



The noble character
of Prophet
Muhammad (PBUH)
as mentioned in
the Holy Qur'an

“And indeed, you are of a great moral character”



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Dedication

To those whom I love, and who love me,
To the source of human morals — the nation that awakened the
human conscience — Our great Egyptian nation,
I dedicate this book.

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Introduction

Praise be to Allah the lord of all the worlds, and may the peace, mercy and the blessings be upon the Messenger of all nations. By the grace of Allah and seeking His help—exalted be His Majesty—I write this book to present the biography and character of Prophet Muhammad (PBUH) as mentioned in the Holy Qur'an. This is to preserve his noble life from exaggerations, whether arising from good intentions or from offense, whether deliberate or accidental, due to blind acceptance of what is found in historical and traditional sources, treating it as absolute truth without question—even when such accounts contradict the words of Allah in the Clear Book, or defy reason and logic.

I have undertaken the writing of this work as a personal endeavor, sincerely for the sake of Allah Almighty, for those who believe in the message and prophet hood of our Prophet Muhammad (PBUH), and who accept what

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the Qur'an has brought, giving it precedence over the words of human beings. If my effort is correct, it is a blessing from Allah; and if I have erred, then it is a human effort—for which I hope to be excused— because every striving soul has its intention, known only to the All-Knowing of what lies within hearts. I ask Allah Almighty for acceptance, reward, and recompense.

Preface

Our relationship with our Prophet Muhammad (PBUH) is one of faith and belief, based on our free will and conscious choice—not a forced genetic relationship like that of lineage or nursing (such as between children and parents or close relatives); nor a relationship through marriage; nor a ruler-subject relationship; nor one based on shared citizenship.

Volumes consisting of dozens of parts, hundreds of compilations and books, as well as millions of articles, sermons, lectures, and symposiums have been written about the life of our Prophet Muhammad. Their sources and references are what has been transmitted by narrators, scholars of Hadith, and recorded by historians and biographers. Therefore, I have preferred to make an effort to trace the words of Allah in the Holy Qur'an concerning the noblest of messengers and the purest and most exalted biography ever recorded in the Book of

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*Allah—revealed by divine inspiration and recited as Qur'an until the Day of Judgment. Allah raised his mention throughout the worlds in this life (**And We raised your reputation for you**¹), and in the Hereafter Allah granted him the Praiseworthy Station (al-Maqam al-Mahmud).*

*- (**And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station**²).*

Muhammad is the finest of creation, in whom noble human values, virtuous character, and the most beautiful morals were fully embodied. Allah Himself testified to this, saying: **{And indeed, you are of a great moral character**³. This makes it incumbent upon every Muslim, in every time and place, to reject attributing to Prophet Muhammad any trait that one would not accept for oneself or one's own family—let alone for Muhammad

¹ Surah Ash Sharah, Ayah 4.

² Surah Al-Isra', Ayah 79.

³ Surah Al-Qalam, Ayah 4.

(PBUH). Likewise, one must not accept such traits being attributed to the Prophet's family—may Allah be pleased with them. All reports and narrations about him and his family are subject to error more than they are likely to be correct—especially if these reports, which speak of his public and private life, his personal relationships with his family, and his general lifestyle, contradict the words of Allah, sound human nature, and upright reason. Such reports are pure falsehood and must not be taken into account.

* **The Beginning:** Muhammad, the Messenger of All the Worlds (PBUH)—Was Born an Orphan.

- **(Did He not find you (O Muhammad (Peace be upon him) an orphan and gave you a refuge? ⁴).**

He had no surviving male descendants from his own lineage.

⁴ Surah Ad-Dhuha, Ayah 6.

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- (Muhammad is not the father of any of your men. He is the Messenger of Allah and the Seal of the Prophets. Allah has knowledge of all things ⁵).

Putting details aside, historians and biographers agree on the fact that Abu al-Qasim Muhammad ibn Abdullah ibn Abdul-Muttalib was born in Mecca in the month of Rabi' al-Awwal, in the Year of the Elephant, which was 53 years before the Hijrah (his migration from Mecca to Medina), which corresponding to the year 571 AD. He was born fatherless, as his father died while he was still in his mother's womb. He also lost his mother at an early age, and was raised first by his grandfather, Abdul-Muttalib, and then by his uncle Abu Talib, under whose care he grew up. During this time, he worked first as a shepherd, then in trade. At the age of 25, he married Khadijah bint Khuwaylid, a wealthy and noble woman of Quraysh. He had all of his children with her, except for Ibrahim. He became well known for his truthfulness and

⁵ Surah Al-Ahzab, Ayah 40.

trustworthiness, and although he lived among his people, he followed the Hanif path (monotheism), never participating in their pagan rituals. However, he did join them in supporting justice, such as his participation in the Hilf al-Fudul (the Pact of the Virtuous).

He rejected the worship of idols that was widespread in Mecca at that time. Revelation descended upon him, and he was entrusted with the message at the age of Forty. He was commanded to call people to Islam in secret for 3 years, after which he spent another 10 years in Mecca openly preaching to its people and to all who came there—whether merchants or pilgrims. At the age of 53, he migrated to Medina (then called Yathrib) in the year 622 AD, after the leaders of Quraysh who opposed his message conspired to kill him. He spent another 10 years in Medina, calling people to Islam and establishing the foundation of Islamic civilization, which later expanded to include Mecca and all Arab cities and tribes. Through his leadership, he united the Arabs for the first time under a

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monotheistic faith within a single state, and he called for the rejection of racism and tribalism.

Some of the Attributes of Prophet Muhammad as mentioned in the Book of Allah

Firstly: Prophet Muhammad is a human being, like all the messengers and prophets before him. He is not an angel, does not know the unseen, and he dies just as they did—yet he possesses a unique status that Allah granted him above all other messengers and prophets. Among these distinctions is:

- 1.** The permanence of his message until Allah Almighty inherits the earth and all who are upon it.

A. -(Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful⁶).

B. - (And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know⁷).

C. - (And We sent not before you (O Muhammad SAW) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurat (Torah), the Injeel (Gospel)] if you do not know. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals⁸),

⁶ Surah Al Iran, Ayah 144..

⁷ Surah An-Nahl, Ayah 44.

⁸ Surah Al-Anbiya, Ayah 7:8.

Some of the Attributes of Prophet Muhammad

The aforementioned verses clearly state that Muhammad (PBUH) is a man like the messengers who came before him. So ask the people of knowledge—those to whom Allah revealed the Reminder before you—whether He ever sent a messenger who did not eat food, like the angels, or who was not a man, such as prepubescent boys who have not yet reached maturity, or women, who by their nature tend to be more delicate and emotional, and generally lack the experience, strength, and resilience of men. A woman would not be able to bear the burdens of prophet hood and the endurance it demands, nor the harm a messenger endures—harm that affects his family, wealth, and himself. Nor could she withstand the oppression and hostility a prophet faces from his own people—internal and external opposition, persecution, and even attempts on his life. All the messengers experienced suffering, persecution, and displacement—some were even killed by their own people.

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Note: The "people of the Reminder" (Ahl al-Dhikr) mentioned in the Two verses refer to the scholars of previous nations, those deeply versed in the scriptures revealed to them before our noble Prophet—not, as some mistakenly believe, to the so-called "religious scholars" who came after the Prophet (PBUH).

***D.* - (Say (O Muhammad SAW): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought ۞).**

***E.* - (Say (O Muhammad SAW): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a**

⁹ Surah Al-Anam, Ayah 50.

warner, and a bringer of glad tidings unto people who believe ¹⁰).

***F.* - (And We granted not to any human being immortality before you (O Muhammad SAW), then if you die, would they live forever? ¹¹).**

Contemplate on the previous verses: There is absolutely no one who is eternal or who knows the unseen except Allah Almighty — whether it is the unseen of the past, of which we only know what has left behind physical traces as evidence, or what has been passed down through widely agreed-upon reports that such events generally occurred. However, the details of those events cannot be affirmed with certainty, as everyone recounts and weaves the details in a way that aligns with their beliefs, thoughts, inclinations, affiliations, interests, and socio-political and economic environments. The same applies to the unseen of the present — what is happening now in

¹⁰ Surah Al-Araf, Ayah 188.

¹¹ Surah Al-Anbiya Ayah 34.

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the current time. We may be in one place and completely unaware of what is happening elsewhere at the same moment.

Likewise, the unseen concerning the future is entirely unknown to us, except for what Allah Almighty has informed us of — and we believe in it even if we don't know when or how it will occur. The verses refer to the knowledge of the unseen future of this worldly life, in which we possess no power to bring benefit or harm to ourselves. Our duty regarding the future is to take the necessary means and actions that Allah Almighty has commanded us to undertake. We are obligated and instructed to act upon the causes in all aspects of our lives, but as for the outcomes of those actions, we don't know them until they occur in reality. And Allah Almighty does not let anyone's efforts go to waste.

- (Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein ¹²).

And the efforts of those who seek both this world and the Hereafter are not wasted.

- (As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner ¹³).

- (So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another ¹⁴).

Allah's worldly provision is granted to all of humanity and not to anyone exclusively; each person receives according to their deeds and efforts.

¹² Surah Hud, Ayah 15.

¹³ Surah Al-Kahf, Ayah 30.

¹⁴ Surah Al Imran, Ayah 195.

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- (To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden ¹⁵).

Secondly: Muhammad (PBUH) is an Arab, and his language is Arabic — every messenger is sent with the language of his people.

- (And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise ¹⁶).

And since the Messenger to all worlds is an Arab and his message is in clear Arabic, then everyone whose tongue is Arabic (not merely their language) has had the proof of the call to Islam established upon them.

¹⁵ Surah_Al- isra', Ayah 20.

¹⁶ Surah Ibrahim, Ayah 4.

A. - (And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good 17).

B. - (And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]? Say, "It is, for those who believe, a guidance and cure". And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place 18).

C. - (And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)". The tongue of the man they refer to is foreign, while this (the Quran) is a clear Arabic tongue 19).

¹⁷ Surah Al-Ahqaaf, Ayah 12.

¹⁸ Surah Fusilat, Ayah 44.

¹⁹ Surah An-Nahl, Ayah 103.

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D. - (Indeed, We have sent it down as an Arabic Qur'an that you might understand ²⁰).

E. - (And thus We have revealed it as an Arabic legislation ²¹).

F. - (And thus We have sent it down as a Quran in Arabic ²²).

G. - (And thus have We revealed to you, [O Muhammad], an Arabic Qur'an ²³).

H. - (An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him ²⁴).

I. - (Hā, Meem, (1) By the clear Book, (2) Indeed, We have made it an Arabic Qur'ān that you might

²⁰ Surah Yusuf, Ayah 2.

²¹ Surah Ar-rad, Ayah 37.

²² Surah Taha, Ayah 113

²³ Surah Ash-Shura, Ayah 7.

²⁴ Surah Az-Zumar, Ayah 28.

understand, (3) And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom (4) ²⁵.

J. - (Ḥā, Meem, (1) A Revelation from (Allah), Most Gracious, Most Merciful;; (2) A Book, whereof the verses are explained in detail;- a Quran in Arabic, (3) for people who understand; Giving good news and admonition: yet most of them turn away, and so they hear not (4) ²⁶.

Muhammad (PBUH) — his message is the Qur'an in the Arabic tongue, and his Sunnah (his practical way) — which has been passed down by the Ummah through successive generations until today — serves to establish what Allah Almighty has made obligatory upon people. The rituals and practices linked to the Qur'an don't require interpretation, whether for those whose tongue is Arabic or non-Arabic. All Muslims are required to grasp the meaning and understand the explicit wording of the verses, especially when the wording is definitive in

²⁵ Surah Az-Zukhruf, Ayah 1: 4.

²⁶ Surah Fusilat, Ayah 1: 4.

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meaning, such as the obligations and the verses of prohibition.

As for verses that carry more than one possible meaning, or those recounting past events from the stories of previous nations, they are to be taken as lessons and reminders. Regarding the verses about the unseen — such as those related to the Divine Essence or the higher realms of the kingdom — their purpose is to reveal the greatness of the Creator — Glorified and Exalted is He — and to foster faith and submission.

Verses concerning the Day of Judgment, Paradise, and Hell serve as encouragement, warning, and as a way to bring the concepts closer to human understanding in this worldly life, because the reality of the Hereafter is unlike that of the world. Human abilities, perceptions, and senses in the Hereafter will differ from those in this life.

- **(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day! ²⁷).**

- **(Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise ²⁸).**

As for what carries more than one possible meaning in the verses of legislation, the understanding of the verses' implications is reached through their context, and what settles in the heart and brings peace to the soul—for the words of Allah Almighty address the hearts.

- **(Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? ²⁹)**

²⁷ Surah Qaf, Ayah 22.

²⁸ Surah An-Nisa Ayah 56.

²⁹ Surah Muhammad, Ayah 24.

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It should be understood that a Muslim is not required to grasp the meaning of every single word individually, but rather to comprehend the overall intent and purpose. As for those whose tongue is non-Arabic, modern technologies and translations in all living languages have become widely available in our time, making access to the Book of Allah much easier. However, it must be emphasized that everyone whose tongue is Arabic bears a responsibility and trust to convey the message of the Prophet Muhammad (PBUH). This means that every Arab should be a true believer in him — (PBUH)— and a “walking Qur’an” on the earth, by embodying its teachings in dealings with others: following its commands, avoiding its prohibitions, reflecting on it with the mind, and opening the heart to it. They should clarify the signs of Allah, His laws, and His universal patterns in creation and the cosmos, while also reading and reciting the Qur’an as an act of worship to Allah Almighty.

Some of the Attributes of Prophet Muhammad

It is from this that the Prophet Muhammad's reproach of his own people — the Arabs, the people of the Arabic tongue — for abandoning the Qur'an stems, a Qur'an for which they will be questioned on the Day of Judgment.

- (And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned³⁰).

Thus, we find that the Prophet Muhammad (PBUH) will complain to his Lord on the Day of Judgment about his people — those of the Arabic tongue — that they abandoned the Noble Qur'an in favor of other things.

³⁰ Surah Az-Zukhruf, Ayah 44.

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- (And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned³¹).

* Muhammad was sent to recite the verses of Allah Almighty, to purify the believers, and to teach them the Book and wisdom, and that which they did not know.

- (Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Quran) and sanctifying you, and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know³²).

- (And remember the favor of Allāh upon you and what has been revealed to you of the Book [i.e., the Qur'ān] and wisdom [i.e., the Prophet's sunnah] by which He

³¹ Surah Al-Furqan, Ayah 30.

³² Surah Al-Baqarah, Ayah 151.

instructs you. And fear Allāh and know that Allāh is Knowing of all things ³³).

- (Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Quran), and purifying them (from sins by their following him), and instructing them (in) the Book (the Quran) and Al-Hikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error ³⁴).

- (Had not the Grace of Allah and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and Al-Hikmah

³³ Surah Al-Baqarah, Ayah 231.

³⁴ Surah Al Imran, Ayah 164.

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(Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad SAW) ³⁵).

These verses are among the wisdom that Allah Almighty revealed to Muhammad (PBUH).

- (Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken. (22), And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (23), And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small (24), Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] -

³⁵ Surah An-Nisa, Ayah 113.

then indeed He is ever, to the often returning [to Him], Forgiving (25), And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully (26), Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful (27), And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word (28), And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent (29), Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing (30), And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin (31), And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way (32), And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir

authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law (33), And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned. (34), And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result (35), And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned (36), And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height (37), All that - its evil is ever, in the sight of your Lord, detested (38), That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind],

do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished (39) ³⁶).

And among the wisdom is that which came from the tongue of Luqman..

- (We endowed Luqman with wisdom: “Be thankful to Allah”. Whoever is appreciative—is appreciative for the benefit of his own soul. And whoever is unappreciative—Allah is Self-Sufficient, Praiseworthy (12), When Luqman said to his son, as he advised him, “O my son! Do not associate with Allah—idolatry is a terrible wrong” (13), And We entrusted the human being with the care of his parents. His mother carried him through hardship upon hardship, and his weaning takes two years. So give thanks to Me, and to your parents. To Me is the destination (14), But if they pressure you to associate with Me what you have no knowledge of, do not obey them. But keep them company in this life, in

³⁶ Surah Al- isra', Ayah 22:39.

kindness, and follow the path of him who turns to Me. Then to Me is your return, and I will inform you of what you used to do (15), "O, my son. Even if it were the weight of a mustard seed, in a rock, or in the skies, or on earth, Allah will bring it to light. Allah is Kind and Expert (16), O, my son. Perform the prayer, advocate righteousness, forbid evil, and be patient over what has befallen you. This is a course worthy of resolve (17), And do not treat people with arrogance, nor walk proudly on earth. Allah does not love the arrogant showoffs (18), And moderate your stride, and lower your voice. The most repulsive of voices is the donkey's voice (19), Do you not see how Allah placed at your service everything in the heavens and the earth? How He showered you with His blessings, both outward and inward? Yet among the people is he who argues about Allah without knowledge, without guidance, and without an enlightening Scripture (20) ³⁷).

³⁷ Surah Lugman', Ayah 12:20.

The verses in Surahs Al-Isra and Luqman are part of the divine wisdom revealed to the Messenger of all worlds (Muhammad), as evidenced by the fact that what is recited in the houses of the Messenger of all worlds is the word of Allah Almighty.

- (And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them) ³⁸).

As for the explanation given by Muhammad (PBUH) to the people of what was revealed to them from the Reminder, that explanation is his Sunnah — his practical way — which his Ummah unanimously agreed upon and which has been passed down through successive generations by continuous practical transmission. His Sunnah has been established with absolute certainty and will neither come to an end nor vanish until the Day of

³⁸ Surah Al-Ahzab, Ayah 34.

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Judgment, just as the Ummah unanimously agreed upon the Qur'an and transmitted it both through memorization in hearts and written recording on parchment and paper. The Ummah has reached consensus on how to carry out the obligations that Allah Almighty has prescribed, including the performance of religious duties and pillars of the faith — i.e. prayer, fasting, pilgrimage, and zakat.

Indeed, his Sunnah (PBUH)— his method that the entire Ummah has transmitted from him and continues to follow from the time of his mission until today, is the very explanation referred to in the noble verse:

- (And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Quran), that you may explain clearly to men what is sent down to them, and that they may give thought ³⁹).

Every verse that commands obedience to prophet Muhammad (PBUH) includes obedience to what he

³⁹ Surah, An-Nahl, Ayah 44.

brought — namely, the Noble Qur'an and his Sunnah, which is his explanatory way.

Thirdly: Muhammad (PBUH) is a mercy to the worlds.

- (And We have not sent you, [O Muhammad], except as a mercy to the worlds ⁴⁰).

Muhammad (PBUH) is a messenger to the people to remove from them the shackles and burdens they inherited as customs and traditions that were added to the religion. The common people mistakenly believed these were part of the faith, thereby placing heavy burdens on others.

- (Who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them, So they who have believed in him, honored him, supported him and followed the light

⁴⁰ Surah Al-Anbiya, Ayah 107.

which was sent down with him - it is those who will be the successful ⁴¹).

Fourthly: Muhammad (PBUH) is gentle at heart, neither harsh nor hard-hearted. He seeks forgiveness for his followers and consults with his companions.

A. - (And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him) ⁴²).

B. - (And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by

⁴¹ Surah Al-Araf, Ayah 157.

mutual consultation, and who spend of what We have bestowed on them ⁴³).

Fifthly: It grieves Muhammad (PBUH) deeply when his opponents are stubborn and argumentative. Their rejection weighs heavily on his heart, as he is eager for them to believe in Allah Almighty. Indeed, he is compassionate and merciful toward the believers.

⁴² Surah Al Imran, Ayah 159.

⁴³ Surah Ash-Shura, Ayah 38.

The noble character of Prophet Muhammad

A. - (There has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful ⁴⁴).

B. - (Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things ⁴⁵).

C. - (It may be that you (O Muhammad SAW) are going to kill yourself with grief, that they do not become

⁴⁴ Surah At-Tawbah, Ayah 128

⁴⁵ Surah Hud, Ayah 12.

believers [in your Risalah (Messengership) and in your Message of Islamic Monotheism] ⁴⁶).

