



# MUHAMMAD'S HUMANITY

DR. HUSSEIN SABRY



# **Muhammad's Humanity**

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## **Dedication**

*I dedicate this study to Prophet Muhammad, the  
Messenger of Islam*

*(God's peace and blessings be upon him)*

*In recognition of his humanity and prophethood*



## **Acknowledgments**

*From the cockles of my heart, I wish to thank my awesome wife and adorable daughters. They were as significant to completing this treatise as I was. Had it not been for their preservation of my comfort zone, mostly leaving me alone, under my authorship dome, nothing much could have been accomplished. Along the same lines, I would like to thank Dr. Nabil M. Abdel-Al profusely for diligently and scrupulously editing, revising and revisiting the raw work seeing to its intact and safe delivery. To Dr. Mohamed Imam, I am much obliged for his spontaneous receptivity and conscientious revision sparking attention to errors, which could otherwise, remained unchecked.*

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## Glossary of terms used

- **Humanity:** attributes and properties exclusively given to man.
- **Holy Quran:** a 114-chapter revelation from God (Allah) to Muhammad. Each of the chapters consists of a number of verses. The longest chapter (Surah Baqara 286 verses) and the shortest (Surah Al Kawthar, three verses).”
- **Revelation:** Invisible communication, quick and special, from Allah to Prophets, including divine legislations, rules and teachings to human beings.
- **Prophecy:** It is commission from deity (Allah) through the human consciousness to guide people to Allah.
- **Muhammad’s Biography:** The science of writing down the life of Prophet Muhammad in detail. Biography writers used the research and method of reliability for the first time in the human history.

### Places

- **Mecca:** The place of the emergence of Islam in the Arabian Peninsula.
- **Madina:** The place located north of Mecca where the first state of Islam was established.

### Times

- **Al-Jahiliyyah:** The era preceding the advent of Islam in Arabia and spanning some centuries.

- **Meccan Period:** The three-year period when Muhammad stayed in Mecca after the proclamation of Islam.
- **Madina Period:** A decade-long period when Muhammad stayed in Al Medina Al Munawarah after the migration of Muslims.

#### People

- **Al-Sahaba:** Muhammad's Companions
- **Ahl-Albait:** Muhammad's Family
- **Rightly Guided Caliphate:** (Abu Bakr, Omar, Uthman and Ali)
- **Amna bint Wahb:** Muhammad's mother
- **Abu-Talib ibn Abd Al-Muttalib:** Muhammad's uncle
- **Khadija bint Khwaylid:** Muhammad's first wife
- **Aisha bint Abi Bakr:** Muhammad's wife
- **Abu Sofian:** One of the chiefs of Quraysh Tribe in Mecca.
- **Ibn Ishaq:** The most famous writer of Muhammad's biography. He was preceded by Ibn Abbas, Al Zohary and Ibn Oqba Al Madany.
- **Ibn Hesham:** One of the writers of Muhammad's Biography.

## ***Introduction***



In the name of God, the Creator Evolver, the Bestower of Forms, who created man and granted him all requisite human capabilities and traits to uplift his humanity. There is no justification for misusing these traits. God permits man no excuse for that.

Glory be to God in the highest, among all other creatures, He distinguishes human beings, gives them this "humanness" and enables them to put it into effect. God's aim is to let every man aspire to the highest rank of humanness.

Divine revelation and human experiences teach man that sound human nature sets destruction apart from construction, killing from revival, nonchalance from seriousness; all of which are within man's reach. The Creator has endowed humanity with a train of differences amongst themselves so that they may come to understand one another. Through example, the picture is complete and clear.

Researchers interact with events that reflect human activity. They share people's grievances and issues, despite the stark differences in their perspectives, methods, procedures, analyses, evidence, aims and judgments.

Since the beginning of the call to Islam in the Arabian Peninsula up till now, issues and judgments pertaining to the humanity of Prophet "Muhammad" (PBUH) have been raised by researchers with variegated approaches and judgments and different backgrounds, races, cultures and religions. Such differences and disparities about Muhammad's humanity, his prophethood, the revelation, morality, biography, the tradition (Sunnah) and

mission constitute the primary motive for selecting the subject of this study, "Muhammad's humanity." An appreciable effort will be deployed in scrutinizing and analyzing these judgments and refuting the biased ones through a scientific approach, and in order to establish criteria for "differentiation" among people and to explain why Muhammad's humanity has attained perfection and exceptionality. This selection is strengthened by hypotheses guiding the research. They are mainly questions requiring answers. Every research procedure entails two tasks:

- The first to examine its hypotheses and confirm their validity.
- The second is parallel to the first and is of no less significance that is, posing "research" questions that serve as intellectual stimulants.

Following are the most important reasons, "hypotheses" which steered the subject of the study, "Muhammad's humanity":

1. Determination of the reasons for the differences, which border on contradictions, in the scholars' judgments about the "humanity of Muhammad" including Muslims, orientalist, scholars, historians, writers and thinkers of diverse sects and affiliations.
2. Methodological analysis to find out the determinants of these judgments in terms of validity and invalidity.
3. Scrutinizing these judgments to refute the tracks that caused some of them methodological, cognitive and psychological imbalance.
4. Scientific analysis of the implications, manifestations, effects and workings of the "differentiation" in humanity,

embedded in "Muhammad's humanity," and proving the validity, accuracy as well as the scientific authenticity of the differentiation criteria.

5. The absence of "role models" in contemporary human civilization and the alteration of standards that reassure understandings through scientific and philosophical thinking. Role models have changed hands from the apostles, reformers, great personalities and makers of history to other categories that have no trace of reform, greatness or development.
6. Lack of the "human dimension" in many aspects of people's daily, scientific and social life, their performance, beliefs, relationships, values, dealings and even intentions.
7. The unjustified fragility of human "belonging" and "commitment" to values in research efforts, sciences and philosophies alike.
8. The dominion of "utilitarianism" in researchers' judgments and the slackening of the scientific spirit among scholars, who instead of setting the example to be followed, divert people in their pursuit of humanity to inappropriate quests unrelated to man. Feeling helpless and hapless, people turn to searching for humanity in inappropriate places, away from mankind.
9. The frantic rush towards "post humanism," thinking that it offers salvation from the consequences of (cognitive – biological - technological) revolutions, which wear out man's power and boost his worldly ambitions.

10. The proliferation of such trends as "atheism, aberration and homosexuality."
11. The growing tendencies of individualism, selfishness, social and psychological withdrawal and escape, in addition to the prevalence of misnomers and unwarranted justifications.
12. Development of "scientific ambitions," at the hands of a team of scientists and researchers on the pretext of reforming and facilitating human life, thus robbing human dignity of its value; with the exception of a smattering thereof in the interest of the scientists' research labs.
13. The "dominance of materialistic science" in contemporary life, with no moral controls to regulate its rapid development. This has given rise to many illogical reactions, such as extremism, monopolization of religion, excessive religiosity, denial of divine prophecies and laws, the spread of liberalization waves and arbitrary linkages between faith and backwardness.

**Approach:**

To confirm its scientific objectives, the study adopts a retrospective, inferential, introspective, comparative and critical approach:

- The study relates to the Prophet of Islam, a historical event that included situations, phenomena and people. Sciences, methods and documents were created for said event. Evidence, opinions and judgments were attached



to it. Therefore, it was necessary to synthesize them through a historical approach meant to update their correlations and comparisons, determine their historical contexts and figure out their origins, roots and effects on Muhammad's humanity. The authenticity of the vocabulary in use and the adequacy of the facts concerned will be checked.

- It is necessary to adopt a careful inductive approach to examine the points of agreement on the distinction of Muhammad's humanity and the applicable criteria. The premises of the study go in two directions; Analysis of the evidence of prominence in Muhammad's humanity and analysis of researchers' judgments on Muhammad's humanity.
- Linking historical origins to researchers' judgments on Muhammad's humanity requires the use of inference to differentiate facts from opinions in order to draw conclusions and prove consistency between hypotheses and results.
- The adequacy of criticism requires reconciling the objectivity dictates of facts and the sufficiency of evidence, on the one hand and the subjectivity conditions of neutrality and impartiality, on the other. Systemic criticism is a means to verify the validity of evidence and a standard to expose falsehoods.
- **Comparison** is a systematic method for examining and scrutinizing facts, judgments and evidence. It is a scientific persuasion tool to prove the validity of the hypotheses of this study.

These approaches will be utilized in an interconnected and complementary manner to adjust the research procedures, sketch out and verify its hypotheses.

**In its accumulative findings-based research structure, the study consists of**

**Preface:**

In order to analyze the root of the term 'human' along with its linguistic and idiomatic connotations; perception, knowledge and certitude, 'distinction' is made the preserve of the human race. Good manners and open mindedness are the determining factors of man's worth rather than his physique and materialistic possessions. If not associated with manners, human knowledge is no longer under the authority of reason. This is simply the plague that has afflicted contemporary civilization.

"Humanism" and "post- humanism" tendencies coupled with epistemological, communication, technological and biological revolutions came to the fore with ideas that stripped humanity of its essence. These ideas include abolition of religion, denial of prophecies and material sophistry of all sorts. Such notions led to an increasing demand for absolute freedom, which, in turn, have given rise to secularism, atheism, aberration, homosexuality and egocentricity.

The preface also concludes that knowledge needs codification of faith that is only valid through revealed legislation.

**Section one** examines Muhammad's humanity with two concepts in mind; consistency and differentiation. It also provides examples to prove the correlation between them, such as differentiation and consistency between Muhammad and the revelation.

Besides, it delineates Prophet Muhammad's God-given human and prophetic capacities. This section then proceeds to analyze and deduce the connotations of the word "human" in the verses of the revelation through Quranic contexts, in an effort to accomplish the main element of this section i.e. the value of the differentiation between Muhammad and the rest of human beings. It also analyzes the differentiation criteria and their indications in the history of human thinking. Such indications incorporate mercy, companionship, innateness, fairness, sound nature and scientific consensus.

Additionally, this section dwells on such characteristics peculiar to the prophet of Islam as strict adherence to the principle, sincerity, responsibility and morality. Evidence for the human perfection of Prophet Muhammad's capacities and prophethood givens are addressed as well.

**Section two** emphasizes the correlation between objectivity and subjectivity, a procedural necessity for the research work. The link between subjectivity and non-methodology is unscientific. Furthermore, this section proves that like subjectivity, objectivity constitutes a cardinal criterion in establishing the scientific spirit and that subjectivity -in research work- has two identities; the sound and the radical, with which research reaches valid or invalid judgments. Then, the section proceeds to explain the

initial introduction of the Prophet's biography, the methodology of writing and the rules of said methodology. Moreover, it examines how the "critical spirit" that prevailed in writing the biography, which Muslims turned into a science, for the first time in the history of writing. It also analyzes its standards of truthfulness, clarity, authenticity, accuracy, attribution, documentation and scientific spirit. Moreover, the section extensively explores the reasons for Orientalist and Muslim researchers' defective judgment of Muhammad's humanity. It further refutes the determinants of this defect including arbitrary ruling, denial of facts, dearth of differentiation of facts, forced conclusion, lack of vision and ambiguous judgment. The study stresses the indissoluble link between these determinants and the shortcoming, be that methodological, cognitive or psychological. Validity of judgment requires an accurate reading, an objective analysis and sound nature in order to correctly understand the facts expressing the humanity of the last-sent messenger (PBUH).

**Previous studies on Muhammad's humanity:**

The topic of the study "Muhammad's humanity" came via oral narration and the chronicles of Sunnah by the companions, where they continued to memorize, transmit and work according to it. Initial biographers and followers, including Ourwa ibn Al-Zubair, ibn Shihab Al-Zuhri and Musa ibn Uqba, transformed the oral narration they inherited, into a written science that reached ensuing generations. The latter acquired greater ability and more accurate methodology in documenting and recording the course of the biography. At the hands of Ibn

Ishaq, Ibn Hisham, Al-Waqidi and Ibn Saad the science of biography was founded on strict methodology and guidelines. They managed to establish other related and supporting sciences, such as contention, modification and sequence of text transmission. Muhammad's humanity continued to be implicitly and occasionally presented generally in subsequent studies and ceaselessly to all succeeding generations as part of the research on Islamic history, the Messenger's expeditions, as well as concomitant details, events, persons and situations. No generation of thinkers affiliated to Islam or any other culture abandoned writing on these topics. However, some modernists focused diagonally on "humanity" in terms of the Messenger's traits, manners, their effects and models, **yet without:**

- Analyzing the correlation between "consistency" and "differentiation" in Muhammad's humanity.
- Inferring evidence of distinction in the fair-minded thinkers' judgment of Muhammad's humanity and scrutiny of its standards.
- Adjusting the basics and principles of the "critical spirit" in the methodology of biography
- Confirming the scientific nexus between "objectivity" and "subjectivity" leading to the issuance of fanatic judgments.
- Critically dissecting the determinants of the (methodical, cognitive and psychological) shortcomings in the aforesaid provisions.

To the best of the author's knowledge and research, no previous study delved deeply into an independent examination and analysis of Muhammad's humanity through these

dimensions and this specific perspective. Hence, the study comes to fill this gap.

I pray this study will earn God's well acceptance and will be effectively inspiring and beneficial to mankind. I also hope that my dedication thereto will augment my good deeds in this life and in the hereafter. God Almighty is capable of everything.

*The Author*

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*June 2021*



## **Preface**

### **Why Muhammad's humanity?**



The word man or human being, equivalent to the Arabic term 'insaan' refers to several meanings and connotations, all of which are positively correlated. It entails multiple derivatives, which at first sight seem far apart; a linguistic variance emanating from derivation. But its idiomatic denotation constitutes a single accurate construct, which keeps it intact and conveys a precise meaning covering all its derivatives. Synonyms like *amiability*, friendliness and sociability have branched out of it as nouns. Sometimes, they are used as adjectives when they qualify tranquility, one's own home, feeling or *lovability*.<sup>1</sup> They also connote verbal usages, like sense, hear, see, watch, look, learn, reassure, etc. These derivatives (affiliates) signify an organic, psychological integration to effectuate the act of cognition and perception, which always relates to the perceptive (man). With this integration comes understanding and differentiation. Perhaps, for that reason the word 'solace' was coined from these letters, which denotes *certitude*.<sup>2</sup> That is to say with cognizance, man can comprehend and identify phenomena, events, thoughts, opinions, facts and impressions to reach certainty, which, like perception, is a human act.

These connotations correlate and indicate that the completion of the human act is fulfilled once it feeds the mind and nourishes the soul. Therefore, the word "man/human" linguistically and idiomatically means the well-mannered and

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<sup>1</sup> Ibn Manzur. Ahmed bin Muhammad, *Lisan Al-Arab*, vol. I, edited by Abdullah Ali Al-Katheer et al., Dar Al-Maaref, Cairo, 1981, p. 147: 150 and Al-Razi. *Mukhtar Al-Sahah*, 1<sup>st</sup> ed., Lebanon Library, Beirut, 1986, p. 11

<sup>2</sup> Ibid, P. 15

well-minded.<sup>3</sup> Man's quintessence is not gauged by his physique and materialism, but good manners and sound reason because his reality is at variance with his appearance and the pigmentation of his skin and outward lineament<sup>4</sup>. Countless micro-organisms are invisible for the naked eye. Other animals possess senses, powers and influence with which they can overpower man and vanquish him. Yet, man can overcome them, with different and unique qualities, set aside only for the human race,<sup>5</sup> two types of which assert man's supremacy.

-Reason and the knowledge it communicates to others, and

-Manners and goodness

It is not up to the human race to decide its own prominence. Nor is it free to give reigns to its mental bent, or its ethics in the absolute. There must exist specific control mechanisms to determine man's eminence and destiny.

Consequently, to say "humanize the human" is to understand that man's reason is thus elevated and uplifted.<sup>6</sup> So, does this mean that man needs to be humanized so as to become human?

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<sup>3</sup> Shawky Dhaif et al. *Al-Waseet Dictionary*. 4<sup>th</sup> ed., Al-Shorouk International Library, Cairo, 2004, p. 29

<sup>4</sup> Al-Tahanawi. *Mohamed Ali, Kashaaf Istlahat Alfonon*. Vol. I, Edited by Ali Dahroug, Lebanon Library, Beirut, 1996, p. 278

<sup>5</sup> Madkour, Ibrahim. *The Philosophical Dictionary*. The General Authority for Emiri Press Affairs, Cairo, 1983, p. 25

<sup>6</sup> Omar, Ahmed Mukhtar. *The Dictionary of Contemporary Arabic Language*. 1<sup>st</sup> ed., vol. I, the World of Books, Cairo, 2008, p. 129

Should this postulation be true, how would our judgment on that creature look like before being humanized?

“Humanization” only goes right, with a divine approach, through which man becomes human. Most amicable and intelligent animals cannot be humanized, as they do not have this human, distinctive faith with which man’s manners and mind interact.

**Does this give one the right to inquire?** Which one takes precedence over the other; the human being or his humanity?

Despite the philosophic nature of the question and its existential, scientific and logical dimensions, the dialectic of relation between “man” and “his humanity” renders the question more intricate and more ambiguous and the answer inaccessible because visualizing humanity is very hard, especially since the visualizer is man himself. Moreover, visualization of a matter necessitates it to be real, recognized and understood so that the verdict can be based on the right visualization.

At times, we qualify some types of persons “humans” or their “acts” as human. At other times, we describe others or their acts as inhuman or subhuman, depending on the caliber of the people or the quality of their deeds. Our judgments on the same persons or acts may run counter to each other. Are these judgments precise and realistic or just made figuratively?

There is a strong belief that there are gradations in humanity and “differentiation” endorsed by divine laws, governed by traditions and confirmed by science that sets standards to

measure and estimate such differentiation and to draw people's attention thereto.

Therefore, it is not absurd that a team of thinkers supported by a group of scientists plan for what would be post-humanity. They are motivated by a desire for more domination and an eagerness to avoid pain, illness, weakness and death. They aspire to achieve immortality, possess manifold energies and capacities than what they have. They see the effects of human science constantly developing to the extent that it goes beyond the scope of the earth and its orbit. The influence of science permeates two parallel fields that may intersect or complement each other:

- **The universal;** it extends to the cosmos, living and nonliving organisms, depths, space and everything that human machinery can reach.
- **The internal;** it penetrates into man's most intimate psyche; his cells, tissues as well as biological and psychological functions, genes, genetic engineering and the inner crannies of his subconscious that remains unknown.

Research continues. Change is frequent, fast and all-encompassing. It does not appear that change can in any way be halted. Change has man as its originator, its primary component and key objective. "The world cannot be completely separated from our perception of it, for it keeps

changing under our own eyes.”<sup>7</sup> So far, it is not clear whether this change, which we perceive, is a trace of thought, a dream, an outburst of the self or some freaks of science and scholars!

Events related to biology seem to be consecutive "to the point where it is difficult to record all the facts associated with them,"<sup>8</sup> and not all of them can be controlled.

In the near future, perhaps science will be able to detect a trait-specific gene; such as intelligence, height, hair color, aggressiveness or self-esteem in order to “use this knowledge to come up with a “better” version of man,”<sup>9</sup> within the science arrangements for post-humanness once a former generation of thinkers managed to build an exclusively self-sufficient "doctrine" in "humanity," putting aside religion, authority, state and society.

Said doctrine became a self-sustained "philosophy," morals of which are "for the benefit of people in this world, excluding all other considerations resulting from belief in God."<sup>10</sup> That

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<sup>7</sup> Bronowski. *Jacob, The Ascent of Man*. the World of Knowledge Series, No. 39, translated by Mwafak Shakhashiro, the National Council for Culture, Arts and Literature, Kuwait, 1981, p. 247

<sup>8</sup> Al-Baq sami, Nahid. *Genetic Engineering and Ethics*. the National Council for Culture, Arts and Literature, The World of Knowledge Series, No. 174, Kuwait, 1993, p.71

<sup>9</sup> Fukuyama, Francis. *Our Posthuman Future*.1<sup>st</sup> ed., Translated by Ihab Abdul Rahim Muhammad, Emirates Center for Strategic Studies and Research, Abu Dhabi, 2006, p. 101

<sup>10</sup> Abdel Kafi, Ismail. *A Glossary of Globalization Terms*. Al-Dar Al-Sakafia for publishing, Cairo, 2003, p. 330-331

philosophy is entangled with enlightenment and embraces secularism.

Was the concept of "enlightenment" anti-religion and was it intentional?

Perhaps those who monopolized the authority of religion in Europe – to their benefit – are a major reason for this act of intentionality. It is surprising that the essence of the Enlightenment turned to a purely European endeavor devoted to eliminating the "notion of religion," on the pretext that "religion leashes the advancement of reason."<sup>11</sup> Some people go too far to consider "atheism" and "denial of prophecies" a "trend of enlightenment extending from sophistry to modern Europe."<sup>12</sup> What a paradox that the fabric of Enlightenment comprises a slew of religious fans! That composition augments atheists' boldness, so much so "atheism" includes much more than it is supposed to carry since its followers see it as "a median ground where power and its hegemony meet."<sup>13</sup> When this 'positioning' and its supporters got strengthened, they created a concept that every person is an island unto himself. There is no such thing as one size fits all formula. "No general wide-ranging pattern of authentic humanity can be imposed

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<sup>11</sup> Al-Shaarawy, Muhammad Metwally. *Response to Atheists and Secularists*. prepared by Attia Al-Desouki Omar and Muhammad Abdullah Badr, Dar Altebaa Alhaditha, Cairo, 1995, p. 16

<sup>12</sup> Badawi, Abd Al-Rahman. *From the History of Atheism in Islam*. 2<sup>nd</sup> ed., Sinai Publishing, Cairo, 1993, p. 263

<sup>13</sup> Berlinski, David. *Atheism and Its Scientific Pretensions*. translated by Abdullah Al-Shehri, Dalail Center, Riyadh, 2016, p 33

across the board on everyone."<sup>14</sup> While the call to perpetuate "individuality" on the pretext of instituting maximum freedom for every individual sounds appealing, it may risk making suicide an insuperable decision. Some people justify and defend it, even legislate for it to the extent that man has become too addicted to his "humanity" that he no longer feels its significance and strives to go beyond it.

It seems that man is sweeping away his humanity with a brand of knowledge on one side and impeding the signs of distinction on the other. This transpires over an extended history, through successive revolutions. Regrettably, he no longer distinguishes between a constructive revolution and a corrupting one. Man's life journey starts with his initial instinctive passion to survive on earth. Ever since, he is tossed back and forth between urbanization-building revolution, philosophical revolution, science codification and applications, Renaissance, modernity, the Enlightenment, anti-religion revolution, major successive material revolutions, knowledge, information and communication technology, with a desire for biological revolution, the blood revolution of 'oppression' of man, his dignity and existence, with ceaseless claims and a passion for the attainment of "post humanness," even if this comes at the expense of his losing the most salient characteristic of science, i.e. prediction.

Certain disputations help get out of the deadlock as follows:

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<sup>14</sup> McCurry, John. *Existentialism*. The World of Knowledge Series, No. 58, translated by Imam Abdel Fattah Imam, The Council for Culture, Arts and Literature, Kuwait, 1982, p. 228

**Philosophical:** It was alleged that philosophy can “purify sciences from their non-scientific results”<sup>15</sup> and that man must have a “scientifically based” thinking. This “will limit malicious goals.”<sup>16</sup> This suggestion does not guide us to the mechanisms of transforming thoughts into reality.

**Psychological:** It advocates the need for changing human personality “from the mode of being obsessed with materialistic possessions to an existential state of affairs.”<sup>17</sup> Argumentation thus has become philosophy-prone. Those who upheld that disputation were inclined towards setting a common characteristic among human beings: “rejection of explicit contradictions and the tendency towards probity.”<sup>18</sup> It is no longer clear whether this is a desire to offer a psychological solution or just a kind of philosophical theorizing!

