestry. It protects the rights of the biological family. It also prevents confusion in matters of marriage, inheritance, and family responsibility.

At the same time, **Islam continued to command kindness towards orphans and vulnerable children. It separated**

compassionate care from false claims of parentage. In Islam, an adopted child keeps their true identity, real lineage, and rightful inheritance from their biological family, while still receiving love, care, and support from their guardians.

The Wisdom Behind the Islamic View of Adoption

The reasons for this reform are rational and clear. The reform protected several important principles at once.

01 Preservation of Truthful Ancestry

Truth in lineage protects rights. When lineage is confused, inheritance laws can be disrupted, and real heirs can be deprived of their rights.

02 Protection of the Adopted Child's Identity

Hiding a child's true parentage is a form of deception that can harm the child emotionally and legally. Adopted children should have knowledge of their biological families.

How many times have we seen or read in newspapers about adopted children going in search of their biological families?

Modern legal systems in many countries like Australia, Canada, and the United States have moved towards open adoption, where the child knows their biological parents, because psychologists and legal experts have recognized the harms of completely erasing a child's identity. Islam established this

principle fourteen centuries ago.

03 Rules of Marriage

In Islam, the rules of marriage are built upon real blood relations and real marital relations, not upon fictions. A society built on truth is stronger than a society built on pretense.

In a nutshell, relationships created through adoption are not biological relationships. Therefore, treating an artificial relationship as though it were a natural biological relationship is incorrect.

Adoption of Zaid

Zaid ibn Harithah was sold as a slave in the Arab market of Ukaz. He was purchased by Khadijah, the first wife of the Prophet Muhammad ^[peace be on him], before she married the Prophet.

After her marriage, Khadijah gave Zaid to the Prophet. The Prophet treated Zaid with great affection and care, not as a slave.

When Zaid's father, Harithah, learned that his son was in Makkah, he came there and offered to pay whatever was required to free him and take him home.

The Prophet told Zaid's father that if Zaid chose to return with his family, he could take him without paying anything. Zaid, however, chose to stay with the Prophet rather than return with his father. This shows how deeply attached he had become to the Prophet.

Having seen the close relationship between the Prophet and Zaid, his father returned home happily. The Prophet then publicly declared Zaid to be his adopted son.

From that day until about a few years after the Prophet ^[peace be on him]

arrived in Medina, Zaid was known as “Zaid ibn Muhammad” (Zaid, the son of Muhammad).¹⁶¹

It is important to note that the adoption of Zaid happened before Muhammad ^[peace be on him] was appointed as a Prophet.

God's Command

God later revealed in the Quran:

“Call them by their fathers’ names; that is more just in the sight of God.”

Quran 33:5

Following the revelation of this verse, Zaid was no longer called the son of Muhammad. He was again known by his true lineage as Zaid ibn Harithah (Zaid son of Harithah).¹⁶²

The Marriage Arranged by the Prophet

The Prophet ^[peace be on him] arranged the marriage of Zainab, the daughter of his paternal aunt Umaymah, to Zaid after his migration to Medina. Zainab was the Prophet’s cousin and belonged to a noble family that took great pride in its lineage. Arranging the marriage of his own cousin to a former slave was a revolutionary step, unimaginable within the social structure of that time. For whatever reason, the marriage between Zainab and Zaid

did not last long. Discord frequently arose between them, and their relationship eventually reached a point where peace in the family was no longer possible. Ultimately, Zaid divorced Zainab.

The Prophet's Marriage to Zainab

After Zaid divorced Zainab, God commanded the Prophet Muhammad ^[peace be on him] to marry her.

God revealed in the Quran:



“When Zaid no longer wanted her (i.e. divorced her), We (God) gave her to you in marriage so that there might be no blame on the believers for marrying the former wives of their adopted sons after they no longer wanted them. God’s command must be fulfilled.”

Quran 33:37

God explicitly mentions that the purpose of this marriage was to establish the principle that when an adopted son divorces his wife, the man who raised him can marry her. Such a marriage does not amount to marrying one’s daughter-in-law, because an adopted son is not a biological son.

No Ulterior Motive

Some critics allege that the Prophet married Zainab because of personal desire. However, when we look at the incident objectively, this criticism does not hold up.

If the Prophet wanted to marry Zainab for personal reasons:

Why did he not marry Zainab before she married Zaid?

The Prophet could have married Zainab before she married Zaid. He could also have married her after his first wife, Khadijah, passed away.

Why did he arrange Zainab's marriage to Zaid?

If the Prophet had wanted to marry Zainab, he could have avoided arranging her marriage to Zaid in the first place. By doing so, he would also have avoided the public criticism that later arose when he married her.

Why did he tell Zaid to keep his wife and not divorce her?

When Zaid came to the Prophet complaining about his wife, Zainab, the Prophet advised him to fear God and keep his wife.¹⁶³

God also mentions this in the Quran:

“When you [Prophet] said to the man who had been favoured by God and by you (i.e. Zaid), ‘Keep your wife and be mindful of God’...”