D. - (But grieve not over them, nor distress thyself because of their plots ⁴⁷).

⁴⁶ Surah Ash-Shuara, Ayah 3

⁴⁷ Surah An-Naml, Ayah 70.

The noble character of Prophet Muhammad

What makes Muhammad (PBUH) special from all other messengers & prophets, and what Allah Almighty specifically granted him?

First: Muhammad (PBUH) is the covenant of Allah Almighty. The messengers & prophets were required to believe in him, follow him, and support him if Allah willed that they live to see his time, or if Allah were to send him during the lifetime of any of them. They acknowledged this covenant and bore witness to it upon themselves, and Allah Almighty also bore witness over them.

- **(And [recall, O People of the Scripture], when Allāh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him. [Allāh] said, "Have you acknowledged and taken upon that My**

commitment?"^[136] They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses (81), And whoever turned away after that - they were the defiantly disobedient (82) ⁴⁸.

Second: Muhammad (PBUH) is the response to the supplication of Abraham and Ishmael—peace be upon them.

- (And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination (126), And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing (127), Our Lord, and make us Muslims [in submission] to You and from our

⁴⁸. Surah Al Imran, Ayah 81:82.

What makes Muhammad (PBUH) special from all other messengers?

descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful (128), ur Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise (129) ⁴⁹).

Third: Muhammad (PBUH) is the glad tidings foretold by Jesus—peace be upon them both.

A. – (And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery ⁵⁰).

⁴⁹ Surah Al-Baqarah, Ayah 126: 129.

⁵⁰ Surah As-Saff, Ayah 6.

The noble character of Prophet Muhammad

Fourth: Muhammad's name was exalted in the scriptures of the earlier peoples, and the People of the Book were informed about him.

A. – (Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful ⁵¹).

B. – (And indeed, it [i.e., the Qur'ān] is the revelation of the Lord of the worlds (192), The Trustworthy Spirit [i.e., Gabriel] has brought it down (193), Upon your heart, [O Muḥammad] - that you may be of the warners (194), In a clear Arabic language (195), And indeed, it is

⁵¹ Surah Al-Araf, Ayah 157.

What makes Muhammad (PBUH) special from all other messengers?

**[mentioned] in the scriptures of former peoples (196),
And has it not been a sign to them that it is recognized
by the scholars of the Children of Israel? (197) ⁵²).**

Fifth: Muhammad (PBUH) is the Messenger of Allah the Exalted to all worlds—both humans and jinn—as a bearer of glad tidings, a warner, a witness, a caller to Allah, and an illuminating light.

A. – (O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner ⁵³).

B. – (We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner ⁵⁴).

C. - (And (remember) when We sent towards you (Muhammad SAW) Nafran (three to ten persons) of the jinns, (quietly) listening to the Quran, when they stood in the presence thereof, they said: "Listen in silence!"

⁵² Surah Ash-Shuara, Ayah 192:197.

⁵³ Surah Al-Ahzab, Ayah 45.

⁵⁴ Surah Al-Fath, Ayah 8

And when it was finished, they returned to their people, as warners ⁵⁵).

D. – (Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an (1), It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone (2), And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son (3), And that our foolish one has been saying about Allah an excessive transgression (4), And we had thought that mankind and the jinn would never speak about Allah a lie (5), And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden (6), And they had thought, as you thought, that Allah would never send anyone [as a messenger] (7) ⁵⁶).

⁵⁵ Surah Al-Ahqaaf, Ayah 29.

⁵⁶ Surah Al jinn, Ayah 1:7.

What makes Muhammad (PBUH) special from all other messengers?

Sixth: Muhammad (PBUH) is the messenger whose message is a binding obligation upon all people.

A. – (We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not ⁵⁷).

B. – (Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord? [But] the disbelievers say, "Indeed, this is an obvious magician ⁵⁸).

Seventh: Allah Almighty sends blessings upon Muhammad (PBUH)—and Allah's blessings upon him are mercy & grace. The prayers of the angels and the believers upon him are praise and gratitude for him.

⁵⁷ Surah Saba, Ayah 28.

⁵⁸ Surah Yunus, Ayah 2.

The noble character of Prophet Muhammad

- **(Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect ⁵⁹).**

Eighth: The permanence of his miracle until the Day of Judgment. The Qur'an is the everlasting miracle until the end of time—a unique distinction granted only to the Messenger of all worlds (Muhammad) and his message. All other messages and miracles were limited by time and place, except for his message and his miracle, the Qur'an, which Allah Almighty has promised to preserve.

- **(We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption) ⁶⁰).**

While Allah entrusted the preservation of the previous scriptures and messages to the followers of the messengers & prophets, He Himself—Glorified and Exalted is He—took upon Himself the preservation and even the compilation of the final book and message.

⁵⁹ Surah Al-Ahzab, Ayah 56.

⁶⁰ Surah Al-Hijr, Ayah 2.9.

What makes Muhammad (PBUH) special from all other messengers?

- (It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Quran) ⁶¹).

Likewise, Allah Almighty has taken it upon Himself to clarify the Book for those who believe and open their hearts and minds to the words of the Lord of all worlds.

A. – (So when We have recited it [through Gabriel], then follow its recitation (18), Then upon Us is its clarification [to you] (19) ⁶²).

B. – (The Most Gracious (Allâh) (1), He has taught (you mankind) the Qur'ân (by His Mercy) (2), He created man (3), He taught him eloquent speech (4) ⁶³).

C. – (Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? ⁶⁴).

⁶¹ Surah Al-Qiyamah, Ayah 17.

⁶² Surah Al-Qiyamah, Ayah 18:19.

⁶³ Surah Ar-Rahmân, Ayah 1:4.

⁶⁴ Surah Muhammad, Ayah 24.

D. – (Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradictions ⁶⁵).

For your information: Before his death, the Messenger of all worlds (PBUH) was keen to ensure that the Qur'an was complete, written, and arranged between the Two covers of a manuscript on loose sheets.

- (By the mount (1), And [by] a Book inscribed (2), In parchment spread open (3) ⁶⁶).

Likewise, the Prophet—peace and blessings be upon him—was keen that everyone learn his Sunnah and witness his way of fulfilling what Allah Almighty had obligated upon him and his nation. He ensured that it would be passed down from him through successive generations until the Day of Judgment, so that he may be a witness over them.

⁶⁵ Surah An-Nisa. Ayah 82.

⁶⁶ Surah At-Toor, Ayah 1:3.

What makes Muhammad (PBUH) special from all other messengers?

- (One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims ⁶⁷).

- (Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you ⁶⁸).

The Noble Qur'an—its preservation and the preservation of the Prophet's Sunnah in establishing the obligations, acts of worship, and pillars of the religion—is

⁶⁷ Surah An-Nahl, Ayah 89.

⁶⁸ Surah Al-Baqarah, Ayah 143.

The noble character of Prophet Muhammad

the miracle of the Messenger of all worlds (PBUH) and a unique distinction granted to him.

Ninth: Whoever harms him—whether during his lifetime or after his death—will face a painful punishment, for Allah Almighty has guaranteed his protection and sufficed him against all others.

A. –(And among them are men who hurt the Prophet (Muhammad SAW) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allah's Messenger (Muhammad SAW) will have a painful torment ⁶⁹).

B. – (Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment ⁷⁰).

⁶⁹ Surah At-Tawbah, Ayah 61.

⁷⁰ Surah Al-Ahzab. Ayah 57.

What makes Muhammad (PBUH) special from all other messengers?

C. – (Then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing ⁷¹).

D. – (Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide ⁷²).

E. – (For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter) ⁷³).

Tenth: Allah Almighty has guaranteed His support and aid for him, even if people abandon him.

A. – (And that Allah may help thee with powerful help ⁷⁴).

⁷¹ Surah Al-Baqarah, Ayah 137.

⁷² Surah Az-Zumar, Ayah 36.

⁷³ Surah Al-Kawthar, Ayah 3.

⁷⁴ Surah Al-Fath Ayah 3..

B.- (If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us". Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise ⁷⁵).

C. – (Whoever should think that Allāh will not support him [i.e., Prophet Muḥammad in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath],and let him see: will his effort remove that which enrages [him] ⁷⁶).

⁷⁵ Surah At-Tawbah, Ayah 40.

⁷⁶ Surah Al-Hijr Ayah 15.

What makes Muhammad (PBUH) special from all other messengers?

Eleventh: Muhammad (PBUH) is protected by Allah Almighty; no one can affect his mental faculties or mislead him—whether through magic or any other means.

A. – (O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve ⁷⁷).

B. – (Had not the Grace of Allah and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that

⁷⁷ Surah Al-Maidah, Ayah 67.

which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad SAW) ⁷⁸).

C. The sorcerers cannot succeed in their magic against him.

- (Musa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful ⁷⁹).

- (And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain ⁸⁰).

⁷⁸ Surah An-Nisa, Ayah 113.

⁷⁹ Surah Yunus, Ayah 77.

⁸⁰ Surah Taha, Ayah 69.

What makes Muhammad (PBUH) special from all other messengers?

So, how could the sorcerers possibly succeed in bewitching Muhammad (PBUH) when they failed to bewitch Moses (peace be upon him)? Moreover, the wrongdoers cant not be true as stated in the holy Qur'an.

- (And the wrongdoers say, "You follow not but a man affected by magic⁸¹).

This verse raises a question: If we say that Muhammad, the Messenger of all the worlds, was bewitched, does that mean the disbelievers and polytheists were truthful in their claim that "you follow a bewitched messenger?.

For these reasons, neither sorcerers nor anyone else can succeed in affecting the mental faculties of the Prophet Muhammad (PBUH).

Twelfth: Muhammad's (PBUH) human mistakes are forgiven and pardoned by Allah — peace and blessings be upon him — even before they occur.

⁸¹ Surah Al-Furqan, Ayah 8.

A. – (May Allah forgive you (O Muhammad SAW). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars? ⁸²).

B. – (It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise (67), If not for a decree from Allāh that preceded, you would have been touched for what you took by a great punishment (68), So consume what you have taken of war booty [as being] lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful (69) ⁸³).

⁸² Surah At-Tawbah, Ayah 43.

⁸³ Surah Al-Anfāl, Ayah 67: 69.

What makes Muhammad (PBUH) special from all other messengers?

The verse speaks about what Allah pardoned — the judgment regarding the captives before achieving full dominance on the battlefield — despite Allah’s prior knowledge that Prophet (PBUH) would rule contrary to what Allah willed by accepting ransom from the captives.

At times, he receives gentle reproach due to his eagerness for certain influential individuals to believe, hoping that their acceptance of his message would motivate others and provide support to strengthen his mission.

- (He [i.e., the Prophet, frowned and turned away (1), Because there came to him the blind man, [interrupting] (2), But what would make you perceive, [O Muḥammad], that perhaps he might be purified (3), Or be reminded and the remembrance would benefit him? (4), As for he who thinks himself without need (5), To him you give attention (6), And not upon you [is any blame] if he will not be purified (7), But as for he who

came to you striving [for knowledge] (8), While he fears [Allāh] (9), From him you are distracted (10) ⁸⁴.

Thirteenth: The change of the Qibla is one of the signs of his prophethood and message. The People of the Book knew that he would change the Qibla, and Allah — the Exalted — responded to his wish, peace be upon him.

- (The foolish among the people will say, "What has turned them away from their qiblah, which they used to face Say, "To Allāh belongs the east and the west. He guides whom He wills to a straight path (142), And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allāh has guided. And never would Allāh have caused you to lose your faith

⁸⁴ Surah Abasa, Ayah 1: 10.

What makes Muhammad (PBUH) special from all other messengers?

[i.e., your previous prayers]. Indeed Allāh is, to the people, Kind and Merciful (143), We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allāh is not unaware of what they do (144), And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers (145), Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad] as they know their own sons. But indeed, a

party of them conceal the truth while they know [it] (146), The truth is from your Lord, so never be among the doubters (147), For each [religious following] is a [prayer] direction toward which it faces. So race to [all that is] good. Wherever you may be, Allāh will bring you forth [for judgement] all together. Indeed, Allāh is over all things competent (148), So from wherever you go out [for prayer, O Muḥammad], turn your face toward al-Masjid al-Ḥarām, and indeed, it is the truth from your Lord. And Allāh is not unaware of what you do (149), And from wherever you go out [for prayer], turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided (150) ⁸⁵.

⁸⁵ Surah Al-Baqarah, Ayah 142:150.

What makes Muhammad (PBUH) special from all other messengers?

Fourteenth: All people of the world are commanded to support and honor him, and to believe in him and his message is to believe in Allah. Pledging allegiance to him is a pledge of allegiance to Allah Almighty.

- (That you [people] may believe in Allāh and His Messenger and honor him and respect him [i.e., the Prophet and exalt Him [i.e., Allāh] morning and afternoon (9), Indeed, those who pledge allegiance to you, [O Muḥammad] - they are actually pledging allegiance to Allāh. The hand of Allāh is over their hands.^[1509] So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allāh - He will give him a great reward (10)⁸⁶).

Fifteenth: It's not permissible to raise voices or speak loudly in his presence or while speaking with him, as people do with one another—whether during his lifetime or after his death, when visiting his grave.

⁸⁶ Surah Al-Fath, Ayah 9: 10.

1. –(Do not make [your] calling of the Messenger among yourselves as the call of one of you to another ⁸⁷).

2. –(O you who believe! Make not (a decision) in advance^[1] before Allâh and His Messenger, and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing (1), O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not (2), Verily, those who lower their voices in the presence of Allâh's Messenger, they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward (3). Verily those who call you from behind the dwellings, most of them have no sense (4) ⁸⁸).

⁸⁷ . Surah An-Noor, Ayah 63.

⁸⁸ Surah Al-Hujurât, Ayah 1:4.

What makes Muhammad (PBUH) special from all other messengers?

Sixteenth: Even though he doesn't know the unseen, nor what will be done with him or with others, he is not unique among the messengers in this regard.

- (Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear ⁸⁹).

However Muhammad (PBUH) has distinctions that set him apart from others:

1. Allah Almighty informed him that He has forgiven all his sins—past and future.

A. – (We have given you (O Muhammad a manifest victory (1), That Allâh may forgive you your sins of the past and the future,^[1] and complete His Favour on you, and guide you on the Straight Path (2) ⁹⁰).

⁸⁹ Surah Al-Ahqaaf, Ayah 9.

⁹⁰ Surah Al-Fath, Ayah 1:2.

B. –(And removed from thee thy burden ⁹¹).

2. Allah Almighty informed him of the nearness of his death.

- (When the victory of Allāh has come and the conquest (1), And you see the people entering into the religion of Allāh in multitudes (2), Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance (3) ⁹²).

Seventeenth: The Lord of all worlds commanded him to stand in prayer during the night — half of it, or a little less, or even more than a Third — and to recite the Qur’an that would be revealed to him, as preparation for calling to Allah and striving with the Qur’an.

- (O you who wraps himself [in clothing] (1), Arise [to pray] the night, except for a little (2), Half of it - or subtract from it a little (3), Or add to it, and recite the Qur’ān with measured recitation (4), Indeed, We will

⁹¹ Surah Ash Sharah, Ayah 2.

⁹² Surah An-Nasr, Ayah 1:3.

What makes Muhammad (PBUH) special from all other messengers?

cast upon you a heavy word (5), Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words (6), Indeed, for you by day is prolonged occupation (7), And remember the name of your Lord and devote yourself to Him with [complete] devotion (8) ⁹³.

Then the Lord of all worlds commanded him to rise for the mission of calling to Allah, to be patient with what he would face of the disbelievers' stubbornness and harm, also to turn away from the deniers and disbelievers.

- (O you who covers himself [with a garment] (1), Arise and warn (2), And your Lord glorify (3), And your clothing purify (4), And uncleanness avoid (5), And do not confer favor to acquire more (6), But for your Lord be patient (7) ⁹⁴.

Eighteenth: Muhammad (PBUH) is one of the signs of the Hour.

⁹³ .Surah Al-Muzzammil, Ayah 1:8.

⁹⁴ .Surah Al-Muddaththir, Ayah 1:7.

The noble character of Prophet Muhammad

- (They ask you, [O Muḥammad], about the Hour: when is its arrival? (42), In what [position] are you that you should mention it? (43), To your Lord is its finality (44)⁹⁵).

⁹⁵ Surah An-Nāzi'āt, Ayah 42: 44.

Financial and Economic Status: of prophet Muhammad (PBUH)

It isn't possible that Muhammad (PBUH) was poor, in material need, or died in debt having to mortgage his possessions, as some claim. This is due to the following reasons:

1. Allah Almighty enriched him.

- **(And He found thee wandering, and He gave thee guidance ⁹⁶).**

2. He was a cause of wealth even for the hypocrites—
so how could he himself be poor?

- **(They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out, and they could not find**

⁹⁶ Surah Ad-Dhuha, Ayah 8.

any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper ⁹⁷).

3. The Prophet and his companions — may Allah be pleased with them — strove with their wealth and their lives. As for those who had no wealth — the poor — they strove by offering sincere advice for the sake of Allah and His Messenger, through steadfastness and supporting others, and with their lives if they were able.

- (But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good and it is those who are the successful (88), Allāh has prepared for them gardens beneath

⁹⁷ Surah At-Tawbah, Ayah 74.

which rivers flow, wherein they will abide eternally. That is the great attainment (89), And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allāh and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment (90), There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e., guilt] when they are sincere to Allāh and His Messenger. There is not upon the doers of good any cause [for blame]. And Allāh is Forgiving and Merciful (91), Nor [is there blame] upon those who, when they came to you for you to take them along, you said, "I can find nothing upon which to carry you. They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allāh] (92)⁹⁸).

⁹⁸ Surah At-Tawbah, Ayah 88:92.

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The Prophet strove with both his life and his wealth. Yet there were those who had no wealth and came to him seeking material assistance, but he did not have enough to equip and support everyone who wished to join him in jihad.

4. Among the financial sources that Allah Almighty granted to the Prophet were:

A) That those who wished to speak to him privately were instructed to offer a charity beforehand. And whoever couldn't afford to offer such a charity when approaching the Prophet for consultation was still required to uphold prayer and obey Allah and His Messenger.

- (O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful (12), Have you feared to present

before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakāh and obey Allah and His Messenger. And Allāh is Aware of what you do (13) ⁹⁹).

B) A fifth of the war spoils, if they were obtained after actual fighting and the outbreak of war between the Muslims and the non-Muslims.

- (They ask you, [O Muḥammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allāh and the Messenger."

So fear Allāh and amend that which is between you and obey Allāh and His Messenger, if you should be believers ¹⁰⁰).

- (And know that anything you obtain of war booty - then indeed, for Allāh is one fifth of it and for the Messenger and for [his] near relatives and the orphans,

⁹⁹ Surah Al-Mujādalah, Ayah 12:13.

¹⁰⁰ Surah Al-Anfāl, Ayah 1.

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the needy, and the [stranded] traveler, if you have believed in Allāh and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter] - the day when the two armies met [at Badr]. And Allāh, over all things, is competent ¹⁰¹).

C). All of the *fay'* (spoils) belongs to Allah and His Messenger if it is obtained without battles or fighting.

- (And what Allāh restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent (6), And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives and orphans and the needy and the [stranded] traveler- so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has

¹⁰¹ Surah Al-Anfāl, Ayah 41.

given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty (7) ¹⁰².

¹⁰² Surah Al-Hashr, Ayah 6:7.

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The Wives of Prophet Muhammad (PBUH)

I'm not intending to write about his wives in terms of their number, names, or the details of how he married them, as most of what has been reported in this regard consists of narrations and historical accounts. From these, only what is widely agreed upon and well-known among all — such as his marriages to Khadijah, Aisha, Hafsa, Umm Salamah, Maria the mother of Ibrahim, and others — is to be taken in a general sense, without delving into exaggerated or overly detailed reports. Instead, I will mention only what has been stated in the verses of the Qur'an regarding this matter — what was specifically granted to him and his wives, and the resulting legal rulings. A reflective reading of the Qur'an reveals the divine care given to the Prophet's private life, which holds a unique status, along with clear warnings against delving into or interfering with his private and marital affairs. This begins with the command for his wives to remain within their homes, not to speak softly or

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with allure to non-mahram men, and to address only their fellow women.