**Ethical** disputation; its adherents believe that contemporary civilization holders “did not realize that they could violate the laws of nature without being punished.”<sup>19</sup> Others counted on man’s inner psyche because he “is capable of the most terrible

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<sup>15</sup> Ratzinger. *Joseph & Habermas, Jurgen, The Dialectics of Secularization*, 1<sup>st</sup> ed., Arabized by Hamid Lashehab, Jadawel for Publishing, Translation and Distribution, Beirut, 2013, p.68

<sup>16</sup> Pasternak, Charles. *The Essence of Humanity*. translated by Zainab Atef, Hindawi Foundation, United Kingdom, Windsor, 2018, p. 395

<sup>17</sup> Formm, Eric. *Man between Substance and Appearance*. translated by Saad Zahran, The World of Knowledge Series, No. 140, The National Council for Culture, Arts and Literature, Kuwait, 1989, p.159

<sup>18</sup> Al-Haffar, Saeed. *Biology and the Fate of Man*. National Council for Culture, Arts and Literature, World of Knowledge Series, No. 38, Kuwait, November 1984, p. 186

<sup>19</sup> Carrell, Alexis. *Man, the unknown*, translated by Shafiq Asaad, Al Maaref Librery, Beirut, 1<sup>ST</sup>, 2003, p.12



crimes and the noblest sacrifices."<sup>20</sup> Meanwhile, others sum up this moral confrontation in the need for effecting "a profound change in human conscience."<sup>21</sup> However, the moral disputation often lacks the "living example" which human beings nowadays needing more than theoretical preaching.

**Political** disputation resorted to by a group of thinkers who believed that a democratic society can control modern technologies because "such society possesses a power that cannot be deterred."<sup>22</sup> But this line of argumentation does not offer a single reasonable guarantee that politicians will pursue the scholars' approach to expedite "post humanism." Furthermore, this argument addresses the symptoms of the predicament, not its true causes.

This introduction is not mainly concerned with the evaluation of contemporary human attempts to grapple with post humanism; meaning research, i.e. awareness of results in contemporary human reality and of human impulses which aggravate such plight in life and then strenuously strive to confront it, like a distraught mother who lost her newborn in the crowd and kept searching disconnectedly for him everywhere while she was carrying him in her arms.

Humanity is mainly a composite of "qualities," and "values," at the same time. It is inconceivable that values can be in conflict

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<sup>20</sup> Izetbegovic, Ali. *Islam between East and West*. 2<sup>nd</sup> ed., translated by Muhammad Yusuf Adas, Bavaria Publishing Corporation, Germany, 1997, p.185

<sup>21</sup> Formm, Eric. *Man between Substance and Appearance*, p. 125

<sup>22</sup> Fukuyama, Francis. *Our Posthuman Future*, p. 228-229

because the law of human morality cannot contain two conflicting values such as science and philanthropy. What determines their compatibility is a belief that there is a creator for all creatures. The symmetry of their models is actually embodied in the galleries of science and philosophy and the models of prophets and messengers who linked the earth to the sky, concluded by "Muhammad." For the first time in the history of human thought, that model was presented in his "humanity" and "biography."

Muhammad displayed two types of truthfulness: his own truthfulness and that which was revealed by those who extracted a science and methodology from his biography. The study will address "Muhammad's humanity" in two **successive tracks**:

- correlation between consistency and differentiation
- systemic linkage between objectivity and subjectivity.

Research procedures designed to verify the validity of the premise that modern man does not need "post humanity" will also be discussed. A living exemplar seen, experienced and understood by people, a paragon with an indelible influence on mankind is now in dire need of returning to his being a downright human being.



## **Section one**

### **Muhammad's humanity**

#### **Between consistency and differentiation**

- Introduction
- Correlation between consistency and differentiation
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**Preface:**

The Prophet of Islam, "Muhammad" was mentioned by name in four verses of the Quran and in other places of the divine revelation, where they ascribe to him such epithets as the Prophet, the Messenger, the witness, the missionary, the forerunner, the caller, the compassionate, the merciful, the illiterate, the light, the reminder, the Muzzammil (*shrouded*), the Mudather (*covered*), the truth, the generous and the supporter...

The address was given in general, without personalization with a proper noun or an adjective.

In addition to the Quranic prohibition, guidance, legislation, information, stories, sermons, worship, beliefs, rulings, morals, knowledge and science, the discourse emphasizes a pivotal issue in the context of the Quran revelation i.e. "correlation" between two very important matters:

First: Homogeneity, integration and harmony which will be referred to as the concept of "consistency."

Second: Inconsistency, divergence, separation, independence and sometimes contradiction to be referred to as the concept of "differentiation."

Consistency, differentiation and the in-between relation represent the series where elements of existence in various forms are organized, for all kinds of creatures and human beings. They determine the quintessence of humanity in letter

and spirit. They also define the essence of "Muhammad's humanity."

Inferences from the Quranic verses indicate a crystal-clear correlation between consistency and differentiation from a variety of perspectives and purposes, where guidance is being sought from time to time.

As a messenger, in one sense, Muhammad has been consistent with all preceding messengers. "All messengers are equal." They are entrusted with the heavenly message of religion for the sake of human guidance. Being the seal of prophets, Muhammad is distinct from previous messengers. At his hands, religion was completed and perfected. The Divine calling did not come in the context of Quranic revelation in the abstract. Rather, it was aligned with the prophecy or the message.

Furthermore, as a man, Muhammad had been unswervingly consistent with the believers in their being merciful with one another and tough with disbelievers. He was single-handedly distinct from others. He endured the consequences of disseminating the message, *"If you do not do, then you have not delivered His message" (Al-Ma'idah/67)*

Besides, Quranic verses accentuate this correlation between consistency and distinction in "Muhammad's humanity," as follows:

- Stress the "humaneness of Muhammad." Allah says: "Indeed, Allah has done the believers a 'great' favor by raising a messenger from amongst them—reciting to them His revelations, purifying them and teaching

them the Book and wisdom. For indeed they had previously been clearly astray.” (Al-Imran/164)

- Confirm the “prophethood of Muhammad.” In this connection, God Almighty says: “O Prophet! We have sent you a witness and a deliverer of good news and a warner” (Al-Ahzab/45)

With these two assertions, the verses prove differentiation between “humaneness” and “prophethood.” They do not stop at ascertaining differentiation *per se*, but endorse their consistency and coherence.

Accordingly, both “humaneness” and “prophethood” are inseparable from Muhammad’s humanity. God says: “Say, ‘O Prophet, ‘I am only a man like you, ‘but’ it has been revealed to me that your God is only One God” (Al-Kahf/110)

- This study is not about discussing the differences or common denominators between “Prophethood” and “the Message.” Rather, it is intended to deduce from the revealed verses both steady consistency and differentiation reflecting the uniqueness of a human being who is second to none in his humanity. Consistency, differentiation and their correlation are secrets of Allah (God), Almighty in Muhammad’s humanity. We must strive to understand such secrets’ dimensions, connotations and effects in order to consolidate our faith and knowledge.

Muhammad’s humanity, prophethood and faith stand out compared to others. There is uniformity between Muhammad and those believers with him that Allah deservedly described

them as merciful. Consummate consistency exists between Muhammad and all Allah's messengers in acknowledging the absolute oneness of God. Consistency between Muhammad and the divine revelation was such that "the Messenger was engrossed in the Quran spiritually, wholeheartedly and physically. Concomitantly, he was at one with the Quran ideologically, ethically and legislatively."<sup>23</sup> When believers recite and contemplate the Quran, it nourishes their hearts and minds with the model of "Muhammad," the human prophet always in mind. When the votaries contemplate Muhammad's actions, words, virtues, they are inspired by the hidden treasures in the Quranic revelation.

Despite their difference, Muhammad and the revelation are still consistent when it comes to God's religion, in a way that prompts followers to scrutinize and consider facets of inimitability in this consistency. This motivates them to undertake further research and exploration with a view to understanding and realizing the kernel of a giving person:

- human potentials that make him worthy of divine revelation.
- prophethood potentials that qualify him to embody the revelation in word and deed.
- Perhaps that extraordinary consistency between Muhammad and the revelation was what attracted the attention of the Prophet's wives, companions at the

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<sup>23</sup> Mahmoud, Abdel Halim. *The Quran and the Prophet*. 4<sup>th</sup> ed., Dar Al Maaref, Cairo, 2002, pp. 195-196



early stages of Islam, then researchers and thinkers over time so that they realize that a person can, god-willing, become Allah (God)'s vicegerent on Earth, on the lookout for effecting faith and reform, not through blood-shedding, destruction and corruption.

Aisha, may Allah be pleased with her, was asked: "O Mother of the Believers, tell me about the morals of the Messenger of God. She said: "Don't you recite the Quran?" the answer was: "Yes." She said: "The prophet's morals are Quran."<sup>24</sup>

Just as the morals of Muhammad embodied the verses of revelation, the revelation reflects the dimensions of Muhammad's humanity, his humaneness and prophethood. It documents his entire biography, so much so some believe that "Quran is the primary source from which we trace Muhammad's morals and find the most crucial means to know him."<sup>25</sup> This statement is precise. It dwells on the influence of Muhammad's qualities, biography and morals. Nothing in the human heritage is greater than the Prophet's morals. They are in full chime with the divine revelation.

Consistency and differentiation show that Allah endows some of His servants with prophethood and the message, some of His

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<sup>24</sup> Al-Nisaburi, Muslim ibn Al-Hajjaj. *Sahih Muslim*. edited by Abu Suhaib Al-Karmi, House of International Ideas for Publishing and Distribution, Riyadh, 1998, p. 293

<sup>25</sup> Muir, Willim. *Life of Mahomet*. vol. I, Smith, Elder and Co., 65. Cornhill, London, 1861, p. 2, -Heikal, Muhammad Hussein. *The Life of Muhammad*. Dar Al Maaref, Cairo, 14<sup>th</sup> ed., 1977, p. 37 and

-Khan, Wahid Al-Din. *The Islam challenges*. translated by Zafaruddin Khan, Al-Risala Library, Scientific Research House, Kuwait and Al Mukhtar Al Islami, Cairo, 2005, p. 161

messengers with special gifts, each person with what is exclusively his. He distinguished Muhammad with exceptional traits neither people, nor other messengers possessed. This distinction did in no way compromise Muhammad's humanity. Rather, it embellished it with two types of perfection; those of humaneness and prophethood, thus making his humanity second to none. "Muhammad's humanity" remains the mainstay of his biography. His biography continues to be the subject of research among scholars, primarily focusing on the contents of the Quranic revelation and detailed in the books of Sunnah, biography, Maghaazi (the military campaigns of the Prophet), Shamae'il (good qualities) and history books.

Consistency and differentiation remain together as a "value" and an important warning that this matter is the sinew that wields man's "humanity" with the inception of the universe and its survival. It cannot be nullified or rejected. In this resides an important message; we must accept differentiation and strive for consistency. Prophet Muhammad (PBUH) transformed differentiation into an actual application for his companions, wives, methods of calling to Islam and means of worship, in one of a kind framework of human consistency.

Quranic revelation is the primary source of the biography of Muhammad. It is a linguistic text that can safely be described as "a vital text in the history of our culture."<sup>26</sup> From the language substance, this divine text has (surahs), verses and vocabulary and from its spirit. It draws dimensions, gifts and undertones.

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<sup>26</sup> Abu Zaid, Nasr Hamid. *The Concept of the Text "A study on the sciences of the Quran,"* 1<sup>st</sup> ed., Arab Cultural Center, Casablanca, 2014, p. 9

There exists consistency equal to the interaction between the language substance and its spirit. That consistency signifies completion of the intellectual structure of the revelation and intact coherence and concordance of its verses. Consequently, this provides the revelation with two types of attachment:

- Divine attachment to its regulations, connotations, inimitability and transcendence.
- Human attachment that human beings must work hard to attain their goals.

Human attachment to revelation should not exceed the ardent mind's relationship with the revelation, receipt and consideration thereof. Not every human mind is capable of correct consideration. The revelation "does not mean mental regression, but it is the mind itself with better status."<sup>27</sup> The better status of the human mind lies in its readiness to understand and in its attainment of certainty. Muhammad did not obtain anything greater than the divine revelation. He envisaged, contemplated and experienced change. He then made change, since "one of the causes of change brought about by Prophet Muhammad is the Quran which consists exclusively of revelation."<sup>28</sup> The loftiest and most eloquent qualitative shift God's religion seeks for mankind is to have each person govern his humanity. When Muhammad, the last messenger, was the man who rose and set himself free from

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<sup>27</sup> Armstrong, Karen. *The Biography of Prophet Muhammad*. 2<sup>nd</sup> ed., translated by Fatima Nasr and Muhammad Anani, Soutour Company, Cairo, 1998, p. 132

<sup>28</sup> Nicholson, Reynold A. *A Literary history of the Arabs*. T. Fisher Unwin, Adelphi Terrace, London, 1907, p. 141

the yoke of convention (legacy) to which the Arabs of the peninsula got inured. Undaunted, he then kept ceaselessly waking other people up from their deep sleep. This is how human history "depends on men who, in decisive moments, are able to change the pages of history."<sup>29</sup> For this reason, humanity occupies a noteworthy part in the clear verses of Allah. The first segment of the study analyzes the dimensions and signification of the term "human being/man" in the context of the Quranic text.

### **Man/human being from Quranic perspective:**

Each word mentioned in the context of the Quranic verses has connotations and each term has a function and purpose.

If a term is mentioned once in several places and more than once in other places, its connotations are amplified and its function becomes evident. This highlights its impact and worth, especially if it comes with derivations and, along with other similar words, it retains relations of synonymy, detail, clarification, overlapping, generalization, specification, incongruity and contradiction. The term "man/human being" here is the immediate guide to "humanity." It has occupied a notable space in the holy verses. Alongside the term "man/human," other similar or overlapping words leading thereto, come to the fore, i.e. human beings, mankind, people, folks, individuals, sons of Adam... These substitutes add to the

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<sup>29</sup> Dermengham, Emile. *The Life of Mahomet*. George Routledge & Sons, Ltd., London, 1930, P. 246

term "human" other subtexts and more scope for further understanding.

No wonder Quranic revelation with a human attachment to it is a determinant of the humanity descriptions and the foundation of its characteristics, tendencies and energies. It is designed to preserve "humanity." Allah willed it to be for the happiness of Man.

Additionally, it is certain that the relationships between these words and verses have rules and principles in deducing connotations and inferring objectives. This requires a research not limited to numerical, linguistic, graphical or scientific inimitability. Rather, it twitches at wider arenas to have one apply one's brains in understanding the dimensions of "humanity."

The word "man/human being" is defined, undefined, singularized and pluralized, in several surahs. It is mentioned seven times in "Al-Israa," three times in "Al-Alaq," six times in "Al-Qiyama" and in surah "Al-Insan" (man/human being,) known among Quran exegetes as "Al-Abrar," "Al-Amshaj" and "Hal Ata."<sup>30</sup> Certainly, specific associations motivated them "to mull over these words contained in the surah with attendant links that intersect with the connotations and meanings of the word "man/human being."

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<sup>30</sup> Al-Alousi. Shehab Al-Deen, *Rouh Al-Maani*. 29<sup>th</sup> ed., edited by Administration of the Emiri Press, House of Revival of the Arab Heritage, Beirut, p. 150, <https://www.alarabimag.com/images/thumbs/23279.jpg>

Tracking the Quranic points where the word “man/human being” is mentioned, **its contexts revolve around:**

- The creation of man. The human race is created in the best form. This is the basis on which Quranic revelation built its view of the creation of man to signify his ascent to the most honorable and preferable degree of probity in shape, rectitude, harmony, physical correctness, mental superiority in understanding, perception, ethical distinction and conviction.

- **The physical creation of man** from clay like pottery, sperm-drop, a clinging clot of blood, which are forms of matter, consecutive, overlapping, mutated, variable, interchangeably influencing each other. This indicates the domination of the “material tendency” in the human genome and that the greatest affliction in store for man stems from this material avarice that pulls him down to the nadir of his humanity.

- **Characteristics of the human being:** weak, cunning, ungrateful, desperate, disbeliever, wrongdoer, antagonist, reckless, argumentative, not believing in resurrection, ignorant, hopeless, obsessive, freaked, polytheist, overpowering and a loser. These are the traits of every "extremist" acting against the will of Allah.

**The psychological creation of man:** Being in distress, his suffering will not cease as long as he is alive. A wonderful Quranic gesture calls for endurance, patience, struggle, hardworking and pursuit of goodness, both in intention and performance, awaiting the best reward on the Day of Judgment.

- The Creator has set aside several places, contexts and signs advising children how to treat parents. He associated them with the highest degree of faith, i.e. monotheism.

- **Divine commands to human beings** to think about what they were created from, their food, etc. All these matters are subject of reflection and contemplation.

- **On man's destiny**, the Creator has obligated every person to watch his acts for which he will be held accountable on the Day of Judgment. On that day, a book detailing all man's deeds will be presented for him to see with his own eyes, to read and understand that someday, he would definitely be liable. This would be a testimony for or against him. There would be no bail out since he had already been alerted and forewarned before making choices. Hence, comes due reward or comeuppance.

- **In interrogative rhetorical questions** to mankind in general and to those who are deceived by their narcissism and aberration in particular, Allah says: "Do people think We cannot reassemble their bones?" and "What has emboldened you against your gracious Lord?" These questions are meant to deliver a statement, not an inquiry.

**An extrapolation of the verses that contain the term "man/human being," reveals that:**

- Most of these verses focus on describing this creature, man.

- Most descriptions highlight negative qualities because they are indicative of "extremism" taking man into the maze of delusion, carelessness and corruption on earth.
- The verses urge humans not to be deceived or cheated. They further exhort them to be vigilant and beware of the negative leanings that may destroy them.
- Man suffers most from himself, not outside it. Yet, external factors stimulate man's internal energies and instincts. This discourse is addressing the mind specifically for contemplation, in which the edifice of humanity gets completed. Perhaps, for this reason, the gracious Prophet draws our attention that the most difficult jihad (struggle) is the "jihad of oneself." In his authentic series of the tradition (hadith) Abu Dhār, Al-Albani narrates that when the Messenger of Allah was asked: "Which jihad is better?"

He said: jihad is better when you wrestle with yourself and overcome your whims for the sake of Allah.<sup>31</sup>

From the outset, intellectuals never ceased to reflect upon the self to cope with and keep abreast of secrets. Having realized this dimension, the sole basis for Socrates's philosophical vision of man was "know yourself." Self-knowledge is a way to detect dimensions and mysteries of one's own inner self. Humanity is nothing but a composite of strata. Each stratum has its own layers. According to these stratifications and rankings, otherness emerges between one human being and another.

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<sup>31</sup> Al-Albani, Muhammad Nasir Al-Din. *The Sahih Hadith Series*. vol. III, Hadith No. 1496, Maaref Library for Publishing and Distribution, Riyadh, 1995, P.483



Differentiation among people:

People are not equal. Classifying them is a life and research necessity. The basis for their classification is drawing comparisons between them. The criteria for "differentiation" above the limit. The greatest of them is "**humanity criterion**," which effectively deserves to be so. It is ever-pervasive, ever-surviving and ever-influential. Perhaps, for some people, differentiation depends on body, knowledge, power, money, intelligence, offspring, reason, morals, charitable addition, cleverness, prudence and other criteria.

Some may want to sort out people in line with other criteria, such as dominion, prestige, dominant opinion, power of persuasion, ability to oppress, to augment wealth, silence others, impede evidence and reverse facts, allure women and to tamper with their hearts.

Such standards are not considered a basis for differentiation in humanity. Differentiation is gauged by advancement, not by decadence and stultification. Differentiation is measured by understanding, awareness, knowledge, exploits and progress, not by sowing the seeds of sedition among people, suppressing them or encroaching upon their dignity.

Humanity is a higher degree of creation, different from animals. There are gradations in humanity. The word "human," a singular noun refers to the gender of every living thinking organism capable of speech, inference and mental reasoning. It applies to human males and females alike. It can be

singularized and pluralized.<sup>32</sup> This connotation sparks attention to several merits that people share and highlights the qualitative disparity in a specific race compared to similar ones.<sup>33</sup> Moreover, these derivative insinuations set human and non-human apart. Conversely, this study aims at understanding human differences. There is the “normal,” and there is the “ideal” that surpasses the “normal” with powers acquired by development.<sup>34</sup> Linguistic semantics shows that differentiation on the scale of humanity, layers and ranks, is acquired, even if some people surmise that some are born preferably lucky (with a gold spoon in their mouth) without having to exert any serious endeavor. Ibn Khaldun is of the view that the molding of one’s humanity’ would be coterminous with its intellectual causes and *raison d’être*. He also states that “whoever experiences successive causality, will possess a loftier humanity.”<sup>35</sup> In this way, he couples elevation of humanity with two interrelated matters:

- Thinking, mainly and
- Usage of this thinking; through ability to visualize sequential causalities in man’s life, until he arrives through this sequence to the first cause.

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<sup>32</sup> Omar, Ahmed Mukhtar, *The Dictionary of Contemporary Arabic Language*, p. 130

<sup>33</sup> Madkour, Ibrahim, *The Philosophical Dictionary*, General Authority for Emiri Press Affairs, Cairo, 1983, p. 25 and

-Laland, André. *The Philosophical Encyclopedia*. 2nd ed., Arabization. Khalil Ahmad Khalil, Oweidat Publications, Beirut, 2001, p. 570

<sup>34</sup> Dhaif, Shawky et al. *Al-Waseet Dictionary*, p. 3.

<sup>35</sup> Ibn Khaldun. Abdul Rahman, *Introduction (Al-Muqaddima)*. 1<sup>st</sup> ed., part 2, edited by Abdullah Muhammad Al-Darwish, Dar Yarub, Damascus, 2004, p. 158

Out of this new and unique method, Ibn Khaldun made a standard for measuring the value of "humanity." Some scholars have expanded viewpoints, angles and criteria. For them, "man" is more than an inanimate body. Their definition of man is:

- Body anatomized by biologists
- Feelings observed by psychologists
- Personality displayed by esoteric meditation (introspection)
- Chemicals that make up tissues and components of bodies
- The wonderful selection of cells and nutrients laws of which have been studied by physiologists
- The complex of tissues and feelings that scientists try to upgrade in the course of their development over time
- That global living being
- He is not only a very sophisticated creature analyzed by sciences, but also consists of tendencies, speculations and ambitions.<sup>36</sup>

Another interesting angle measures man's humanity in accordance with the degree of his contribution to the achievement of humanity's ambitions.

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<sup>36</sup> Carrell, Alexis. *Man, the unknown*, translated by Shafiq Asaad, Al Maaref foundation, Beirut, 3 rd, 1980, p. 17

Thus, it is not strange that the Quran accords much attention to the core of man, to the extent that some believe that “by nature, behavior, psychology, duties and destiny man gains central consideration in the Quranic ideology equal to the attention centering on the question of “Allah” Himself.”<sup>37</sup> Quranic revelation’s concentration on man is parallel and equal to its devotion to Allah “God.” That is why probably human efforts throughout religions, ages and nations proceed in two inseparably parallel directions:

- First: understanding the Creator
- Second: understanding the creatures, human beings, in particular

This study directly and chiefly feeds into understanding “man” and measuring his “humanity” to discover criteria for differentiation among people and to determine whether these standards fall within the correlation system between consistency and differentiation. Differentiation in any matter is decided solely by its standards.

Instituting, classifying, employing and applying standards are not completed according to personal whims and narrow biases. By the same token, differentiation does not take place out of provocation or arrogance, but through an endorsement of the "merit" law.

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<sup>37</sup> Izutsu, Toshihiko. *God and Man in the Quran*. 1<sup>st</sup> ed., translated by Hilal Muhammad Al-Jihad, Center for Arab Unity Studies, Beirut, 2007, p. 128

**Differentiation is the fruit of understanding and certainty:**

**Understanding** is obtained from man's experience, the volume of his knowledge, the impact of environment and mental exertion supported by logic and evidence is what counts.

