

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the letter y is printed in capital, as in: You.)

For Fast 19 – August 30

Topic: (M) Muhammad, the Holy Prophet.

Some Qualities of the Prophet Muhammad:

- “And We have not sent you but as *a mercy to the nations.*” — 21:107

While the words no doubt contain a reference to the merciful dealing with the Prophet’s opponents, the real significance of the Prophet’s being a mercy to the nations of the world is that ultimately all nations will be received into the Divine mercy which was manifested through him. Already the teachings of the Quran have not only benefited its followers, but even those who still reject its message, for, despite their rejection of it, they have accepted many of its principles.

- “By the grace of your Lord you are not mad. And surely yours is a reward never to be cut off. And surely you *have sublime morals.*” — 68:2-4

The first allegation of the disbelievers against the Holy Prophet was that he was mad. The Prophet is told that his exertions will be followed by a reward which will never be cut off, i.e., he will be successful in establishing a religion whose blessings will continue forever, while a madman’s actions cannot bear any fruit.

The Prophet’s possession of *the most sublime morals* is a further proof that he cannot be a madman. He had already won from his contemporaries the recognition of his sublime morality, who had given him the title of *al-Amīn, the faithful one*. By calling him *al-Amīn*, the people expressed their high appreciation of his sublime morality, as if he were the one, and *only one*, as indicated by prefixing *al*, who could be trusted in all matters. His moral greatness was thus testified to by his wife Aishah, than whom none was more intimate with the Prophet, who said: *His morals are the Quran*; meaning that all the pictures of sublime morality depicted by the Quran are really a glimpse of the moral greatness of the Prophet.

- “And they say: What a Messenger is this? He eats food and goes about in the markets. Why has not an angel been sent down to him to be a warner with him?” — 25:7

The Holy Prophet’s life was one of the utmost simplicity. He did all his work himself. He aided his wives in their household duties, mended his clothes, tied up the goats, and even cobbled his sandals. In fact, his kind and genial nature often led him to do others’ work. He was a mortal, and partook of the ordinary food of a simple Arab. Hence they speak of him as *eating food*. The answer to this is given later in v. 20, that all prophets were mortal and subject to human laws, as was the Holy Prophet.

- “Certainly a Messenger has come to you from among yourselves; very painful for him is your falling into distress, most concerned (he is) for you, to the believers (he is) compassionate, merciful.” — 9:128

This is the true picture of the heart of the Holy Prophet, which grieved not for his followers alone, not for one nation or country, but for all humanity. He grieves for the burdens of all, and he is most concerned for the welfare of all. The whole of humanity is meant here because the concluding words refer additionally to the believers. There is a special relation he bears to those who follow him; to them he is, in addition, compassionate and merciful.

- “Do not strain your eyes (with desire) at what We have given certain classes of them to enjoy, nor grieve for them, and make yourself gentle to the believers.” — 15:88

The riches and embellishments of this life had no temptation for the Holy Prophet. The unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia may be guessed from the last scene of his life, when he ordered the last penny in his house to be given to the poor. The verse, moreover, draws a picture of the utmost kindness and gentleness which he showed to his followers. The straining of the eyes signifies looking desirously.

- “And his cry — O my Lord, these are a people who do not believe! So turn away from them and say, Peace! They will soon come to know.” — 43:88-89

After years of hard work among his people and after being subjected to every kind of persecution, the Holy Prophet still prays to Allah not to inflict punishment upon his opponents. He, however, unburdens his mind in the cry: “O my Lord, these are a people who do not believe”. An unparalleled example of heroic fortitude under trials and loving sympathy for fellow-men!

- “No, but you people do not honour the orphan, nor do you urge one another to feed the poor,¹ and you devour heritage, devouring all,² and you love wealth with exceeding love.” — 89:17-20

1. These words show how the Prophet felt for the orphans, the poor and the weak, so much so that he warns his powerful and wealthy opponents that their indifference to the orphans and the poor and their injustice to the weak will bring down upon them the Divine judgment, which will shatter their power. He remained, to the end, a true well-wisher of the weak and the oppressed. When he became the head of a State, he provided for the orphans and the poor out of the public funds.

2. Among the pre-Islamic Arabs, women and children were not allowed to have any share in the inheritance, because they could not fight the enemy.

- “He (Joseph) said (to his brothers): There is no reproach against you this day. Allah may forgive you, and He is the most Merciful of those who show mercy.” — 12:92

On the day of the conquest of Makkah the Holy Prophet said to the Quraish, to very the people who had persecuted and waged war against him for the past more than twenty years: “How do you think I should treat you?” They said: “We hope for good, a noble brother and the son of a noble brother.” Then he said: “I say as my brother Joseph said: There is no reproach against you this day”. Thus he set an unequalled example of forgiving his worst enemies after he had overcome them.