- (O wives of the Prophet, you are not like anyone among women. If you fear Allāh, then do not be soft in speech [to men] lest he in whose heart is disease should covet, but speak with appropriate speech (32), And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification (33), And remember what is recited in your houses of the verses of Allāh and wisdom. Indeed, Allāh is ever Subtle and Aware (34) ¹⁰³).

His wives are not like other women; they are *maḥārim* (unmarriageable) and mothers to all the believers.

¹⁰³ Surah Al-Ahzab Ayah 32:34.

- (The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allāh than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed ¹⁰⁴).

And it was forbidden to marry his wives after him, as a means of protecting his private life — to prevent any comparison with others, any inappropriate talk, or the spreading of rumors about his intimate relationship with his wives. Had others been allowed to marry his wives after him, they might have dared to speak about his personal life and violate his privacy. Indeed, out of special and extraordinary care for his privacy — especially within his home — and to prevent intrusion or gossip, Allah Almighty, forbade entry into the Prophet's houses without permission or a specific invitation from him. And

¹⁰⁴ Surah Al-Ahzab, Ayah 6.

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if people were invited to eat, they were to eat and then leave, not lingering and engaging in casual conversation with his wives. If there was a need to speak with his wives, it was to be done from behind a veil. Allah then clarified who is permitted to enter upon them and lifted the burden of sin from them and from those allowed to enter, such as their *maḥārim* (unmarriageable male relatives), their women, and those whom their right hands possess.

- (O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allāh is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for

you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity (53), Whether you reveal a thing or conceal it, indeed Allāh is ever, of all things, Knowing (54), There is no blame upon them [i.e., women] concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess [i.e., slaves]. And fear Allāh. Indeed Allāh is ever, over all things, Witness.(55) ¹⁰⁵).

The one who reflects on the verses of the Qur'an in Surah An-Nur concerning the incident of the *Ifk* (slander), which was spread by the hypocrites and supported by those whose hearts were diseased, will notice the special protection given to the Prophet's life. Whoever dares to attack his private life or his honor is judged by Allah to be sinful and deserving of a severe punishment.

¹⁰⁵ Surah Al-Ahzab, Ayah 53:55.

- (Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof- for him is a great punishment [i.e., Hellfire] (11), Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood (12), Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars (13), And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment (14), When you received it with your tongues^[980] and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous (15), And

why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander (16), Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers (17), And Allāh makes clear to you the verses [i.e., His rulings], and Allāh is Knowing and Wise (18) ¹⁰⁶.

And to directly protect his privacy — even from his own wives — Allah Almighty made their reward double and their punishment double as well.

- (O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release (28), But if you should desire Allāh and His Messenger and the home of the Hereafter - then indeed, Allāh has prepared for the doers of good among you a great reward (29), O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allāh, easy (30),

¹⁰⁶ Surah An-Noor, Ayah 11:18.

And whoever of you devoutly obeys Allāh and His Messenger and does righteousness - We will give her reward twice; and We have prepared for her a noble provision (31) ¹⁰⁷.

Therefore, merely because some of his wives agreed to show opposition to him out of jealousy, in an attempt to make him dislike or distance himself from his other wives, Allah Almighty informed him of it, and He threatened & warned them with divorce.

- (O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful (1), Allāh has already ordained for you [Muslims] the dissolution of your oaths. And Allāh is your protector, and He is the Knowing, the Wise (2), And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and

¹⁰⁷ Surah Al-Ahzab, Ayah 28:31.

Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware (3), If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants (4), Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allāh], believing, devoutly obedient, repentant, worshipping, and traveling- [ones] previously married and virgins (5) ¹⁰⁸.

The verses don't mention, not even by way of hint, which of his wives opposed him, nor their names. This reflects the perfection of the divine care and protection of Muhammad's private life. Rather, Allah specified for him which women he was to marry.

¹⁰⁸ Surah At-Tahrīm, Ayah 1:5.

- (O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allāh has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort [i.e., difficulty]. And ever is Allāh Forgiving and Merciful (50), You, [O Muḥammad], may put aside whom you will of them^[1206] or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning

her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allāh knows what is in your hearts. And ever is Allāh Knowing and Forbearing (51) ¹⁰⁹).

Then, after Allah Almighty chose for him the women he was to marry, He commanded him to remain steadfast with them, and not to replace them with others.

- (Not lawful to you, [O Muḥammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allāh, over all things, an Observer ¹¹⁰).

Therefore, we must stop relying on many of the narrations that discuss the private life of the Prophet and his marital relations & family, as some of these may have

¹⁰⁹ Surah Al-Ahzab, Ayah 50:51.

¹¹⁰ Surah Al-Ahzab, Ayah 52.

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been spoken by the Mothers of the Believers or the tongues of the Companions. Among these is what has been said and narrated about the story of his marriage to the wife of his adopted son (Zaid), in which they erred, as it contains misrepresentation and distortion of the Messenger of the Worlds (Muhammad). Some interpretations of the verses about Allah's marriage of the Prophet to the wife of his adopted son (Zaid) have been presented, whereas a careful study of these verses reveals nothing like what has been mentioned in the books of narrations, biographies, and hadiths — interpretations and explanations that do not exist in the apparent text or meanings of the verses. These verses come consecutively to clarify the ruling on adoption in Surah Al-Ahzab, beginning with the prohibition of attributing children to anyone other than their real fathers, as stated in verse [5].

- (Call them by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their

fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful ¹¹¹).

At that time, the customs and traditions of societies considered an adopted son to be like a biological son in lineage, inheritance, and all rights, and that the adopted son was forbidden from what was forbidden to a biological son. Therefore, the prohibition was revealed: "Call them by their fathers' names," due to the heaviness of the matter on people's hearts. Furthermore, there was no man from Muhammad's biological line, nor did anyone descend from him, so it was all the more necessary that no one be attributed to him through adoption.

- (Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e.,

¹¹¹ Surah Al-Ahzab, Ayah 5.

last] of the prophets. And ever is Allāh, of all things, Knowing ¹¹²).

And to firmly establish the abolition of adoption, Allah Almighty commanded him to marry the divorced wife of his adopted son (Zaid). Because society at that time felt repulsed by this due to inherited customs, and the Prophet feared criticism for this marriage commanded by Allah, Allah informed him not to fear this alleged kinship through adoption, and to implement it in practice. This was the clearest form of proclamation & affirmation to negate and abolish the concept of adoption.

- (It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error (36),

¹¹² Surah Al-Ahzab, Ayah 40.

And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor, "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose. And you feared the people, while Allāh has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e., decree] of Allāh accomplished (37), There is not to be upon the Prophet any discomfort concerning that which Allāh has imposed upon him. [This is] the established way of Allāh with those [prophets] who have passed on before. And ever is the command of Allāh a destiny decreed (38) ¹¹³.

To emphasize that no one has the right to claim honorable lineage from Muhammad (PBUH), or that they

¹¹³ Surah Al-Ahzab, Ayah 36:38.

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are descended from the Messenger of the Worlds, who had no biological sons or descendants attributed to him—even by adoption. This is a divine wisdom and a blessing upon the nation of Muhammad. The nation has been divided in reverence and sanctification: some venerate the Prophet's descendants and honor them; others venerate the Companions; and some have gone beyond to venerate what are called scholars, imams, and sheikhs. Their words and opinions have become obligatory to follow, leading the nation to split and fight in the name of religion. Each claims to be the guardian of religion and the heir of Muhammad (PBUH). Even those who claim a connection through the Prophet's descendants have chosen from among the sons and progeny of Ali — may Allah be pleased with them — to seek intercession through them, their graves, and all relatives of the Prophet, such as Al-Abbas and others.

In summary, everyone claims the right to religious and political authority — imagine, and Allah knows best —

what might have happened if Muhammad (PBUH) had male biological descendants?

- There is a special ruling concerning the marriage of the Messenger of the Worlds that doesn't apply to anyone from his nation: it is his right to marry any believing woman who offers herself to him.

- (And a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; [this is] only for you, excluding the [other] believers ¹¹⁴).

¹¹⁴ Surah Al-Ahzab, Ayah 50.

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The Jihad of Prophet Muhammad

His (PBUH) struggle, wars, and battles

Jihad: It means striving in the cause of Allah Almighty — that is, the effort and exertion a person makes for the sake of Allah, seeking His pleasure. This includes acts of obedience & worship such as supplication, glorification, the declaration of Allah's oneness, establishing prayer, fasting, and other religious obligations. It may also include duties such as spending in charity or optional acts like giving voluntary alms. This is the primary meaning and purpose of *jihad*: to exert effort in resisting the desires of the self and the temptations of Satan. It means for a Muslim to become a living embodiment of the Qur'an — in faith, righteous action, good character, and dealing with others. Jihad, therefore, is broader and more comprehensive than what commonly comes to mind among many Muslims — namely, fighting enemies, war, and combat. The jihad of Prophet Muhammad (PBUH) was primarily with the Qur'an. Allah Almighty

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commanded him to strive against the disbelievers, polytheists, and deniers through the Qur'an.

1. – (So do not obey the disbelievers, and strive against them with it [i.e., the Qur'ān] a great striving ¹¹⁵).

2. – (And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners ¹¹⁶).

As for *jihad* in its specific sense — which means fighting and warfare — this is not the foundation of a Muslim's relationship with non-Muslims. Rather, the default is one of peace, coexistence, and mutual understanding. Warfare and combat are exceptional circumstances. Jihad in this specific sense occurs in certain cases, such as:

1. Repelling aggression and fighting against attackers.

¹¹⁵ Surah Al-Furqān, Ayah 52.

¹¹⁶ Surah An-Naml, Ayah 92.

A. –(Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors ¹¹⁷).

B. –([Battle in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allāh and know that Allāh is with those who fear Him ¹¹⁸).

C. –(Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly (8), Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you

¹¹⁷ .Surah Al-Baqarah, Ayah 190.

¹¹⁸ Surah Al-Baqarah, Ayah 194.

make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers (9) ¹¹⁹..

One who reflects on the following verses will understand - from their overall context - that fighting was prescribed for Muslims as a means of repelling aggression — not as an initiative to attack others under the label of "offensive jihad" (*Jihad al-Talab*).

- (Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not (216), They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people there from are greater [evil] in the sight of Allah . And fitnah is greater than killing." And they will continue to fight you until they turn you

¹¹⁹ Surah Al-Mumtahanah, Ayah 8-9.

back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally (217) ¹²⁰.

2. Supporting the oppressed and the weak if they request assistance.

- (So let those fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory - We will bestow upon him a great reward (74), And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper (75),

¹²⁰ Surah Al-Baqarah, Ayah 216:217.

Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak (76) ¹²¹.

Excepted from this are those who have agreements & treaties with Muslims.

- (And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allāh is Seeing of what you do ¹²²).

¹²¹ Surah An-Nisa, Ayah 74:76.

¹²² Surah Al-Anfāl, Ayah 72.

The battles and wars led by Prophet Muhammad (PBUH)

Whoever reflects and contemplates the verses about fighting, battles, and wars mentioned by Allah Almighty—under the leadership of the Prophet—will find that they are detailed in their events without any addition or omission. The necessary legislative rulings were revealed within them—clear and evident verses that leave no need for further elaboration or added details about the conquests and battles through hearsay. They are 7 conquests, narrated to us in the words of Allah Almighty.

- (Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent¹²³).

¹²³ Surah Al-Aras, Ayah 7.

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And all of them were in response to aggression and in defense against the attacks of the disbelievers & polytheists. Anyone who studies history knows that the books of history and biographies unanimously agree that Quraysh and its allies didn't allow Prophet Muhammad (PBUH) and those who believed with him the freedom of belief. Rather, they fought him and those who embraced his message—through persecution, harm, torture, and even by killing the socially vulnerable. Matters escalated to the point where Quraysh agreed to imprison the Prophet and those who believed in him within the community of Banu Hashim and to boycott them entirely. As a result of this persecution and relentless pursuit, Two migrations took place: the migration to Abyssinia, followed by the migration and departure to Madinah.

- (And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them ¹²⁴).

Quraysh tribe wasn't satisfied with forcing Muhammad (PBUH) out after his migration and settlement in Madinah. They justified their actions by claiming fear for the safety of their trade routes, as well as a desire to assert their status and prestige among Arab tribes. So they plotted—with their allies, the Jews who supported them both morally and financially, and all those who opposed Muhammad (PBUH)—and they prepared and set out to fight the Prophet with the intention of eliminating him and his followers, under the pretext of protecting their trade caravans. In response, Allah Almighty gave His permission to His Messenger and the believers to fight those who fought against them.

¹²⁴ Surah Muhammad, Ayah 12.

- (Permission [to fight] has been given to those who are being fought because they were wronged. And indeed, Allāh is competent to give them victory (39), [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned [i.e., praised]. And Allāh will surely support those who support Him [i.e., His cause]. Indeed, Allāh is Powerful and Exalted in Might (40) ¹²⁵).

Then Allah Almighty commanded His Messenger to leave Madinah to confront Quraysh, who had set out to fight him. Thus, the First military confrontation took place between Prophet Muhammad (PBUH) and the believers with him against the disbelievers & polytheists.

¹²⁵ Surah Al-Hajj, Ayah 39:40.

The First Battle: (Badr)

It was detailed in the holy Quran with all its events, including the divine support that cannot be perceived by worldly eyes. Allah Almighty also revealed legal rulings related to it, as it was the first battle to repel the aggression of the disbelievers of Quraysh.

- ([It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling (5), Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on (6), [Remember, O believers], when Allāh promised you one of the two groups that it would be yours - and you wished that the unarmed one would be yours. But Allāh intended to establish the truth by His words and to eliminate the disbelievers (7), That He

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should establish the truth and abolish falsehood, even if the criminals disliked it (8) ¹²⁶.

Then the events of the first battle began...

- ([Remember] when you were asking help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another.(9), And Allāh made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allāh. Indeed, Allāh is Exalted in Might and Wise (10), Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet (11), [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those

¹²⁶ Surah Al-Anfāl, Ayah 5:8.

who disbelieved, so strike [them] upon the necks and strike from them every fingertip (12), That is because they opposed Allāh and His Messenger. And whoever opposes Allāh and His Messenger - indeed, Allāh is severe in penalty (13), That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire (14), O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight].(15), And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allāh, and his refuge is Hell - and wretched is the destination (16), And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muḥammad], when you threw, but it was Allāh who threw that He might test the believers with a good test. Indeed, Allāh is Hearing and Knowing (17), That [is so], and [also] that Allāh will weaken the plot of the disbelievers (18), If you

[disbelievers] seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allāh is with the believers (19), O you who have believed, obey Allāh and His Messenger and do not turn from him while you hear [his order] (20), And do not be like those who say, "We have heard," while they do not hear (21) ¹²⁷.

And as the fighting broke out, a ruling was revealed during the battle: the obligation of patience, and that a fighter shouldn't flee from 10 opposing fighters. This ruling was later eased—to require patience, but that a fighter shouldn't flee from 2 opponents.

- (O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one

¹²⁷ Surah Al-Anfāl, Ayah 9:21.

hundred [who are steadfast], they will overcome a thousand of those who have disbelieved because they are a people who do not understand. (65), Now, Allāh has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allāh. And Allāh is with the steadfast (66) ¹²⁸.

And the battle began with the highest morale, unwavering faith, steadfastness, and divine support.

- ([Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allāh might accomplish a matter already destined - that those who perished [through disbelief] would perish

¹²⁸ Surah Al-Anfāl, Ayah 65:66.

upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allāh is Hearing and Knowing (42), [Remember, O Muḥammad], when Allāh showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allāh saved [you from that]. Indeed, He is Knowing of that within the breasts.(43), And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allāh might accomplish a matter already destined. And to Allāh are [all] matters returned (44), O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful (45), And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient (46), And do not be like

those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allāh. And Allāh is encompassing of what they do (47)¹²⁹).

Then the battle concluded with the defeat of the disbelievers & polytheists of Quraysh.

- (And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allāh. And Allāh is severe in penalty (48), [Remember] when the hypocrites and those in whose hearts was disease [i.e., arrogance and disbelief] said, "Their religion has deluded those [Muslims]." But whoever relies upon Allāh - then indeed, Allāh is Exalted

¹²⁹ Surah Al-Anfāl, Ayah 42:47.

in Might and Wise (49), And if you could but see when the angels take the souls of those who disbelieved...^[453]

They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire (50), That is for what your hands have put forth [of evil] and because Allāh is not ever unjust to [His] servants (51) ¹³⁰.

- (Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place (12), Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allāh and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight.^[118] But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision (13) ¹³¹).

¹³⁰ Surah Al-Anfāl, Ayah 48:51.

¹³¹ Surah Al Imran, Ayah 12:13.

Thus, the beginning of the battles and wars was in response to the aggression of the attackers—those disbelievers, polytheists, and their allies who supported and assisted them against the Messenger of all mankind and those who believed in him.

After the victory in the first battle—a direct confrontation between Prophet Muhammad (PBUH) and the believers on one side, and the disbelievers & polytheists on the other—and after capturing some of Quraysh’s fighters and obtaining spoils of war, the need arose for certain rulings and legislation, including:

1. The ruling on prisoners of war: Since no verses had been revealed on this matter before, the Prophet consulted with his companions. Opinions differed between accepting ransom or executing the captives. In the end, the decision was made to accept ransom. However, given that it was the first battle, it would have been expected that the captives be executed as a just

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response for what the disbelievers & polytheists of Quraysh had done to the Prophet and those who believed with him.

- (It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise (67), If not for a decree from Allāh that preceded, you would have been touched for what you took by a great punishment (68), So consume what you have taken of war booty [as being] lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful (69), O Prophet, say to whoever is in your hands of the captives, "If Allāh knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allāh is Forgiving and Merciful (70) ¹³²).

¹³² Surah Al-Anfāl, Ayah 67:70.

Then the ruling regarding prisoners of war was revealed: they were to be either shown mercy and released or ransomed—through exchange for other captives, money, or some benefit—while the right to execute prisoners remained with the ruler, depending on what he deemed to be in the public interest and according to the circumstances, after the war had come to an end.

- (So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds ¹³³).

2. Rulings and legislations concerning the spoils of war.

¹³³ Surah Muhammad, Ayah 4.

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- (And know that anything you obtain of war booty - then indeed, for Allāh is one fifth of it and for the Messenger and for [his] near relatives^l and the orphans, the needy, and the [stranded] traveler,^[450] if you have believed in Allāh and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter] - the day when the two armies met [at Badr]. And Allāh, over all things, is competent ¹³⁴).

3. Then came the ruling regarding Fay' (booty acquired without fighting) in Surah Al-Hashr.

- (And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives and orphans and the needy and the [stranded] traveler- so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take;

¹³⁴ Surah Al-Anfāl, Ayah 41.

and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty ¹³⁵).

¹³⁵ Surah Al-Hashr, Ayah 7.

The Second Battle: (Uhud)

The disbelievers of Quraysh sought revenge for their defeat in the Battle of Badr. They launched another attack, gathering as much strength as they could with the help of their allies, to fight the Prophet and the believers with him. This confrontation became known as the Battle of Uhud. In response, Prophet Muhammad (PBUH) and the believers had to prepare and get ready for it. Allah Almighty reminded them of the reasons for their victory at Badr—namely, their faith, piety, and obedience to Allah and His Messenger.

- (And [remember] when you, [O Muḥammad], left your family in the morning to post the believers at their stations for the battle [of Uḥud] - and Allāh is Hearing and Knowing (121), When two parties among you were about to lose courage, but Allāh was their ally; and upon Allāh the believers should rely (122), And already had Allāh given you victory at [the battle of] Badr while you

were weak [i.e., few in number]. Then fear Allāh; perhaps you will be grateful (123) ¹³⁶).

And Allah Almighty promised them support by casting terror into the hearts of the disbelievers, and He urged the believers to remain obedient to the Messenger and to fear none but Allah.

- (O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers (149), But Allāh is your protector, and He is the best of helpers (150), We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority.^[147] And their refuge will be the Fire, and wretched is the residence of the wrongdoers (151) ¹³⁷).