**Certainty** is avowed through sentiment. It is derived from humanity. It is reinforced by man's innate need for the presence of a wise omniscient Creator, who manages all cosmic affairs.

Understanding is a mental endeavor and certainty is an act of the sentiment. Despite their being at odds, they maintain an unbreakable consistency. The guarantee of correlation between consistency and distinction is evident in human thought, which

- may be rooted into a divine religion or may not be based on any religion.
- may be traditional and belong to bygone eras of different space, age and human type or may be contemporary with tangible effects in man's life.
- may have come from minds of those who lived with Muhammad and believed in his call or may have come from those who knew Muhammad but did not believe in him.
- may belong to those abiding by the natural, experimental and scientific track or those adhering to the human pathway.

**All this intellectual diversity puts human beings in a tough confrontation with the following question:**

- Can **intellectual** diversity lead to consistency in the criteria of differentiation and in judging aspects of “Muhammad’s humanity”? Or does this diversity necessarily impose differentiation of criteria and consequently a difference in judgment?

Perhaps the issue must not be expressed in this way. There is no conflict between “**intellectual** differentiation” and “consistency of judgment,” or so it should be. There is no justification for the validity of a judgment, except with the facts and methodology adopted in reaching it by fair-minded and impartial researchers.

#### **Evidence of priority in Muhammad’s humanity:**

The answer to this question can be documented by historic pieces of evidence displayed since the birth of Prophet Muhammad. Scrutiny of these evidences continue unabated. They are excerpts of human thought that enable researchers to measure and estimate the level of an exclusively well-deserved human priority. Human beings are exceptionally unique compared to all other beings. Said evidences are embodied in:

#### **Compassion:**

In the case of the Prophet, this trait has its own particularity to which “woman” bears witness. It sheds light on Muhammad’s humanity from birth to his death in her arms.

Amna bent Wahb was the first human being with whom Muhammad had a neuropsychological and biological contact. When Halima, the wet nurse told her about the chest opening,

she answered: "You feared my son had been afflicted with devil visitation! No, by God, the devil has no way with him."<sup>38</sup>

Her answer is corroborated with complete confidence. Only a person who possesses the truthful ingredients of this answer can utter it so cogently. Nobody is in a better position to know all about a child as his mother. She dreamt of him, prayed for him, bore him, traced his moves, listened to him and realized what was transpiring with him. With her knowledge, she garnered understanding and with her scrutiny, she gained certitude. Therefore, his remembrance of her did not cease. He was nourished by the Arcanum of life imparted to him by "Bent Wahb" until he became that honorable man whom she understood and was definitely sure of. When he passed by Al-Abwa during Umrah Al-Hudaybiyah, he was permitted to visit his mother's grave. Then he remediated the grave and wept there. In solidarity, Muslims wept with him. Asked about the reason for his shedding tears over his mother's grave, the Prophet said:

- "I wept because her mercy touched me."<sup>39</sup>

Thus, the very first standard of Muhammad's humanity was embodied in the signs of gratitude, in fostering blood relations with one's kin and showing empathy to those on whom he had mercy. The "mother" remains an ideal for mercy in all human beings.

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<sup>38</sup> Ibn Ishaq. Muhammad, *The Biography of the Prophet*. 1<sup>st</sup> ed., part 1, edited by Ahmad Farid Al-Mazidi, Dar Al-Kutub Al-Ilmiyya, Beirut, 2004, p.102

<sup>39</sup> Ibn Saad. Muhammad, *Al-Tabaqat Al-Kabeer*. 1<sup>st</sup> ed., part 1, edited by Ali Muhammad Omar, Al-Khanji Library, Cairo, 2001, p. 95

On account of her lineage, wealth, insight and moral stature, Khadija deserved to be one of the best women. Many of Quraysh's chieftains wanted to marry her, but she refused and chose Muhammad. The woman who experienced life events and engaged with others, became wiser and more capable of understanding people, chose Muhammad to run her trade business. She imparted to him:

- My cousin, I chose you for your closeness to, reputation among your folks, honesty, good morals, and truthful utterances."<sup>40</sup>

At that time, she was one of the best women of Quraysh, in terms of lineage. She was the wealthiest and most honorable. A woman with such assets would not let go a man with such qualities. She called the Prophet after he returned with her caravan from the Levant.

She said: "O' Muhammad, what stands between you and getting married?"

He said: "I cannot afford it."

She said: "If she is available, with enough prettiness, wealth, honor, efficiency, will you respond positively?" He said: "who is she?"

She said: "Khadija."<sup>41</sup>

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<sup>40</sup> Ibn Hesham. Abd El-Malik, *The Biography of the Prophet*. Part 1, edited by Mustafa El Sakka et al, House of Revival of the Arab Heritage, Beirut, p. 200-201, <https://waqfeya.net/book.php?bid=3246>

<sup>41</sup> Ibn Saad, Muhammad, *Al-Tabaqat Al-Kabeer*, p. 109



Indeed, she was a paragon of the highest morality and unrivaled among women. Three criteria substantiate her claim to superiority:

- Husband selection
- Female goodness
- Muhammad's humanity

**Khadija, the virtuous:** She represented the first line of defense in Muhammad's humanity, the spontaneous female supporter, even before the true vision and before hermitage. She did trust, know for sure, relieve, please, confirm, and appease her other half (partner). Muhammad would have never received all this unqualified support, had it not been for his incontestable sense of responsibility, loyalty to and love for his kinsfolks and closed circle. This is one of the lessons learned from prophethood that would be vivid in people's conscience on how partnership between a man and a woman should be and what shape should fidelity take! Women cannot be more pleased by anything in life than getting guardian care from a responsible gentleman who does not offend or harm them.

Khadija was the first person to "believe in Allah, His Messenger and his Message. She backed the Messenger when hurtful insulting words were hurled at him by way of retorting to him or belying him. He felt down by dint of these offenses. With Allah (God's) intervention, Khadija provided relief and succor for him."<sup>42</sup> Her indispensable assistance to Muhammad was not limited to maintaining their companionship and the

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<sup>42</sup> Ibn Ishaq. Muhammad, *Kitab Al-Sir wa Al-Maghaazi*. 1<sup>st</sup> ed., edited by Suhail Zakar, Dar Al-Fikr, Damascus, 1978, p. 132

prophethood secrets, but also extended to impressive landmarks in his humanity. When revelation first dawned on Muhammad, she said to him:

- You maintain good ties with your relatives, tell the truth, help others, give the impoverished, lavish on guests, help alleviate plight of the afflicted.<sup>43</sup>

It is a description by the one who realized the human dimensions of the man whom she chose as a husband. When a woman carefully picks her man, she is free to choose him, love him and relish his company. She cannot feel convinced of any other man. She goes out of her way to please him, sacrifice herself for him and describes him only truthfully.

Although Muhammad adored Aisha, he was fair with his other wives. One day, she overwhelmed the Messenger and asked him:

I can sacrifice my mother and father for you, O' Messenger, please pray Allah to forgive for me my previous and coming sins. Accordingly, he pleaded with Allah and realized how much she was pleased with his supplication on her behalf. He said to her:

By the One Who sent me the truth, I did not assign these constant prayers only for you, but for my nation, past, present

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<sup>43</sup> Al-Bukhari. *Muhammad Ibn Ismail, Al-Jami Al-Sahih*. Edited by Moheb Eldeen Al Khateeb, Alsalfia Press, Cairo, 1st ed., 1400 AH, vol. III, Hadith No. 4953, p. 327 and -Ibn Abd Al-Barr. Youssef, Al-Durar in Al-Maghaazi and Al-Sir. 3rd ed, edited by Shawqi Dhaif, Dar Al Maaref, Cairo, 1991, p. 32

and forthcoming till doomsday. I pray for them and appeal to the angels to join my pleas and say Amen.<sup>44</sup>

It is a unique humanity that overcomes the ego, transcends individualism. It sidesteps tendentious chauvinism and narrow prejudices. It also consecrates the collective spirit, where caring for the nation, in an eloquent expression about the exceptionality of Muhammad's humanity, with an elevated rank and a sublime trait reserved only for a great person. Aisha recognized that exceptional feature. She did not get upset that the Prophet's entreaty to Allah for her included all Muslims. She had experienced his humanity, became certain of it and narrated many of its effects. Sahah books narrate on the authority of Aisha her statement that:

"Whenever Allah's Messenger (PBUH) was given a choice between two matters, he invariably opted for the easier one provided it did not involve any sin. But if it involved sin he was farthest away from it amongst all people. The messenger of Allah never took revenge for himself except when God's taboos were violated."<sup>45</sup>

The description displays the working methods; standards seemingly distanced from each other to some, but are

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<sup>44</sup> Al-Tabari, Muhib Al-Din, *The Summary of the Master of Human Beings, Ottoman Encyclopedia* Publication, edited by Muhammad Abd Al-Ghaffar Khan, Hyderabad (India), 2005, pp. 106-107

<sup>45</sup> Al-Nisaburi, Muslim ibn Al-Hajjaj. *Sahih Muslim, Book of Virtues*, Hadith No. 2327/77, p.950, and  
-Al-Isbahani. Abdul Allah, *The Ethics of the Prophet*. 1st ed., edited by Saleh ibn Muhammad Al-Onyan, Dar Al-Muslim for Publishing and Distribution, Riyadh, Saudi Arabia, 1998, p. 34

inextricably connected. They direct the mind and the will to “choose” and help tame the Self to cleanse its faith. They are also directives for human beings to:

- reflect on alternatives
- think about the best philanthropic deed
- trust one’s conscious and deliberate choice
- decide one’s volition
- avoid what is difficult and tiring
- take revenge only for the sake of Allah

The true religion does not clash with the impulses of the human psyche across the board. Human psyche is entitled to getting angry and to taking revenge just as it has the right to be satisfied. Perhaps outrage and vengeance against a wrongdoer, transgressor or a usurper without sinning or encroaching upon the legislative dictates of religion, law and right customs constitute an implementation of the objectives of Islamic law (Sharia).

Aisha, Mother of the Believers, touched on the highest rank in humanity during "anger," when she was asked about the morals of Muhammad (PBUH), she answered:

- The Messenger never took revenge for himself or was angry for himself. But when divine taboos (red lines) were violated, he would take revenge on behalf of Allah.<sup>46</sup>
- He was not obscene. Nor did he utter obscenities or screamed vociferously in the markets. He would not

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<sup>46</sup> Al-Tabari, Muhib Al-Din, *The Summary of the Master of Human Beings*, pp. 64-65

meet an offence with another offence. Rather, he was pardoning and forgiving.<sup>47</sup>

**Amnesty criteria among people are evident when they:**

- abstain from uttering obscenities
- preserve people's dignity in their societies and among their peers.

The least degree of amnesty is forgiveness and rising above recriminations.

Aisha's acumen and prudence enabled her to institute, classify and explain criteria of Muhammad's humanity. In *Sahih Al-Bukhari*, *Al-Bukhari* narrated what Aisha mentioned on the authority of the Prophet that is, "love of seclusion was made dear to him."<sup>48</sup> Muhammad's humanity would not have inclined him to seclusion leaving behind family, mission and society. Should loneliness be a disease, seclusion would be a cure. Seclusion effectuates accountability, contemplation and reaching out to the Self to undertake humanitarian deeds. Loneliness gives rise to isolation, bearing grudge, feeding hatred and perpetuating indignation and condescension. Muhammad always lived in perfect harmony with everybody around him, despite his being distinguished among them.

**Companions' testimonial:**

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<sup>47</sup> Al-Tirmidhi. Muhammad ibn eissaa, *The Merits of Muhamed*. 3<sup>rd</sup> ed., edited by Muhammad Abdul-Aziz Al-Khalidi, Dar Al-Kutub Al-Ilmiyya, Hadith No. 348, Beirut, 2006, pp. 157-158

<sup>48</sup> Al-Bukhari. Muhammad Ibn Ismail, *Al-Jami Al-Sahih*, "The Beginning of Revelation," part 1, Hadith No. 3, p. 14

Going through some testimonies presented by those who accompanied Muhammad in his life and believed in his mission is a fitting tribute to the Prophet. These testimonials disclose new dimensions in Muhammad's humanity, supported by facts outlined in frequent texts, narrated by several biographers. Hind ibn Abu Hala, Muhammad's protégé (stepson), described the Prophet's qualities, in Shamaeil Al-Nabi. Of his speech, he said:

"It was informative and to the point, his words were clear, neither excessive nor incomplete."<sup>49</sup>

**About the prophet's silence**, he was patient, careful, respectful and contemplating. He patiently listened to people. He was envisioning what remained and what petered out. Tolerance was evident in his being patient. He did not easily get angry when provoked. His discretion was marked by four elements. Adopting the good to be emulated, leaving the bad to be shunned, sponsoring sound opinion to the benefit of his nation in its here and hereafter affairs.<sup>50</sup>

Therefore, we are duty-bound to ponder the humanity of a man with such deportment in his speech and his reticence. If these traits are pooled in an individual responsible for public affairs nowadays or in charge of an institution, a profession or family, how would that person and his aides' byproduct look

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<sup>49</sup> Ayyad, Abu Al-Fadhil. *Al-Shifa*. 1<sup>st</sup> ed., edited by Abdo Ali Koshak, Dubai International Holy Quran Award, United Arab Emirates, 2013, p. 203

<sup>50</sup> Ibn Sayyid Al-Nas. Muhammad, *Uyun Al-Athar*. edited by Muhammad Al-Eid Al-Khatrawi and Muhy Al-Din Mutu, Dar Al-Turath Library, Medina, 2008, Part 2, p.427

like? How would those people's refinement, work, morals, plans, relations and humanity, separately and jointly be like?

Muhammad's utterances and reticence simultaneously combine difference and symmetry. They contain a leniently unmatched attribute of Muhammad that led people willingly to obey him and feel at ease with him. They found him perpetually preoccupied with their affairs and needs. They equally found him dedicated to and respecting their humanity. His companions testified to the high esteem he enjoyed. To this effect, Abu Hurairah said: "None was more in consultation with his companions than the Messenger of Allah."<sup>51</sup>

Ibn Hesham stated that Habab ibn Mundhir, before the battle of Badr, said: "O' Messenger of Allah, is this a status allotted to you by Allah that we are not allowed to go before or after or is it opinion, war and spite?"

- The Messenger replied: "No, it is opinion, war and spite."

Ibn Mundhir said: O' Messenger of Allah, this is not a resting place then. You get to mobilize people until we reach the nearest water well, dig trenches behind it. Following that we should build a cistern, fill it with water then we battle the enemy, have our warriors drink, while our enemies cannot.

The Messenger of Allah said: "you are right."<sup>52</sup>

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<sup>51</sup> Al-Zuhri. Muhammad, *Kitab Al-Maghaazi*. 1<sup>st</sup> ed., edited by Suhail Zakar, Dar Al-Fikr, Damascus, 1981, p. 51

<sup>52</sup> Ibn Hesham. Abd El-Malik, *Biography of the Prophet*. part 2, p. 272

The creativity of people in opinion, thought and performance manifests itself credibly, when someone paves the way for it and reveres its initiator, until he indulgently sways over the others. Thus, when Saad ibn Moaz realized how abundantly the Messenger consulted his companions before the day of Badr, expressing the position of Al- Assar, he asserted allegiance to the Messenger. He implored the Prophet:

- Be close to whom you will and avoid whom you will, take from our money as much as you like and leave what you like. What you take from us is more cherished than what you leave for us. Concerning your commands to us, we shall submissively be at your bidding.<sup>53</sup>

His plea was an obedience not tainted by weakness, shame or hesitancy, an obedience that only a human leader deserves, a leader whose humanity prevails among his soldiers with compassion and leniency, not with harshness and suppression. Many heads of groups and organizations propagated religious or political doctrines. Their aim was to secure their followers' compliance. Regrettably, with the passage of time, they lost what they had accomplished because the practice was based on lies and deceit.

These facts certainly show that obedience is truly complete when it is grounded on honesty. This sign was embodied in the sincerity of Muhammad, as a prophet, leader, teacher, father, husband, brother, friend and a man with a great message.

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<sup>53</sup> Ibn Uqba. Musa, *Maghaazi*. edited by Muhammad Baqshish Abu Malik, Faculty of Arts and Human Sciences, Ibn Zuhair University, Agadir, Morocco, 1994, p. 128



Tribal delegations came from all over the Arabian Peninsula inquiring about the message of Muhammad's religion. The delegation of Bani Saad ibn Bakr ibn Hawazen sent "Dammam ibn Tha'labah" to inquire about the new religion. When he met Muhammad, he said:

- I have an urgent question to you.

The Messenger: Ask as you like.

Dammam: By your God and the God of those who came before you, did Allah send you to all humanity?

The Messenger: Yes.

Dammam: Did Allah command you to pray five times daily?

The Messenger: Yes.

Then the Messenger started to list all Islamic duties, one by one explaining them.

Then Dammam said: "I believe in your message, I am an emissary for my people behind me."<sup>54</sup>

**When honesty persists, tranquility and faith prevail.** That was the case with those who ascertained the truthfulness in Muhammad's calling and believed in it.

Musa ibn Uqba narrated in *Maghaazi* quoting Jaafar ibn Abu Talib's speech about Islam and its Prophet before the Negus, at the most difficult moment when a person was closer to death than to survival: -The new religion was carried over to us by a man from our midst whose face and lineage were known to us. Allah sent him to us just as He sent the messengers to previous

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<sup>54</sup> Al-Bukhari, Muhammad Ibn Ismail, *Al-Jami Al-Sahih*. Book of "Knowledge", vol. I, Hadith No. 63, p. 39

nations. He instructed us to be righteous, honest, loyal, faithful and to keep the trust (ada el Amana). Furthermore, he forbade us to worship idols and commanded us to worship Allah alone and not to associate with Him anyone.<sup>55</sup>

This statement was delivered in a decisive tone displaying what the hearts and minds of the emigrants carried to Abyssinia. The Messenger's genuineness rendered the message authentic that truthfulness became the sole bedrock of faith that tied Muhammad to those who took guidance from him and his message.

Upon his failure to join the Battle of Tabuk, followed by his repentance, Ka'b ibn Malik said: -By Allah, I have never been blessed by greater grace from Allah after He guided me to Islam than my fealty to the Messenger of Allah, lest I accuse him of lying, in which case, I shall perish.<sup>56</sup>

This is how Muhammad's truthfulness impacted people. It was narrated that after his conversion to Islam, when he was in the throes of death, Abu Sufyan said: "Do not cry over me, I have never been tainted with a sin, since I embraced Islam."<sup>57</sup>

His words carry more than one import:

- First, they allude to the impact of the Prophet on everyone who believed in the sincerity of his calling, and

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<sup>55</sup> Ibn Uqba. Musa, *Al- Maghaazi*, p. 71

<sup>56</sup> Al-Awaji, Muhammad ibn Muhammad. *Narrations of Imam Al-Zahri*. 1<sup>st</sup> ed., part 2, Issue No. 64, Deanship of Scientific Research, Islamic University, Medina, Ministry of Higher Education, Saudi Arabia, 2004, p.820

<sup>57</sup> Ibn Sayyid Al-Nas, Muhammad, *Uyun Al-Athar*, p. 228

- Second, they point to Islam's influence on whoever upheld faith wholeheartedly.

The two effects are distinct but interrelated. They are indicative of the standard of truthfulness in the message and those who conveyed it to the world. That truthfulness served as a genuine character instituting Muhammad's humanity. The effects of this honesty extended to all his morals whereby attitudes and persons changed, yet his truthfulness did not, regardless of changing circumstances and situations, even when he was keeping his weak companions out of the polytheists' harm's way, when he was carrying his granddaughter on his shoulders and in dealing with his household and with his servants.

**Anas ibn Malik said:** "I served the Prophet for almost twenty years. Every time I accompanied him in all his doings, he served me more than I served him."<sup>58</sup>

On the authority of Abu Qatada, in the *Book of the Major Classes*, Ibn Saad stated that the Messenger of Allah was praying, while carrying his grand-daughter Umamah, daughter of Abi Al-Aas and Zainab, the Messenger's daughter. When he kneeled down, he put her beside him. And when he stood up, he lifted her back up.<sup>59</sup> according to Anas Ibn Malik, Al-Bayhaqi said: "I have never seen anyone more kind to children than Allah's Messenger"<sup>60</sup>

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<sup>58</sup> Al-Tabari, Muhib Al-Din, *The Summary of the Master of Human Beings*, p.75

<sup>59</sup> Ibn Saad, Muhammad, *Al-Tabaqat Al-Kabeer*, p. 39

<sup>60</sup> Al-Bayhaqi. Ahmed, *Evidence of Prophethood*. 1<sup>st</sup> ed., edited by Abd Al-Moati Qalaji, Dar Al-Rayyan for Heritage, Cairo, 1988, p. 330

There is no dividing line in the humanity of a person as much as his actions and mercy to the little ones. The perfection of humanity is evident in “mercy to the minors.” This is the first step in raising a youngster who, while growing up, feels the pain of people and appreciates their agony. In this manner, he does not forget for a moment his burden of responsibility. When he grows up, gets married and becomes a provider for his household, spouse and children, he will treat them in a way that pleases Allah and His Messenger. Nowadays, we learn about and witness parents who cause their children a baneful influence and perhaps death for some trivial or no reason. Other parents do not assume any domestic responsibility. Instead, they spite their family, on the pretext that the male head of the household, being the “man” is the custodian. Nevertheless, by his action, he possesses neither manhood nor guardianship.

**Innate quality/natural disposition:**

The readers should think twice of this attribute.

First: research pause deserves to be where we delve deeply into the new dimensions embedded in the **innate quality** and what they add to the appreciation criteria of Muhammad’s humanity.

Second: contemplating pause adds to the first and does not derogate from it. It helps track the testimonies of those who knew Muhammad but did not believe in his prophethood or in Islam.

Nothing is greater than a fair testimony given by someone who hates your success, distinction, morals, faith or uniqueness. It is multiplied many times in its weight and effect over that offered by someone who loves you. It simply means that the speaker did not find in you anything worthy of hatred. He could not ascribe to you what was not in your character. Spurred by his human nature without intending this testimony, he could not but utter the truth.

The first line of defense came from someone who raised Muhammad and loved him more than his children. It is his uncle Abu Talib, who did not hesitate to protect him. Although Abu Talib did not believe in Muhammad's calling, when he sought to revoke the (Muqata) boycott document ratified by the infidels of Quraysh to lay siege to Banu Hashim. He then went to the chieftains of Quraysh and informed them that Muhammad had told him that only the name of Allah was left after the termites ate out its contents. He solemnly stated: "My nephew told me that Allah had nothing to do with that document in your hands."<sup>61</sup>

Muhammad (PBUH) lived under Abu Talib's tutelage for many years. Abu Talib confirmed what all source biographies considered number one criterion for the validity of prophethood, i.e. truthfulness for which Muhammad was deservedly known in Mecca even before the inception of the message.

The second line of defense inhered in Abu Sufyan's testimony before he embraced Islam. On the day of the conquest of

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<sup>61</sup> Ibn Uqba. Musa, *Al-Maghaazi*, p.83

Mecca, when crowds of Muslim tribes came before him, he said to Abbas, the Prophet's uncle: "O' Abu Al-Fadl, your nephew's dominion would become great.

Abbas said: "It is prophethood, Abu Sufyan."