Quran 33:37

If the Prophet wanted to marry Zainab for personal reasons, he would not have advised Zaid to remain married to her.

The marriage was public

The Prophet's marriage to Zainab was also public and was not conducted secretly. **A large wedding feast was held for the marriage.**¹⁶⁴

This is significant because there was no attempt to hide the marriage. It was a public event, demonstrating that the purpose was not a secret personal relationship, but to establish the principle that a man may marry the former wife of his adopted son.

Conclusion

The Prophet did not marry the wife of his biological son. Zaid was not his biological son. The marriage was not driven by personal desire. The purpose of the marriage was to remove the false belief that an adopted son is legally the same as a biological son, and to establish that the former wife of an adopted son is not the same as the wife of a biological son.

Was the Prophet's Marriage to Aisha Immoral?



Introduction

One of the most frequently raised criticisms against Prophet Muhammad ^[peace be on him] is that he married Aisha when she was very young. When we examine this matter carefully in light of the laws of different societies, the customs of the seventh century, and Aisha's own life after her marriage, the criticism loses its teeth.

When did the Prophet marry Aisha?

Aisha herself narrated:

“The Prophet married me when I was six years old and consummated his marriage when I was nine years old.”¹⁶⁵

Too Young to Marry?

Critics focus on Aisha's age and argue, "A 53 year-old man consummating a marriage with a nine-year-old is immoral."

But to declare an act immoral, it must be measured against a moral yardstick. In this case, since the point of contention is age, there must be a universally accepted age at which marriage is considered morally acceptable.

We ask: What is the appropriate age for marriage? Is it 13, 16, or 18? And on what moral basis is that particular age considered the correct one?

No Universal Age for Marriage

Many people assume that there is one obvious and universal age at which marriage becomes acceptable. However, the reality is different. Even today, laws concerning the age of consent and marriage vary considerably between countries and states. **For example, the age of consent is 13 in Argentina, 14 in Italy and Austria, and 15 in Cambodia and Thailand.**



Did you know that the state of California in the US has no statutory minimum age for marriage when parental consent and court approval are obtained?



In states such as Connecticut, Minnesota, New Hampshire, New Jersey, New Mexico, North Carolina, Pennsylvania, and Tennessee, the minimum age of consent, subject to certain age-difference conditions, is 13.

What does this show?

It shows that even today, societies do not have one universally agreed age at which a person is considered mature enough for sexual relations or marriage. **When determining the appropriate age for marriage or sexual intercourse, we lack a universally accepted moral standard.** Our laws and opinions regarding the appropriate age for marriage vary from society to society.

Since there is no universally agreed-upon, objectively appropriate age for marriage, declaring Aisha's age at marriage "too young" is inherently flawed.

Early Marriages in Western and European History

In European history, the minimum marriage age for girls was 12 and 14 for boys. This was the Catholic Church's own legal standard, applied across the whole of Christendom. In France, according to the Constitution of 1791, the age of consent was 11.

 Margaret Beaufort, mother of King Henry VII of England, gave birth at age 13.

 Isabella of France was married to King Edward II of England at age 12.

 Joan of France, daughter of King Louis XI, was betrothed at age 8 and married at 12.

In the United States, in 1880, the age of consent was 10 in 37

states and 12 in another 10 states. In the state of Delaware, the age of consent was just 7. These were not ancient laws. They were the laws of a modern, industrialized nation, within the living memory of people alive today.

Islamic Criteria for Marriage

Rather than setting an arbitrary chronological number that fails to account for individual variations in human development, Islamic law considers functional criteria relating to physical and intellectual maturity in determining marital eligibility:

01 Physical maturity (Bulugh)

The attainment of biological puberty.

02 Intellectual maturity (Rushd)

The capacity for sound judgment and an adequate understanding of the responsibilities involved in marriage.

This is fundamentally different from saying: *“Every human being everywhere becomes an adult at exactly age X.”*

In Islam, marriage should not be consummated where the individual lacks the physical and intellectual capacity necessary for it.

It should be noted that Aisha was physically mature and capable of assuming the responsibilities of marriage when the Prophet consummated the marriage with her.

Aisha was engaged to another man

Before her betrothal to the Prophet, Aisha had already been betrothed to Jubair ibn Mutim, son of a prominent Meccan leader.¹⁶⁶ That engagement was called off. **This provides evidence that marriage for girls of Aisha's age was common in the society of Mecca at the time.** If Aisha was not married to the Prophet, she may have married someone else under the prevailing social customs of the time.

Absence of Contemporary Criticism

The enemies of the Prophet accused him of being a poet, a sorcerer, and a madman. They even made several attempts to kill him. **Yet, despite their fierce opposition, none of the Prophet's contemporary enemies ever criticized him for his marriage to Aisha.** This shows that such marriages were common during that time.