Then the Battle of Uhud took place, with moments of both victory and defeat.

¹³⁶ Surah Al Imran, Ayah 121:123.

¹³⁷ **Surah** Al Imran, Ayah 149:151.

- (And Allāh had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allāh is the possessor of bounty for the believers (152), [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allāh repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allāh is [fully] Aware of what you do (153), Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you,

while another faction worried about themselves, thinking of Allāh other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allāh. "They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that within the breasts (154), Indeed, those of you who turned back on the day the two armies met [at Uḥud] - it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has already forgiven them. Indeed, Allāh is Forgiving and Forbearing (155) ¹³⁸).

¹³⁸ Surah Al Imran, Ayah 152:155.

- **(Why [is it that] when a [single] disaster struck you [on the day of Uḥud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves [i.e., due to your sin]." Indeed, Allāh is over all things competent (165), And what struck you on the day the two armies met [at Uḥud] was by permission of Allāh that He might make evident the [true] believers (166)¹³⁹).**

Then came victory from Allah Almighty for the Messenger and the believers.

- **(Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward (172), Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best**

¹³⁹ Surah Al Imran, Ayah 165:166.

Disposer of affairs (173), So they returned with favor from Allāh and bounty, no harm having touched them. And they pursued the pleasure of Allāh, and Allāh is the possessor of great bounty (174), hat is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers (175) ¹⁴⁰).

¹⁴⁰ Surah Al Imran, Ayah 172:175.

The Third Battle – The Battle of the Confederates (Al-Ahzab)

It is well known that the direct battles and wars between Muslims and non-Muslims began after the migration to Medina, once the Prophet Muhammad (PBUH) and his companions had settled there and signed the *Constitution of Medina*—a document agreed upon by all factions of the city's society. This constitution was established to regulate relations among the various groups in Medina, including the Prophet & his followers (the Muhajirun and the Ansar), the Jewish tribes, and others residing in the city. According to this constitution, Muslims, Jews, and all other factions were to coexist peacefully and collectively defend Medina against any external aggression. With the ratification of this constitution—and the acceptance of its terms by all parties—Medina became a confederate state, headed by Prophet Muhammad (PBUH), who held the highest authority. The constitution guaranteed all fundamental

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human rights, including freedom of belief, the practice of religious rituals, equality, and justice.

Of the 50 clauses included in the Constitution of Medina, what concerns us here are those related to warfare and battles involving Prophet Muhammad (PBUH)—particularly the clause stating that *if Medina is attacked by an enemy, all its inhabitants shall unite to confront and repel the aggressor.*

Despite this binding agreement that obligated all parties to defend the city and forbade conspiring against the Prophet, the first to break the pact were the Jews of Banu Qaynuqa'. They betrayed the agreement in the second year after the Hijrah, leading to a conflict that ended with their expulsion from Medina. After them, further betrayals followed from both some of the Jewish tribes and the hypocrites within Medina, who allied themselves with Quraysh. These acts of treachery, disloyalty, and the breaking of the covenant culminated in the outbreak of

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the *Battle of the Confederates (Al-Ahzab)*—a battle that was the direct result of violating the Constitution of Medina.

- **(And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease (12), Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allāh has more right that you should fear Him, if you are [truly] believers (13) ¹⁴¹).**

- **(Fight against those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islam] from those**

¹⁴¹ Surah At-Tawbah, Ayah 12:13.

who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled ¹⁴²).

The battles and wars that followed the Battle of the Confederates (Al-Ahzab) were carried out to repel aggression, and to fight those who broke and violated treaties.

- (The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allāh (56), So if you, [O Muḥammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded (57) ¹⁴³).

The spread of Islam, the growing number of Muslims, the emergence of their strength, and the divine support granted to them by Allah—first in the Battle of Badr, and then in Uhud—prompted the disbelievers, polytheists, and People of the Book to conspire and join forces in launching a collective war against Medina. In this

¹⁴² Surah At-Tawbah, Ayah 29

¹⁴³ Surah Al-Anfāl, Ayah 56:57.

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conspiracy, the Jews and the hypocrites within Medina collaborated with Quraysh, betraying the Prophet and breaking the covenants & treaties both from within and outside the city. This led to what became known as the *Battle of the Confederates* (Al-Ahzab) or *the Battle of the Trench*, the details of which are mentioned in the clear verses of Holy Qur'an.

- (O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing (9), [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allāh [various] assumptions (10), There the believers were tested and shaken with a severe shaking (11), And [remember] when the hypocrites and those in whose hearts is disease said, "Allāh and His Messenger did not promise us except delusion (12), And when a

faction of them said, "O people of Yathrib there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed [i.e., unprotected]," while they were not exposed. They did not intend except to flee (13), And if they had been entered upon from all its [surrounding] regions and fitnah [i.e., disbelief] had been demanded of them, they would have done it and not hesitated over it except briefly (14), And they had already promised Allāh before not to turn their backs [i.e., flee]. And ever is the promise to Allāh [that about which one will be] questioned (15), Say, [O Muḥammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little (16), Say, "Who is it that can protect you from Allāh if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allāh any protector or any helper.(17), Already Allāh knows the

hinderers^[1187] among you and those [hypocrites] who say to their brothers, "Come to us, and do not go to battle, except for a few (18), Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allāh has rendered their deeds worthless, and ever is that, for Allāh, easy (19), They think the companies have not [yet] withdrawn.^[1191] And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little (20), There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often (21), And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and

Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance (22), Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration (23), That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful (24), And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might (25) ¹⁴⁴.

The battle ended with the defeat of the Confederates and the victory of Allah for His Messenger and the believers, along with the preparations they had made to fight the Confederates. Allah spared them from further

¹⁴⁴ Surah Al-Ahzab, Ayah 9:25.

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combat, supporting them with wind and angels, and drove the Confederates back in anger, having gained no good.

The Fourth Battle: Khaybar and the Expulsion of the Jews, after the Treaty of Hudaybiyyah

Allah Almighty had promised His Messenger and the believers the conquest of Khaybar before the conquest of Mecca.

- (He knew what you knew not, and He granted besides that a near victory ¹⁴⁵).

It became necessary for the Muslims to take action after the Jews repeatedly violated the treaties—as Banu Qaynuqa' did after the Battle of Badr, Banu Nadir after Uhud, and Banu Qurayzah after the Battle of the Confederates (Al-Ahzab). These tribes broke all the covenants recorded in the Constitution of Medina and allied themselves with Quraysh and the polytheists against the Messenger of Allah. Therefore, it became imperative to expel and remove them from Medina and

¹⁴⁵ Surah Al-Fath, 27

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from the fortresses in which they had taken refuge, whether in Khaybar or elsewhere. Their expulsion and removal became a necessary and inevitable duty upon the Prophet and the believers, especially after the Battle of the Confederates. The Muslims fought them, and Allah granted victory to His Messenger and the believers. Allah Almighty, the All-Powerful—sent His forces upon them, casting terror into their hearts.

1. – (And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children] (26), And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allāh, over all things, competent (27) ¹⁴⁶).

2. – (Whatever is in the heavens and whatever is on the earth exalts Allāh, and He is the Exalted in Might, the

¹⁴⁶ Surah Al-Ahzab, Ayah 26:27.

Wise (1), It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision. (2), And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire (3), That is because they opposed Allāh and His Messenger. And whoever opposes Allāh - then indeed, Allāh is severe in penalty (4), Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allāh and so He would disgrace the defiantly disobedient (5), And what Allāh restored [of property] to His Messenger from them - you did not

spur for it [in an expedition] any horses or camels, but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent (6) ¹⁴⁷.

The Fifth Battle: The Treaty of Hdaybiyyah and the Conquest of Mecca.

After the Battle of the Confederates (Al-Ahzab), when Allah repelled the Confederates in their anger and frustration, Quraysh entered into a treaty with Prophet Muhammad (PBUH), which became known as the *Treaty of Hdaybiyyah*. During this event, the companions—may Allah be pleased with them—pledged their allegiance to the Prophet beneath the tree, and Allah promised them a near victory.

- (Indeed, Allāh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad under the tree: He knew what was in their hearts, and

¹⁴⁷ Surah Al-Hashr, Ayah 1: 6.

He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory¹⁴⁸).

This promise of a near victory—the conquest of Mecca following the Treaty of Hudaibiyyah—had been preceded by a divine foretelling from Allah while the Muslims were still in Mecca before the Hijrah. Allah Almighty informed them that they would rejoice in a few years, as mentioned by our Lord—Glorified and Exalted be He—in Surah Ar-Rum. Contrary to what some might think, the believers' joy was not merely over the Romans' victory against the Persians. Rather, the verses clarify that just as Allah would grant victory to the Romans over the Persians within a few years, likewise—*to Allah belongs the command before and after*—the believers would rejoice in Allah's victory for them in a few years.

- (Alif, Lām, Meem (1), The Byzantines have been defeated (2), In the nearest land. But they, after their

¹⁴⁸ Surah Al-Fat'h, Ayah 18.

defeat, will overcome (3), Within three to nine years. To Allāh belongs the command [i.e., decree] before and after. And that day the believers will rejoice (4), In the victory of Allāh. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful (5), [It is] the promise of Allāh. Allāh does not fail in His promise, but most of the people do not know (6), They know what is apparent of the worldly life, but they, of the Hereafter, are unaware (7) ¹⁴⁹.

Mecca was conquered a few years after the Hijrah, without any fighting.

- (We have given you (O Muhammad a manifest victory (1), That Allāh may forgive you your sins of the past and the future,^[1] and complete His Favour on you, and guide you on the Straight Path, (2), And that Allāh may help you with strong help (3), He it is Who sent down As-Sakīnah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along

¹⁴⁹ Surah Ar-Rūm, Ayah 1:7.

with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise (4) ¹⁵⁰).

And this victory is the fulfillment of Allah's promise to the Prophet and to the believers who pledged allegiance to him under the tree, with the conquest of Khaybar—which came before the conquest of Mecca.

- (He knew what you knew not, and He granted besides that a near victory ¹⁵¹).

And this occurred after the Treaty of Hdaybiyyah, by which the Prophet and the believers were prevented from entering the Sacred Mosque.

- (And hindered you from Al-Masjid-al-Harâm (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice ¹⁵²).

Allah granted them the conquest of Mecca without fighting

¹⁵⁰ .Surah Al-Fat'h, Ayah 1:4.

¹⁵¹ Surah Al-Fat'h, Ayah 27.

¹⁵² Surah Al-Fat'h, Ayah 25

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- **(Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory (18), And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise (19), Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to the Straight Path (20) ¹⁵³).**

The promised conquest was fulfilled within a few years without fighting.

- **(And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things (21), And if those who disbelieve fight against you, they**

¹⁵³ Surah Al-Fat'h, Ayah 18:20.

certainly would have turned their backs; then they would have found neither a Walî (protector, guardian) nor a helper (22), That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh (23), And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do (24), They are the ones who disbelieved (in the Oneness of Allâh - Islâmîc Monotheism) and hindered you from Al-Masjid-al-Harâm (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily would have punished those of

them who disbelieved with painful torment (25), When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything (26), Indeed Allâh shall fulfill the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Harâm, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory (27), He it is Who has sent His Messenger (Muhammad with guidance and

the religion of truth (Islâm), that He may make it (Islam) superior to all religions. And All-Sufficient is Allâh as a Witness (28) ¹⁵⁴).

¹⁵⁴ Surah Al-Fat'h, Ayah 21:28.

The Sixth Battle – The Battle of (Hunayn)

- (Allāh has already given you victory in many regions and [even] on the day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with [i.e., in spite of] its vastness; then you turned back, fleeing (25), Then Allāh sent down His tranquility upon His Messenger and upon the believers and sent down soldiers [i.e., angels] whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers (26) ¹⁵⁵).

¹⁵⁵ Surah At-Tawbah, Ayah 25:26.

The Seventh Battle: Tabuk

The final battle took place to repel the aggression of the Romans against those who had embraced Islam and followed Prophet Muhammad (PBUH) from the people of the Levant. The Levant was under Roman influence and control at the time. The Romans decided to eliminate the growing power that had begun to threaten their dominant presence in the region. So, Roman and Arab forces mobilized. In response, the Prophet set out toward the Levant during a time of great hardship—a year of drought, with little water or food, and under the scorching heat. It was a difficult situation that served as a test and a purification of hearts. Some lagged behind, but Allah accepted the repentance of those who repented. The battle ended without any clash or fighting, as the Roman army dispersed and scattered throughout the land, and no confrontation took place. That year became known as the Year of Tabuk—since Arabs used to name each year based on a notable event rather than numbering the

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years at that time. The Battle of Tabuk is mentioned in verses of the Holy Qur'an.

- **(Allāh has already forgiven the Prophet and the Muhājireen and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful (117), And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls confined [i.e., anguished] them and they were certain that there is no refuge from Allāh except in Him. Then He turned to them so they could repent. Indeed, Allāh is the Accepting of Repentance, the Merciful (118), O you who have believed, fear Allāh and be with those who are true (119), It was not [proper] for the people of Madīnah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allāh or that they prefer themselves over**

his self.^[507] That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allāh, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allāh does not allow to be lost the reward of the doers of good (120), Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allāh may reward them for the best of what they were doing (121) ¹⁵⁶.

¹⁵⁶ Surah At-Tawbah, Ayah 117:121.

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The Rulings Legislated During These Wars and Battles;

1. Prayer – specifically, the Prayer of Fear (Ṣalāt al-Khawf):

This includes shortening the prayer as a form of ease, whether in its manner or in its quantity—such as performing the Four-unit (rak'ah) prayer as Two units. This is understood from the verse regarding the shortening of prayer during travel. This practice has been passed down among Muslims through continuous, practical transmission from generation to generation until today.

- (And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies (101), When you (O Messenger Muhammad are among them, and lead them in As-Salât (the prayer), let

one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers (102), When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât (Iqamat-as-Salât). s-Salât (the prayer) is enjoined on the believers at fixed hours (103) ¹⁵⁷.

¹⁵⁷ Surah An-Nisa, Ayah 101:103

2. The fundamental principle in relations between Muslims and others is peace.

- (And if they incline to peace, then incline to it [also] and rely upon Allāh. Indeed, it is He who is the Hearing, the Knowing ¹⁵⁸).

3. If the aggressors call for peace while the fighting is ongoing and the Muslims have the upper hand, it is obligatory for Muslims not to incline toward peace.

- (So do not weaken and call for peace while you are superior; and Allāh is with you and will never deprive you of [the reward of] your deeds ¹⁵⁹).

4. The ruling on prisoners of war is derived from what is mentioned in Surahs Al-Anfal and Muhammad.

¹⁵⁸ Surah Al-Anfāl, Ayah 61.

¹⁵⁹ Surah Muhammad, Ayah 35.

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A The ruling allows for killing of prisoners, while taking ransom from them is permitted only after gaining firm control over the land.

- (It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise (67), If not for a decree from Allāh that preceded, you would have been touched for what you took by a great punishment (68), So consume what you have taken of war booty [as being] lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful (69), O Prophet, say to whoever is in your hands of the captives, "If Allāh knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allāh is Forgiving and Merciful (70) ¹⁶⁰).

¹⁶⁰ Surah Al-Anfāl, Ayah 67:70.

B. In Surah Muhammad, regarding the ruling on prisoners, there is a choice between showing kindness by releasing them without ransom and taking ransom in the form of money or benefit.

- (So, when you meet (in fight - Jihâd in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who

are killed in the Way of Allâh, He will never let their deeds be lost ¹⁶¹).

Based on combining the verses, the ruling on prisoners of war is given to the ruling authority (the governor), who decides what serves public interest—whether to kill them, release them without ransom, or take ransom by releasing them in exchange for prisoners, money, or other benefits.

5. Declaration of War and Fighting.

A. When declaring war, the reason for the fighting must be stated, and a specific time period must be set, whether as a result of the treaty expiring or for other reasons that necessitate the declaration of war.

- (This is a declaration of] disassociation, from Allāh and His Messenger, to those with whom you had made a treaty among the polytheists (1), So travel freely, [O

¹⁶¹ Surah Muhammad, Ayah 4.

disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allāh and that Allāh will disgrace the disbelievers (2) ¹⁶².

B. Anyone who violate treaties—as happened with the Jews regarding the Constitution of Medina, and with Quraysh in the Treaty of Hdaybiyyah—is to be subjected to the consequences of a declaration of war.

- (The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allāh (56), So if you, [O Muḥammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded (57) ¹⁶³.

By informing them of war and fighting due to their violation of treaties and agreements.

- (And if they break their oaths after their treaty and defame your religion, then combat the leaders of

¹⁶² Surah At-Tawbah, Ayah 1:2.

¹⁶³ Surah Al-Anfāl, Ayah 56:57.

disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease ¹⁶⁴).

C. Treaties must be honored and fulfilled for their entire duration.

- (Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him] ¹⁶⁵).

D. In the event of signs of betrayal and breach of treaties, they must be informed of the termination of the treaties and of war and fighting due to their violation of the agreements.

- (If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms Indeed, Allāh does not like traitors ¹⁶⁶).

¹⁶⁴ Surah At-Tawbah, Ayah 12.

¹⁶⁵ Surah At-Tawbah, Ayah 4.

¹⁶⁶ Surah Al-Anfāl, Ayah 58.

Chapter Two: (Choice)

Based on what we have mentioned regarding the life of Prophet Muhammad (PBUH) and his earnest desire for people to submit to the Lord of all the world — and that all battles and wars were fought solely to repel aggression and harm, not for what is termed "offensive jihad" — it becomes clear that religion is a matter of will & choice. There is no compulsion, coercion, or force involved. It's a relationship of faith entered into with full freedom and volition. The judgment of people — whether they are believers or disbelievers, the people of Paradise or the people of Hell — is a divine right exclusive to Allah Almighty alone. No one else has that authority, and He alone will judge between us.

Praise be to Allah the lord of all the worlds— the One without partner, who has blessed us with countless bounties and granted us intellect and the ability to think & choose, distinguishing us from the rest of creation.

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Then, after a life of choice, comes death — followed by either a life of bliss for those who chose faith, or torment for those who chose disbelief and polytheism. As Allah Almighty said.

- (Indeed, We guided him to the way, be he grateful or be he ungrateful ¹⁶⁷).

Allah Almighty also said in the holy Quran;

- (Have We not made for him two eyes (8), And a tongue and two lips (9), And shown him the two ways (good and evil) (10) ¹⁶⁸)

Allah Almighty created Adam & his descendants (human beings) and granted them the freedom to choose, think, and differ. The word "al-bashar" (humans) refers to both females and males, in the singular, dual, and plural forms. "Al-bashar" means the living, thinking human being — it applies to both men and women. The term "insān"

¹⁶⁷ Surah Al-Insān, Ayah 3.

¹⁶⁸ Surah Al-Balad, Ayah 8:10.

(human) also refers equally to the singular and the plural, male and female alike. "Insān" refers to the intelligent living being, and at times it may specifically denote virtuous individuals — a meaning commonly used in daily speech.

The children of Adam — humankind — reach intellectual and physical maturity by the age of 18, at which point they are naturally entitled to enjoy full freedom of will and choice. This fundamental and inherent right is rooted in the creation of Adam and his offspring. Allah created humankind, granted them life, intellect, knowledge, and the ability to learn. He empowered them with the tools of life and gave them the mechanisms of thought, choice, and will, so that they may fulfill their purpose.

The purpose is to worship Allah freely, by choice and will — to choose one's faith, beliefs, and ideas. And

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afterward, to bear the responsibility for one's actions and words — which leads either to reward or punishment.

Therefore, intellect and maturity are the basis for accountability and moral responsibility. Religion is a matter **of** choice and will. Allah Almighty created Adam and his descendants with the capacity to choose, and He granted them a distinction over the angels — the gift of knowledge and the ability to learn.

- (And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful (31), They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise (32), He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I

know what you reveal and what you have concealed (33) ¹⁶⁹.

The holy Qur'an reminded the children of Adam of this, and entrusted the nation of Muhammad (PBUH) with it.

- (Recite in the name of your Lord who created (1), Created man from a clinging substance (2), Recite, and your Lord is the most Generous (3), Who taught by the pen (4), Taught man that which he knew not (5) ¹⁷⁰).