The latter responded: "Right."<sup>62</sup>

The third line of defense was relayed by sources relating to the exchanges between Abu Sufyan and Hercules, the Roman Emperor. Contemplating Hercules's statements which are "conclusions" from Abu Sufyan's factual statements reveals a strong consistency between facts "givens" and conclusions "outcome." In this logical argument, there is an impressive categorization of the criteria governing Muhammad's humanity. This appears in a dialogue between two persons of high standing in their nation. The first, the questioner believed in and defended "Christianity," while the other interlocutor was "a pagan," who worshipped idols. Here is their dialogue as narrated by Al-Bukhari:

- What type of lineage he had amongst you? ... A great lineage
- Did anyone of you ever before him come up with the same message?... No
- Was anyone of his forefathers a king? ... No
- Do his followers belong to the upper or lower classes (the plebeians)? ... the latter
- Are they increasing or decreasing in number? ... increasing
- Does any of them return to his religion after conversion to Islam? ... No

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<sup>62</sup> Al-Awaji, Muhammad ibn Muhammad. *Narrations of Imam Al-Zahri*, p. 717-718

- Did you accuse him of lying before he said what he said?  
... No
- Does he betray or play false? ... No
- Do you fight him? ... Yes
- How do you fight him? ... war is nip and tuck, a rivalry between us where gains and losses are transposable
- What does he order you to do? ... Worship Allah alone, do not associate anything with Him, and abandon your fathers and forefathers' idolatry. He orders us to establish prayers, tell the truth, keep chastity and reach out to our blood relations.<sup>63</sup>

Immediately following the dialogue, the Roman Emperor concluded that Muhammad's humanity enunciated his prophethood and pan-humanness, stating: "He would not prevent people from lying and he himself would lie to God."<sup>64</sup>

A cogent dialogue, in its continuity and logical progression, it contains no understatement or exaggeration. It displays:

- The Roman Sovereign's great interest in the matter of the Messenger and the new religion. It is possible that Hercules had studied the texts of the Gospel that heralded the advent of Muhammad or heard the same argument from one of the faithful priests. Otherwise, how can his interest in and enquiring about Muhammad be explained?

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<sup>63</sup> Al-Bukhari. Muhammad Ibn Ismail, *Al-Jami Al-Sahih, Book of Revelation*, vol. I, Hadith No. 6, p. 16

<sup>64</sup> Ibn Al-Jawzi. Abdul Rahman, *Al-Wafa Fi Ahwal Al-Mustafa*. part 1, edited by Muhammad Zuhri Al-Najjar, The Saidia Foundation, Riyadh, 1429 AH (2008), p. 412

- Ibn Abbas transmitted this dialogue directly from Abu Sufyan after his conversion to Islam. In relating the tidings, Abu Sufyan could not resort to fabrication or lying on two separate occasions: the first, in his interaction with Hercules for fear of his oppression if he detected his mendacious allegations and the second, before Ibn Abbas because of the soundness of his Islam.
- This dialogue reveals logical sequence and coherence. It is unreasonable that the dialogue was the result of spur of the moment reaction or the randomness of conversation. Certainly, serious consultation and discussion took place before the dialogue. Besides, in its entrails, the dialogue limns an exquisite summary of Islam's view of building faith and ethics, revealing man's destiny and contentment. One wonders whether the efforts deployed by individuals, institutions and modern states since their inception added legislations and laws over and above the contents of this dialogue in the way of preserving human dignity!

Concerning, the fourth line of defense, Al-Suyuti transmits the biography books' mention of Al-Walid ibn Al-Mugheerah's testimony. The latter was one of the most hardened polytheists averse to Islam and the Prophet of Islam. Quraysh pleaded with him to announce his denial and hatred of Muhammad. Yet, having heard Prophet Muhammad recite the Quran, he swore that was by no means fortunetelling, madness, poetry or magic. None of the aforementioned masters was more knowledgeable about these matters than him. He then proceeded:



- By God, what he said had sweetness and charm of its own. It is fruitful and fulsome. It rises above all else and nothing is superior to it.<sup>65</sup>

According to the testimony of Al-Walid, a pitched enemy of Muhammad, the Prophet:

- Did not lie
- was free from false pretenses
- His recited Quran exceeded all human creativity. It was exclusively sent down by Allah.

**This urges one to inquire**, how would one judge those who testified in favor of Muhammad and his Quran recitation, despite their being nonbelievers?

Is there an answer to this question more gratifying than the “effect of (Jaheliyah) pre-Islamic era” which had nothing to do with ignorance as some wrongly think. It was about a mindset that knew the truth, learnt honesty but was stubborn, recalcitrant, prevaricating and maneuvering. Jaheliyah (literally, ignorance) did not cover timeframe, nation or environment *per se*. Rather, it was a “set of attributes” wherever they existed, Jaheliyah became the order of the day. The first issue with Jaheliyah is one-sided tribalism fueled by rancor, egocentricity and whimsicality, pursuit of personal benefits, denial of the truth and finally taking pride in turpitude and sinning. The ethos of its supporters overflows with injustice and wrongdoing.

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<sup>65</sup> Al-Suyuti, Jalal Al-Din. *The Great Prophetic Characteristics*. 2<sup>nd</sup> ed., part 1, edited by Abdullah Al-Talidi, Dar Al-Bashaer Al-Islamiyyah, Beirut, 1410 AH (1989), p. 280

The most dangerous aspect of Jaheliyah was that it was undertaken by a treacherously strong group. Al-Walid bin Al-Mugheerah was not alone in Jaheliyah. In his biography, Ibn Hisham said of Nadhar ibn Al-Harith that he denied Quraysh claim that the Messenger (PBUH) was a magician, a fortuneteller, a poet or a madman.

- Look at your affairs. By Allah, a great thing has come down to you.<sup>66</sup>

It is a slow-paced and careful call for contemplation. Faith does not settle in uncertain hearts. However, this calling contains directives and lessons.

Despite the prevalence of those truth deniers, a godly-propelled modicum of equity in favor of Prophet Muhammad finds its way to the lips of some rejectionists. For instance, to this effect, Utbah ibn Rabi'ah, a Qurayshi principal shouted:

- O' Quraysh, obey and trust me. Ignore this man and what he calls for. Isolate him.

He then laid out a precise outcome:

- By Allah, great tidings would come out of what I heard from him. He also implored them:

If the Arabs managed to hurt him, you made others stand by him. Should he manage to overcome the Arabs, the rule and prestige would be jointly his and yours. You would be utterly pleased with him.

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<sup>66</sup> Ibn Hesham, Abd El-Malik, *The Biography of the Prophet*. Part 1, p. 320

Quraysh's response confirmed their ignorance. They retorted: "Oh, Abu Walid, he bewitched you with his words."<sup>67</sup>

The Jaheliya comportment was not restricted to idol worshipers. It extended to some Jews of Medina. Musa ibn Uqba narrated in "Maghaazi" quoting Abu Yasser ibn Akhtab on the Jews -uncle of Safiya, Prophet Muhammad's wife- when he heard from Muhammad and conversed with him, he returned to his people and told them:

- O' people, obey me, for God Almighty has brought you what you were looking for. Follow him and do not disobey him.<sup>68</sup>

Drawbacks of the Jaheliya are uncountable, the least of which is that it urged people to a false gamble instead of acquiescing to the right path. If they viewed the matter instinctively, they would have recognized that right with no confusion or hesitation. This is not far-fetched. It was evident in the words of Om Mebed Al Khuzamiya before she embraced Islam. When Prophet Muhammad passed by her on his migration journey to Yathrib, he bought water and milk from her. She described him of being:

- The most beautiful person from far and the sweetest and the best from near.<sup>69</sup>

What an eloquent expression of the correlation between, beauty, sweetness and goodness! Despite the distinction

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<sup>67</sup> Ibn Hesham, Abd El-Malik, *The Biography of the Prophet*. Part 1, pp. 313-314

<sup>68</sup> Ibn Uqba, Musa, , *Al-Maghaazi*, p. 141

<sup>69</sup> Ayyad, Abu Al-Fadl. *Al-Shifa*, p. 104

between the three descriptions, common to them is accurate correlation, harmony and consistency relating to the Prophet's morals and appearance. This is one of the manifestations of Muhammad's humanity.

### **Evidence of Fairness**

Now, the study's focus will turn to a modern vision originating from different trends providing sample criteria to measure the extent of differentiation in Muhammad's humanity compared to other human beings. Yet, from another perspective, this evidence is supported by experience, accuracy and classification, promoted by science and protected by the science applications. **Such models are dominated by the distinction between their creators in terms of:**

- Their scientific backgrounds, specializations, methodology of research, environments, upbringing, psychological profile, moral outcome and faith.

Does this differentiation lead to consistency in judging Muhammad's humanity!

This evidence begins with a unique set of standards around Muhammad's humanity. A liberal thinker launched this process. He accepted science as a norm and method. For him, equity had been a goal. He studied, analyzed and practiced philosophy. He had a considerable share of philosophy. It only caused him to abominate fanaticism. He bragged about his Christianity and decided to pass a judgment on Muhammad's humanity only after scrutiny, deliberation and inspection, from two angles:

1- Historical facts, biography sources and verses of the Holy Quran

2- The unfair judgments of many western orientalists on the Prophet of Islam and Islam in general

Although that researcher knew very well the fallout of his judgment, he insisted on it. When the purity of true faith in Allah overwhelms one's heart and fills it with love of Allah and His religion one views potential suffering one might undergo to be infinitesimal.

The philosophical researcher and man of letters Nazmi Luqa rose above trivialities and opted for the word of truth. He said what he only knew and that said a lot. He corroborated his assertions with researched knowledge. The more time passed, the more he kept clinging to what he said, understood and realized. He understood the facts and was certain thereof. He shaped his judgment on Muhammad, monotheism and the essence of the Islamic faith. He focused mainly on studying the verses of the Quran in terms of morals, beliefs and human dimensions. He believed that "Muhammad did not enable himself or his kinfolds to gain high position, during Jaheliya because they were at the vanguard. He raised all this cachet to the ground"<sup>70</sup> for the sake of human uplifting. The human spirit, action, morals and dealings took precedence over individual benefits, special interests, family, friends and companions in

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<sup>70</sup> Luka, Nazmi. *Muhammad, The Message and the Messenger*. 2<sup>nd</sup> ed., Arab Book House, Cairo, 1959, pp. 190-191

order to empower the dignity of all people, without discrimination.

Furthermore, this evidence is sustained by those who are united by the belief in Muhammad and his message, but they differ environmentally, intellectually, socially and culturally.

According to the French philosopher Garaudy who vacillated between Christianity and Communism and finally converted to Islam, Muhammad concluded and completed the religion of Allah on earth. He never claimed that he came up with a new religion. Rather, he “complemented, renewed and fulfilled the original creed, which found its optimal expression in that of Abraham.”<sup>71</sup> Garaudy wanted to stress that the concluding prophethood was not limited to creed *per se*, but prepared the ground for human brotherhood and standard values for all people.

Bodley, the British orientalist believed in the significance of the role model in religion. What we must not forget in Islam is Muhammad himself. He “brought Islam and was the moving force behind it. He made it prosper and expand exponentially since he first presented it to the Arabs thirteen centuries ago.”<sup>72</sup> Bodley believes that the most salient criterion to appreciate Muhammad's humanity is that he has become the role model in faith and application to showcase how a role

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<sup>71</sup> Garaudy, Roger, *Promises of Islam*. 2<sup>nd</sup> ed., translated by Thouqan Qarqout, Madbouly Library, Cairo, 1985, p. 25

<sup>72</sup> Bodley. Ronald, *The Messenger: The life of Muhammad*. translated by Muhammad M. Faraj and Abd Al-Hamid Jaodat Al-Sahar, Misr Library, Cairo, 1989, p. 100

model can be, can guarantee revival of religion, its provisions, values, rituals and innovations in people's life. Perhaps, for this reason, many people believed in Islam, "because benevolence had been the greatest merit of the Medina community, after Prophet Muhammad's migration. There was no selfishness or greed, only empathy and care for all living organisms."<sup>73</sup> This may be the motive for "Ahmed Deedat," the Muslim researcher, who dedicated his efforts and life to the comparisons of religions. He eventually concluded that only Islam "unify Jews, Christians and Muslims, where they find consensus and relevance take shape."<sup>74</sup>

In conclusion of this section, it is clear that appreciation of Muhammad's humanity led to promoting the value of the humankind. Iqbal says: "Religion is an indivisible whole, it cannot be portioned or partitioned. It is not a mere abstract thought, feeling or act. It is an expression of the human being in its entirety."<sup>75</sup> Iqbal's words are very accurate because he paid close attention to the congruence and concordance between religion and human beings. Religion came only to mankind. No religion was established or demolished without human intervention. Man can be a consummate human being only in the presence of a divinely revealed religion.

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<sup>73</sup> Yusef, Islam. *The Life of the Last Prophet*. Darussalam Publishers & Distributors, Riyadh, Saudi Arabi, 1995, P. 23

<sup>74</sup> Deedat, Ahmed. *Muhammad. the natural caliph of Christ*, translated by Ramadan Al-Saftawi, Dar Al-Nahda for Islamic Printing, Cairo, 1991, p.65

<sup>75</sup> Iqbal, Muhammad. *The Renewal of Religious Thought*. translated by Muhammad Yusef Adas, The Egyptian Book House, Cairo, 2011, p.15

True religion paves the way for humanity to have its place among people on earth. Muhammad has “raised humanity to the highest peak it would aspire to. If he did not exist, historians would have said that there was no human being of this caliber and there would never be one.”<sup>76</sup> The author of *Islam Challenges* emphasizes the uniqueness of Muhammad’s humanitarian model and that he is the most perfect example human mind can really think of. Those surrounding Muhammad noticed and realized the exemplar he was along with the dimensions of his humanity. He never felt comfortable, except after making sure everyone was at ease. He used to roam the streets attending to the sorrows and mishaps of the poor, the weak and the afflicted. He used to go to the homes of his poorest followers to relieve their distress and reassure them.”<sup>77</sup> Could there be a loftier and better show of inter-human compassion than that of a man who listened to people, felt their pains and commiserated them!

### **Evidence of an upright subjectivity**

Collectors of this evidence are in full chime with one another. They adopt a sound scientific subjectivity in appreciating the human model which Muhammad epitomized. Their subjectivity does not adversely affect their neutrality. Theirs is not an

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<sup>76</sup> Khan, Wahid Al-Din, *The Islam challenges*, p. 160

<sup>77</sup> Syed, Ameer Ali. *The Spirit of Islam*. Christophers, London, 1902, P. 112



extremist subjectivity. Their judgment on Muhammad's humanity is based on facts, evidence and methodical inference. They are also consistent in belonging to the religion of Muhammad and to the same land, language, blood and history. However, they are diverse when it comes to their intellectual patterns, scientific propensities, educational approaches and skills in analyzing the subtle details that formed the fabric of Muhammad's humanity.

Hussein Mu'nis, the historian is of the view that the value of equality as embodied in the actions of Muhammad constituted the foundation stone of his humanity. "With his graceful spirit, the Messenger of Allah was keen on effecting equality for his companions, even though he was their prophet, guide and pioneer. Had he wanted to be their emir or master, he could easily."<sup>78</sup> For Muhammad, equality was a tool and an action that effortlessly nullified human penchant for sovereignty, domination and influence. Muhammad achieved equality among people only through his morality. One of the greatest preternatural assets Muhammad possessed was his morality. Although he was a human being of flesh and blood,<sup>79</sup> his humanity never contradicted his prophethood. His prophethood was marked by consistency and harmony to the point of perfection. It was not tainted with deficiency or defect

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<sup>78</sup> Moannis, Hussein. *A Brief History of Arab Thought*. 1<sup>st</sup> ed., Dar Al-Rashad, Cairo, 1996, p. 13

<sup>79</sup> Abu Zahra, Muhammad. *The Last Prophet*. Dar Al-Fikr Al-Arabi, Cairo, 2012, p. 177, and

-Al-Sharqawi, Abdul-Rahman. *Muhammad the Messenger of Freedom*. 1<sup>st</sup> ed., Dar Al-Shorouk, Cairo, 1990, p. 356

in insuring equality among people. This was the case for all his morals. In fact, if we find the most generous person, we discover that he may have a deficiency in another aspect of his personality. This is a rule of thumb. Conversely, in all aspects of his life as well as in his humanity and prophethood, Muhammad attained perfection. The model of morals was established through some determinants, i.e. standards including "consistency" between his inner psyche and outside appearance. Face is a true reflection of the inside of any human being and the "purity of Prophet Muhammad's soul shined on his face. Beholders could notice this at first sight."<sup>80</sup> This encouraged a contemporary researcher to announce: "Show me a great person who dared to take the risk and tell people, "here is my biography and all my deeds, review and show them to foes and friends, feel free to pinpoint any shortcoming you come across."<sup>81</sup>

The model of human perfection in Muhammad's morals stood the test of gargantuan challenges to his prophethood, let alone to his honorable self. He had to fight an uphill battle with the petrified minds of Meccans and denizens of the Arabian Peninsula at the time. Fulfilling the honesty requirements of communicating the calling was the most daunting challenge.

### **Tools used in facing up to said challenges:**

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<sup>80</sup> Saeed, Muhammad Raafat. *The Prophet, the Teacher*. 1<sup>st</sup> ed., Dar Al-Wafa, Mansoura (Egypt), 2002, p. 40

<sup>81</sup> Al-Tantawi, Mohamed Ali. *The Master of the Men of History*. Dar Al-Manara for Publishing and Distribution, Jeddah (Saudi Arabia), 2004, p. 14

- Contemplation of the universe, clearing his heart of concerns, ridding his mind of getting distracted by trifles and keeping himself aloof from the ebb and flow of desires, whims and lust.<sup>82</sup> The universe has language solely understood by those who have a pure heart and rise above the trivialities of this world.
- With minimum utterances and maximum listening, he was inclined to being serious when talking.<sup>83</sup> Once a person masters this tool, it will emancipate him from the limits of his individuality. He will explore all the horizons around him. Many human virtues are revived by intently lending ears to others.
- Abhorrence of bloodshed even if for the right cause,<sup>84</sup> let alone if blood is shed for wrong reasons! While indifference to people's lives honor and dignity is noticeable nowadays, Muhammad laid down an unprecedented covenant "that blood is sacrosanct." He declared that in the farewell sermon as narrated by senior companions: "Your blood, your money and your honor are as sacred as this day, in this country and this month."<sup>85</sup> There is no justification for encroaching upon "the sanctity of blood." Unfortunately, unwarranted shedding of blood has been given a variety of names and reasons to justify it. Worst of them all is qualifying it as

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<sup>82</sup> Mahmoud, Mustafa. *Muhammad*. 10<sup>th</sup> ed., Dar Al-Maaref, Cairo, 1977, P.11

<sup>83</sup> Heikal, Muhammad Hussein. *The Life of Muhammad*, p. 140

<sup>84</sup> Reda, Muhammad Rashid. *The Revelation of Muhammad*. 3<sup>rd</sup> ed., Izz Al-Din Foundation for Printing and Publishing, Beirut, 1407 AH (1987), p. 159

<sup>85</sup> Al-Bukhari. Muhammad Ibn Ismail, *Al-Jami Al-Sahih*, Hadith No. 4406, p. 174; Al-Nisaburi, Muslim ibn Al-Hajjaj, *Sahih Muslim*. Hadith No. 1679, p.695

“jihad” and “defense” of religion. Muhammad (PBUH) did not do this during his lifetime. No other sin infuriated him as did bloodletting, which is spreading like wild fire nowadays. It assumes other forms that were unprecedented in the most disreputable societies in the past. Presently, one may find a son slaughtering his father or mother, a brother perpetrating fratricide and a wife claiming her husband’s life or mother strangulating her child, what a major sin!

- Tackling cruelty of heart wherever it occurs. Muhammad believed that “heart hardening was responsible for the fear some people impose on others.”<sup>86</sup> He knew the disease, diagnosed the ailment and traced its fallout to cure it with clemency.
- The love of a man for a woman and straightforwardly expressing his benign emotions to her<sup>87</sup> because he realized that a male and a female are indispensably and interchangeably complementary duet. He also recognized that sweet words enthuse woman’s goodness, affection revives her and kindness delicately wraps up her humanity. Accordingly, he ceaselessly and patiently fulfilled all these duties. His human communication with the woman was incandescent, shown in public and typical, be she a mother, a wife,

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<sup>86</sup> Khaled, Mohamed Khaled. *Muhammad's Humanity Features*. Mokattam Publishing and Distribution, Cairo, 2004, p. 46

<sup>87</sup> Al-Omari, Akram Daa. *The Message and the Messenger*, Al-Resala Foundation, Beirut, 1<sup>st</sup> ed., 1990, 1<sup>st</sup> ed., p.99

daughter, sister... Muhammad, "the human" always appreciated woman, "the human."

Muhammad, the human, through his struggles, overcame his individual needs, and preoccupied himself with his nation's concerns. He was always keen to be close to Allah. His preoccupation with the Call to Islam did not dissuade him from imitating the great Persian and Roman civilizations and reproducing their patterns. He was embroiled in "renewing the Arabs' creed, clearing their grudges and leveling up their morals. Once they managed to get hands on those advantages, he would urge them to press ahead with emulating the Persians and the Romans."<sup>88</sup> This indicates that urbanization and civilization inevitably must start with "building one's self." It is the right entrance to differentiating individualism from collectivism, where the focus falls on "action." That is why the exemplary characteristic of Muhammad's humanity manifested itself in being "the first legislation in early, middle and modern history. It was God sent in theory and he then undertook the practice."<sup>89</sup>

Various Quranic verses stress the overriding importance of enforcing the religion of Allah among people. It sets the link between faith and action and the way to create human role models in Muslim communities. The effect of a role model prevails upon the mind before faith does. Along the same lines, it permeates the self before faith. The heart yearns for the love

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<sup>88</sup> Abdel Rahman, Taha. *Ethics Matter*. 1st ed., Arab Cultural Center, Casablanca, Morocco, 2000, p. 197

<sup>89</sup> Zakar, Suhail. (*From the Introduction of Al-Meghaazi by Al-Zahri*), Dar Al-Fikr, Damascus, 1981, p.17

of role models. "People's love for Muhammad and their confidence in him pierced their hearts prior to their love of belief and faith."<sup>90</sup> People in every age, under any system, school of thought and belief, trust the role model before the idea and by nature lean towards faith and the faithful. They tend to get away from those who falsely claim innocence, while betrayal nests in their heart and is spelled over their faces and tongues.

### **Evidence of scientific consensus:**

Criteria analysis to judge Muhammad's humanity was not restricted to those who believed in the call of Islam throughout the ages. The matter has occupied the minds of a broad spectrum of thinkers, politicians, leaders, writers, historians, philosophers and scholars all over the world. Having studied Islam, knew its history, read the biography of Muhammad, contemplated the impact of Islam on the morals of Muslim devotees or absorbed the civilization of Islam, appreciated its innovations and the accomplishments of its scholars, history of Islamic schools of thought, many persons took special interest in verifying the impact of Quranic revelation on Muslim thinking. This evidentiary collectivity reflects an amazing uniqueness, especially since it is presented by persons dispersed in geographical scope, civilization, time, education, environment, legacies, culture, intellectual and scientific tendencies as well as religious denominations.

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<sup>90</sup> Al-Akkad, Abbas Mahmoud. *The Genius of Muhammad*. Nahdet Misr for Printing, Publishing and Distribution, Cairo, p. 81, <https://books-library.net/free-405172029-download>

**Yet, they are united in their:**

Positive judgment on Muhammad's humanity, despite the differing perspectives each of them utilized in analyzing, understanding and appreciating this humanity.

Will the judgment in this case end up receiving a higher score for its validity than the judgments provided in the initial five instances!

The matter is not as simple as that. Evidences do not provide more validity for the judgment, but add more assurance, clarity and explanations to its considerations.

In the third case, the testimonies of those who knew Muhammad and did not believe in his prophethood have been tracked. Some of them denounced and hated the religion of Muhammad. Yet, none of them could believe the truth about Muhammad's humanity.

Judgment on Muhammad's humanity is a process independent of the "differentiation" practiced by the judges because it requires an objective and subjective awakening. Barring both of them will have the accuracy that eludes researchers.

