

I'm not robot!

saw nothing but a straw mat that the Prophet was sitting on, which had left imprints on his body. The only provisions in the house were a handful of barley and a water skin that hung on the wall - this is all the Messenger of God owned at a time when half the Arabs were under his control. When Umar saw this, he could not control himself and wept. The Messenger of God (ﷺ) said:

“Why are you weeping O Umar?” He replied: “Why shouldn’t I weep when Khosrau and Caesar enjoy themselves in this world and the Messenger of God (ﷺ) only owns what I see!” He responded: “O Umar, wouldn’t it please you that this (worldly life) be the share of Khosrau and Caesar in this life, and in the Hereafter this pleasure would be for us alone?”

When the Prophet examined his troops prior to the conquest of Makkah, Abu Sufyan, an enemy of Islam at that time, stood beside al-Abbas the uncle of the Prophet (ﷺ) and they looked at the banners of the Muslim army. Abu Sufyan the vast number of Muslims amazed Abu Sufyan for they advanced towards Makkah like a torrent of water. No one could stop them and nothing stood in their way. Abu Sufyan then said to al-Abbas: “O Abbas, your nephew has become a great King!” Al-Abbas responded saying: “This is not kingship, rather prophethood, and the Messengership of Islam.”

A’dee at-Ta’ee, the son of Ha’tim at-Ta’ee who is the paradigm of generosity, was present in a gathering of the Prophet (ﷺ) when A’dee was still a Christian. When he saw how the Companions honored and respected the Prophet (ﷺ), he was confused - was he a Prophet or a king? He asked himself, “Is he a king or a Messenger of the Messengers of God?” While he was pondering over this, a destitute woman came to the Prophet (ﷺ) and said: “I wish to tell you a secret.” He said to her: “In which road in Madaanah do you want me to meet you?” The Prophet (ﷺ) left with the destitute woman and took care of her needs. When A’dee saw the humbleness of the Prophet (ﷺ), he realized the truth and discarded the crosses that he was wearing and became a Muslim.”

The Story of Moses

By Jeremy Boulter

Part 1: God's Chosen Messenger; His Birth and Upbringing

Prophet Moses, Peace be upon him, is one of the illustrious prophets and law givers that God sent down to mankind. For

Muslims, he is next to Muhammad, Who

Allah elevates and to whom He grants His

Peace, and to Abraham, Peace be upon him,

the forefather of the religion shared by the

people of the Book, in stature. According to the Quran, other than these three, only two other

Messengers brought with them a book: David and Jesus, the messianic figures of Judaism and

Christendom. Yet neither of their books were given the status of *Furqan* therein. Only the Torah and

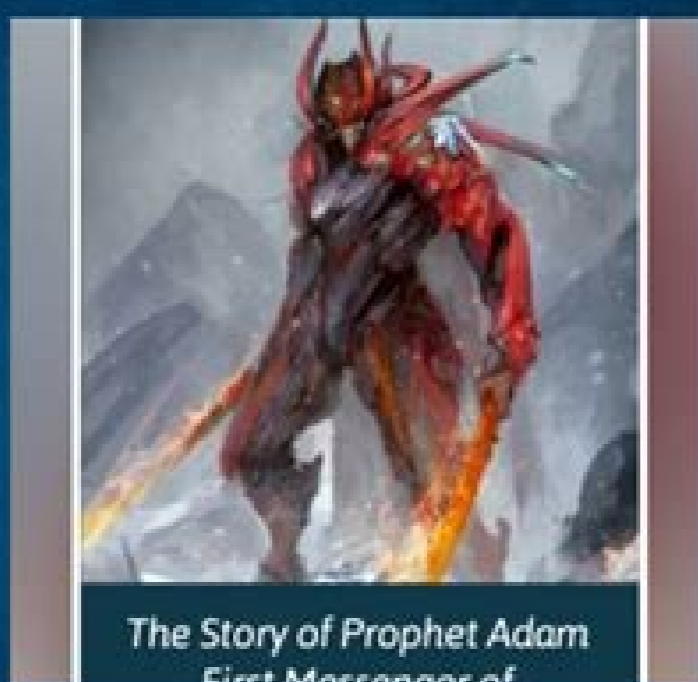
Quran are described as books that distinguish right from wrong, judging the people by the law they

proclaim, though the latter supersedes the former. Judaism recognizes Noah to have brought a law

that is precursor of the law of Moses, but the Quran does not mention it.

The Messenger of God sent to the Israelites

Prophet Moses is a figure of importance in a wide range of religious Scriptures. The Torah is attributed to him by all fundamental Jews, Christians and Muslims, and he is mentioned in each of their scriptures more than any other Prophet in regards to the delivery of the message. The Psalms and Tanakh (Jewish Bible) constantly refer to the debt which the Israelites owe God for their salvation from the Pharaoh, in which Moses was instrumental. It was also him through which the Law of God was given to the Children of Israel, a code to which they were commanded to abide by throughout life. In the Gospels, Jesus often compares his own authority to that of Moses amongst



Muhammad in History, Thought, and Culture

An Encyclopedia of the Prophet of God

Volume 2: N-Z

GOULI FITZPATRICK AND ADAM HANI WALKER, EDITORS

ABC-CLIO

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«When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then glorify the Praises of your Lord and ask His forgiveness. Indeed, He is the One Who accepts the repentance and Who forgives.» [110:1-3]

Upon the conquest, the Prophet (ﷺ) addressed the inhabitants of Makkah and said to them:

“What do you think I will do to you?” They answered: “You will only do something favorable; you are a kind and generous brother, and a kind and generous nephew!” The Prophet (ﷺ) said: “Go - you are free.” (Baihaqi #18055)

This grand amnesty prompted thousands to accept Islam. The Prophet (ﷺ) later returned to Madeenah. After a period of time, the Prophet (ﷺ) intended to perform Hajj, so he headed towards Makkah with 114,000 Companions and performed Hajj. This Hajj is known as ‘*Hajjatul-Wadaa*’ or the ‘Farewell Pilgrimage’ since the Prophet (ﷺ) never performed another Hajj, and died shortly after he performed it.

On the 9th of Dhul-Hijjah at Mount Arafat, the Prophet (ﷺ), delivered his farewell sermon. After praising Allah, he said:

O People! Listen attentively to me for I do not know whether I will be among you after this year! Listen to what I am saying to you very carefully and convey

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