And Allah Almighty, Glorified and Exalted be He — swore by knowledge and learning.

- (Nūn. By the pen and what they inscribe ¹⁷¹).

Allah Almighty granted life to Adam and his descendants, and then bestowed upon them knowledge and the ability to learn, along with the tools and mechanisms that enable them to exercise the right of

¹⁶⁹ Surah Al-Baqarah, Ayah 31: 33.

¹⁷⁰ Surah Al-'Alaq, Ayah 1:5.

¹⁷¹ Surah Al-Qalam, Ayah 1.

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choice. Adam was held accountable according to what he chose and willed,

- **(And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers (35), But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time (36) ¹⁷²).**

- **(And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers (19), But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal (20),**

¹⁷² Surah Al-Baqarah, Ayah 35:36.

And he swore [by Allāh] to them, "Indeed, I am to you from among the sincere advisors (21), So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy (22) ¹⁷³).

Every individual from the children of Adam is held accountable based on what their mind and knowledge have produced in terms of will and choice—whether they expressed it openly through words and actions or kept it hidden within themselves... Judgment belongs to Allah Almighty in this world and the Hereafter. Allah is All-Knowing of what lies within the hearts.

- (He is the All-Knower of what is in the breasts (of men) ¹⁷⁴),

¹⁷³ Surah Al-A'rāf, Ayah 19:22.

¹⁷⁴ Surah Al-Mulk, Ayah 13.

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It concludes many verses of the Noble Qur'an—120 verses—with the phrase "He, Glorified and Exalted be He, is the One who knows what is in the hearts.

- (But does he not know that when the contents of the graves are scattered (9), And that within the breasts is obtained (10), Indeed, their Lord with them, that Day, is [fully] Aware (11) ¹⁷⁵).

- (Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)? ¹⁷⁶).

Whoever reflects on the Qur'an with both mind and heart comes to the firm conviction that there is no divine mandate given to any human being to punish others in this world for choosing disbelief or for not believing in Allah. Punishment, whether in this world or the Hereafter, is a divine right exclusively reserved for Allah alone. This is why it is extremely rare to find a single surah in Qur'an that doesn't contain multiple verses—or at least one

¹⁷⁵ Surah Al-Ādiyāt, Ayah 9:11.

¹⁷⁶ Surah Muhammad, Ayah 24.

verse—with a definitive and unambiguous meaning affirming that religion is based on will and choice, not compulsion. There is no coercion, no force, and no imposition. On the contrary, all such verses establish and affirm the freedom of thought, will, choice, expression, and opinion as foundational principles granted by Allah to the children of Adam. Allah Almighty endowed them with life, reason, knowledge, and the capacity to learn so that they might choose and decide for themselves. As for judgment, it belongs to Allah alone: in this world, if Allah wills, Allah may send punishment as He did upon the people of Noah, 'Ād, Thamūd, and Pharaoh; or He may delay accountability until the Day of Judgment. To Him all creation will return.

- (Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allāh - Allāh

will judge between them on the Day of Resurrection. Indeed Allāh is, over all things, Witness ¹⁷⁷).

By examining the chapters and verses of Qur'an—through reading, recitation, and reflection—we find the following:

First: Nowhere do we find that Allah Almighty prescribed any worldly punishment to be implemented in this life for a person's choice of religion or belief.

Allah Almighty sent prophets and messengers to warn and convey His message, but He didn't send with them any worldly punishments to apply against those who disbelieved in them, or who didn't submit and believe in Allah. Rather, judgment and authority were left entirely to Allah, both in this world and the Hereafter. Let us reflect on the verses regarding previous nations: it was Allah Himself who punished them in this life—on top of what

¹⁷⁷ Surah Al-Hajj, Ayah 17.

awaits them in the Hereafter. This includes the people of Noah, 'Ād, Thamūd, and those who came after them, such as the people of Pharaoh. Messengers weren't assigned any worldly punishments; their role was to convey the message of their Lord: to call to belief in Allah and submission to Him, to warn those who disbelieved and associated partners with Allah, and to give glad tidings to those who believed and submitted. Therefore, they left the matter of judgment to Allah Almighty—even regarding the closest people to them, those who chose disbelief and polytheism.

A. Starting with Noah (peace be upon him)—he lived alongside his wife and son until Allah Himself judged them: they were drowned in this life, and condemned to Hellfire in the Hereafter.

- (And [Noah] said, "Embark therein; in the name of Allāh [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful (41), And it sailed with them

through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers (42), [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allāh, except for whom He gives mercy." And the waves came between them, and he was among the drowned (43), And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Jūdiyy. And it was said, "Away with the wrongdoing people (44), And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges (45), He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among

the ignorant (46), [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers (47) ¹⁷⁸).

- (Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them,^[1710] so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter ¹⁷⁹).

B. Abraham (peace be upon him) continued calling his father to the faith and seeking forgiveness for him until Allah Almighty forbade him from doing so.

- (And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet (41), [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not

¹⁷⁸ Surah Hud, Ayah 41:47.

¹⁷⁹ Surah At-Tahrīm, Ayah 10.

see and will not benefit you at all (42), O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path (43), O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient (44), O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire] (45), [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time (46), [Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me (47), And I will leave you and those you invoke other than Allāh and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed] (48) ¹⁸⁰).

¹⁸⁰ Surah Maryam, Ayah 41:48.

- (There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination ¹⁸¹).

- (And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him [i.e., Abraham] that he [i.e., the father] was an enemy to Allāh, he disassociated himself from him. Indeed was Abraham compassionate and patient ¹⁸²).

¹⁸¹ .Surah Al-Mumtahanah, Ayah 4.

¹⁸² Surah At-Tawbah, Ayah 114.

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C. Lot (peace be upon him) lived with his wife until Allah Almighty destroyed her along with the rest of the transgressors.

- **(So We saved him and his family, except for his wife; she was of those who remained [with the evildoers] ¹⁸³).**

- **(Except the family of Lot; indeed, we will save them all (59), Except his wife." We [i.e., Allāh] decreed that she is of those who remain behind (60) ¹⁸⁴).**

- **(My Lord, save me and my family from [the consequence of] what they do (169), So We saved him and his family, all (170), Except an old woman among those who remained behind (171) ¹⁸⁵).**

- **(There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city Verily, these are men who want to be clean and pure (56), So We saved him and his family, except**

¹⁸³ Surah Al-Araf, Ayah 83.

¹⁸⁴ Surah Al-Hijr, Ayah 59:60.

¹⁸⁵ Surah Ash-Shu'arā, Ayah 169:171.

his wife. We destined her to be of those who remained behind (57) ¹⁸⁶.

- (And when Our messengers [i.e., angels] came to Abraham with the good tidings they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers (31), [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind (32) ¹⁸⁷.

- (And indeed, Lot was among the messengers (133), [So mention] when We saved him and his family, all (134), Except an old woman [i.e., his wife] among those who remained [with the evildoers] (135), Then We destroyed the others (136) ¹⁸⁸.

¹⁸⁶ Surah An-Naml, Ayah 56:57.

¹⁸⁷ Surah Al-'Ankabūt, Ayah 31:32.

¹⁸⁸ Surah As-Sāffāt, Ayah 133:136.

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Allah Almighty—Glorified and Exalted be He—reserved for Himself alone the authority to judge in this world through destruction, or to postpone judgment until the Hereafter, where He will decide and judge among people—after having sent the messengers and revealed to them the divine scriptures.

Second: Freedom of Choice Is a Human Right.

The freedom to choose one's religious belief is a natural human right and a divine gift—one of the fundamental human rights that must not be violated. To coerce, force, or punish someone for their belief is an assault on a divine right and a human intrusion into Allah's authority, aiming to enslave His creation and control them by indoctrinating or manipulating them into adopting a particular religion, sect, or doctrine. This is because rule and domination often require some form of allegiance or fanaticism—under any name—and when done in the

name of religion, it becomes even more powerful in subjugating people.

Let us begin by reading, reciting, and reflecting on the holy Qur'an—the Word of Allah Almighty for all people—which contains not a single verse that does not, either through its explicit wording or contextual meaning, affirm each individual's right to freedom of will and choice. I will follow some Qur'anic verses that confirm the principle of freedom of will & choice.

I seek refuge in Allah from the cursed Satan.

In the name of Allah, the Rahman, the Merciful.

1. Surah Al-Fatihah.

The Mother of the Book (Al-Fatiha) is praise, glorification, and veneration of the Owner and Sovereign of all things, and exaltation of Allah the Exalted; it is a mercy for those who desire and choose to seek help and guidance to the path of those who have been blessed—

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not the path of those who have incurred wrath or gone astray.

2. Surah Al-Baqarah.

1. –(If they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever¹⁸⁹).

The judgment on the apostate in the verse, based on its definitive indication, is related to the Hereafter.

2..– (There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût^[2] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower¹⁹⁰).

¹⁸⁹ Surah Al-Baqarah, Ayah 217.

¹⁹⁰ Surah Al-Baqarah, Ayah 256.

The verse is explicit in its wording, which indicates absolute generality: 'There is no compulsion in religion.' It is not restricted to before entering the religion or after entering it.

3. – (Not upon you (Muhammad is their guidance, but Allāh guides whom He wills ¹⁹¹).

The Messenger is not required to compel people to follow the guidance he brought; he' s only required to convey the message.

3. Surah Al Imran.

1. – (So if they argue with you, say, "I have submitted myself to Allāh [in Islām], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, Have you submitted yourselves?" And if they submit [in Islām], they are rightly guided; but if they turn away - then upon you is

¹⁹¹ Surah Al-Baqarah, Ayah 272.

only the [duty of] notification. And Allāh is Seeing of [His] servants ¹⁹²).

The Messenger's duty is to convey the message. Whoever accepts Islam with him has been rightly guided, and if they do not, the proof has been established against them through the conveyance.

2. – (How shall Allāh guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allāh does not guide the wrongdoing people (86), hose - their recompense will be that upon them is the curse of Allāh and the angels and the people, all together (87), Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved (88), Except for those who repent after that^[137] and correct themselves. For indeed, Allāh is Forgiving and Merciful. (89), Indeed, those who disbelieve [i.e., reject the message] after their belief and then increase in disbelief - never will

¹⁹² Surah Al Imran, Ayah 20.

their [claimed] repentance be accepted, and they are the ones astray (90), Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers (91) ¹⁹³).

Clear verses affirm the freedom of will and choice in religion, and that whoever shifts between disbelief and faith will have no guidance; his fate will be painful punishment in the Hereafter, a curse, and eternal dwelling in the Fire.

4. Surah An-Nisa.

1.- (He who obeys the Messenger has obeyed Allah ; but those who turn away - We have not sent you over them as a guardian ¹⁹⁴).

¹⁹³ Surah Al Imran, Ayah 86:91.

¹⁹⁴ Surah An-Nisa, Ayah 80.

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Allah did not send the Messenger as a guardian over the people—one who watches over their deeds and words.

2. – (And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah . But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy ¹⁹⁵).

Allah Almighty instructed His creation through His messengers to believe in Him, and whoever disbelieves—then Allah is Self-Sufficient and Praiseworthy.

3. – (Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way (137), Give tidings to the

¹⁹⁵ Surah An-Nisa, Ayah 131.

hypocrites that there is for them a painful punishment (138) ¹⁹⁶.

The verses affirm that the judgment on one who believes, then disbelieves, then believes again, then disbelieves, and then increases in disbelief is that he is among the hypocrites and will face a painful punishment in the Hereafter, not in this world.

5. Surah Al-Mā'idah.

- (O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower ¹⁹⁷).

¹⁹⁶ Surah An-Nisa, Ayah 137:138.

¹⁹⁷ Surah Al-Mā'idah, Ayah 54.

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The verse, in its explicit wording, addresses the believers: whoever wishes to apostatize and disbelieve, let him do so—for it is Allah who bestows the favor of faith upon humankind. He is fully capable of replacing them with believers whom Allah loves and who love Him, and who fear no one for the sake of Allah.

6. Surah Al-An'ām.

1. – (But your people have denied it while it is the truth. Say, "I am not over you a manager [i.e., authority] (76), For every news [i.e., happening] is a finality;^[315] and you are going to know (77) ¹⁹⁸).

A definitive indication of the right to will and choice is found in Allah's instruction to the Messenger that, regarding his people who did not believe, he should say to them that he is not over them authority, and that the time of judgment is the Hereafter.

¹⁹⁸ Surah Al-An'ām, Ayah 76:77.

2. – (There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you ¹⁹⁹).

The verse represents the height of will and choice, informing people that clear proofs and evidence have come to them in the Qur'an, and that Messenger is neither a guardian nor appointed over their actions and words

3. – (Follow, [O Muhammad], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allāh (106), But if Allāh had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them (107) ²⁰⁰).

¹⁹⁹ Surah, Al-An'ām Ayah 104

²⁰⁰ Surah Al-An'ām, Ayah 106:107

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The verse is a clear directive to the Messenger to follow what has been revealed to him, and to turn away from the polytheists, for he is neither a guardian nor appointed over their actions and words. He is not required to impose worldly punishments on those who choose disbelief and polytheism

4. – (And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly ²⁰¹).

The verse indicates that the eyes and hearts are in the hands of Allah the Exalted, and that every individual has the right to choose and will between faith and transgression.

5.- (Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know

²⁰¹ Surah Al-An'ām, Ayah 110.

who will have succession in the home. Indeed, the wrongdoers will not succeed ²⁰²).

Absolute freedom of choice, will, and action is granted to every individual, and the judgment is in the Hereafter—where the wrongdoers will not succeed.

7. Surah Al-A'rāf.

- (And recite to them, [O Muhammad], the news of him to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators (175), And if We had willed, We could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs.^[422] So relate the stories that perhaps they will give thought (176), How evil an example [is that of] the people who denied Our signs and used to wrong themselves (177),

²⁰² Surah Al-An'ām, Ayah 135

Whoever Allāh guides - he is the [rightly] guided; and whoever He sends astray^[423] - it is those who are the losers (178)²⁰³,

In these verses, Allah Almighty relates a parable for those who choose faith but then abandon it and follow Satan; they are among the losers in the Hereafter.

8. Surah Al-Anfāl.

- (O Prophet, sufficient for you is Allāh and for whoever follows you of the believers²⁰⁴).

The default principle is that there is no compulsion. The verse is related to war, yet its context revolves around peace and reliance on Allah Almighty. Allah is sufficient for Messenger and His supporter. Even if the disbelievers intend to use reconciliation as a deception to gain strength and prepare themselves, Allah is still sufficient

²⁰³ Surah Al-A'rāf, Ayah 175:178.

²⁰⁴ Surah Al-Anfāl, Ayah 64.

for His Messenger and strengthens him through the believers.

9. Surah At-Tawbah.

- (And say, "Do [as you will], for Allāh will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do (105), And [there are] others deferred until the command of Allāh - whether He will punish them or whether He will forgive them. And Allāh is Knowing and Wise (106) ²⁰⁵).

These Two verses, although it is in the context of disavowal from the polytheists and disbelievers, and the declaration of war and fighting against the aggressors and the ending of treaties—whether due to treachery or the expiration of their terms—still emphasize that the final return is to Allah Almighty and that judgment

²⁰⁵ Surah At-Tawbah, Ayah 105:106.

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belongs to Him in the Hereafter. As for this worldly life, war and fighting are directed only against those who are hostile and aggressive toward Muslims, and not as a punishment for freedom of choice and will.

10. Surah Yūnus.

1. – (And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? ²⁰⁶).

2.. – (Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager (108), And follow what is revealed to you, [O Muhammad], and be patient until Allāh will judge. And He is the best of judges (109) ²⁰⁷).

²⁰⁶ Surah Yūnus, Ayah 99.

²⁰⁷ Surah Yūnus, Ayah 108:109.

The verses in Surah Yunus have a definitive indication—both in their explicit wording and in their general meaning—of the freedom of choice in religion, will, and thought, as well as the importance of patience until Allah, the best of judges, issues His judgment.

11. Surah Hūd.

1. – (He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it? ²⁰⁸).

2. – (And if your Lord had willed, He could have made mankind one community; but they will not cease to differ (118), Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together (119), And each [story] We relate to

²⁰⁸ Surah Hūd, Ayah 28.

you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers (120), And say to those who do not believe, "Work according to your position; indeed, we are working (121), And wait; indeed, we are waiting (122), And to Allāh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do (123)²⁰⁹).

Just as the verses in Surah Al-Baqarah, Surah Yunus, and others clearly affirm freedom of choice, will, and thought with definitive indication—and even confirm Allah's established way in creation through diversity—anyone who reflects on the verses in Surah Hud will find

²⁰⁹ Surah Hūd, Ayah 118:123.

them even more emphatic in affirming freedom of choice and will, and in rejecting compulsion and coercion.

12. Surah Yūsuf.

1. – (And most of the people, although you strive [for it], are not believers (103), And you do not ask of them for it any payment. It is not except a reminder to the worlds (104) ²¹⁰).

2. – (Say, "This is my way; I invite to Allāh with insight, I and those who follow me. And exalted is Allāh; and I am not of those who associate others with Him ²¹¹).

The verses in this surah, like those in the previously mentioned ones, make it clear—as soon as you read them—Allah's judgment is that there is no compulsion, even if the disbelievers are many. It is a call to the path of Allah, not a matter of worldly punishments.

²¹⁰ Surah Yūsuf, Ayah 103:104.

²¹¹ Surah Yūsuf, Ayah 108

13. Surah Ar-Ra'd..

- (And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur'ān]. Say, "I have only been commanded to worship Allāh and not associate [anything] with Him. To Him I invite, and to Him is my return ²¹²).

The verse clarifies the stance of the believer and the stance of the disbeliever regarding what Allah has revealed, and that judgment belongs to Allah Almighty alone.

14. Surah Ibrāhīm.

1. – (And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allāh is Free of need and Praiseworthy ²¹³).

²¹² Surah Ar-Ra'd, Ayah 36.

²¹³ Surah Ibrāhīm, Ayah 8.

2. – ([It is] Hell, which they will [enter to] burn, and wretched is the settlement ²¹⁴).

3. – (So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account ²¹⁵).

All the verses in Surah Ibrahim speak of the richness (self-sufficiency) of Allah, and that even if everyone on earth disbelieves, it is a terrible choice and decision that leads to Hell because of what their own souls have earned.

15. Surah Al-Hijr.

- (So by your Lord, We will surely question them all (92), About what they used to do (93) ²¹⁶).

The question will be for everyone—every human being—about all their actions and words that came from them by their own will and choice.

²¹⁴ Surah Ibrāhīm, Ayah 29.

²¹⁵ Surah Ibrāhīm, Ayah 51.

²¹⁶ Surah Al-Hijr, Ayah 92:93.

16. Surah An-Nahl.

1.- (If you (O Muhammad covet for their guidance, then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers ²¹⁷).

The Messenger is keen on guiding people, but Allah reminded him that guidance comes from Him—for those who desire it and choose it.

2. – (Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment (106), That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve (107), They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And

²¹⁷ Surah An-Nahl, Ayah 37.

they are the heedless (108), No doubt, in the Hereafter, they will be the losers (109) ²¹⁸).

This verse, in its concepts, carries a profound indication that choice and will are a special relationship between the created being and the Creator—no other creature can interfere in it or truly know it. Even one who is coerced—whether into disbelief or into faith—no one knows his true state or inner self, and none can judge him except Allah.

3. – ((Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly ²¹⁹).

Every human soul has no one to defend its choices and will; each soul is held accountable for its own deeds.

²¹⁸ Surah An-Nahl, Ayah 106:109.

²¹⁹ Surah An-Nahl, Ayah 111.

4. – (Invite (mankind, O Muhammad to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided ²²⁰).

Allah Almighty has commanded us to call to the religion with wisdom, good advice, and to argue and discuss in the best manner. Then the matter is up to Allah—He is the most knowing, and judgment belongs to Him.

17. Surah Al-Isrā'.

1. – (And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open (113), [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant (114), Whoever is guided is only guided for [the benefit

²²⁰ Surah An-Nahl, Ayah 125.

of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger (115) ²²¹).