There is a kind of scientific unanimity around this evidence. What is meant here is not multiplicity (majority), but the steadfast group of scholars who agree on one judgment, even if they form a minority. Among said group, there is an estimable degree of consistency indicating the confluence of both objective and subjective awakening, when reviewing, understanding and inferring the criteria which laid down the

“first foundation stone” in Muhammad’s humanity that is “monotheism.” The Japanese scholar Toshihiko Izutsu, who mastered the Arabic language and translated the meanings of the Quran into Japanese, is of the firm view that Muhammad and the religion that he brought in no way clash with any other divine religion. In accordance with Quran, Islam is "a movement to eliminate religious nonconformities with the intent of rebuilding true monotheism in its pure and authentic form."<sup>91</sup> This researcher emphasizes the value of consistency among the heavenly messages that confirm the pure form of monotheism.

In the same vein, the French historian Gustave Le Bon believes that through monotheism, Islam brought together two distinct groups in a wondrous harmony. “Islam’s great ease is derived from its inclusive monotheism. This simplicity is the secret of its strength.”<sup>92</sup> Le Bon understood that the greatness of Islam resides in “monotheism.” By insisting on monotheism in his creed, from the beginning of his prophethood, Muhammad managed to combine two distinct things: simplicity and strength.

Marcel Boisard stresses that monotheism grants Islam its most fundamental quality, i.e. it is the “religion of the Absolute.”<sup>93</sup> With it, man’s mutable life proceeds straight. In consequence, he does not lose his comfort or go astray save when he

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<sup>91</sup> Irving, Washington. *Life of Mohammed*. Baudry’s Avropean Library, Paris, 1850, p. 21; Izutsu, Toshihiko. *God and Man in the Quran*. p. 136

<sup>92</sup> Le Bon, Gustave. *Civilization of the Arabs*. translated by Adel Zuaiter, Hendawi Foundation for Education and Culture, Cairo, 2013, p. 132

<sup>93</sup> Boisard, Marcel. *The Humanity of Islam*. 1<sup>st</sup> ed., translated by Afif Damascene, Dar Al-Adab Publications, Beirut, 1980, p. 48



abandons his firm belief in monotheism; the most intimate characteristic of the right religion.

For H. G. Wells, monotheism is the great virtue of Islam as if he wants to alert to Islam's concentration on the indissoluble link between belief and action. He states that monotheism is not the only great virtue of Islam, but "reciprocal compassion and care among people in everyday life."<sup>94</sup> is another equally great virtue. Monotheism unifies intentions, deeds, values, visions, words and emotions and brings them together in a close bond with Allah the one and only one God. This bond generates a permanent feeling in man that he is always at one with his Creator who hears, sees and prompts him to show mercy and spread peace among all people.

Karen Armstrong understood the same meaning. She says: "Monotheism was not a mere corporeal affirmation of the supernatural about the oneness of the sacred, but it is modeled on all the teachings of the Quran. It was a call for action."<sup>95</sup> Although monotheism is a heartfelt doctrine in the main, it addresses behavior and morals and shapes the humanity of those who sincerely believe in it. That's why Jack Ressler

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<sup>94</sup> Wells, H. G. *The Outline of History*. 2<sup>nd</sup> ed., part 3, translated by Abdul Aziz Tawfiq Jaweed, the General Egyptian Book Authority, Cairo, 1965, p. 104, and *-Dermengham: Muhammad's Character*. translated by Adel Zeater, Al-Shoaa for publishing & distribution, Cairo, 3<sup>rd</sup>, 2005, p.109

<sup>95</sup> Armstrong, Karen. *Muhammad: the prophet of our time*. translated by Fatin Al-zalabani, The International Library of Al Shorooq, Cairo, 1<sup>st</sup> ed, 2008, p. 67

considers monotheism a great deed that “achieved the greatest hope for human life in the shortest term.”<sup>96</sup>

Bosworth Smith goes on further whence he believes that the essence of Muhammad's faith, which made him the model man and gave his religion its infinite vitality, is “a belief that transcends all beliefs that Allah is the one and only one God.”<sup>97</sup> This is necessary to asseverate faith and give along with it “strength, confidence and transcendence over the slips of prejudice and embroilment.”<sup>98</sup> For this reason, the believer who believes only in God Almighty with unsullied monotheism, enjoys integrity and impartiality and is spared the suspicion of prejudice and whimsicalities of passion. He is elevated to the ranks of piety. When he does or says anything he is well-aware that Allah hears his words and sees his actions.

The aforesaid expose ushers the study into an analytically methodical effort that prepares the ground for another classification to be added to the preceding criteria. It is notable that this effort represents another consensus in which the analyses of distinct scholars have been consistent, confirming a human criterion that recognizes the mental, psychosocial and moral perfection of one person in a form previously unseen.

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<sup>96</sup> Ressler, Jack. *A History of Arab Civilization*. translated by Ghoneim Abdoun, The Egyptian House for Authorship and Translation, Cairo, p. 37  
<https://archive.org/details/AlHadaraAlArabeya>

<sup>97</sup> Smith, Bosworth. *Mohammed and Mohammedanism*. Smith Elder Co., 15 Waterloo Place, London, 1874, P. 166

<sup>98</sup> Noldeke, Theodor. *Sketches from Eastern History*. Translated by John Sutherland Black, Adam and Charles Black, London, 1982, p. 60-61

The following are among the most salient standards contained in this consensus:

### **Consistency of principle:**

Muhammad was not accused of mood swings, bad temper or changing according to people's mood fluctuations and varying conditions. Nor did he forget for a single moment his duty to communicate the call of Islam. He "took a decisive stand once and for all."<sup>99</sup> Although he was facing many difficulties until the last hours in his life, he never abandoned his principle of "delivering the message of Allah to people with all his power."<sup>100</sup> This clearly indicates that he developed no attachment to worldly lures and that "was the clearest proof that he was not seeking worldly pleasures."<sup>101</sup> He was to give his principle a spirit that revives it among people and makes it visible, influential and persuasive. "He was the first believer followed by his household. He was fully contented with this radical shift to the pure faith."<sup>102</sup> He instituted the principle and then applied it before communicating it to people in true fulfillment of the "start with yourself" rule. Others trust the honest persons because they see them first do what they enjoin others to do. In brief, they carry out what they preach.

### **Loyalty:**

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<sup>99</sup> Dermengham, Emile, *The Life of Mohamet*, p. 72

<sup>100</sup> Smith, Bosworth. *Mohammed and Mohammedanism*. pp. 105-106

<sup>101</sup> Bodley, Ronald, *The Messenger: The life of Muhammad*, p.81

<sup>102</sup> Lamartine. Alphonse, *History of Turkish*, vol. 1, D. Appleton & Company, New York, 1885, P. 69

In his book *Muhammad: the Hero as Prophet*, Thomas Carlyle describes Muhammad's loyalty as voluntary, great, deep... He considers this loyalty "the prime characteristic of a great man."<sup>103</sup> People's understanding of the truth of Muhammad's loyalty was widespread. This description was not limited to just one western scholar. All in all, the fair and the unfair-minded amongst them acknowledged the Prophet's supremacy. Nicholson asserts: "I am completely convinced that Muhammad was neither a conman, a spoiler, a neurotic/*chauvinistic*, nor a social reformer." Independently and passionately, Nicholson became convinced that Muhammad, from the very first moment and in all cases, was "a loyal believer upon whom the revelation was sent down, like all the other prophets."<sup>104</sup> For him, "prophethood" comes true in three joint conditions and Muhammad attained them all:

- Uninterrupted faith in the message
- Sincerity
- Support by divine revelation

### **Responsibility:**

Muhammad was able to transform the concept of responsibility from an abstract idea, value and goal into a "practice," until it became a standard in judging actions, attitudes and people. Researchers chose it as a criterion for judging the humanity of the greatest human being. Michael Hart is of the view that Muhammad's responsibility was not only for himself, his

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<sup>103</sup> Carlyle, Thomas. *Muhammad: The Hero as Prophet*. translated by Muhammad Al-Sibai, Arts Library, Cairo, 1993, p. 12-13

<sup>104</sup> Nicholson, Reynold A. *A Literary history of the Arabs*. P. 179

household, tribe or state, but it included religion and humanity. It was this religion with which Allah sealed the message of the prophets to humanity in its entirety. "The holy Quran was revealed only to Prophet Muhammad."<sup>105</sup> He was the first and only person in charge of the religion of Islam and the ethics of treatment among people. Muhammad asked Muslims to "remain aware of the existence of Allah and fear of reckoning after death."<sup>106</sup> Many of this age deadly sins are mainly caused by lack of cognizance of where a person will be heading to after death. Contrary to what rationalists want, it seems that the "humungous knowledge revolution" along with the frighteningly ever-evolving information technology hypnotized such human capacities as contemplation, accountability, checks and balances, coupled with absence of responsibility. In consequence, corruption has become the most popular commodity among people. One dare say corruption runs in tandem with the development of knowledge and technology.

Indeed, there is a pervasive phenomenon so-called "approbation of corruption" incidence of which is proudly propagated and justified by the corrupt. The concept of perfecting one's work has taken tracks quite at variance with what perfection must entail. Consequently, man lost awareness of his humanity and concern with his destiny. That is why all divine laws enlighten humanity that "man's final destiny

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<sup>105</sup> Hart, Michael. *The 100: A Ranking of the Most Influential Persons in History*, translated by: Anis Mansour, The Modern Egyptian Office, Cairo, 1978, p. 17

<sup>106</sup> Noldeke, Theodor. *Sketches from Eastern History*, P. 64

depends on man himself.”<sup>107</sup> Only man’s intentions, actions and impact on others determine his lot. This does not run counter to the will of Allah. Instead, it indicates “conformity of the human will with the Creator’s will.”<sup>108</sup> Every man’s responsibility is a natural corollary of his own will.

### **Conciliatory Morality:**

Few people can easily combine two distinct contradictions in visions, actions, attributes and ethics to create harmony that achieves the highest degree of consistency. This appears in the conflict between idealism and realism in politics, philosophy, literature and all other fields of knowledge. Throughout Muhammad’s biography, there was no trace of such conflicts. His ambition was to create a unique and distinct human model for faith and action. This prompted some short-sighted people to believe that Muhammad was leaning towards idealism. In fact, Muhammad did not resort to idealism completely lest imagination would absorb him and separate him from reality and indulge him in a putative state of affairs that had nothing to do with people's lives and conditions. Nor had he recourse to realism fully for fear the details of events would warp his mind and have him lose the ability to think, control and evaluate his surroundings.

His religion “has risen to such high level. Had it been a fantasy of Muhammad, his companions and his followers, none of the exploits made so far in this religion would have come to the

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<sup>107</sup> Tolstoy, Leo. *The Ruling of Prophet Muhammad*. translated by Salim Qabaeen, Masria for Publishing and Distribution, Cairo, 3<sup>rd</sup> ed., 1987, p.9

<sup>108</sup> De Lamartine. Alphonse, *History of Turkish*. p. 69

fore.”<sup>109</sup> Muhammad followed his bent on “reforming the false culture, falsehood and vanity,”<sup>110</sup> which prevailed in the Arabian Peninsula and the world. He made great strides in a short period of time, reaching a middle ground between idealism and realism, combining them in a unique blend, through which he succeeded in uprooting falsehood, untruth and vanity and affirming faith, sincerity and philanthropy from those who believed in his message. This caused his religion to last for ages. It never receded, but kept expanding day in and day out.

For the moral conciliatory approach which he adopted in his calling to Islam, Muhammad developed a number of criteria to measure his humanity. They have continued to be of interest to researchers as well as to orientalists who have done justice to these criteria. Truthfulness represented the safe passage which Muhammad opted for and upheld in enforcing his message until he gained the trust of those who dealt with him or followed his call. That is why Thomas Carlyle poses a sarcastic question to substantiate the validity of Muhammad’s veracity:

- Have you ever seen a lying man found and publicize a religion?<sup>111</sup>

About these criteria, Lehman cites what biographers unanimously agreed upon regarding the Prophet’s upbringing and his desire for seclusion, meditation and cogitations about the conditions of people and the universe. He states that the

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<sup>109</sup> Smith, Bosworth, *Mohammed and Mohammedanism*, p. 82

<sup>110</sup> Dermengham, Emile, *The Life of Mohamet*, P. 72

<sup>111</sup> Carlyle, Thomas. *Muhammad: The Hero as Prophet*, p. 55

verses of the Quran handed down by Muhammad “criticize arrogance and selfishness.”<sup>112</sup> Muhammad’s modesty did not change by the insuperable obedience and respect he received from the masses who believed in him.

Along the same criteria, the orientalist H. G. Wells states that the teachings of Muhammad introduced great traditions to the world for decent treatment among people. They “enthuse people with the spirit of generosity and tolerance. They account for a humanly implementable enterprise. They establish an unprecedented liberal community.”<sup>113</sup> This society would not have reached that level of human liberty, had it not been for Muhammad’s enthusiasm and positivity. “From the cradle to the grave, he had never been indolent.”<sup>114</sup> He was known for his purity. For him, the inner self was more important than the visible one and the covert, better than the overt. Emile Dermengham explains this criterion through other causes that led to it. Muhammad’s “heart was free from lies, deceit and arrogance and did not abandon the Quran after he clung to it.”<sup>115</sup>

Muhammad's purity of heart remained a reason for his keeping inseverable ties with people’s lives, weal and woes. He was hands-on their pleasures and pains. He “identified himself with

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<sup>112</sup> Durant, Will. *The Story of Civilization*. vol. xiii, translated by Muhammad Badran, Dar Al-Jeel, Beirut, 1988, p. 45

Leaman, Oliver. *An Introduction to Classical Islamic Philosophy*. Cambridge University Press, UK, 2004, P.1

<sup>113</sup> Wells, H.G. *The Outline of History*, part 3, p. 103

<sup>114</sup> Bodley, Ronald, *The Messenger: The life of Muhammad*. p.52

<sup>115</sup> Dermengham. Emile, *The Life of Mohamet*, P. 85



their calamities' dreary orphanhood."<sup>116</sup> Being born orphan equipped him with a delicate sense of people's pains and agonies. Anguish often solidifies and purifies its bearer and reveals to him what is not revealed to others. It also fortifies him with a fully intelligent mind in perpetual pursuit of knowledge. He was certain that the richer his knowledge got, the stronger his faith would be. Knowledge enlightens "the path to faith."<sup>117</sup> That is why all his thoughts and actions centered on: "religious reform."<sup>118</sup> Although some orientalists mistakenly considered Prophet Muhammad a model of religious reform, like the ones known in Europe, his concern with reform was due to an idea that overawed him inside out. That is to say reform should be carried out in order to "end that very painful confusion which had already engulfed the Arabs."<sup>119</sup> He was certain that in so far as man relinquishes his sound belief in Allah, his mind equally surrenders to superstition. Superstitions flourish and multiply through minds that have lost their belief in God.

What seizes the attention of many western orientalists is that so far these characteristics "criteria" have not ceased to influence believers or non-believers in the call of Muhammad. Perhaps, this is why Rodinson says:

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<sup>116</sup> Mouir, William. *Life of Mohamet*. vol. I, P. 27

<sup>117</sup> Hunke, Sigrid. *The Arab Sun Shines on the West*. 8<sup>th</sup> ed., translated by Farouk Baydoun and Kamal Desouki, Dar Al-Jeel, Beirut, 1993, p. 369

<sup>118</sup> Irving, Washington. *Life of Mohammed*, p. 21

<sup>119</sup> Arthur, Wallaston. *The Sward of Islam, EP*. Dutton and Company, New York, 1905, p. 41

- Muhammad's life was not done by the time his greatness kept emerging.<sup>120</sup>

Despite limited conceptualization and expression in the abovementioned phrase, Muhammad's greatness never departed him since his birth. Could it be that "effect" was what the phrase intended to impart! Many of those who scrutinize his humanity outline differentiation among people in conformity with this criterion. In this connection, Durant says: "If we judge great people by the effect they had on others, we would say that Muhammad was the greatest throughout history."<sup>121</sup>

Many western scholars agreed upon this premise because Muhammad's grandeur reached human perfection in each of its unique attributes. Inimitability and uniqueness of this perfection are doubled. Perhaps reasonable compromises between characteristics "criteria" govern such distinctive contraries as contentment and anger, mercy and cruelty, impersonation and forgiveness, seclusion and interaction and other facets of differentiation. No wonder the Indian Sufi Rama Krishna says: "It is very difficult to get acquainted with the facts that make up Muhammad's personality. We can only grasp some of its features. What a succession of the traits of which that personality consists! We find Muhammad the Messenger, Muhammad the fighter, Muhammad the administrator, Muhammad the statesman, Muhammad the eloquent orator, Muhammad the reformer, Muhammad the orphan shelter, Muhammad the slave protector, Muhammad the woman

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<sup>120</sup> Rodinson, Macim. *Muhammad*. Tauris Parke Paper backs, London, 2002, P. 293

<sup>121</sup> Durant, Will, *The Story of Civilization*, Part 13, p. 47

liberator, Muhammad the judge, Muhammad the servant of Allah.”<sup>122</sup> Wherever these attributes are put together, coherently and harmoniously in one person, inevitably, “Muhammad” and only Muhammad must be the one who personifies them all.

The corpus of evidence cited here is selected from a number of studies that addressed the Prophet’s biography. The selection reflects what both Arab and foreign sources and references can offer.

It is noteworthy that differentiation dominated this collection in terms of:

- Their providers, their times, environments, cultures, religions and ideological trends.

By the same token, they are dominated by consistency in

- Their methodology, objective and the shared positive judgment on Muhammad’s humanity.

These evidences understandably classify the qualities "standards" reflecting Muhammad’s humanity from the moral, psychological, mental and social point of view. It is difficult to find a single standard that does not accommodate these four dimensions combined in a single man who is distinct from all other human beings.

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<sup>122</sup> Krishna, K. S. Rama. *Muhammad: The Prophet of Islam*. World Assembly of Muslim Youth (WAMY), Riyadh, Saudi Arabia, 1989, P. 20

At this point and abiding by the requirements of scientific research, the following logical question comes to mind:

- With this degree of consistency in judging the superiority of Muhammad over others, how is it possible that another faction of researchers can come up with another judgment generally or partially contradicting or diametrically opposite to that verdict!

What can lead research and researchers to such contradictory judgments?

- Is this contradiction owing to the "gravamen of judgment," i.e. the Prophet's biography, its scientific and historical sources, accuracy, attribution, validity and methodology. Or is it alternatively due to the "researchers," scholars and thinkers who tried to examine, scrutinize and comprehend "Muhammad's humanity"?

The answer to this multilayered question will be elucidated in the ensuing section: analysis and examination.



## **Section two**

### **Muhammad's humanity between Objectivity and Subjectivity**

- Introduction
- Correlation between Objectivity and Subjectivity
- Writing the Prophet's biography:
- Methodology
- Prevalence of Critical Spirit
- Defects of Judgment on Muhammad's humanity
- Discussion of shortcomings

**Introduction:**

The Biography of Muhammad (PBUH) remains a purposeful subject of research studies. Ever since Muhammad, a human messenger in receipt of divine revelation, was sent to all humanity, research work has been going on in all ages and nations.

The primary and most important sources of historical and scientific materials, which feed the subject of his biography are culled from Quranic verses and books of Sunnah, biography, Maghaazi (the military campaigns of the Prophet), Shama'il (good qualities) and history. However, the material has preserved its autonomous sources, which have been expanded, analyzed, classified and replenished over time. These are different, open-ended research issues.

Biography researchers differ in their approaches, visions, study material sources, tools and judgments. These “different judgments” remain a living topic for research of top priority. Muhammad’s biography is the best portal to understanding Islam. Muhammad’s humanity remains a main component of understanding his noble biography and religion. It combines two consistent yet different elements; humanity and prophethood. Hence, the validity of his humanity continues to be a major proof of the validity of Islam as whole.

Validity, like invalidity, is essentially a systemic issue in all research topics. Confirming validity in scientific judgments results from a scientific research that requires two inseparable standards: **objective**; relates to scientific materials of research such as facts, information, data and evidence, and **subjective**; expressing the researcher’s vision, research motives,

tendencies, culture and all elements which constitute the researcher's mental makeup in general.

### **Correlation between Objectivity and Subjectivity**

The methodical question which poses itself here is:

- Which objectivity and which subjectivity?

For scholars and the public in general, objectivity has always been tied to accuracy and methodology. Conversely, because subjectivity lacks both, it is deemed opposite to objectivity. These two definitions settled as such in people's mind. Subjectivity has been considered "a tendency aiming for self-arbitration and forming opinions and impressions."<sup>123</sup> Should this be the case, this derivative definition of subjectivity does not lead to facts. Instead, it just seeks to form an opinion or an impression. Scientific judgment can be made only through "objectivity," for it definitely "lacks favoritism factors and their effect."<sup>124</sup> In reality and research procedures, this connotation transferred from language to convention, circulated through ages, applications, specializations and minds. It assumed the strength of truth itself. Nobody in their daily life or scientific practice believes the accuracy of a procedure or validity of a judgment unless it is qualified "objective" that is, free of any trace of subjectivity. However, all scientific procedures, judgments and laws throughout the ages are manmade. As such, in no small measure can they be lacking in subjectivity traces.

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<sup>123</sup> Omar, Ahmed Mukhtar, p. 802

<sup>124</sup> Qansouh, Salah. *Objectivity in the Humanities*. Dar Al-Tanweer for Printing, Publishing and Distribution, Beirut, 2007, p. 65



How can anyone imagine the possibility of separating human input in research from the researcher's subjectivity on the pretext of sticking tenaciously with objectivity? Viewing subjectivity as the opposite of objectivity means it would be the opposite of science, accuracy and methodology.

Research, systemization, analysis, induction, scrutiny, exploration, addition, arbitration and evaluation are undertaken by "human researchers," that is to say, it is impossible to avoid "subjectivity."

In fine, the objectivity, in any scientific study or research subject exists and is molded only through "a human subjectivity."

It is not fair – in scientific research – for the correlation in connotation to linger between subjectivity and keeping aloof from accuracy and methodology. Subjectivity is a human ingredient in human researchers and is considered the orbit of mental and psychological processes by virtue of which the researcher issues his judgments. This human component can:

- transcend narrow individuality or fall prey to it
- sincerely conduct scientific procedures or curtail them
- be true to his scientific proceedings or discredit them.
- slow down verification and indigestion or make haste
- stick to neutrality or give in to one's own convictions and prejudgments.
- reach sound and straightforward conclusions or be extreme.

Subjectivity is not all evil. Nor is it all good. Moreover, validity of research judgment is a result of subjectivity, same as its invalidity.

All research and intellectual challenges in general, revolve around two factors; theme (the object) and self, (the subject). "Objectivity," is connected with the topic and "subjectivity," with the researcher.

Their similarities and dissimilarities, their connections and consistency, objectivity and subjectivity are like a surgeon performing a surgery to cure his patient, preserve his integrity and save his life. Objective controls of the surgery manifest themselves in the quality of medical apparatus, type of anesthesia, dosage, purity and accuracy of monitoring, the operating room and its equipment, medical tools, follow-up devices, surgical gears, primary and secondary medical materials and all physical aspects, which enable the surgeon to carry out surgery from A to Z. Subjective controls are embedded in the surgeon who performs the surgery and will be responsible for its completion, including the objective controls. The surgeon would determine the surgery's time, place, tools, anesthesia and nursing. In addition, he physically and mentally prepares the patient, coordinates the procedures and arranges, manages, supervises, monitors, observes, follows up and records the process. His responsibility does not stop until the end of the procedure.

The success or failure of a surgery is gauged by the degree of integration and harmony between these two sets of controls. There is a huge qualitative differentiation between them. The

success and achievement of the desired and right results still rely on consistency between them.

