

Fast 1: The Holy Prophet Muhammad ﷺ

- The two most powerful weapons Muslims possess for winning the hearts of mankind are: the Holy Quran and the Holy Prophet Muhammad. As regards the Holy Prophet, full and accurate details of his life and qualities are available and well-known. He is a model for Muslims in leading their own lives and in presenting to the world a perfect example of a Muslim.
- The vile and vicious allegations being made against the Holy Prophet actually provide Muslims with the best opportunity to make the world aware of his true character.
- During this Ramadan, we will consider verses of the Quran which tell us about the mission and qualities of the Holy Prophet. The Quran says:

“Certainly you (O Muslims) have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Last Day, and remembers Allah much.” — 33:21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

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

مَا أَنْتَ بِمَجْنُونٌ ۗ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۗ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۗ

- The Holy Prophet, as exemplar, displayed the most sublime and highest of morals in all his dealings, with family, friends, followers, the high and the low, rich and poor, and opponents and deadly enemies. His life passed through the widest variety of circumstances possible in the life of a human being — from being persecuted to ruling the country, from facing war against vastly superior forces to being victorious, and in each differing condition he showed the right type of morals that were required under those circumstances.
- Even before he proclaimed himself as Messenger of God, he had already won from his contemporaries the recognition of his sublime morality. They gave him the title of *al-Amīn*, **the** one who is faithful and true to his every word. His people were too proud and haughty to praise anyone who was neither a king, nor the chief of a tribe, nor a great warrior, nor a famous poet. By calling him *al-Amīn*, they 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.
- When the Holy Prophet experienced his very first revelation in the cave of Hira, he returned home to his wife Khadijah while trembling with the intensity of the

experience. He was also very anxious at being assigned with the great task of reformation of humanity. It is reported in Sahih Bukhari about this incident:

“Then he spoke to Khadijah and informed her of what had happened (saying): I fear for myself.” (hadith 3)

When Moses received his commission from God, he also expressed various concerns to God about why he was not equal to the task being assigned to him: “He said: My Lord, I fear that they will reject me. And my heart is anxious, and my tongue is not eloquent ...” (26:12–13). The above report in Bukhari continues:

“Thereupon Khadijah said: No, by Allah, Allah will never bring you to disgrace; for **you unite the ties of relationship and bear the burdens of the weak and earn for the destitute and honour the guest and help those in real distress.**”

Khadijah comforted the Holy Prophet and she summed up his character as it was even before he was appointed as Messenger of God. What she meant was that, if anyone was equal to the great task, it was him because he had already devoted his life to the service of humanity.

In another version of this hadith in Bukhari, Khadijah mentions another quality of the Holy Prophet after the first quality, saying: “you unite the ties of relationship *and you speak the truth...*” (hadith 4953).

In the same report in another Hadith collection, she adds yet another quality: “You are faithful”, meaning faithful to whatever he is entrusted with.

- Long after the death of the Holy Prophet, a man asked his wife Aishah: “Tell me about the morals of the Messenger of Allah”. She replied:

“Do you not read the Quran (it says): ‘And surely you have sublime morals’?”
(Ibn Majah, hadith 2333)

She is referring him to the last words of the Quran from 68:4 which we have quoted above.

According to another version of this hadith, she replied: “Do you not read the Quran?” The man said: “Yes.” She said:

“His morals were the Quran.” (Sahih Muslim, hadith 746a)

She meant that all the pictures of sublime morality depicted by the Holy Quran afford really a glimpse of the moral greatness of the Prophet.