The verses indicate that deeds are actions by will and choice, and everything a person wills and chooses is recorded and written. No one bears the burden of another's deeds, not even their sins or faults.

2. – (Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager ²²²).

This verse, like many others, shows that the Messenger is neither a guardian nor appointed over people's actions and words; he is merely a conveyor of the message. Knowledge belongs to Allah—He knows your choices and

²²¹ Surah Al-Isrā, Ayah 13:15.

²²² Surah Al-Isrā', Ayah 54.

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wills, which are under His will and decree, with mercy for the believers and punishment for the disbelievers.

3. – (Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way ²²³).

A clear verse declaring the freedom of choice and will, and that the judgment of these deeds belongs to Allah, the All-Knowing of all creation.

18. Surah Al-Kahf.

- (And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place ²²⁴).

²²³ Surah Al-Isrā, Ayah 84.

²²⁴ Surah Al-Kahf, Ayah 29.

A clear verse in its wording commanding us to speak the truth: whoever wills may choose faith, and whoever wills may choose disbelief. Whoever chooses and wills disbelief will face an afterlife punishment—the worst abode—where fire is enclosed around him, and the drink is a terrible one that scalds his face before he even drinks it.

19. Surah Maryam.

- (There is no one in the heavens and earth but that he comes to the Most Merciful as a servant (93), He has enumerated them and counted them a [full] counting (94), And all of them are coming to Him on the Day of Resurrection alone (95) ²²⁵).

According to the meaning of the verse, everyone will come alone and be held accountable individually based on what they chose and willed—whether faith or disbelief—and no one else will be held accountable on their behalf.

²²⁵ Surah Maryam, Ayah 93:95.

20. Surah Tā-ha.

- (Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e., the Qur'an] (99), Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin] (100), [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load (101) ²²⁶),

In this verse, the human being is given the choice to either take heed of the Qur'an or turn away from it. Whoever turns away bears the burden of that choice, with eternal residence in the Hellfire.

21. Surah Al-Anbiyā'.

1. – (Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned ²²⁷).

²²⁶ Surah Tā-ha, Ayah 99:101.

²²⁷ Surah Al-Anbiyā', Ayah, 45.

2. – (And We have not sent you, [O Muhammad], except as a mercy to the worlds (107), Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]? (108), But if they turn away, then say, "I have announced to [all of] you equally And I know not whether near or far is that which you are promised (109), Indeed, He knows what is declared of speech, and He knows what you conceal (110), And I know not; perhaps it is a trial for you and enjoyment for a time (111), [The Prophet has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe (112) ²²⁸).

The verses in this surah commanded Messenger to inform us that he is a warner, warning through revelation—the Qur'an—and that it is a mercy for all the worlds. People are to believe in Allah alone, with no partners, and submit to Him. As for those who turn away,

²²⁸ Surah Al-Anbiyā', Ayah 107:112.

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Allah has already permitted what He promised of destruction. For Allah, the All-Knowing, judges with truth, and His mercy is for the believers.

22. Surah Al-Hajj.

1. – (Say, "O people, I am only to you a clear warner (49), And those who have believed and done righteous deeds - for them is forgiveness and noble provision (50), But the ones who strove against Our verses, [seeking] to cause failure- those are the companions of Hellfire (51)²²⁹).

In this noble verse, Allah tells us that the Messenger is a warner who warns the people: whoever believes will have forgiveness and an honorable provision, and whoever disbelieves and is stubborn will face punishment along with the companions of the Hellfire.

2. – (And if they dispute with you, then say, "Allāh is most knowing of what you do (68), Allāh will judge

²²⁹ Surah Al-Hajj, Ayah 49:51.

between you on the Day of Resurrection concerning that over which you used to differ (69) ²³⁰.

The verse is clear about debating and discussing with the disbeliever: knowledge of deeds belongs to Allah, and judgment will take place on the Day of Resurrection.

23. Surah Al-Mu'minūn.

- (But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs) (53), So leave them in their error for a time (54), Do they think that in wealth and children with which We enlarge them (55), We hasten unto them with good things. Nay, [it is a Fitnah (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [Tafsir Al-Qurtubi] (56) ²³¹).

²³⁰ Surah Al-Hajj, Ayah 68:69.

²³¹ Surah Al-Mu'minūn, Ayah 53:56.

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The verse affirms the state of the children of Adam, with their differing choices, wills, thoughts, divisions, and their pride in their groupings, sectarianism, and sectarian victories.

24. Surah An-Noor.

- (Say, "Obey Allāh and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification ²³²).

The verse is a directive to Messenger to command and inform us of the obligation to obey Allah. That choice and will is true guidance, and whoever turns away from it and disbelieves—the judgment belongs to Allah.

25. Surah Al-Furqān.

²³² Surah An-Noor, Ayah 54.

1. – (And (remember) the Day when the Zâlim (wrongdoer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad (27), "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)! (28), He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need." [Tafsir Al-Qurtubi] (29), And the Messenger (Muhammad) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings) (30) ²³³).

The verses describe the condition of those who chose not to believe, chose the path of Satan, and abandoned the Qur'an.

2. – (And We have sent you (O Muhammad only as a bearer of glad tidings and a warner (56), Say: "No reward do I ask of you for this (that which I have

²³³ Surah Al-Furqân, Ayah 27:30.

brought from my Lord and its preaching), save that whosoever wills may take a Path to his Lord (57), And put your trust (O Muhammad in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves (58) ²³⁴).

Verses that show the path that must be chosen is the path of Messenger, who asks no reward from anyone—he is a bearer of good news and a warner. It is up to the human being, by their own choice and will, to decide which path to follow.

26. Surah Ash-Shu'arā.

- (So do not invoke with Allāh another deity and [thus] be among the punished (213), And warn, [O Muhammad], your closest kindred (214), And lower your wing [i.e., show kindness] to those who follow you of the believers (215), And if they disobey you, then say, "Indeed, I am disassociated from what you are doing

²³⁴ Surah Al-Furqān, Ayah 56:58.

(216), And rely upon the Exalted in Might, the Merciful (217), Who sees you when you arise (218), And your movement among those who prostrate (219), Indeed, He is the Hearing, the Knowing (220) ²³⁵).

The verses, in their meaning, command Prophet Muhammad (PBUH) to begin with his close relatives—the nearest of kin. If they choose to disobey him, he must disassociate himself from their deeds and place his trust in Allah in his mission. For Allah is All-Hearing, All-Knowing, and His is the judgment concerning them.

27. Surah An-Naml.

- (I (Muhammad have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islam) (91), And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of

²³⁵ Surah Ash-Shu'arâ, Ayah 213:220.

his own self; and whosoever goes astray, say (to him): "I am only one of the warners (92), And say [(O Muhammad to these polytheists and pagans.): "All the praises and thanks be to Allâh. He will show you His Ayât (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do (93) ²³⁶).

These verses represent the height of the beauty of free choice and will. Allah commands His Messenger to worship Him, to be among the Muslims, to recite the Qur'an, and to warn the people—while they have the freedom to choose between guidance and misguidance. Allah will show them His signs, and they will recognize them. Allah is not unaware of what they do, and to Him alone belongs the judgment.

28. Surah Al-Qasas.

²³⁶ Surah An-Naml, Ayah 91:93.

1. – (But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists) ²³⁷).

Our Lord informs His noble Messenger that those who don't respond to him have simply chosen and willed to follow their own desires—and such are the wrongdoers.

2. – (You (O Muhammad guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided ²³⁸).

The verse indicates that guidance is for those who will, choose, and desire to be guided.

²³⁷ Surah Al-Qasas, Ayah 59.

²³⁸ Surah Al-Qasas, Ayah 56 ²³⁸).

29. Surah Al-'Ankabūt.

1. – (And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification ²³⁹).

The Messenger is only a conveyor of the message. Whoever denies the Messenger is like those who denied among previous nations, and the punishment and accountability are from Allah—in this world and the Hereafter.

2. – (And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins. But they will not carry anything of their sins. Indeed, they are liars (12), But they will surely carry their [own] burdens and [other] burdens along with their burdens and they will surely be questioned on the Day of Resurrection about what they used to invent (13) ²⁴⁰).

²³⁹ Surah Al-'Ankabūt, Ayah 18.

²⁴⁰ Surah Al-'Ankabūt, Ayah 12:13.

The verses show that each individual bears the responsibility for their own choices, intentions, and actions, and no one will bear the choices or mistakes of another.

30. Surah Ar-Rūm.

- (Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing ²⁴¹).

A clear verse in its wording: whoever chooses and wills disbelief bears the burden of their disbelief, and their reckoning is with their Lord. And whoever chooses and wills faith is preparing for themselves a place and worth in the Hereafter.

31. Surah Luqmān.

1. – (And We had certainly given Luqmān wisdom [and said], "Be grateful to Allāh." And whoever is grateful is

²⁴¹ Surah Ar-Rūm, Ayah 44.

grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allāh is Free of need and Praiseworthy ²⁴²).

A verse of wisdom, like many other clear verses about free choice: whoever believes and is grateful, it is for their own benefit; and whoever disbelieves, Allah is Self-Sufficient and Praiseworthy..

2. – (And whoever has disbelieved - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allāh is Knowing of that within the breasts ²⁴³).

A verse of wisdom, like many other clear verses about free choice: whoever believes and is grateful, it is for their own benefit; and whoever disbelieves, Allah is Self-Sufficient and Praiseworthy.

32. Surah As-Sajdah.

²⁴² Surah Luqmān, Ayah 12.

²⁴³ Surah Luqmān, Ayah 23.

- (Say, [O Muhammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved (29), So turn away from them and wait. Indeed, they are waiting (30) ²⁴⁴).

The verse is a directive to turn away from those who choose and will disbelief, and to wait for the Day of Victory—a day of judgment and final decision. For whoever has chosen disbelief, their faith will not benefit them on that day.

33. Surah Al-Ahzāb.

1. – (And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant (7), That He may question the truthful about their truth. And

²⁴⁴ Surah As-Sajdah, Ayah 29:30.

He has prepared for the disbelievers a painful punishment (8) ²⁴⁵.

The verse makes clear that whoever wills and chooses disbelief is prepared for a painful punishment in the Hereafter.

2. – (The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allāh and obeyed the Messenger (66), And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way (67) ²⁴⁶.

The punishment in the Hereafter is for the one who chose and willed to obey Satan instead of obeying Allah and His Messenger... his face will be turned about in the Fire.

34. Surah Saba'.

²⁴⁵ Surah Al-Ahzāb, Ayah 7:8.

²⁴⁶ Surah Al-Ahzāb, Ayah 66:67

- (Say, "You will not be asked about what we committed, and we will not be asked about what you do (25), Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge (26) ²⁴⁷).

In this world, a person is not questioned about what they have chosen and willed, or the outcomes of their actions—whether faith or disbelief. The questioning, accountability, reward, and punishment will take place on the Day of Gathering & Judgment, and the ruling belongs to Allah Almighty among all creation.

35. Surah Fātir.

1. – (It is He who has made you successors upon the earth. And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their

²⁴⁷ Surah Saba', Ayah 25:26.

Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss ²⁴⁸).

Allah Almighty created the children of Adam and made them successors on the earth, granting them the right of choice and free will. Whoever disbelieves, their disbelief is a loss upon them, and they are among the losers in the sight of Allah.

2. – (And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allāh is the [final] destination ²⁴⁹).

²⁴⁸ Surah Fātir, Ayah 39.

²⁴⁹ Surah Fātir, Ayah 18

The verse is a definitive indication in its wording that no one bears the burden of another, nor what he has carried of weight, because it was by his own choice, will, and actions.

36. Surah Yā-Sīn.

- (And We did not give him [i.e., Prophet Muhammad knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an (69), To warn whoever is alive and justify the word [i.e., decree] against the disbelievers (70) ²⁵⁰).

The Messenger came with the clear Qur'an as a reminder, and to warn every living being on the face of the earth, so that it may serve as proof against all who choose disbelief.

37. Surah As-Sāffāt.

²⁵⁰ Surah Yā-Sīn, Ayah 69:70.

- (Indeed they found their fathers astray (69), So they hastened [to follow] in their footsteps (70), And there had already strayed before them most of the former peoples (71). And We had already sent among them warners (72) ²⁵¹).

These Verses establish the right of choice & free will for every individual, and that no one should blindly follow others or simply inherit the beliefs of those before them.

38. Surah Sād.

1. – (It has not been revealed to me except that I am a clear warner ²⁵²).

2. – (Say, [O Muhammad], "I do not ask you for it [i.e., the Qur'an] any payment, and I am not of the pretentious (86), It is but a reminder to the worlds (87),

²⁵¹ Surah As-Sāffāt, Ayah 69:72.

²⁵² Surah Sād, Ayah 70.

And you will surely know [the truth of] its information after a time (88) ²⁵³.

The verses in Surah (Sad) make clear that the Messenger is a clear warner who asks no reward, nor does he burden himself with adding or taking away anything. It's the Qur'an for all the worlds. Whoever chooses other than the Qur'an and faith, and disbelieves in it, will come to know the outcome of their choice on the Day of Judgment.

39. Surah Az-Zumar.

1. – (If you disbelieve - indeed, Allāh is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves [i.e., likes] it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will

²⁵³ Surah Sād, Ayah 86:88.

inform you about what you used to do. Indeed, He is Knowing of that within the breasts ²⁵⁴).

The verse offers a choice between disbelief and faith, and each individual bears the consequences of their choice. The final return and judgment belong to Allah, and He is All-Knowing of what is in the hearts.

2. – (Say, "Allāh [alone] do I worship, sincere to Him in my religion (14), So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss (15) ²⁵⁵).

The verse is a clear directive to the Messenger to say that he is a believer who sincerely worships Allah alone. As for those who choose other than faith and worship

²⁵⁴ Surah Az-Zumar, Ayah 7.

²⁵⁵ Surah Az-Zumar, Ayah 14:15 ²⁵⁵).

something other than Allah, their recompense is the loss of themselves and their families on the Day of Judgment.

3. – (Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager [i.e., authority] over them ²⁵⁶).

The verse presents a choice after Allah revealed the Book (the Qur'an): whoever chooses guidance and whoever chooses misguidance—and that Messenger is not appointed as a guardian over them.

40. Surah Ghāfir.

- (Indeed, those who dispute concerning the signs of Allāh without [any] evidence having come to them - there is not within their breasts except pride, [the

²⁵⁶ Surah Az-Zumar, Ayah 41.

extent of] which they cannot reach. So seek refuge in Allāh. Indeed, it is He who is the Hearing, the Seeing ²⁵⁷).

This verse affirms that there are those who choose to argue about the signs of Allah out of arrogance. Yet, there is no worldly punishment for them; rather, one is to seek refuge from them and leave their matter to Allah, for He is the All-Hearing, All-Seeing.

41. Surah Fussilat.

1. – (A Book whereof the Verses are explained in detail - a Qur'an in Arabic for people who know (3), Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islamic Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-Fire to the one who disbelieves

²⁵⁷ Surah Ghāfir, Ayah 56.

in the Oneness of Allâh), but most of them turn away, so they hear not (4) ²⁵⁸).

2. – (And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand) ²⁵⁹).

The verses of Surah Fussilat show that the Qur'an is clearly detailed. There are those who turn away from it, and there are those who choose faith and guidance—for them it is a healing. As for the one who turns away, he is

²⁵⁸ Surah Fussilat, Ayah 3:4.

²⁵⁹ Surah Fussilat, Ayah 44.

The noble character of Prophet Muhammad

blind due to his arrogance, and Allah will call him on the Day of Judgment for punishment.

42. Surah Ash-Shūra.

1. – (So to that [religion of Allāh] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'an], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination (15), And those who argue concerning Allāh after He has been responded to their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment (16) ²⁶⁰).

²⁶⁰ Surah Ash-Shūra, Ayah 15:16.

2. – (But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful ²⁶¹).

Contemplate these verses—they clearly affirm the right to choice, will, and thought. Messenger is obligated to act justly even with those who choose and will disbelief. The final judgment and decision belong to Allah Almighty.

43. Surah Az-Zukhruf.

- (And [Allāh acknowledges] his saying, "O my Lord, indeed these are a people who do not believe (88), So turn aside from them and say, "Peace. But they are going to know (89) ²⁶²).

²⁶¹ Surah Ash-Shūra, Ayah 48.

²⁶² Surah Az-Zukhruf, Ayah 88:89.

The noble character of Prophet Muhammad

Whoever chooses and wants not to believe, his judgment is to be left alone and told 'peace' — he will come to know in the Hereafter the evil of his choice.

44. Surah Ad-Dukhān.

- (But if you do not believe me, then leave me alone ²⁶³).

The verse is in the context of Prophet Moses with the people of Pharaoh, where he asks them to let him call to Allah Almighty and not to harm him, while they are calling to disbelief. But Pharaoh, like every tyrant, doesn't allow others the freedom of will & choice.

45. Surah Al-Jāthiyah.

- (Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allāh [i.e., of His retribution] so that He may recompense a people for what they used to earn (14), Whoever does a good deed - it is for himself; and

²⁶³ Surah Ad-Dukhān, Ayah 21.

**whoever does evil - it is against it [i.e., the self or soul].
Then to your Lord you will be returned (15) ²⁶⁴.**

The verse is a request for the believers to pardon those who have chosen disbelief, for the appointed time is the Hereafter — every soul will be recompensed for what it has earned.

46. Surah Al-Ahqāf.

- (And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen attentively." And when it was concluded, they went back to their people as warners (29), They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path (30), O our people, respond to the Caller [i.e., Messenger] of Allāh^[1488] and believe in him; He [i.e., Allāh] will forgive for you your sins and protect

²⁶⁴ Surah Al-Jāthiyah, Ayah 14:15.

The noble character of Prophet Muhammad

you from a painful punishment (31), ut he who does not respond to the Caller of Allāh will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error (32) ²⁶⁵.

Even jinn have the right of will and choice.

47. Surah Muhammad.

- (Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? (24), Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them (25) ²⁶⁶.

Everyone is commanded to reflect upon the Qur'an, and whoever chooses and wills disbelief or turns back after having believed has followed Satan.

48. Surah Al-Fat'h.

²⁶⁵ Surah Al-Ahqāf, Ayah 29:32.

²⁶⁶ Surah Muhammad, Ayah 24:25.

1.- (We have sent you (O Muhammad as a witness, as a bearer of glad tidings, and as a warner^l (8), In order that you (O mankind) may believe in Allâh and His Messenger and that you assist and honor him, and (that you) glorify (Allâh's) praises morning and afternoon (9) ²⁶⁷).

2.- (No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment ²⁶⁸).

The verses in Surah Al-Fath are clear and explicit: Messenger is a bearer of glad tidings, a warner, and a witness. Whoever chooses and wills to follow him will be saved, and whoever turns away will perish.

²⁶⁷ Surah Al-Fat'h, Ayah 8:9.

²⁶⁸ Surah Al-Fat'h, Ayah 17.

49. Surah Al-Hujurāt.

- (Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything (16), They regard as favor to you (O Muhammad that they have embraced Islam. Say: "Count not your Islam as a favor to me. Nay, but Allâh has conferred a favor upon you that He has guided you to the Faith if you indeed are true (17), Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do (18) ²⁶⁹).

The verses indicate that whoever chooses and wills to embrace Islam should neither consider it a favor upon Allah Almighty nor boast over others. Rather, he should praise Allah and invite others to faith — for this is a divine favor and guidance.

50. Surah Qāf.

²⁶⁹ Surah Al-Hujurāt, Ayah 16:18.

1. – (And every soul will come, with it a driver and a witness (21), [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp (22) ²⁷⁰).

2. – (We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat ²⁷¹).

These noble verses indicate that Messenger is not a tyrant and doesn't compel anyone to believe. Rather, he reminds with the Qur'an, and people are free to choose. Every soul will come on the Day of Judgment with a driver who drives it and a witness to what it chose and willed.

51. Surah Adh-Dhāriyāt.

1. – (So flee to Allāh Indeed, I am to you from Him a clear warner (50), And do not make [as equal] with Allāh

²⁷⁰ Surah Qāf, Ayah 21:22.

²⁷¹ Surah Qāf, Ayah 45.

another deity. Indeed, I am to you from Him a clear warner (51) ²⁷²).