Scientific research in humanities and physics cannot be achieved unless both objective and subjective controls are pooled together. Results and judgments can be valid or invalid in consonance with the accuracy and sufficiency of the objective controls and the degree of straightforwardness of the researcher's subjectivity, that is, the amount of integrity, neutrality and sincerity in conducting research procedures.

This requires discriminating one "subjectivity" and another totally different subjectivity. There is a variety of subjectivities:

- **Extremist subjectivity**, where its verdict is wholly or partially wanting equity. In this case, judgments most likely contradict and deconstruct scientific requisites.
- **Sound subjectivity** relies on fairness in judgment and ditching harmful prejudice. It is reliable in all fields of science and research work, in recognition of integrity and impartiality and consolidating the value of validity in judgments.

Sound subjectivity is the bedrock of research and judgment. It rises above whims and tendencies. It transcends intolerance based on religion, race, color and language. Its research is only geared to the service of science.

**Approach requirements for scientific research:** Verifying sources of scientific materials

- Digging subject-related facts
- Strict separation of facts, opinions and impressions

- Examination and documentation of information and evidence
- Relating information to its controls
- Analyzing information and carefully connecting its elements
- Figuring out data connections, comparisons and approaches, and
- Using them to make judgments.

The effect of subjectivity is never absent from these requirements for “research processes.” Even though they are all connected to research, the first parameter behind every process is simultaneously "human/subjective." Thus, nobody can prove that “subjectivity” and “objectivity” are invariably at loggerheads. They are simply complementary. Sound subjectivity in scientific research “is not only a technical necessity, but also a faith-driven necessity.”<sup>125</sup> Setting judgments and final results in research according to objective and subjective guidelines is an onerous task. Yet, it is doable for the sake of reaching maximum control over the spirit of scientific research. “Searching for truth should not be affected by prior opinion or emotion.”<sup>126</sup> In other words, subjectivity cannot at all be divorced from objective or subjective criteria. For some people “to state that a fully objective idea resides in a complete separation of the perceived self from the perceived

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<sup>125</sup> Al-Ansari, Farid. *The ABCs of Research in Sharia Sciences*. Al-Furqan Publications, Casablanca, 1997, p. 41

<sup>126</sup> Al-Nashar, Ali Sami. *Research Methods for Islamic Thinkers*. Dar Al-Nahda Al-Arabiya, Beirut, 1984, p. 347

subject is a downright illusion.”<sup>127</sup> Another supporting opinion alleges that “The claim of absolute objectivity, even in natural sciences, has become an invalid illusion.”<sup>128</sup> Therefore, considering objectivity the one and only validity criterion is inaccurate and deviates from scientific research frameworks and reasonableness. Objectivity has an extended frame just like subjectivity. They both have scholarly judgments that vary from validity to invalidity.

**Therefore, it is unscientific** in any research to cite objectivity as the only validity and subjectivity as the only invalidity criterion.

**Subjectivity** is the starting point that introduces objectivity. The subject matter here is “humanity” of a great man whom all rational people acknowledge that he possessed all perfections at their fullest –as detailed in the first segment– from human to prophethood perfections. That utmost perfection was the first thing to grab researchers’ attention, since it attracts, sparks and satisfies their searching mind with its facts, proofs, sufficiency and honesty. This urges them to abide by objective standards, through a sound, impartial subjectivity. They can only realize an objective judgment while they are in their most neutral, clear and pure subjective phase and, vice versa. Nor can they realize their deepest subjectivity unless they pursue objectivity controls as accurately as possible.

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<sup>127</sup> El-Messiri, Abdel-Wahab. *Epistemological Studies in Western Modernity*. Library of International Al-Shorooq, Cairo, 1<sup>st</sup> ed, 2006, p. 366

<sup>128</sup> Al-Bahrawi, Sayed. *Searching for an Approach*. 1<sup>st</sup> ed., Dar Sharqiyat, Cairo, 1993, p.10

Studying “Muhammad’s humanity” relies on scientific objectivity, which in no time lacks the bases of appreciation, sanctification and reverence. Nor does it miss its sound subjectivity which adheres to the utmost degree of analysis and proof. This, in turn, is a lofty goal for scientific research and the construction of judgments.

How is it possible and with what standards can someone who does not invoke human and prophethood perfections at a time when deep inside he does not acknowledge their existence?

How is it possible and with what standards can someone guarantee the validity of one’s judgments on the superiority of Muhammad’s humanity while his research is pre-judgmental and fraught with misconceptions that stymie his analytical and comprehension capacities?

How is it possible and with what standards can someone possess neutrality and fairness, while he is blinded by cultural fetters that feed hatred for a human prophet whose humanity displays the pinnacle of human perfection?

What standards can a researcher employ in assessing Muhammad’s humanity, when Aisha, Mother of the believers, said: “I would drink when I was menstruating, then hand the cup over to the Prophet (PBUH) and he would put his mouth where mine had been and drink.”<sup>129</sup>

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<sup>129</sup> Al-Nasa’i, Ahmed ibn Shoaib. *Al-Sunan Al-Kubra*. part 1, Ch. “Purity,” Hadith No. 61, edited by Muhammad Nasir Al-Albani, Al Maarif Library for Publishing and Distribution, Riyadh, 1407 AH (1984), P.95

The uncountable volumes of legislations about women's rights are lurking in their folders in piles of records, sessions, studies, theorems and questionnaires elaborate unceasingly on honoring women. However, they would-dwindle once they are placed against a single act like that. That act displays perfection of manhood, love, honor and humanity at their best.

What standards and impartiality guidelines can scientific research apply to fathom the truth of Muhammad's humanity when he forgave his people after they had harmed, insulted, besieged and driven him out of his most beloved city? But when he came back victorious and capable of reprisals, caring for his religion, not for himself, in an act of perfect forgiveness and compassion, he addressed them: “go you are free?”

What degree of accuracy of objective and subjective controls can let the reader estimate the humanity perfections of Muhammad, the Prophet of Allah? With the furtherance of few believers by his side, he insisted on pressing ahead with his mission regardless. Meanwhile, Quraysh was all around with their might, domination, masters and temptations with money and power. He decisively told his uncle, whom he loved and treasured, and who differed with him and at the time shielded him:

“O Uncle, by God, if they put the sun in my right hand and the moon in my left, provided I forgo this matter, I would not unless Allah makes it prevail or I die for it.”

These are few words indicating clarity of vision, belief in purpose, ways and means and mission, will of action and mannered allocution.

**Objectivity and subjectivity are two wings of one body**, the health or ailment of which depends equally on both of them, in parallel and in consummate correlation between concordance and differentiation. Why would scholars insist on arbitrarily equating objectivity with validity and subjectivity with invalidity? This linkage became an obstacle to research and researchers. It is not possible to detach objectivity from subjectivity, neither theoretically nor practically. "Both aspects overlap and are modeled on the relationships forming each of them."<sup>130</sup> Overlap does not mean either of them will melt into the other. Each has an independent existence. They can be couched in **two distinct, yet complementary concepts**:

- First, integrity is achievable once researchers rid themselves of whims, tendentious desires and brush aside personal interests.
- Second, objectivity can be accomplished by ensuring knowledge of facts as they really are. Science is based on describing things in their pristine form before determining their conditions.<sup>131</sup> Scientific judgment is simply a composite of "impartiality" and "knowledge."

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<sup>130</sup> Abed Al-Jabri, Muhammad. *The Methodology in Literature and Human Sciences*. "Heritage and the problem of approach," 3<sup>rd</sup> ed., Dar Toubkal, Casablanca, 2001, p. 84-85

<sup>131</sup> Dwidari, Rajaa. *Scientific Research*. House of Contemporary Thought. Beirut, 1<sup>st</sup> ed., 2000, p. 32



### **On writing the Prophet's biography:**

Muslims were not busy writing down the biography during the Prophet's life (PBUH). They memorized its particulars by heart, applied them in their daily life, transmitted them to one another, till, like blood, they ran in their veins and became engrained in their memories. When Muhammad died, they hastened to record his biography. Later on, they turned it into a method, then a science. Biographers adequately documented this transition.

Muhammad's followers and even those who did not believe in his message continued to be engaged with his life, his movements, reticence, characteristics, words and deeds. The Arabs took special interest in the details of his life. Other nations were preoccupied with them as well in the wake of the Islamic conquests. Research extended to events occurring before his mission, chronicling his life since his birth, his parents' lineage, his tribe, Mecca, Arabs of the Arabian Peninsula and the sequence of messengers and prophets, etc. Time's marching on, these topics formed a science of biography (Sira) among Muslims. Before the close of the first Hijri century, some men followed in the footsteps of the companions and the votaries for the sake of preserving the graceful biography. They had their own method, performance and mission. Most prominent among them was Urwah bin Al-Zubayr, followed by Al-Zuhri who "gave the Prophet's biography a specific structure

and clearly designed its contours.”<sup>132</sup> They both obtained accuracy of recording and adequacy of facts.

Writing down the biography exchanged hands till the appearance of Ibn Ishaq “whose writings were agreed to by researchers as most trustworthy in the prophetic biography.”<sup>133</sup> At his hands, objectivity conditions of recording, arrangement methodology and the honest transmission of textual contents and attributions were regulated. That is in addition to his honesty and neutral monitoring of the biography events. He “almost proved all the updated materials which the Muslims had already collected about Prophet Muhammad (PBUH) during the first Hijri century.”<sup>134</sup> Given its accuracy, validity and authenticity, his writing methodology enjoyed a fair judgment among the bulk of researchers throughout ages and even among the enemies of Islam and the Prophet. In mid-19th century, the American pastor George Bush said:

- The world was informed of all accessible facts about the life of the Arab prophet and his virtues.

However, for him theories based on these facts were barely useful. This impelled him to call for choosing, arranging and investing some of the notable details of Muhammad’s history in

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<sup>132</sup> Zakar, Suhail. (From the introduction of *Al-Maghaazi Al-Nabawiyyah*. by Al-Zahri). p. 31

<sup>133</sup> Al-Bouti, Muhammad Saeed. *The Jurisprudence of the Biography of the Prophet*. 15<sup>th</sup> ed., House of Contemporary Thought, Beirut, 1991, p. 26

<sup>134</sup> Zakar, Suhail. Introduction to the editing of *Biography of ibn Ishaq*. 1<sup>st</sup> ed., *Dar Al-Fikr, Damascus, 1981, p. 31*

a way that conveys them to western readers correctly and precisely.”<sup>135</sup>

Ambiguity of his presentation and the intention behind it aside, he admits that the information known about Muhammad's life is authentic. Meantime, he implicitly accuses Muslims of being remiss in adding to reading, choosing, organizing and investing these facts to reshape the western awareness thereof.

Prophet Muhammad's biography has a systemic balance and critical analysis unmatched in the chronicling of messengers, prophets, thinkers or sages throughout history. It turned from coexistence to verbal memorization, transmission and narration to documentation from its primal sources. However, to this matter, some chroniclers furnished more additions and details, to the extent of exaggeration, maybe even by way of fabrication, be that with good or bad intentions or falling short of knowing the end results. This happened especially with some late comers who contended with the biography writing. Some deviated from accurate transmission and honest documentation, which resulted in drifting their writings away from the scientific objective. This led to questioning the biographic facts and Sunnah as well as challenging their writers to the point of asserting the sufficiency of Quranic revelation alleging the need to “ensure the sequence and validity of attributions without getting weary of their going against the

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<sup>135</sup> Busch, George. *The Life of Mohammed*. J. Harper, 82 Cliff. ST., New York, 1982, P. 4

revealed book.”<sup>136</sup> Skeptics did not realize – or maybe they did – that the Quranic texts reached us fully intact in the same way they were brought down to Muhammad’s heart and with the same care for attribution sequence. They also missed the fact that Muslim intellectuals collecting and documenting this transmission were not too naïve or shallow to only care for attributions without validating the texts or to only heed “what they hear” without verifying “the identity of the speaker.” Although from the outset, biography writers established a methodology to verify the texts and rules of attribution alike, suspicions would arise every now and then on endless pretexts. Allegedly undertaking objective criticism, skeptics would jump over biography facts and their adequacy for the biography’s original writers such as Urwah bin Al-Zubayr, Al-Zuhri, Musa ibn ‘Uqba, Ibn Ishaq and Ibn Hisham. They would only and purposely focus on few late biography sources to issue premature judgments ill-disposed to impartiality and objectivity and adverse to the historical recurrence.

### **Writing Methodology:**

Biography scholars developed a commonly used biography language, which is being inculcated by heart. Its frequency helped "maintain wording in narration and avoid getting constrained to the meaning.”<sup>137</sup> This remained the predominant method despite differences of approach from

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<sup>136</sup> Shahrour, Muhammad. *The Messenger's Sunnah and the Prophet's Sunnah*. 1<sup>st</sup> ed., Dar Al-Saqi, Beirut, 2012, p. 25

<sup>137</sup> Al-Khatrawi, Muhammad Al-Eid and Muheb Al-Din Mutu. *Al-Fusul fi Siyarat Al-Rasul*, 3<sup>rd</sup> ed., by Ibn Kathir, The Quran Sciences Foundation, Damascus, 1403 AH (1983), p. 26

time to time. While early historians used to "mobilize heritage, scrutinize evidence and record all minute facts," modernists tended to utilize "justification, balancing out and linkages of diverse events in a coherent context."<sup>138</sup> This diversity in the methodology applied led to integration of the research procedures. It served as a significant addition because each approach is a "method chosen by the researcher or the scholar."<sup>139</sup> The term "method" refers to objectivity, while the word "chosen" refers to subjectivity. With this, integration between objectivity and subjectivity takes place and "curbs impressionism in judgments."<sup>140</sup>

Writing biography, Muslims were solely preoccupied with proving the exactitude of biographical details, contents and narrators. No nation in history other than Muslims knew as much about "sequence of textual attribution." It is deduced from an inbred Arab merit, concerning hatred of lies and liars. The purpose of the sequence of textual transmission was to confirm the genuineness of facts. Dermengham called it "chain of evidence,"<sup>141</sup> which Muslims invented and from it, they established a science, along with other related studies, such as contention, modification and translations, classifications of narrators and history. This sequence of text transmission became an "upright characteristic peculiar only to Muslims, not

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<sup>138</sup> Al-Ghazali, *Muhammad. The Jurisprudence of Biography*. 6th ed., Dar Al-Kutub Al-Hadith, Cairo, 1965, p. 4

<sup>139</sup> Abed Al-Jabri. *Muhammad: Religion and State*. p.11

<sup>140</sup> Fakkar, Rushdi. *Glimpses of the Methodology of Dialogue and the Miraculous Challenge of Islam*, 1st ed., Wahba Library, Cairo, 1982, p. 1

<sup>141</sup> Dermengham. *The Life of Mohamet*, P. 8

any other old or modern nation.”<sup>142</sup> Attribution was based only on objective guidelines during the step by step textual codification and related approximate narrations beside subjective controls relating to the transmission precision. “Authenticity of text attribution is only detected through trusted and fair-minded narrators”<sup>143</sup> This exactitude, at first glance, appears to be an objective criterion, plus being an expression of normal subjectivity. “It is interconnected with the researcher’s scientific conscience and subjective values.”<sup>144</sup> Therefore, saying that objectivity is separated from the researcher’s subjectivity in any research procedure is an unwarranted error and the only explanation of its validity is that it has become common in researchers’ circles.

Humanity got to know some snippets of writing in the ancient biographies of Greek reformers, scholars, philosophers and leaders. Yet, this did not lead to a methodology of rules, origins and practices. During the pre-Islamic paganism era, the Arabs used to verbally circulate their daily stories, folklores and proverbs. They excelled at preserving and transmitting them over the generations and quoting them in all walks of life. The advent of Islam made the Arabs take courage in preserving, jotting down and practicing Quranic verses in quotidian situations and events, especially after realizing the value of

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<sup>142</sup> Al-Qasttalani. Ahmed ibn Muhammed, *Latif A-Esharaat*, part 1, edited by Amer Al-Sayyid Othman and Abdel-Sabour Shaheen, Supreme Council for Islamic Affairs, Cairo, p. 173

<sup>143</sup> Al-Samaani. Abd El-Kareem, *Literature of Dictation*. 1st ed., edited by Ali Zaour, Izz Al-Din Foundation for Printing and Publishing, Beirut, 1993, p. 78

<sup>144</sup> Khidr, Abdel Fattah. *The Crisis of Scientific Research*. 3rd ed., King Abdul Aziz Public Library, Riyadh, 1992, p. 26

connecting faith and work called for in the Quran. Quranic revelation *inter-alia* mentioned "Whatever the Messenger advises you to do, take it. And whatever he forbids you, leave it. And fear Allah. Surely Allah is severe in punishment." [59:7] This terse Quranic text systemically drew attention to the correlation between the messenger and his message, a prerequisite for faith in Islam. The Arabs would receive the message from Muhammad, who embodied it in actions, sayings, manners and dealings. That awareness grew until the Muslims built a science and a method in prophetic biography.

Biography keepers, the truest and strongest root of this science, were never to lie about the message or the messenger. This root expanded with Islam and was understood by non-Muslims who got to realize the correlation between the message symbolized in the Quran and the messenger exemplified in Muhammad. Consistency between the revelation signs and Muhammad's humanity became an incontrovertible fact attested to by both Muslims and non-Muslims. To this effect, Nicholson avers that: "the truthfulness of this book is above suspicion" because "it reflects every stage of Muhammad's personality, situation, close relations with every event of his life, so that we have obtained unique materials of an indisputable power."<sup>145</sup> For this reason the facts of prophetic biography enjoyed an unbeatable historic documentation. On account of their truthfulness, details, methodology, evidence and the scientific, faithful spirit always backing their preservation, substantiation and recording, the

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<sup>145</sup> Nicholson, Reynold A. *A Literary history of the Arabs*, P. 143

facts of prophetic biography rose above argumentation and uncertainties. Muslims did not put aside any matter concerning the Prophet without knowing and confirming it with their insight before their vision and their mind before their tongue. Like Sunnah, the biography, benefitted from narrations pertaining to Muhammad's life until it became "a binding norm which Muslims put much effort and interest in its collection and transmission."<sup>146</sup> They knew, realized and loved the Prophet's actions, sayings, decisions, characteristics, sleep, wakefulness, presence, travels, fasting, praying, washing, ablution, entreaties (dhikr), night prayers, supplications (Dua'a), connection with the revelation, his body shape, facial lineaments, hair and beard, chest, gait, shoulders, form, palms, fingers, poise, clothes, sight, hand-shake, voice tone, anger, mercy, weeping, patience, forgiveness, leniency, prestige, eating, drinking, sincerity, honesty, purity, wisdom, contemplation, seclusion, silence, logic, favor, almsgiving, justice, benevolence, righteousness, friendliness, generosity, suffering, shepherding, trade, Israa and MI 'raj to heaven, childhood, youth, wives, daughters, sons, paternal aunts and uncles, maternal aunts and uncles and grandparents. Their interest covered their studying Mecca and its routes and houses, Kaaba, as well as his domicile, Yathrib (Medina), its routes, houses, the Prophet's mosque, wives' rooms, furniture, asceticism, endeavor, might, bravery, fighting, Hajj and Umrah, companions and their descriptions, titles and status, his horse, staff, camel, turban, dishes, ring, conquests and battalions, the Arabic delegations visiting him

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<sup>146</sup> Watt, Montgomery. *The Merit of Islam over Western Civilization*. 1st ed., translated by Hussein Ahmad Amin, Madbouly Library, Cairo, 1983, p. 21



and his gifts. They did not leave anything about him without studying it thoroughly. They realized and believed that the true belief in Muhammad equaled the other half of believing in his message. Nobody denied the particulars known about the messenger's life. This, in turn, strengthened their faith. "Nobody can refute something they are completely ignorant of."<sup>147</sup>

Despite placing Muhammad on a high pedestal amongst Muslims and despite the special status singled out for him among prophets and messengers, let alone the growing and strong faithful tendency in every age to know his life's details, it is fascinating that his humanity was never absent. Contrary to what preceding nations did with their prophets, sages and reformers, crossing the line of logic, intellect and science, nobody ascribed "deification" to him out of love. On the other hand, Muslims' overwhelming desire to know their prophet did not halt their research efforts in studying and verifying the details of his biography and Sunnah. "It is not easy for anyone to form a sound opinion on a specific topic without obtaining sufficient data and necessary information about it."<sup>148</sup> "Sufficiency of information," probably was the strongest motive among Muslims to establish a chronicling methodology for Muhammad's biography. As a result, no individual or collective attempt was made to surround Muhammad with divine attributes. His "humanity" remained the biggest factor in

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<sup>147</sup> Badawi, Abd Al-Rahman. *Defense of Muhammad*. translated by Kamal Jadallah, International House of Books and Publishing, Cairo, 1999, p. 24

<sup>148</sup> Najati, Muhammad Othman. *The Quran and Psychology*. 7th ed., Dar Al-Shorouk, Cairo, 2001, p. 150

Muslims' grasp of his status as a messenger having his own splendid uniqueness and distinction. What a surprise that those exaggerating Shia sects and the infiltrators in Sufi doctrines, managed to make up different doctrines of sanctification and deification of Imams and devotees.

For decades, there has been a continuous extension of the aforementioned current. Certain groups, parties and sects sanctify their leaders and guides. They even place some of them above the ranks of prophets and messengers. It seems that the primary reason for that trend is the "insufficiency of information and facts" about those leaders' biographies, the cognitive confusion in their followers' consciousness, and ignorance of the essence of faith in Islam or pursuit of political gains unrelated to religious tolerance. This is not to slander "righteous" imams and devotees, but to expose those who prefer their magnets to prophets and messengers.

A void in any of our life's matters concerning the availability of facts to illuminate people about it, would lead to such kind of ignorance. If filled inadequately, the vacuum would be jam-packed with superstitions. For example, methods of sabotage and abuse would proliferate among students, if their teacher did not properly utilize the free time allocated to his educational duty. The same thing applies to medical doctors, engineers and everyone in charge of a vocation, including men and women in their homes. The adequacy of facts closes the door in face of extremism and nonconformity.

This is a message for people believing those who falsely monopolize speech in the name of religion to stuff the public

mind with falsehoods and delusions, in lieu of facts about Islam. We mean those who arrogate to themselves titles and powers, in addition to proclaiming slogans that are "allegedly" true ingredients of our heritage. They do this only with the intention of corrupting religion, obliterating any traces of faith in our minds and distorting pure Islamic truths.

### **Prevalence of Criticism:**

Prophetic biography was not only an original source for knowing the Prophet of Islam, but also for searching the journey of Islam as a whole. For fourteen centuries, history proved the authenticity of Islam-related- manuscripts. Writers who lived in different countries and did not have the chance to meet in person produced these manuscripts. Still, there is an intellectual "homogeneity and unity of purpose that vouch for the manuscripts' truthfulness."<sup>149</sup> The "truthfulness" of Islam and prophetic biography became a scientific feature beside being a "moral source" with no parallel in any previous nation."<sup>150</sup> Through this truthfulness, "criticism" started off with "clarity" in recording biography events. Writing was no longer couched in ambiguity, symbols and complications which existed in historical data in civilizations preceding Islam.