Isn't a 9 Year-Old still a child?

Some might say, *"Whatever the justification may be, a 9 year old is still a child and therefore cannot be married."*

It may seem impossible to us that a 9 year old could be capable of anything beyond going to school and playing. But this is because we assume that children's circumstances and capabilities have remained the same throughout history.

Today, we expect children to spend many years in primary and secondary education, followed by at least four years of college before they become settled in life.



Historian Neil Postman, in *The Disappearance of Childhood* (1982), argued that an extended and protected period of “childhood” is itself a relatively recent development, closely connected to the rise of formal schooling from the seventeenth century onward.



In the society of seventh-century Arabia, there was no equivalent of what we now call adolescence. Young people took on adult responsibilities much earlier. The transition from childhood to adulthood was linked more closely to physical maturity, family responsibilities, and social capability.

For example, the Prophet appointed Usama ibn Zaid as the commander of an army when he was just 18 years old.¹⁶⁸ It would be unrealistic to expect a 18-year-old today to be appointed as a commander of the Pentagon. We must understand that chronological age carried different social meanings in that society.

We must therefore avoid projecting our modern twenty-first-century sensibilities onto seventh-century Arabia and judging that society as though it existed under the same conditions as ours.

Comparing a seventh-century nine-year-old directly with a modern nine-year-old without considering the differences in their social environment and upbringing, can lead to incorrect conclusions.

For example, a person today is perfectly entitled to say , “*I would not allow my daughter to marry at nine,*” based on modern standards. But applying those standards to seventh-century Arabia and declaring such marriages wrong is a flawed approach.

Legacy of Aisha

Aisha was not an ordinary nine-year-old girl. She was a genius and displayed remarkable intellectual ability from a young age. She became one of the most important intellectual authorities in Islam. **She transmitted more than 2,000 hadiths (sayings of the Prophet), more than any other female companion. She became an authority in Islamic law, and many senior companions consulted her for legal opinions.**



Oxford University Press has devoted an entire scholarly chapter to Aisha's role as a jurist and her contribution to the development of the Islamic legal tradition.¹⁶⁹



She also excelled in poetry and medicine.

Aisha was an extraordinarily capable intellectual personality. To reduce her to the image of a helpless child married to an older man is both incorrect and malicious.

A Marriage Filled with Love and Affection

Aisha's own accounts of her marriage to the Prophet show a relationship marked by deep affection, love, and mutual respect. She described a warm and loving relationship, recalling how they raced together, ate and drank from the same vessel, and shared many moments of affection and companionship. The Prophet passed away while resting in her lap.¹⁶⁷



People often cite Romeo and Juliet as an example of romance. The marriage between the Prophet and Aisha certainly deserves to be remembered as one of the greatest examples of romance and companionship.



The Prophet's Marital History

Of the Prophet's eleven wives, **Aisha was the only virgin and the only young bride.** All his other wives were widows or divorcees, many of whom were older women.

The Prophet was married to Khadijah for approximately 25 years. She was older than him, and he remained married to her alone throughout her lifetime.

The Prophet's marital history does not show a pattern of seeking out young or prepubescent girls. Quite the opposite: most of his marriages were to adult women, many of whom were widows or had been previously married.

To understand the wisdom behind the Prophet's marriages, refer to page 124.

Conclusion

The question of Aisha's age at marriage must be understood in its historical and social context rather than judged solely by modern standards. A common standard across many societies has been marriage after puberty, even though the specific age differed. In one society, it may have been 9; in another, 18. Aisha's marriage was consummated after she had reached puberty.

More importantly, after her marriage, Aisha became a respected scholar, jurist, teacher, and one of the most important authorities in Islam. Her own accounts portray a marriage marked by love, affection, companionship, and mutual respect.

A Moment of Reflection

Thank you for reading this book. Please take a moment to reflect on what you have learnt about Prophet Muhammad [peace be on him].

1. After reading this book, my opinion about Prophet Muhammad [peace be on him] has changed positively.

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

2. I learnt many new things about Prophet Muhammad [peace be on him] that I did not know before.

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

3. The book helped me understand the Prophet's character and personality better.

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

4. What are the three most important things you learnt about Prophet Muhammad [peace be on him] from this book?

1. _____

2. _____

3. _____

5. I believe the teachings of Prophet Muhammad [peace be on him] are practical and can make a positive difference in my life.

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

6. The book has encouraged me to become a better person.

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

7. The book has encouraged me to treat other people with greater kindness, fairness, and respect.

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

8. What are three things from the teachings or example of Prophet Muhammad [peace be on him] that you are going to implement in your life?

1. _____

2. _____

3. _____

9. Has this book made you more interested in learning about the life and teachings of Prophet Muhammad [peace be on him]?

☐ Definitely ☐ Somewhat ☐ Not much ☐ Not at all

10. I would recommend this book to someone who wants to learn about Prophet Muhammad [peace be on him].

☐ Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree

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