2. – (And remind, for indeed, the reminder benefits the believers (55), And I did not create the jinn and mankind except to worship Me (56) ²⁷³).

All the verses are reminders, encouragements, and invitations to choose faith.

52. Surah At-Toor.

- (And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds Every person, for what he earned, is retained ²⁷⁴).

Every person is held accountable for what they have chosen and willed.

²⁷² Surah Adh-Dhāriyāt, Ayah 50:51.

²⁷³ Surah Adh-Dhāriyāt, Ayah 55:56.

²⁷⁴ Surah At-Toor, Ayah 21.

53. Surah An-Najm.

1. – (So turn away from whoever turns his back on Our message and desires not except the worldly life (29), That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided (30), And to Allāh belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] (31) ²⁷⁵).

2. – (Or has he not been informed of what was in the scriptures of Moses (36), And [of] Abraham, who fulfilled [his obligations] (37), That no bearer of burdens will bear the burden of another (38), And that there is not for man except that [good] for which he strives (39), And that his effort is going to be seen (40) ²⁷⁶).

²⁷⁵ Surah An-Najm, Ayah 29:31.

²⁷⁶ Surah An-Najm, Ayah 36:40.

The noble character of Prophet Muhammad

The verses in this surah call for turning away from those who have chosen to abandon the remembrance of Allah and the Qur'an. The outcome and consequence of their choice will be on the Day of Judgment, for every person will bear the burden of the path they pursued by their own choice and will.

54. Surah Al-Qamar.

- 1. – (So leave them, [O Muhammad]. The Day the Caller calls to something forbidding ²⁷⁷).**
- 2. – (And every small and great [thing] is inscribed ²⁷⁸).**

The verses speak of turning away from those who don't believe, and that judgment will be on the Day when the Caller calls. Everything, great or small, that one has chosen and earned is recorded.

55. Surah Ar-Rahmān.

²⁷⁷ Surah Al-Qamar, Ayah 6.

²⁷⁸ Surah Al-Qamar, Ayah 53.

- (The Most Gracious (Allâh)! (1), He has taught (you mankind) the Qur'an (by His Mercy) (2), He created man (3), He taught him eloquent speech (4) ²⁷⁹),

Allah Almighty created the children of Adam and granted them life, knowledge, and the ability to learn, along with the tools and means for thinking, choosing, and willing.

56. Surah Al-Hadīd.

- (Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient ²⁸⁰).

²⁷⁹ Surah Ar-Rahmān, Ayah 1:4.

²⁸⁰ Surah Al-Hadīd, Ayah 16.

The noble character of Prophet Muhammad

The verse encourages making the right choice and willing to remember Allah and the Qur'an, and not letting the hearts become hardened and choose sinfulness.

57. Surah Al-Mumtahanah.

- (There has certainly been for you in them an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy ²⁸¹).

The verse is a reminder that whoever chooses faith is like a good example to follow, and whoever turns away — indeed, Allah Almighty is Self-Sufficient and Praiseworthy.

58. Surah Al-Munāfiqūn..

²⁸¹ Surah Al-Mumtahanah, Ayah 6.

- (O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers. ²⁸²).

A warning that one's choice and will should not be influenced by wealth and children, lest their choice becomes a losing one.

59. Surah At-Taghābun.

- (Whatever is in the heavens and whatever is on the earth is exalting Allāh To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent (1), It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing (2) ²⁸³).

This verse affirms that among humans are disbelievers and believers, based on the right to freedom of choice and will.

²⁸² Surah Al-Munāfiqūn, Ayah 9,

²⁸³ Surah At-Taghābun, Ayah 1:2.

60. Surah At-Tahrīm.

- (O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do ²⁸⁴).

The one who chose disbelief has no right to offer an excuse for their choice in the Hereafter.

61. Surah Al-Mulk.

1.- (And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination ²⁸⁵).

2.- (And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts (13), Does He who created not know, while He is the Subtle, the Aware? (14) ²⁸⁶).

The consequence of choosing disbelief in the Hereafter is the torment of Hell—what an evil destination. Whether

²⁸⁴ Surah At-Tahrīm, Ayah 7.

²⁸⁵ Surah Al-Mulk, Ayah 6.

²⁸⁶ Surah Al-Mulk, Ayah 13:14.

one conceals their words or declares them openly, knowledge and judgment belong to the One who knows what is within the hearts.

62. Surah Al-Muzzammil.

- (And remember the name of your Lord and devote yourself to Him with [complete] devotion (8), [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs (9), And be patient over what they say and avoid them with gracious avoidance (10), And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little (11), Indeed, with Us [for them] are shackles and burning fire (12), And food that chokes and a painful punishment (13), On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down (14), Indeed, We have sent

to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger (15) ²⁸⁷.

The verses of this surah highlight how to deal with those who choose disbelief: with patience, avoidance, and devotion to Allah Almighty, leaving them until the Day of Judgment — for they have been warned of Hell and painful punishment, just like the case of Pharaoh.

63. Surah Al-Muddaththir.

1. – (No! By the moon (32), And [by] the night when it departs (33), And [by] the morning when it brightens (34), Indeed, it [i.e., the Fire] is of the greatest [afflictions] (35), As a warning to humanity (36), To whoever wills among you to proceed or stay behind (37), Every soul, for what it has earned, will be retained (38) ²⁸⁸.

²⁸⁷ Surah Al-Muzzammil, Ayah 8:15.

²⁸⁸ Surah Al-Muddaththir, Ayah 32:38.

Clear and explicit verses: whoever wills may advance, and whoever wills may lag behind — each soul is responsible for what it has earned and will be retained for what it does.

2. – (No! Indeed, it [i.e., the Qur'an] is a reminder (54), Then whoever wills will remember it (55), And they will not remember except that Allāh wills. He is worthy of fear and adequate for [granting] forgiveness (56) ²⁸⁹).

And these verses in the same surah affirm that it is a reminder and an admonition, and each individual chooses whatever they will by their own choice.

64. Surah Al-Qiyāmah.

- ONo! There is no refuge (11), To your Lord, that Day, is the [place of] permanence (12), Man will be informed that Day of what he sent ahead and kept back (13),

²⁸⁹ Surah Al-Muddaththir, Ayah 54:56

**Rather, man, against himself, will be a witness (14),
Even if he presents his excuses (15) ²⁹⁰).**

The verses of Surah Al-Qiyamah are explicit in stating that man is fully aware of himself — of what he has chosen and intended — even if he offers excuses.

65. Surah Al-Insān.

- (Has there [not] come upon man a period of time when he was not a thing [even] mentioned? (1), Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing (2), Indeed, We guided him to the way, be he grateful or be he ungrateful (3) ²⁹¹).

The verses of Surah Al-Insan are a proof against every human being to whom Allah has granted the faculties of perception and, through innate nature, has guided to the path — to choose between gratitude and disbelief.

²⁹⁰ Surah Al-Qiyāmah, Ayah 11:15

²⁹¹ Surah Al-Insān, Ayah 1:3.

66. Surah Al-Mursalāt.

- (For what Day was it postponed? (12), For the Day of Judgment (13), And what can make you know what is the Day of Judgment? (14), Woe that Day, to the deniers (15) ²⁹²).

The judgment of creation is postponed until the Day of Decision (the Day of Resurrection).

67. Surah An-Naba'.

- (Truly, Hell is a place of ambush (21), A dwelling place for the Tâghûn (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hypocrites, sinners, criminals), (22), They will abide therein for ages (23), Nothing cool shall they taste therein, nor any drink (24), Except boiling water, and dirty wound discharges (25), An exact recompense (according to their evil crimes) (26), For

²⁹² Surah Al-Mursalāt, Ayah 12:15.

verily, they used not to look for a reckoning (27), But they belied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, and that which Our Prophet brought) completely (28), And all things We have recorded in a Book (29), So taste you (the results of your evil actions). No increase shall We give you, except in torment (30)²⁹³).

There is a warning of punishment in the Hereafter for those who choose disbelief, polytheism, and hypocrisy, but there is no worldly punishment.

68. Surah An-Nāzi'āt.

- (But when there comes the greatest Overwhelming Calamity (34), The Day when man will remember that for which he strove (35), And Hellfire will be exposed for [all] those who see (36), So as for he who transgressed (37), And preferred the life of the world (38), Then indeed, Hellfire will be [his] refuge (39), But as for he

²⁹³ Surah An-Naba', Ayah 21:30.

who feared the position of his Lord and prevented the soul from [unlawful] inclination (40), Then indeed, Paradise will be [his] refuge (41), They ask you, [O Muhammad], about the Hour: when is its arrival? (42), In what [position] are you that you should mention it? (43), To your Lord is its finality (44), You are only a warner for those who fear it (45), It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof (46) ²⁹⁴.

When the Day of Resurrection comes, every person will remember their choices and efforts — their abode will either be Hell or Paradise.

69. Surah Abasa'.

- (No! Indeed, they [i.e., these verses] are a reminder (11), So whoever wills may remember it (12) ²⁹⁵.

²⁹⁴ Surah An-Nāzi'āt, Ayah 34:46.

²⁹⁵ Surah Abasa', Ayah 11:12.

The noble character of Prophet Muhammad

Whoever wills may take the reminder, and whoever wills may leave it.

70. Surah At-Takwīr.

- (It is not except a reminder to the worlds (27), For whoever wills among you to take a right course (28), And you do not will except that Allāh wills - Lord of the worlds (29) ²⁹⁶).

A definitive indication, in its explicit wording, of free will, choice, and divine judgment in the Hereafter.

71. Surah Al-Infitār.

- (And when the [contents of] graves are scattered [i.e., exposed] (4), A soul will [then] know what it has put forth and kept back (5) ²⁹⁷).

On the Day of Resurrection, every soul will know what it chose and sent forth by its own will.

²⁹⁶ Surah At-Takwīr, Ayah 27:29.

²⁹⁷ Surah Al-Infitār, Ayah 4:5.

72. Surah Al-Mutaffifin.

- (Indeed, those who committed crimes used to laugh at those who believed (34), And when they passed by them, they would exchange derisive glances. (30), And when they returned to their people, they would return jesting (31), And when they saw them, they would say, "Indeed, those are truly lost (32), But they had not been sent as guardians over them (33), So Today those who believed are laughing at the disbelievers (34) ²⁹⁸).

Those who chose disbelief and wickedness laugh at the believers and mock them in this world, but their punishment is in the Hereafter.

73. Surah Al-Inshiqāq.

- (O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it ²⁹⁹).

²⁹⁸ Surah Al-Mutaffifin, Ayah 29:34.

²⁹⁹ Surah Al-Inshiqāq, Ayah 6.

The noble character of Prophet Muhammad

Man will choose and strive, and then he will meet what he chose, willed, earned, and pursued.

74. Surah Al-Burūj.

1. – (Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire ³⁰⁰).

2. – (But they who disbelieve are in [persistent] denial (19), While Allāh encompasses them from behind (20), But this is an honored Qur'an (21), [Inscribed] in a Preserved Slate (22) ³⁰¹).

The verses in Surah Al-Buruj are evidence that whoever causes tribulation for the believers will have the punishment of Hell in the Hereafter.

75. Surah At-Tāriq.

³⁰⁰ Surah Al-Burūj, Ayah 10.

³⁰¹ Surah Al-Burūj, Ayah 19:22.

- (The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth) ³⁰²).

What truly matters are the inner intentions, which only Allah knows; Allah alone has the right to judge His creation for what they intended and chose.

76. Surah Al-A'lā.

- (So remind, if the reminder should benefit (9), He who fears [Allāh] will be reminded (10), But the wretched one will avoid it (11) ³⁰³).

The verses indicate that a person should choose faith in Allah, but whoever chooses otherwise will be the most miserable in the Hereafter.

77. Surah Al-Ghāshiyah.

- (So remind, [O Muhammad]; you are only a reminder (21), You are not over them a controller (22), However,

³⁰² Surah At-Tāriq, Ayah 9.

³⁰³ Surah Al-A'lā, Ayah 9:11

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he who turns away and disbelieves (23), Then Allāh will punish him with the greatest punishment (24), Indeed, to Us is their return (25), Then indeed, upon Us is their account (26) ³⁰⁴.

The Messenger only reminds; he's not responsible for compelling or forcing anyone.

78. Surah Al-Fajr.

- (And your Lord comes with the angels in rows (22), And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him? (23) ³⁰⁵).

He will remember what he chose and willed; if he chose disbelief, then Hell will be his punishment in the Hereafter — there is no compulsion and no punishment in this world..

79. Surah Ash-Shams.

³⁰⁴ Surah Al-Ghāshiyah, Ayah 21:26.

³⁰⁵ Surah Al-Fajr, Ayah 22:23.

- (And [by] the soul and He who proportioned it (7), And inspired it [with discernment of] its wickedness and its righteousness (8), He has succeeded who purifies it (9), And he has failed who instills it [with corruption] (10)³⁰⁶).

A definitive indication of the right to will and choose: Allah Almighty has inspired every soul with both righteousness and wickedness, and it is up to each individual to choose whether to purify it or corrupt it by choosing disbelief and polytheism.

80. Surah Al-Layl.

- (And [by] He who created the male and female (3), Indeed, your efforts are diverse (4)³⁰⁷).

A definitive proof that each individual strives according to what they have chosen and willed, and their reckoning

³⁰⁶ Surah Ash-Shams, Ayah 7:10.

³⁰⁷ Surah Al-Layl, Ayah 3:4.

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is with Allah — there is no compulsion and no worldly punishment.

81. Surah At-Teen.

- (So what yet causes you to deny the Recompense? (7), Is not Allāh the most just of judges? (8) ³⁰⁸).

Whoever chooses disbelief, polytheism, and denial — the judgment belongs to Allah alone.

82. Surah Al-'Alaq.

- (Have you seen if he denies and turns away (13), Does he not know that Allāh sees? (14) ³⁰⁹).

Whoever chooses disbelief and denial — Allah sees him and He is the one who will hold him accountable.

83. Surah Al-Bayyinah.

³⁰⁸ Surah At-Teen, Ayah 7:8.

³⁰⁹ Surah Al-'Alaq, Ayah 13:14.

- (Wherein are correct and straight laws from Allâh (3), And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad and whatever was revealed to him) (4) ³¹⁰).

The Messenger recites the verses of the Book that distinguish between the believer and the disbeliever, but the judgment belongs to Allah alone.

84. Surah Az-Zalzalah.

- (That Day, the people will depart separated [into categories] to be shown [the result of] their deeds (6), So whoever does an atom's weight of good will see it (7), And whoever does an atom's weight of evil will see it (8) ³¹¹).

Every person is bound by their faith and deeds — there is no compulsion or coercion.

³¹⁰ Surah Al-Bayyinah, Ayah 3:4.

³¹¹ Surah Az-Zalzalah, Ayah 6:8.

85. Surah Al-'Ādiyāt.

- **(But does he not know that when the contents of the graves are scattered (9), And that within the breasts is obtained (10), Indeed, their Lord with them, that Day, is [fully] Aware (11) ³¹²).**

Allah Almighty is the Judge over His creation, and judgment belongs to Allah alone. He knows what is in the hearts and is fully aware of people's intentions and choices.

86. Surah Al-Qāri'ah.

- **(Then as for one whose scales are heavy [with good deeds] (6), He will be in a pleasant life (7), But as for one whose scales are light (8), His refuge will be an abyss (9) ³¹³).**

By his own choice, a person either weighs down his scales or lightens them.

³¹² Surah Al-'Ādiyāt, Ayah 9:11.

³¹³ Surah Al-Qāri'ah, Ayah 6:9.

87. Surah Al-Kawthar.

- (Therefore turn in prayer to your Lord and sacrifice (to Him only). (2), For he who hates you (O Muhammad, he will be cut off (from posterity and every good thing in this world and in the Hereafter) (3) ³¹⁴).

Whoever chooses faith engages abundantly in prayer and worship, while whoever chooses disbelief and polytheism is the one cut off.

88. Surah Al-Kafirun.

- (Say: O disbelievers! (1), I worship not that which ye worship (2), Nor worship ye that which I worship. (3), And I shall not worship that which ye worship (4), Nor will ye worship that which I worship (5), Unto you your religion, and unto me my religion (6) ³¹⁵).

This entire surah is definitive evidence of every individual's right to choose and exercise free will — there

³¹⁴ Surah Al-Kawthar, Ayah 2:3.

³¹⁵ *Surah Al-Kafirun, Ayah 1:6.*

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is no compulsion or coercion. It is either a relationship of faith entered into by full will and choice, or a relationship of disbelief and denial. Everyone has their own path, and the final return and judgment belong to Allah.

– In His perfect wisdom, Allah Almighty created humankind and divided them into Two groups: believers and disbelievers.

- (It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing ³¹⁶).

Allah Almighty created man with this nature by His will, and thus there must be both believers and disbelievers. He is All-Seeing of who deserves guidance and who deserves misguidance — according to His eternal and everlasting knowledge. He is Witness to the deeds of His servants and will recompense them accordingly. This is why among the praiseworthy traits of the Companions — may Allah be pleased with them—was that they

³¹⁶ Surah At-Taghābun, Ayah 2.

would regard others as mistaken, not as disbelievers. They would not declare those who disagreed with them as apostates, but rather treated them as fellow Muslims in accordance with the words of Allah Almighty.

- (And if Two parties or groups among the believers fall to fighting, then make peace between them both ³¹⁷).

We must exercise extreme caution and avoid the audacity of declaring any Muslim—whether from communities, sects, or individuals—as a disbeliever. No one should be judged specifically as a disbeliever destined for Hell, just as no one should be judged as a believer destined for Paradise. Judgment and final decision belong to Allah alone on the Day of Resurrection. As for this worldly life, Allah has informed us of the characteristics of the people of Paradise and the people of Hell. Every individual has the right to choose which qualities to believe in and act upon. The judgment belongs

³¹⁷ Surah Al-Hujurāt, Ayah 9.

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to Allah alone, and no created being—no matter who—has that right.

The Qualities of the People of Paradise and the People of Hell

The Qur'an clearly outlines the qualities of the people of Paradise and the people of Hell. Allah Almighty has described the people of Paradise with traits for those who willfully choose to be among the people of Allah and to dwell in Paradise. Likewise, Allah has described the people of Hell with traits for those who choose to align themselves with the devils, and with the people of disbelief, atheism, polytheism, and hypocrisy — those who are collectively described as the misguided, the wrongdoers, the criminals, and the rebellious — and they will dwell in the Hellfire.

The judgment and final decision in all of this belongs to Allah alone on the Day of Resurrection. No one has the right to make such judgments — neither in this world nor in the Hereafter. This affirms that religion is a matter of free will and conscious choice, and that it is a divine right

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and gift for every individual. There is no compulsion in religion.

*** The Qualities of the People of Hell:**

First: The Disbelievers (Al-Kāfirīn).

They are defined by denial, rejection, and ingratitude — by not believing in Allah Almighty and in His signs that are manifest throughout His creation; by not believing in His messengers or by making distinctions between them; and by ruling with laws against what Allah has revealed.

1. – (Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between (150), Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment (151) ³¹⁸).

³¹⁸ Surah An-Nisā, Ayah 150:151.

2. – (Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers ³¹⁹).

3. – (And thus We have sent down to you the Book [i.e., the Qur'an]. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers ³²⁰).

Secondly: Characteristics of the Polytheists:

Those who associate partners with Allah—whether by attributing to Him a partner in sovereignty, creation, or

³¹⁹ Surah Al-Mā'idah, Ayah 44.

³²⁰ Surah Al-'Ankabūt, Ayah 47.

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worship, or by placing intermediaries between themselves and Allah. Associating others with Allah or worshipping others alongside Him are both considered shirk (polytheism). *Shirk with Allah* means worshipping someone other than Allah with complete devotion.

1. - (Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him] ³²¹).

2. – (But they have attributed to Allāh partners - the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe ³²²).

3. – (And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been

³²¹ Surah Āl-'Imrān, Ayah 64.

³²² Surah Al-An'ām, Ayah 100.

revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur'an]. Say, "I have only been commanded to worship Allāh and not associate [anything] with Him. To Him I invite, and to Him is my return ³²³).