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<sup>149</sup> Winchester, Albert McComb. *"Science supports my faith," God Manifested in the Age of Science*, translated by El-Demerdash Abdel-Majid Sarhan, reviewed by Muhammad Jamal Al-Din Al-Fandi, Dar Al-Qalam, Beirut, p. 118 <https://foulabook.com/ar/read/>

<sup>150</sup> Shaker, Mahmoud. *A Message on the Way to Our Culture*. The General Egyptian Book Organization, Cairo, 1997, p.33

In the introduction to his book *The Messenger*, Bodley states: "We find the story of Muhammad quite clear."<sup>151</sup>

While acknowledging this outcome, the researcher attributes its reasons to the truthfulness and clarity of narration and attribution. Harmony between "authenticity and clarity" gave rise to a third standard, that is, "validity." Early biography books, most salient among which were Ibn Ishaq's, were considered some of the best and oldest biographies. His narrations were "highly valid."<sup>152</sup> The critical spirit of biography was updated through a fourth criterion; "accuracy." Old and recent historians upheld it pretty well that some of them considered it the first time ever in world civilization "for someone to write such detailed and accurate biography."<sup>153</sup> Due to the integration of these four standards: truthfulness, clarity, validity and accuracy in recording that historical text, critical spirit led to proving the prophetic biography's facts, realism, consistency, interconnection of details and absence of contradictions. Upon writing the biography chapters, historians did not rely on their memory and impressions. Rather, they tried to "construct a historical edifice, used previous documents and writings as references for their narrations and attributed the verbal narrations to their original sources."<sup>154</sup> This made "documentation" an essential addition to the standards of "criticism" in writing the biography. Urwah bin Al-

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<sup>151</sup> Bodley, Ronald, *The Messenger: The life of Muhammad*. p.97 and -Krishna, K. S. Rama. *Muhammad Prophet of Islam*. P. 7

<sup>152</sup> Nicholson, Reynold A. *A Literary history of the Arabs*. P. 146

<sup>153</sup> Moannis, Hussein. *A Brief History of Arab Thought*. p. 105

<sup>154</sup> Armstrong, Karen, *Muhammad: the prophet of our time*. p. 22

Zubayr was the first ever to classify in *Maghaazi* (the military campaigns of the Prophet) and biographies and to carefully handle documentation.

According to the oldest existing text about the accuracy of the followers in their investigations during writing the biography, Urwah had books that he ordered his sons to copy and compare to the sources from which they were taken. He once asked his son Hisham:

- did you write?
- He replied: "yes."
- Urwah: did you critique what you wrote?
- Hisham: "No."
- Urwah: "you did not write then."<sup>155</sup>

Biographic evaluation was conducted out of the care given by those grappling with the documentation of the biographic facts until it became a science concerned with critiquing transmission and narration. Through it, writers were able to differentiate "fairness from reliability of transmitters, narrators and people in charge of preservation and mastery and people suffering negligence, delusion, poor preservation, lying and fabrication."<sup>156</sup> This proves writers' ability to determine such objective controls of transmission and narration as fairness, credibility, preservation, evidence and mastery. Comparisons will also be drawn between these elements and extremist

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<sup>155</sup> Al-Mutairi, Hakim. *Urwa bin Al-Zubair and Kitab Al-Maghaazi*, Issue 26, a controlled study in the Journal of the College of Islamic and Arabic Studies, Al-Azhar Univ., Alexandria, p. 3 <http://www.dr->

<sup>156</sup> Al-Tamimi, Abd Al-Rahman. *The Book of Al Jareh & Al Taadeel*, Part 1, Dar Al-Kutub Al-Ilmiyya, Beirut, 1953, p. 5

subjective directives that push researchers into false judgments, e.g. negligence, delusion, forgetfulness, lying and fabrication.

The prevalence of critical spirit in biography books was completed by attribution. Biographers considered “amputated, the news denuded of attribution.”<sup>157</sup> For them, “history would be lost with the loss of origins.”<sup>158</sup>

This understanding among biographers most likely originated out of the care they sensed in the Quranic texts for ensuring the validity of news and purity of any pieces of information around the Prophet of Islam. Regardless of the love and reverence they had for Muhammad, they clearly “did not avoid criticizing and investigating their work to a great extent. Thanks to their efforts, now we know about Muhammad more than we know about the founders of the other main religions.”<sup>159</sup> They “equate the mental critique of texts with that of attribution.”<sup>160</sup> Their criticism went beyond theorizing to become a practice and application so that “the Islamic critical approach would be of scientific tincture.”<sup>161</sup> Their criticism became unique, special, pioneering, drawn from the texts of revelation, shrouded in a purely faithful spirit free from appeasement, oversight or

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<sup>157</sup> Al-Nisaburi, Muhammad ibn Abdul Allah, Al-Hakim. *The Book of Sciences of Hadith Knowledge*, 2nd ed., edited by Sayyid Moazzam Hussain, Publications of the Scientific Library, Medina, 1977, P.6

<sup>158</sup> Rostom, Asad. *The Term of History*. 1<sup>st</sup> ed., Heritage Research and Studies Center, Cairo, 2015, p.53

<sup>159</sup> Armstrong, Karen, *Muhammad: the Prophet of our Time*, p. 22

<sup>160</sup> Al-Omari, Akram Daa. *Methodology of Criticism among the Modernists*. 1st ed., Ashbelia Publishing and Distribution House, Riyadh, 1997, P.33

<sup>161</sup> *Ibid*, p. 22

forgetfulness. Muslims instituted a critical approach to texts and events before its current form recently known in Europe. That trend took precedence over recent critical philosophies which, in essence, are “soul and approach.”<sup>162</sup> Therefore, an initial query of this study still requires an answer: Why and where did the defects in many judgments on the biography and Sunnah of Muhammad, the Prophet of Islam, the man and messenger, come from?

### **Introduction to Defects of Judgment on Muhammad's humanity:**

After Islam conquered Europe and set a firm foot there with the power of religious, scientific and moral conquest, Europeans' attention diverted to Islam and its prophet. Over the centuries following the emergence of Islam, a flurry of adverse judgments were issued and encountered by religiously, politically and sometimes scientifically highly esteemed figures. Most of these judgments opposed the recurring faults attached to Muhammad's biography and Islam in general. They also rebutted the validity of their attribution, adequacy and evidentiary probity. Sponsors of these judgments released them on the pretext of their being impartial and objective. Strangely enough, said judgments gained puissance and permeated generations and places almost becoming a part of their intellectual heritage. However, objectivity of researching and analyzing the biography of Muhammad (PBUH) is neither about ditching whims, tendencies and narrow biases, nor about predominant cultures and patterns of upbringing and

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<sup>162</sup> Ibrahim, Zakaria. *Critical Philosophy*. The Library of Egypt, 2<sup>nd</sup> ed., Cairo, 1972, p. 230

education. Rather, it is about the adequacy, consistency and authenticity of facts. The claim of impartiality and objectivity is merely “a specious argument, an ostensible right indeed, meant to convey fallacies.” Its truth is traceable back to the subjectivity of those judgment holders. They went to the extreme in judging Islam and its prophet, under the influence of predesigned notions emanating from the prevailing intellectual and religious heritage at that time in Europe.

Since the beginning of Renaissance, Europe made great strides in scientific, philosophical, literary and artistic development. Yet, despite the compatibility of science, philosophy and literature, the spread of awareness, reform and enlightenment, the experiments and scientific revolution of Bacon then Descartes, the precision of criticism and its recurring theories, only judgments, with serious criticism and self-poise overwhelmed them and kept a tight rein on their unsubstantiated caprices.

Anti-science judgments were not confined to their original European setting where they were born and raised, but like other ideas and theories, they crossed to the east. Some people grabbed and adopted those antagonistic judgments, let alone competing to prove their evolution. Those people formed a quasi-modernist movement that was neither religious nor political. This movement occasionally becomes active under various calls and aims least of which is impugning the prophetic biography sources, contents and writers and the gravest of which is denying the prophethood of Muhammad (PBUH). They know pretty well that for a long time, philosophers' theories and scholars' judgments since the days of ancient Greece were



absolutely credible. Nobody dared to flout them. They settled in people's collective memory. Later on, science revealed certain data and evidence proving the invalidity of these judgments and theories. Scientists' review of their analysis and theories is "a scientific duty." Criticism of judgments is "a necessity" as important as investigating and searching for the truth.

A trend like this represents what accompanied Islam after its first emergence outside the Arabian Peninsula. "For Muslims, the creed remained firm in their heart. When the conquests increased, cultures clashed and the arena became crowded with various races and diverse sects, the creed sustained several disputes and suspicions,"<sup>163</sup> which afflicted the prophethood, the mission and the revelation. They might have been driven by the tribal loyalty of those who superficially gave up their beliefs, either in fear of Muslims' power at that time or brooding over their lost power and authority. This is not to intimate support for or opposition to "the conspiracy theory." To do that goes against science and research procedures. In fact, this study furthers the "overpowering" truth in existence among individuals, nations, philosophies, ideas and theories. The worst part of the equation materializes once this towering truth loses its moral force and instead of relying on the researchers' efforts, the overpowering elements resort to drawing a certain image in their head for a particular self-interest."<sup>164</sup> This is the tribal overpowering in which Ibn

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<sup>163</sup> Sabry, Hussein. *Pioneers of Systematic Skepticism*. 1st ed., Dar Al-Diya, Abu Dhabi, 2011, p. 59

<sup>164</sup> Shaker, Mahmoud. *A Message on the Way to Our Culture*, p.64

Khaldun believed when he decided that “overpowering is the only viable option when it transpires through tribal loyalty.”<sup>165</sup> However, overpowering in this study is imputed to science, research neutrality and judgment impartiality.

This is not a matter of courtesy or prevarication as much as it intends to expose the nefarious methods employed in prejudicial judgments. This study seeks to maintain coalescence of objective and subjective controls, especially upon issuing judgments pertaining to the humanity of Muhammad (PBUH).

There is a margin of faith where objectivity and subjectivity intersect, but it is invisible or hard to assess. This margin attracts science researchers to make space for their insight, to verify the truth when presenting their judgment, with the power of science instead of conventional notions and education. Perhaps the crux of the matter is that since most efforts exerted by European scientists tightened the grip over insightfulness in favor of vision and materialistic sensation up until materialism took over the requisites of science and scientists' intuition. There should be no place in science for so-called “prideful sinning.” Pride in scientific exploits can only be taken in science itself, not by encroaching upon science and research guidelines. Whoever infringes upon the adequacy of historical texts, the authenticity of their attribution and the strength of their line of argumentation is basing his pride on flimsy grounds, indeed on a fallacy. They just resort to denial,

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<sup>165</sup> Ibn Khaldun. Abdul Rahman, *Introduction (Al-Muqaddema)*, p. 261

sham justification and taking over people's minds and emotions through selectivity, coercive reproduction and extirpation of the minutest details contained in texts and events to arbitrarily extract what they want.

The most consequentially dangerous part of intruding upon science and research occurs when it is carried out by systems and institutions craftily claiming neutrality and impartiality. They replace the power of science with another power unrelated to it. This, in turn, leads to "mental and sentimental imbalance."<sup>166</sup> It further points research to "dispersing people's attitudes and partnerships."<sup>167</sup> This robs science of its prestige, waste the human work of researchers and push them into deducing unfair judgments on the Prophet of Islam. Researchers' extremism then rises above the values of moderation. They end up having to explain "the inexplicable."<sup>168</sup> They lose the ability to criticize themselves, their topics and judgments, which constitute elemental research procedures. A critic "must possess a big share of intellect and decorum"<sup>169</sup> to activate the objective and subjective tools in his research. There are orientalist researchers with unwarranted antagonisms to Muhammad's biography, humanity or manners. They would act strangely whenever they read something describing Muhammad, his actions and mission. They do not hesitate to fully "distort Islam's image to make up

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<sup>166</sup> Luka. Nazmi, *Muhammad: The Message and the Messenger*, p. 25

<sup>167</sup> Ibrahim, Abdul Sattar. *Human Psychology*. the "World of Knowledge," series, Issue No. 86, issued by the National Council for Culture, Arts and Literature, Kuwait, 1978, p. 211

<sup>168</sup> Neisser, Joseph. *The Science of Subjectivity*. Palgrave Macmillan, UK, 2015, P.14

<sup>169</sup> Amin, Ahmed. *Literary Criticism*. 4th ed., Arab Book House, Beirut, 1967, p.9

for their sense of inferiority,"<sup>170</sup> by maligning Muhammad or the Quran. Their judgments voice "blind religious fanaticism or foolish ignorance."<sup>171</sup> Each judgment of such nature should be slowly processed and analyzed to elucidate the defective parameters it holds.

### **Indicators' shortcomings:**

Defects in scientists' work about "Muhammad" result from three indicators:

- **First:** "Psychological defect" disrupts the subjective controls and adversely affects scientists' understanding of research, the sources of information and the facts leading to them. These subjective controls have moral dimensions such as rectitude, modesty, sincerity, appreciation, trust and desire. They also contain such pedagogical proportions as upbringing, convictions and directives, in addition to scientific and linguistic dimensions. These aspects are connected with the "human" researcher. They are independent from the research itself. They are simply subjective. Their existence refers to the degree of judgmental soundness or radicalism.
- **Second:** "Cognitive defect" impedes the objective controls evident in the ability to verify the research subject matter, degree of accuracy when probing facts and separating them from personal impressions. That

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<sup>170</sup> Hunke, Sigrid. *The Arab Sun Shines on the West*, p.9

<sup>171</sup> Watt, Montgomery. *The Merit of Islam over Western Civilization*, p. 112

defect also hampers one's ability to examine, document, analyze and connect facts with corresponding elements determining the degree of their truthfulness, seriousness and consistency, ending with comparisons and approaches common to them. These are independent from researcher's subjectivity. Hence, they are objective. They signify the degree of adequacy of facts and evidence in research.

- **Third:** "Systematic defect" obstructs both objective and subjective controls. Its effect extends to the researcher and research. It derails science and research procedures. It also generates big disparities in researchers' judgments on the same topic.

History is full of evidence referring to these three defects. They are so intertwined that it is hard to determine their psychological effect or detach it from their moral, educational, scientific, cognitive or systemic impact. These defects expose the degree of misunderstanding Muhammad's biography and to what extent researchers' judgments can be affected by their intellectual and educational heritage. This contradicts requirements of the scientific approach, regardless of researchers' background.

A set of evidence relating to the three defects will be analyzed and criticized in the ensuing segment:

### **1- Arbitrary Judgment:**

The researcher is entitled to select his topic, sources, arrangement and classification of information and decide the adequacy of facts. He also has the right to understand, analyze, interconnect, deduce and render judgments provided their procedures do not depart from methodical controls because "discipline is the strongest science mark."<sup>172</sup> If the researcher deviates from the methodology, the research will unknowingly take him to an arbitrary understanding and in turn, to an illogical judgment. Arbitrariness is primarily a systemic, cognitive defect that entails a psychological effect. It is a deficiency in research procedures. The most dangerous thing about arbitrariness emerges when a number of researchers are in agreement around it. For example, some denied the important events and their influence upon Prophet Muhammad prior to the revelation. Nor did they pay heed to the recurrence of said events in the news, the validity of their attribution and their unanimously cited sources. Margoliouth says: "Muhammad remained a respectful citizen and an ordinary trader for several years. Nothing exceptional occurred to him till the age of forty."<sup>173</sup> Nicholson subscribes to this statement that Muhammad "was an ordinary man from Quraysh. Other than his marriage to Khadija, anything pertaining to him could be rarely considered a historical event."<sup>174</sup> The French researcher Jack Ressler went along the same path. He concluded "we do not possess much confirmed evidence regarding Muhammad's childhood or youth except that his

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<sup>172</sup> Dwidari, Rajaa. *Scientific Research*. House of Contemporary Thought, p.24

<sup>173</sup> Margoliouth. David, *Mohammed and the Rise of Islam*. G.P. Putnam's Sons, New York, 1905, P.72

<sup>174</sup> Necholson, Reynold A. *A Literary history of the Arabs*. P. 148

tribe called him the trustworthy.”<sup>175</sup> A simple analysis of this judgment, which carries contradictions, highlights the level of random understanding that jumps over agreed facts in the biography sources, starting from the Prophet's birth, orphanhood, breastfeeding, going to the desert, refusal to worship idols, rejection of drinking and of licentiousness that were endemic habits of Quraysh. Masters of Quraysh pleaded with him to adjudicate on the placement of the Blackstone. Quraysh trusted him with their deposits. They agreed on describing him as “the trustworthy.” Arbitrariness also included bypassing long-established facts shaping of which was incredibly impacted by intellectual and educational heritage. According to Le Bon in *Civilization of the Arabs* “history did not tell us anything about Muhammad's biography during the fifteen years following his marriage to Khadija. One line later, he carries on: “Muhammad did not speak about his mission until he became forty, after he was worshipping in the cave of Heraa, three miles away from Mecca, just like how he did every year.”<sup>176</sup>

Did he, despite his leaning to fairness, ignore the fact that Muhammad's prophethood was not of his making or arrangement. He continued worshipping during all the years following his marriage with Khadija up until he received the message?

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<sup>175</sup> Ressler, Jack. *Arab Civilization*. p. 26

<sup>176</sup> Le Bon, Gustave, *Arab's Civilization*, p. 108-109

How can a judgment involving all that arbitrary understanding, sidestepping and negating facts be scientifically or historically trusted!?

## 2- Fact Denial:

One of research axioms is that researcher should follow a scientific thinking method and “not only use notes to present a law or theory because facts should be sufficient.”<sup>177</sup> The adequacy of facts ensures and justifies judgment validity. Sufficiency of facts is an objective control. If a judgment is made with insufficient facts expressing its events, it will lose its scientific status and valid attributions, similar to what happens in courts in case of insufficient evidence.

By all measures, Muhammad's prophethood is real. It is grounded in historical, scientific, religious and moral documentaries. Rebuffing it out of ignorance or forgetfulness, accidentally or deliberately will nullify any untoward judgment on Muhammad. Such disavowal, no doubt, is psychologically faulty in the main. It is methodically and cognitively substandard. This repudiation has its own indications. William Durant says:

- Muhammad's illiteracy did not preclude his ability to familiarize himself with people in a manner inaccessible to the most educated persons.”<sup>178</sup>

This judgment shows the researcher's forgetfulness of an essential element of his research. With this in mind, the

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<sup>177</sup> Ibrahim, Abdul Sattar. *Foundations of Psychology*. Mars Publishing House, Riyadh, 1987, p. 32

<sup>178</sup> Durant, Will. *The Story of Civilization*, p.13



researcher gainsays a truism of no less importance than Muhammad's humaneness in his humanity, that is, his prophethood.

In another instance, through logical and historical analysis, George Busch attests to Islam's mobility, proliferation, rapid growth and unceasing survival. In this regard, Busch states: "Thanks to Muhammad, the foundation of an empire that extended its influence over many kingdoms and countries was laid down, in the span of eighty years, thus surpassing what Rome managed to take over in eight hundred years."<sup>179</sup>

**This judgment contains many scientific contradictions:**

- Researcher's intentional disavowal of the prophethood of Muhammad (PBUH) and its impact on the growth of Islam.
- Denying many other facts explaining the spread of Islam e.g. truthfulness of the call and the messenger, the faithful spirit among the followers, severity and tyranny of political injustice in those kingdoms and countries, where the population hated the outdated beliefs forced upon them.
- Avoiding historical comparative standards between the empires of Rome and Islam which coincided for many years. Researcher stopped at the "timing" of establishment and the power of both civilizations, ignoring other elements of comparison between the "timing" of continuation and survival. The Roman Empire

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<sup>179</sup> Busch. George. *The Life of Mohammed*. P. 156

weakened and vanished in hundred years for many reasons, foremost among which was moral degeneration. Despite the obstacles encountered, the Islamic empire lasted for more than fourteen centuries.

Is it credible that this comparison did not disclose anything to the researcher?

This is a mere question, a research necessity possibly having its answer lurked within its folds.

There is no bigger indication of the existence of a defect in research than many researchers' renunciation of the essential facts about the prophethood of Muhammad. Wensinck wonders: "Was Muhammad himself ready to summarize Islam in a short sentence or in a creed? Obviously, he would not do that, neither in the holy Quran, in his diplomatic documents or his utterances. This is in full sync with his personality."<sup>180</sup>

This judgment clearly exposes a tangled web of the "research defect syndrome." It is subdivided into cognitive defect which relates to sentence ambiguity in regard to its vocabulary and implications. Psychological defect that is, discounting reference to the reality of Muhammad's prophethood. Besides, systemic defect does not base judgment on one of the main elements of the research, i.e. "requirements for prophethood." In itself, this is a sign of systemic-psychological defect.

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<sup>180</sup> Wensinck, A. J. *The Muslim Creed*. 2nd ed., Barnes & Noble, Inc., New York, 1965, P.17

This demonstrates the ambiguity, forgetfulness and ignorance the researcher fell into. It also shows his strict denial of important facts which made him miss the validity requirements for his judgment.

It is hard to prove that this denial was “premeditated,” which is considered an obstacle to those who verify scientists’ judgments. However, the study does not entirely judge researchers or their scientific undertaking. It is only bound by analyzing the shortcomings. In brief, the judgment here is partial and stands on its own.

Bodley stated: “It was painful for Muhammad to see that the followers of the two religions preceding his did not want to get into any bargain with him over their creeds, despite the sympathy shown by the Jews and Christians.”<sup>181</sup>

This judgment contains a denial of such essential facts as:

- The prophethood of Muhammad (PBUH).
- Islam being the seal of Allah’s religions on earth.
- The fundamentals and rules of (Ad dawa) the calling in the Islamic Sharia law.

This denial made the researcher think that Muhammad’s morals would allow a margin of bargaining over “monotheism” with Jews and Christians. This propelled him to base his judgment on rejecting authentic facts of his research. He ended up missing both correctness and validity.

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<sup>181</sup> Bodley. Ronald, *The Messenger: The Life of Muhammad*. p.88

“Fact denial” does not have a limit whenever it infiltrates into research. This happened in research works pertaining to the prophetic biography topics. This started with denying the impact of Muhammad’s prophethood on his understanding of people, denying the impact of faith on shaping Muslims’ ability to prevail on earth, denying the impact Muhammad’s morals had on his steadfastness, his calling and his refusal to budge. Denials extended to the revelation sent down to Muhammad. According to Oliver Leaman, “The Quranic texts especially designed to be a base for the faith rarely included any accurate philosophical or scientific information concerning the creation of the world.”<sup>182</sup>

The researcher denied the fact that the Quran was Islam’s book sent down from Allah. It is not a philosophical or natural science book. He also denied that many Quranic verses discussed the creation of the world, humans, animals, plants, earth, heavens and phenomena, big and small, in detail and with a scientific accuracy proven by experimental evidence. Furthermore, he denied the existence of verses that –in their Quranic context– include wisdom, lessons and reflection on existence, which surpass philosophers’ casuistry and scientists’ wisdom. However, only those who believe in the truthfulness of these verses can observe and absorb them. This denial erected a thick wall that stripped his judgment of the requisite accuracy conditions, embroiled him into the research defect syndrome and opened the door wide to questioning the integrity of his research procedures.

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<sup>182</sup> Leaman, Oliver. *An Introduction to Classical Islamic Philosophy*. P. 41

### 3- Lack of Fact Distinction:

Scientific criticism has its guiding principles. When available, they enable the critic/researcher to disassociate himself from texts, events and phenomena allowing him to shun radicalization in understanding and judgment. A critic's task "should be based on objectivity and neutrality and use impartial means, i.e. analysis and comparison."<sup>183</sup> Analysis and comparison are essential for understanding. Without them, conceptions overlap and get tangled. This, in turn, seeps into judgments and indicates the existence of major shortcomings.

Out of this statement Nöldeke understood that "Islam has no hidden religious secrets, even though it contains a number of external worships."<sup>184</sup> He forsook analysis and comparison between Islam and its effect on Muslims. As a result, the meaning of both concepts –only from his point of view– had the same signification. This is a systemic-cognitive defect; systemic in terms of the researcher's indifference to comparing the two concepts and cognitive in terms of the researcher's insufficient collection and examination of facts. Many oriental and Arab researchers were trapped into this defect.