4. – (But as for me, He is Allāh, my Lord, and I do not associate with my Lord anyone ³²⁴).

5. – (Say (O Muhammad: "I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him ³²⁵).

6. – (And those who associate others with Allāh say, "If Allāh had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon

³²³ . Surah Ar-Ra'd, Ayah 36.

³²⁴ Surah Al-Kahf, Ayah 38.

³²⁵ Surah Al-Jinn, Ayah 20.

the messengers except [the duty of] clear notification?³²⁶).

These are the characteristics of the disbelievers and polytheists; every disbeliever is a polytheist, and every polytheist is a disbeliever.

- (They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers (72), They have certainly disbelieved who say, "Allāh is the third of three. And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment (73)³²⁷).

³²⁶ Surah An-Nahl, Ayah 35.

³²⁷ Surah Al-Mā'idah, Ayah 72:73.

Therefore, we find that Holy Qur'an specifically warns against shirk (associating partners with Allah), because a person may believe in Allah, yet in reality be a polytheist due to showing off (riyaa), seeking reputation, using human beings as intermediaries, or excessively glorifying and venerating a creature from among Allah's creations.

- (And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away (105), And most of them believe not in Allāh except while they associate others with Him (106) ³²⁸).

Thirdly: Characteristics of the Hypocrites:

Outwardly, they appear to be Muslims, but inwardly they conceal disbelief and polytheism.

1- (While another faction worried about themselves, thinking of Allāh other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves

³²⁸ Surah Yūsuf, Ayah 105:106.

what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that within the breasts ³²⁹).

2. – (Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allāh except a little (142), Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever Allāh sends astray - never will you find for him a way (143) ³³⁰).

³²⁹ Surah Āl-'Imrān, Ayah 154.

³³⁰ Surah An-Nisā, 142-143.

3. – (The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allāh, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient ³³¹).

4. – (And [remember] when the hypocrites and those in whose hearts is disease said, "Allāh and His Messenger did not promise us except delusion ³³²).

5. – (They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand ³³³).

6. – (hey say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the

³³¹ Surah At-Tawbah, Ayah 67.

³³² Surah Al-Ahzāb, Ayah 12.

³³³ Surah Al-Munāfiqūn, Ayah 7.

more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know ³³⁴).

7. – (If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little ³³⁵).

8. – (When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars ³³⁶).

Fourthly: The Fāsiqīn (the defiantly disobedient):

This term applies to every disbeliever, polytheist, and hypocrite.

³³⁴ Surah Al-Munāfiqūn, Ayah 8.

³³⁵ Surah Al-Ahzāb, Ayah 60.

³³⁶ Surah Al-Munāfiqūn, Ayah 1.

1. – (And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient ³³⁷).

2. – (Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allāh forgive them. That is because they disbelieved in Allāh and His Messenger, and Allāh does not guide the defiantly disobedient people ³³⁸).

3. – (Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But

³³⁷ Surah Al-Baqarah, Ayah 99.

³³⁸ Surah At-Tawbah, Ayah 80.

whoever disbelieves after that - then those are the defiantly disobedient ³³⁹).

4. – (And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient ³⁴⁰).

The trait of *fusūq* (defiance or sinful disobedience) may also be found in some Muslims—especially those who harm Allah’s creation, cause them suffering, and violate their rights and sanctities.

- (And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient ³⁴¹),

Fifthly: Characteristics of the Criminals:

Muslims are not like the criminals.

- (Then will We treat the Muslims like the criminals? ³⁴²).

³³⁹ Surah An-Noor, Ayah 55.

³⁴⁰ Surah Al-Hashr, Ayah 19.

³⁴¹ Surah An-Noor, Ayah 4.

³⁴² Surah Al-Qalam, Ayah 35.

It is a trait attributed to every disbeliever, polytheist, and hypocrite who denies the signs of Allah and doesn't believe.

1. – (Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals ³⁴³).

2. – (And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people ³⁴⁴).

3. – (And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution ³⁴⁵).

³⁴³ Surah Al-A'rāf, Ayah 40.

³⁴⁴ Surah Yūnus, Ayah 13.

³⁴⁵ Surah As-Sajdah, Ayah 22.

Sixthly: Characteristics of the Wrongdoers (Zālimīn):

This term applies to every disbeliever, polytheist, hypocrite, and anyone who transgresses the limits and prohibitions set by Allah. It also applies to anyone who violates the lives, rights, or freedoms of Allah's creation, or lies to people in the name of Allah.

1.- (O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers - they are the wrongdoers ³⁴⁶).

2. – (We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority And their refuge will be the Fire, and wretched is the residence of the wrongdoers ³⁴⁷).

³⁴⁶ Surah Al-Baqarah, Ayah 254.

³⁴⁷ Surah Āl-'Imrān, Ayah 151.

3. – (And do not invoke besides Allāh that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers ³⁴⁸).

4. – (Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people ³⁴⁹).

5. – (And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers ³⁵⁰).

³⁴⁸ Surah Yūnus, Ayah 106.

³⁴⁹ Surah Al-Baqarah, Ayah 258.

³⁵⁰ Surah Ibrāhīm, Ayah 13.

6.- (And whoever invents about Allāh untruth after that - then those are [truly] the wrongdoers ³⁵¹).

7. – (Is there disease in their hearts? Or have they doubted? Or do they fear that Allāh will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers [i.e., the unjust] ³⁵²).

8. – (Rather, it [i.e., the Qur'an] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers ³⁵³).

9. – (How shall Allāh guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allāh does not guide the wrongdoing people ³⁵⁴).

10.- (And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a

³⁵¹ Surah Āl-'Imrān, Ayah 94.

³⁵² Surah An-Noor, Ayah 50.

³⁵³ Surah Al-'Ankabūt, Ayah 49

³⁵⁴ Surah Āl-'Imrān, Ayah 86.

tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allāh has revealed - then it is those who are the wrongdoers [i.e., the unjust] ³⁵⁵).

11.- (And who is more unjust than one who invents about Allāh a lie or denies His verses? Indeed, the wrongdoers will not succeed ³⁵⁶).

12. -(We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject ³⁵⁷).

13. - (And who is more unjust than one who invents about Allāh untruth while he is being invited to Islam. And Allāh does not guide the wrongdoing people ³⁵⁸).

³⁵⁵ Surah Al-Mā'idah, Ayah 45.

³⁵⁶ Surah Al-An'ām, Ayah 21.

³⁵⁷ Surah Al-An'ām, Ayah 33.

³⁵⁸ Surah As-Saff, Ayah 7.

Categories of Wrongdoers, Even if They Are Identified as Muslims:

1. Allegiance and Support for Non-Muslims Against Muslims:

This refers to supporting and aiding non-Muslims against Muslims in conflicts and wars. It is not, as some mistakenly believe or misinterpret, a prohibition of peaceful coexistence or mutual understanding in general.

– (O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people ³⁵⁹).

– (O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers ³⁶⁰).

³⁵⁹ Surah Al-Mā'idah, Ayah 51.

³⁶⁰ Surah At-Tawbah, Ayah 23.

If the prohibition were absolute and general, Allah would not have made lawful the food of the People of the Book and marriage to women from among them.

- (This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers ³⁶¹).

And the verses would not have stated that there is no prohibition against showing kindness and justice to those who don't fight us or show hostility toward us.

³⁶¹ Surah Al-Mā'idah, Ayah 5.

- (Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly (8), Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers (9).³⁶²).

2. A category of wrongdoers, even if they are identified as Muslims:

They are those who legislate prohibitions and permissions in the name of Allah and religion.

- (Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word it would

³⁶² Surah Al-Mumtahanah, Ayah 8:9.

have been concluded between them. And indeed, the wrongdoers will have a painful punishment ³⁶³).

Those who transgress against the creation of Allah through harmful words & actions.

- (And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allāh. Indeed, He does not like wrongdoers ³⁶⁴).

3. A category of wrongdoers, even if they are identified as Muslims:

They are those who transgress the limits set by Allah in His rulings, such as in matters of divorce and others.

- (O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allāh, your Lord. Do not turn them out of their

³⁶³ Surah Ash-Shūra, Ayah 21.

³⁶⁴ Surah Ash-Shūra, Ayah 40.

[husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter ³⁶⁵).

- (Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allāh.^[89] But if you fear that they will not keep [within] the limits of Allāh, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allāh, so do not transgress them. And whoever transgresses the limits of Allāh - it is those who are the wrongdoers [i.e., the unjust] ³⁶⁶).

³⁶⁵ Surah At-Talāq, Ayah 1.

³⁶⁶ Surah Al-Baqarah, Ayah 229.

4. A category of wrongdoers, even if they are identified as Muslims: the murderers.

- (Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers ³⁶⁷).

- (And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers ³⁶⁸).

5. A category of wrongdoers, even if they are identified as Muslims: those who mock and ridicule the creation of Allah — including acts of bullying.

- (O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive]

³⁶⁷ Surah Al-Mā'idah, Ayah 29.

³⁶⁸ Surah Al-A'rāf, Ayah 19.

nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers ³⁶⁹).

It is important to know that if a Muslim sincerely repents and turns back to Allah from all the traits of the people of Hellfire, then Allah is Forgiving and Merciful. In fact, for those who repent sincerely and do righteous deeds, it is from Allah's grace and mercy that He may turn their sins into good deeds.

And to ensure complete freedom of will and choice—so that each person may choose whether to be among the people of Hell or the people of Paradise—Allah Almighty, has described for us the traits of the people of Paradise for anyone who wishes to adopt them and be among them. He didn't assign any of His creation to judge who is among the people of Paradise in this worldly life, nor did

³⁶⁹ Surah Al-Hujurāt, Ayah 11.

He assign anyone to judge who is among the people of Hell. The judgment belongs to Allah alone.

The traits of the people of Paradise—for those who wish and choose to attain them—are: [Faith and righteous deeds].

1. –(But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally ³⁷⁰).

2. – (But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally ³⁷¹).

3. – (For them who have done good is the best [reward] - and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally ³⁷²).

³⁷⁰ Surah Al-Baqarah, Ayah 82.

³⁷¹ Surah Al-A'rāf, Ayah 42.

³⁷² Surah Yūnus, Ayah 26.

4. –(Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein ³⁷³).

5. – (Indeed, those who have said, "Our Lord is Allāh," and then remained on a right course - there will be no fear concerning them, nor will they grieve (13), Those are the companions of Paradise, abiding eternally therein as reward for what they used to do (14), And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my

³⁷³ Surah Hūd, Ayah 23.

offspring. Indeed, I have repented to You, and indeed, I am of the Muslims (15), Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised (16) ³⁷⁴).

³⁷⁴ Surah Al-Ahqāf, Ayah 13:16.

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Levels of Islam

1. Submission, surrender, and compulsory obedience to the Creator by all of creation.

- (So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned? ³⁷⁵).

2. Submission of will and choice.

This is the basis for accountability, reward, and punishment.

- (Yes, [on the contrary], whoever submits his face [i.e., self] in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve ³⁷⁶).

- (So if they argue with you, say, "I have submitted myself to Allāh [in Islam], and [so have] those who follow me." And say to those who were given the

³⁷⁵ Surah Āl-'Imrān, Ayah 83.

³⁷⁶ Surah Al-Baqarah, Ayah 112.

Scripture and [to] the unlearned "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants ³⁷⁷).

- (And who is better in religion than one who submits himself to Allāh while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allāh took Abraham as an intimate friend ³⁷⁸).

- (They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islām a favor to me. Rather, Allāh has conferred favor upon you that He has guided you to the faith, if you should be truthful ³⁷⁹).

*** Traits of the Believers:**

1. – (The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of

³⁷⁷ Surah Āl-'Imrān, Ayah 20.

³⁷⁸ Surah An-Nisā, Ayah 125.

³⁷⁹ Surah Al-Hujurāt, Ayah 17.

them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination ³⁸⁰).

2. – (But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakāh and the believers in Allāh and the Last Day - those We will give a great reward ³⁸¹).

3. – (The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely (2), The ones who establish prayer, and from what We have provided them, they spend (3), Those are the believers, truly. For

³⁸⁰ Surah Al-Baqarah, Ayah 285.

³⁸¹ Surah An-Nisā, Ayah 162.

them are degrees [of high position] with their Lord and forgiveness and noble provision (4) ³⁸²).

4. – (But those who have believed and emigrated and fought in the cause of Allāh and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision ³⁸³).

5. – (The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allāh and His Messenger. Those - Allāh will have mercy upon them. Indeed, Allāh is Exalted in Might and Wise (71), Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment (72) ³⁸⁴).

³⁸² Surah Al-Anfāl, Ayah 2:4.

³⁸³ Surah Al-Anfāl, Ayah 74.

³⁸⁴ Surah At-Tawbah, Ayah 71:72.

6. – (The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allāh and His Messenger. So when they ask your permission due to something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful ³⁸⁵).

7. – (The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful ³⁸⁶).

The believer puts their trust in Allah Almighty.

8. – (Allāh - there is no deity except Him. And upon Allāh let the believers rely ³⁸⁷).

³⁸⁵ Surah An-Noor, Ayah 62.

³⁸⁶ Surah Al-Hujurāt, Ayah 15.

³⁸⁷ Surah At-Taghābun, Ayah 13.

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The believer fears none but Allah Almighty.

9. – ([who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing ³⁸⁸).

The believer sells himself to Allah Almighty.

10. – (Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment ³⁸⁹).

³⁸⁸ Surah Al-Mā'idah, Ayah 54.

³⁸⁹ Surah At-Tawbah, Ayah 111.

The believer is one who listens and obeys Allah Almighty.

11. – (The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise) ³⁹⁰).

The believer performs righteous deeds for the sake of Allah Almighty alone.

12. – (Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward ³⁹¹).

13. – ([He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise] ³⁹²).

³⁹⁰ Surah An-Nur, Ayah 51.

³⁹¹ Surah Al-Isrā', Ayah 9.

³⁹² Surah Al-Kahf, Ayah 2.

14. – (Certainly will the believers have succeeded (1), They who are during their prayer humbly intent (2), And they who turn away from ill speech (3), And they who are observant of zakāh (4), And they who guard their private parts (5), Except from their wives or those their right hands possess, for indeed, they will not be blamed (6), But whoever seeks beyond that, then those are the transgressors (7), And they who are to their trusts and their promises attentive (8), And they who carefully maintain their prayers (9), Those are the inheritors (10), Who will inherit al-Firdaus. They will abide therein eternally (11) ³⁹³).

*** People of Righteousness and Piety:**

1. – (Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler,

³⁹³ Surah Al-Mu'minūn, Ayah 1:11.

those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous ³⁹⁴).

2. – (They ask you, [O Muhammad], about the crescent moons. Say, "They are measurements of time for the people and for ḥajj [pilgrimage]." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allāh. And enter houses from their doors. And fear Allāh that you may succeed ³⁹⁵).

3. – (Never will you attain the good [reward] until you spend [in the way of Allāh] from that which you love. And whatever you spend - indeed, Allāh is Knowing of it ³⁹⁶).

³⁹⁴ Surah Al-Baqarah, Ayah 177.

³⁹⁵ Surah Al-Baqarah, Ayah 189.

³⁹⁶ Surah Āl-'Imrān, Ayah 92.

*** People of Excellence (Iḥsān) and Humble Devotion (Mukhbitīn):**

1. – (Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people - and Allāh loves the doers of good ³⁹⁷).

2. – (So for their breaking of the covenant We cursed them and made their hearts hardened. They distort words from their [proper] places [i.e., usages] and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allāh loves the doers of good ³⁹⁸).

3. – (And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good ³⁹⁹).

³⁹⁷ Surah Āl-'Imrān, Ayah 134

³⁹⁸ Surah Al-Mā'idah, Ayah 13.

³⁹⁹ Surah Al-'Ankabūt, Ayah 69

4. – (And for every [religious] community We have appointed a rite [of sacrifice] that they may mention the name of Allāh over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord] (34), Who, when Allāh is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them (35) ⁴⁰⁰).

5. – (And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allāh the Guide of those who have believed to a straight path ⁴⁰¹).

* Allah, the Most Glorified, granted us life, knowledge, and the ability to learn. He described for us Two paths—each

⁴⁰⁰ Surah Al-Hajj, Ayah 34:35.

⁴⁰¹ Surah Al-Hajj, Ayah 54.

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with its own characteristics and its own end—and left us with the freedom of will and choice.

1. – (Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing (2), Indeed, We guided him to the way, be he grateful or be he ungrateful ⁴⁰²).

2. – (Does he think that no one has seen him? (7), Have We not made for him two eyes? (8), And a tongue and two lips? (9), And have shown him the two ways? (10) ⁴⁰³).

Allah Almighty created us free, with will and choice, and He alone has the judgment and final decision in this world and the Hereafter.

A. – (Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allāh. He relates the truth, and He is the best of deciders ⁴⁰⁴).

⁴⁰² Surah Al-Insān, Ayah 2:3.

⁴⁰³ .Surah Al-Balad, Ayah 7:10.

⁴⁰⁴ Surah Al-An'ām, Ayah 57.

B. – (Then they [i.e., His servants] are returned to Allāh, their true Lord. Unquestionably, His is the judgment, and He is the swiftest of accountants ⁴⁰⁵).

C. – (You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know ⁴⁰⁶).

D. – (And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allāh at all. The decision is only for Allāh; upon Him I have relied, and upon Him let those who would rely [indeed] rely ⁴⁰⁷).

E. – (And He is Allāh; there is no deity except Him. To Him is [due all] praise in the first [life] and the

⁴⁰⁵ Surah Al-An'ām, Ayah 62.

⁴⁰⁶ Surah Yūsuf, Ayah 40.

⁴⁰⁷ Surah Yūsuf, Ayah 67.

Hereafter. And His is the [final] decision, and to Him you will be returned ⁴⁰⁸).

F. – (And do not invoke with Allāh another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned ⁴⁰⁹).

G. – ([They will be told], "That is because, when Allāh was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgment is with Allāh, the Most High, the Grand ⁴¹⁰).

It becomes undeniably clear, beyond any doubt or uncertainty, that the will and freedom to choose one's religion, faith, and belief is a natural human right and a divine gift granted to every human being. It is a right that must not be violated. In fact, to infringe upon it through coercion, compulsion, or punishment for exercising freedom of religious choice, will, or thought is to oppose

⁴⁰⁸ Surah Al-Qasas, Ayah 70.

⁴⁰⁹ Surah Al-Qasas, Ayah 88.

⁴¹⁰ Surah Ghāfir, Ayah 12.

Allah and reject His judgment. The true aim behind such actions is to enslave Allah's creation and force them into adopting a particular religion, sect, or group.

Therefore, we can say with even greater confidence that our noble religion, Islam, is in harmony with international human rights conventions—especially with regard to Article 18 of UDHR ⁴¹¹ which states that;

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance'.

For all these reasons, the principle is: *"Whoever changes their religion—do not kill them."* Perhaps Allah Almighty will guide them, or use them to support a believing people, or He may punish them in the Hereafter for their

⁴¹¹ Article 18 of UDHR, 1948.

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choice, and they will be among the losers. In this way, we avoid accusations that our great Islamic religion violates human rights, and we also cleanse our Islamic societies of hypocrisy.

The Prophet Muhammad (PBUH) is considered the greatest example of morals & human values. He's the perfect role model whom Allah commanded us to follow "There has certainly been for you in the Messenger of Allah an excellent pattern". Allah also praised his noble character "And indeed, you are of a great moral character"—a praise unmatched by any other human being, reflecting the greatness of his personality and the perfection of his manners.

The Prophet's character was a living embodiment of the Qur'an, as it was said, "His character was the Qur'an". He represented the teachings of Islam in his daily conduct, treating people with mercy, justice, and kindness, and was known for his honesty and trustworthiness even before his prophethood, earning the title among his people as "The Trustworthy".

Among his most prominent qualities was mercy. Allah described him by saying: "And We have not sent you, [O Muhammad], except as a mercy to the worlds". His mercy encompassed both believers and non-believers, humans and animals. He used to say: "The merciful are shown mercy by The Most Merciful. Be merciful to those on earth, and the One above the heavens will have mercy upon you".

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