Nöldeke did not distinguish between the concept referring to the religion of "Islam" and the domains of knowledge devised by Muslims such as "Sufism." Sufism is not Islam or a part thereof. It is an Islamic byproduct that grew and spread among Muslims in their behavior and experiences. It also flourished

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<sup>183</sup> Abu Zeid, Nasr Hamed. *Problems of Reading and Mechanisms of Interpretation*. 1st ed., Arab Cultural Center, Casablanca, 2014, p. 19

<sup>184</sup> Noldeke, Theodor. *Sketches from Eastern History*, P.65

among Sufis in creeds, theories, sayings and actions. In the framework of Sufism, Sufis differentiate between essence and content in the individual's subjective experience that differs from one Sufi to the other. While in substance, Islam possesses complete conformity and correlation between form and content, regardless of their differences.

Like the systemic-cognitive defect, "lack of distinction between concepts" denotes psychological defect. Nöldeke says: "Muhammad's notion of God is in essence the same as that in the Old Testament."<sup>185</sup> So far, nobody presented any proof that Muhammad read the Old Testament as per orientalist allegations. In addition to all the proofs of Muhammad's illiteracy, the concept of "God" in the Old Testament did not stay as it was when Moses received it. Comparative religion scholars have documented this difference. Besides, all revealed religions agreed on the wholesome concept of "monotheism" to the exclusion of any representation, analogy or embodiment to the contrary. What Muhammad received from Allah was not a mere "idea." It was a creed completed in a way that exceeded all the contents of previously revealed religions and confirmed the conclusion of the message and messengers. The researcher has considerably mixed up the concepts' connotations. That had him commit a psychological flaw of judgment.

Sometimes the researcher's inability to differentiate the concepts pushes him to give himself the right to uncover people's intents, intentions and what rankles in their conscience. Exposure, in this way, "thwarts methodology

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<sup>185</sup> Nöldeke, Theodor. *Sketches from Eastern History*, P. 62

because it puts the scholar in the same circle with old writers who then pretend that they are bound by an automatic understanding.”<sup>186</sup> For example George Busch testified that Muhammad’s followers used to glorify his beneficence and self-abnegation until he became a role model for them. They said he rarely had any money in his house. He only kept sufficient provisions for his family. Busch then arrogates to himself the “right to unveil” not only the conscience of biography writers, but also the biography subject, Prophet Muhammad. He asserts that “this might be correct, but while forming our judgment to highlight these morals, we cannot forget that Muhammad had special aims to achieve.”<sup>187</sup> This judgment steered Busch to muddy the concepts indicating beneficence in Islam. He confused the declaratory approach in “Muhammad’s followers used to glorify his beneficence” with the discretionary approach in “he rarely had any money in his house.” He also did not differentiate between “Muhammad’s beneficence” and so-called “special aims” that he claimed – without proof – in “we cannot forget that Muhammad had special aims to achieve.” What “special aims”? Where is the proof that they existed in the life of a person who spent his life in a nonstop beneficence; whether in saying, action or decisions, both in faith and practice?

#### **4- Forced Conclusion:**

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<sup>186</sup> Laroui, Abdullah. “Methodology between Creativity and Followers,” *Methodology in Literature and Human Sciences, 3rd ed., Toubkal Publishing House, Casablanca, 2001, p. 13*

<sup>187</sup> Busch, George. *The Life of Mohammed*. P. 158

Conclusion in scientific research is an art and skill, a tool to dig into texts and ideas usage of which helps reach new results and judgments.

Conclusion in the language of logic, mathematical analysis and experimentation methodology has basics and rules. Accurate applications lead to valid judgments.

On many occasions, conclusion incorporates skilled extrapolation. According to *the Intermediate Lexicon (Al Moejaam Al Waseet)* "concluding something" means trying to conclude it, and extrapolating it means extracting a judgment from its evidence.<sup>188</sup> "Evidence" is the motive for the conclusion process. According to *Dictionary of Definitions*, Al-Jurjani extrapolation is "extracting meanings from texts through cudgeling one's brains."<sup>189</sup> Conclusion and extrapolation are two mental processes. They may intersect or alternate in the derivative and idiomatic referents. Research tools help add new judgments to previous ones. Those who engage in examining Prophet Muhammad's biography and analyzing his humanity have to employ conclusion and extrapolation skills. However, the aim of this usage is to support conclusions with true evidence to ensure validity of judgment. If judgments lack sufficiency of evidence, conclusion becomes forced, similar to what some researchers concluded that Muhammad's mission did not go beyond those of a religious reformer, preacher... Conversely, some of them, in other places, acknowledge and

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<sup>188</sup> Dhaif, Shawky et al. *Al-Waseet Dictionary*, p. 899

<sup>189</sup> Al-Jarjani, Abd Al-Qaher. *Dictionary of Definitions*, edited by Muhammad Siddiq Al-Minshawi, Dar Al-Fadela, Cairo, 2004, p.22



confirm the prophethood of Muhammad (PBUH). Washington Irving says: "Many Quranic verses discussed the idea which gradually occurred to Muhammad and seized his mind completely, until it took over his thoughts and affected all his actions, that is, religious reform."<sup>190</sup>

The same forced conclusion recurred among many orientalist, ignoring the evidence which proves religious integration in Islam's message, in a more comprehensive meaning than that of "religious reform." This integration has evidenced that Muhammad's message was different from:

- Invitations known among Arabs before the mission of Muhammad. Either they rejected Arab paganism, called for going back to Abraham's Hanif or were seeking a new guidance and a new prophet whose time was due.
- Patterns of reformers and preachers who filled the records of nations and whose calling was a purely human effort.
- Religious and social reformers known in Europe in the middle ages.

Transition without systemic justification for a partial judgment, that is, "religious reform" is considered "forced conclusion," that comes under generalization of Islam's objectives and perfections.

Forced cloning sometimes occurs with no mental satisfaction through basing judgment on conjectures, feelings or probabilities. For instance, Nicholson stated:

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<sup>190</sup> Irving, Washington. *Life of Mohammed*. P. 21

I am totally convinced that Muhammad was not a daring crook, loyal corrupter or a social reformer. He was a faithful believer since the very beginning and in all cases. He received the revelation like any other prophet.<sup>191</sup> Presenting such judgment while depending on the undertone of the researcher's "feeling" without any proof refutes the correlation between the researcher and his inference's validity. Researcher's feeling aside, judgments about Muhammad's prophethood and faithfulness are valid and have been confirmed time and again.

### **5- A shortcoming in vision:**

Misunderstanding a subject often points to an incomplete and distorted judgment. Multiple reasons cause misunderstanding including Unilateral view, haste, impulsiveness, absence of methodology, intolerance towards particular viewpoints, focusing on certain parts of the subject and neglecting the rest.

This compromises the researcher's holistic view of the topic in question. This deficiency constitutes unsteady understanding inevitably resulting in a defective judgment. The fallout could be detrimental to Islam, its message, systems and civilization. There is "more misunderstanding of Islam than any other global religion."<sup>192</sup> Any misunderstanding of Islam would naturally extend to its prophet. For example, some researchers misconstrued Muhammad's endeavors to conclude a truce with his Arab folks for the sake of entrenching his message. To this effect, de Lamartine says: "The ideas and principles

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<sup>191</sup> Necholson, Reynold A. *A Literary history of the Arabs*, P. 179

<sup>192</sup> Besant, Annie. *The Life and Teaching of Muhammad*. Theosophical Publishing House, Adyar, India, 1932, P. 1

Muhammad intended to enforce in the Arabian Peninsula had to be related to his people's time-tested customs and traditions so that they would accept and follow them.<sup>193</sup>

This is a shortcoming in understanding the essence of Islam and the morals of the Prophet. The message along with divine revelation, systems, creed, worships and transactions was not devised by Muhammad so that he could cope with his compatriots' customs. However, Muhammad remains the human model around which religion was weaved and by which Islam was integrated.

Lack of vision is an illness that weakens one's necessary comprehension of the research and its aspects. Lamartine just thought that Muhammad intended to establish an "Arab" state and an "Arab" religion. The contemporary French historian Maxime Rodinson also supported this standpoint and said: "Prophet Muhammad was able to establish an Arab state inspired by an Arab religion. It became obvious that that state met the most profound needs of the Arabian Peninsula."<sup>194</sup>

These two historians fell short of correctly understanding Islam and its prophet to the point of denying his being the last prophet. This is also a misperception that equalizes Islam's message with the reform evolutions witnessed in Europe. Over and above that, it contains an outright racial intolerance that renders their judgment off balance, null and void.

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<sup>193</sup> De Lamartine, Alphonse. *The Life of Muhammad*, 1<sup>st</sup> ed., translated by Muhammad Qawbaa, Abdul Aziz Saud Al-Babtain Prize for Poetic Creativity, Kuwait, 2006, p.95

<sup>194</sup> Rodinson, Macim. *Muhammad*, p. 293

This vision shortcoming begets another flaw in checking and organizing facts in a manner that adversely affects judgment. Margoliouth states: "It was impossible to find ambiguity in the holy Quran when the Prophet was alive."<sup>195</sup>

This researcher did not want to understand that the texts of divine revelation represented "the Quran," the scripture, the holy book of Islam.

Its facts get confirmed age after age. At the beginning of the Islamic calling, faith was spiritual and was backed by the Prophet's idealism exemplifying the verses morally and transactionally among Muslims. Later on, faith turned into a major mind-boggling work. Therefore, addressing vagueness in the Quranic verses depends on the effort expended to understand them and sincerity of application. Additionally, vision shortcoming deprived Margoliouth of distinguishing between the firmly and the similarly established verses. Nor did he adequately study and understand the Arabic language; its vocabulary, structure, material and sacrament. This got him simultaneously trapped in a basic cognitive and systemic shortcoming.

#### **6- Non-clarity of Judgment:**

Obviously combining the contradictions embedded in both objectivity and subjectivity is the worst thing that ruins the core of scientific enterprise even in the eyes of non-specialists. Judgment will subsequently be systemically, cognitively and

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<sup>195</sup> Margoliouth. David, *The Early Development of Mohammedanism*. Charles Scribner's Sons, New York, 1914, P. 38

psychologically unstable. This only occurs when a researcher gives up activating his capacity for understanding, analysis and coming up with conclusions in which case he loses accuracy of criticism and evaluation. This is exactly what Kant expressed when describing the critical mind. The hardest task the critical mind can undertake is to “examine itself, test its powers and judge its own abilities.”<sup>196</sup> Therefore, no trustworthy scientific results must be expected from a researcher who cannot examine his self or evaluate his own capacities properly. In this case, he will have a fuzzy understanding. Along these lines, George Busch thought:- Muhammad’s family had the authority and leadership in Mecca. But his father’s death prevented him from such leadership. Therefore, he had to do his best through the wealth and influence he gained after marrying Khadija to remain in the ranks of nobility and reach the leadership he lost. George Busch comments briefly on Muhammad’s journey:

- He travelled widely inside his country and other foreign countries. Thanks to those travels, he naturally kept abreast of the principles of different religious sects, especially Jews and Christians.

- He also wisely observed human conditions. His watchful eyes would never fail to catch the dispersion of the other existing (beleaguered) religions.<sup>197</sup>

**Obscurity in the researcher’s judgments was reflected in:**

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<sup>196</sup> Zakaria, Ibrahim. *Critical Philosophy*, Misr Library, Cairo, 2nd edition, 1972, pp. 231-232

<sup>197</sup> Busch, George. *The Life of Mohammed*. P. 48

- What he assumed falsely.
- What he concluded prematurely.

It was also reflected in his rejection of unassailable historical facts:

- Multiplicity and diversification of leaderships in Quraysh
- Muhammad's repudiation of the leadership presented to him in exchange for giving up his call (Dawa).
- The Prophet's trips prior to his mission.

Another major drawback was reflected in the researcher's inability to

- differentiate between religion and its followers

It was reflected in the researcher's promotion of an unsubstantiated notion that:

- Muhammad derived his religion from the Jews and Christians

It was reflected in the researcher's persistence in his conclusion, out of hatred rather than scientific analysis, that:

- An opportunist, Muhammad was driven by lust for power and taking possession.

It was reflected in his denial of what sages agreed to throughout ages:

- In all his actions, Muhammad did not forgo the good morals provided for in divine laws, authentic philosophies and sound natures.

Absence of truthfulness, the most important element and essential control of research procedures represents the common denominator in obscure judgments. Adherence to truthfulness and search for the right is a psychological and

moral matter grounded in one's upbringing, not mere intellectual, systemic question."<sup>198</sup> At times researchers praise objectivity and neutrality while their research is devoid of the laudable qualities they brag about. This category of researchers pretends that they are concerned about and keen on applying the right methodology in their research. Being double-faced, they are quite far from practicing what they preach. Almost all logical, historical and systemic falsehoods are present in their procedures beside being plagued with the research defect syndrome. A case in point is Renan's lecture which he delivered at the Sorbonne on 29 March 1883. With his effectively fiery and customarily poetic style, he aspired to foist his twisted views on a huge crowd. He stated: "I want to speak about the ambiguity contained in these words, Arab science, Arab philosophy, Arab art, Muslim science and Muslim civilization".

He considered these words vague ideas resulting in multiple erroneous judgments and serious scientific mistakes.

He then proceeded: "Anyone with the slightest knowledge in matters of our time clearly sees the current deterioration of Muslim countries, the decadence of states governed by Islam, the intellectual impotence of races that derive their culture and education from that religion alone".

On the following page, he continued –with no logical-sequence to what he previously mentioned–:- The Muslim has the

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<sup>198</sup> Al-Salami, Muhammad bin Samil. *Methodology of writing Islamic history*. 1st ed., Ibn Al-Jawzi House for Publishing and Distribution, Riyadh, 1429 AH (2008), p. 93

deepest contempt for education, science, in a word, for all that constitutes the European spirit.

Then, Renan prefaced his explanation of what he so-called contempt with:

- The very strong heritage instilled by the Muslim faith.<sup>199</sup>

**His judgments incorporate all aspects of fuzziness because:**

- No consideration was accorded the logical interconnection between the reasons and results or language rules and systems in the idiomatic Arabic terminology.
- He ignored the principles of logical analysis of phraseology considering “words” to be vague ideas. He did not present any connection between the words and his reasons for considering them vague.
- He sinfully confused Islam and Muslims and did not want to absorb the difference between them. He mixes up science, philosophy, art and civilization only because each of these concepts somehow relates to the Arabs or Islam.
- He relied on a partial judgment –which might be true for some Muslims– that is the deepest contempt for education, for science, for all that constitutes the European spirit. He wanted to coercively and flatly apply this judgment to all Muslims. In so doing, he fell in the

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<sup>199</sup> Renan, Ernest & Al-Afghani, Jamal al-Din. “The Renan and Al-Afghani Debate,” *Islam and Science*. translated by Magdy Abdel-Hafez, Supreme Council of Culture, Cairo, 2005, p. 34:35



trap of naïve generalizations and departed from the principles of correct scientific corollary.

- He wanted to delude his audience into believing that the Muslim faith instilled this influence among Muslims without confirming the historical, scientific and logical workings around which this judgment revolved.
- He went to the extreme in making up his judgments, relying on electrifying his audience. Subsequently, he wasted all the subjective controls necessary for ensuring judgmental validity. He also went to the extreme in overlooking the dictates of neutrality and impartiality, voicing an unhealthy, radical subjectivity.
- His strong prejudice against Islam and Muslims exposed a systemic and psychological disequilibrium incarnated in his getting influenced by his upbringing and predesigned ideas, without corroborating his opinion with any scientific proof.
- Another judgmental obscurity displays a different type of confusion and fabricated assumptions devoid of any harmonized and coherent context. Instead, insuperable contradictions keep coming to the surface. The reader's mind cannot keep up with any substantial or subsidiary idea to discuss. In each part of the text, the reader will encounter flimsy provisions and dwindling evidence that do not observe historical fundamentals, the principles of logic or objective and subjective research guidelines.

This pattern of persistent prejudice is by no means confined to Renan. In order to implement her design, orientalist Patricia Crone adopted fabrication of some judgments she herself

“presumed” for years. She spent her years on research work promoting her assumptions, while overlooking sound research principles and science methodology. She espoused the (il)logic of “placing the cart before the horse.” She premeditatedly disregarded the authenticity of all historic documents agreed to by historians of all races and in all ages.

**Her assumptions included Islam, Mecca, the holy Quran and the noble Prophet Muhammad (PBUH). She said:**

- Contrary to his claim about being a messenger destined to get involved in politics, Muhammad was a messenger with political mission. The monotheism he called for had a political agenda.

To add some historical and religious legitimacy to her claims, she said: “this seems obvious, not only from non-Muslim sources, but also from what Ibn Ishaq mentioned when he told us the biggest turning point in Muhammad’s life was when he attacked and slandered his Quraysh ancestors’ idols”.<sup>200</sup>

Her justification was that by attacking the idols of Quraysh, Muhammad assaulted the most important foundations of the tribe, not because of the allegation that his mission was risking the status of the Kaaba or the Meccan trade. She shied away from presenting Ibn Ishaq’s explicit text which included her allegation. Nor did she mention the relationship between what Ibn Ishaq said and what she claimed. Worse still, what she attributed to Ibn Ishaq was not originally taken from an authentic source. In addition, what was ascribed to Ibn Ishaq

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<sup>200</sup> Crone, Patricia. *Mecca Trade and the Rise of Islam*. translated by Amal Muhammad Al-Ruby, Supreme Council of Culture, Egypt, 2005, p. 403

did not include any intimation that Muhammad's call had a political agenda.

Researcher Amal Al-Roby translated Patricia's book. She took upon herself refutation of that orientalist's faulty assumptions in a scientific approach based on historical specialization, logic and documentation. In the introduction to her work, she says: "the easiest way to pass any illogical matter to the readers so that they may devour it is to portray a logical and convincing exterior, while the inside is null."<sup>201</sup> This shows a new flaw of judgment unparalleled in research except when it relates to Islam and its prophet. Such vagueness reveals the reality of psychological instability, lack of clarity, over and above systemic and cognitive defects. Grappling with this obscurity requires harmonizing our religious discourse with that speech directed to others. "When we speak to those religious nonbelievers, we have to use their logic rather than our own truisms and creeds."<sup>202</sup> Perhaps, this is what saves our religion, Prophet and morals from the lax flights of research in the name of science.

The last instance of obscurantism had a uniqueness of its own in belittling science, research, history and methodology. This example may refer to a definite form of obscurantism and it is peculiar to a specific researcher. More importantly it refers to other increasingly similar cases, occasionally emerging among Arab and Muslim researchers. Their stratagems are not restricted to denigrating Islam, prophethood, Sunnah and

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<sup>201</sup> Al-Robi, Amal Muhammad. *Response to Patricia Crohn's book*. Electronic copy, <https://books-library.net/free-745152657>, p. 3-4

<sup>202</sup> Al-Sharqawi, Abdul-Rahman. *Muhammad the Messenger of Freedom*, p. 11

biography in the name of evolution, modernism and illumination. They endeavor to penetrate into the minds of some lay people, with limited awareness and much illness in their hearts. They insist on pressing ahead with their nefarious designs, their endless pretexts and ceaselessly invalid proofs. They have their backers and promoters among people. They are rich in intelligence and skillful at disseminating fallacies. They base their judgment on a partially and slightly correct idea with a view to pushing for a completely false judgment through tenuous probability, flimsy extrapolations and scientifically unsubstantiated arguments. Their ultimate intention is to shake trust in religion, present Islam, its Prophet, message and civilization in a manner favorable to the enemies of religion, morality and humanity.

**The holder of this opinion says:** "Selective employment" of Prophet's hadith was used to settle arguments through proving the claims of one side and giving it legitimate cover so that when the other side attacks, it would appear as if they were opposing the Prophet's Sunnah.<sup>203</sup>

This underwriter did not inquire:- whose fault is this! is it the Sunnah or those who use their selective approaches to defend certain religious or political opinion?

- In addition, this usage was not limited only to Hadith. It has also extended to Quranic verses and Muslim thinkers' doctrines and approaches.

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<sup>203</sup> Shahrour, Muhammad. *The Messenger's Sunnah and the Prophet's Sunnah*, p.15

The problem is not in the verses or Hadiths. Rather, it is in the usage, approach and sponsors of **subjectivity** who wish to hoodwink readers into believing that only what they understand is right.

The researcher then continues: "Utterances are men's brainchildren. They follow their whims and aims. They furtively imply that these utterances are revelations to serve their personal ambitions and political interests."<sup>204</sup>

**Scientific analytic methodology required knowledge of:** Which hadiths were the byproduct of men's mind and what men he was talking about?

- Did that byproduct affect the hadith texts or attributions?
- Did that happen among the first generation of narrators or writers of hadith and biography books?

The researcher had to pose numerous questions as hypotheses directing his research. Regrettably, he did not do that for fear of exerting himself to go back to an accurate analytical approach. Had he done that, perhaps his contestation of Sunnah, biography and their writers would fall by the wayside.

To mislead his readers into thinking that he is a researcher who relies on a scientific approach, he picks and chooses. Given this choice, a second-hand biography book, "the *Aleppo Biography* relied on all previous accumulations when citing the Prophet's

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<sup>204</sup> *Ibid*, p.30

physical miracles with a view to uplifting the legendary process of the prophetic biography to an unprecedented level.”<sup>205</sup>

He corroborates his belief in “accumulations” that Ibn Hisham mentioned only ten miracles in his biography book, while they were multiplied at the hands of Al-Mawardi, Al-Bayhaqi. Qadi Ayad then turned them into one hundred and twenty in *Al-Shifa*. This reached a serious stage in the eleventh Hijri century in the *Aleppo Biography*.

**It falls upon this researcher to explain:** - why he bypassed all biography writers throughout successive generations only to get hold of *Aleppo Biography*! Why did he stop at “the physical miracles,” while sidestepping “the Quran miracle” alongside the amazing signs it contains about all gradations of inimitability and eventually why did he avoid “the miracle of prophethood”?

One wonders whether these questions denote the researcher’s falling into the “systemic defect” that is, the selective usage, he blames others for?

He does not differentiate between the biography and Sunnah. He confuses the two and covertly disputes their original source, the noble Prophet Muhammad. He keeps unconvincingly, calling some prophetic utterances “unseen Hadiths.” For him, “unseen Hadiths” are unacceptable simply because they are at variance with the holy Quran (as if he were a firm believer and advocate of Quran) and the constructs of epistemology. Regardless of whether the intent is to set the stage for narrators’ prideful rivalry as to who is better at memorizing

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<sup>205</sup> *Ibid*, p.40

them, he believes there is another category of Hadiths, more serious than the in-kind ones. Those are:

- the ones carrying in their entrails political intrigues that took over the hereditary knowledge system and did not allow it to recover. Those Hadiths relate to “political unseens.”<sup>206</sup>

The frequency of his judgments impels one to notice how physical explanation is leaking into his hadith analysis. He believes that these “unknowns” or “unseens” caused loss of the Islamic nation’s civilizational enterprise because:- they placed the nation on the margin of history due to the cognitive interruption in the hadith trade, clinging tenaciously to it as a domineering revelation that sanctified a specific epoch transforming it into legend and an example that all societies must follow. This pushed the nation into the abyss of underdevelopment and aimlessness stymying its potential to culturally, cognitively, religiously and even historically understand others.<sup>207</sup>

This researcher is intentionally inundating readers with successive judgments where he mistakenly gives the impression that he knows the mystiques of religion, understands the Muslims and their civilization, what they hide in their heads and conscience, determines their sicknesses and is the only one capable of curing them, the sole exegete of all revealed verses and is the impeccably flawless and faultless person who never forgets anything.

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<sup>206</sup> *Ibid*, p.78

<sup>207</sup> *Ibid*, p.87

**This characterization proves that obscurantism is deeply rooted in his understanding, analysis, results and judgments, because he:**

- practises “selective exploitation” of information sources. He accepts and disregards whatever he wants, paying no heed to any scientific givens or historical consideration. The only consideration he observes is what confirms his lopsided doctrine and conforms to it.
- resorts to compositional sermonic speech antithetical to science and the basics of language. He overlooks the requisites of research and focuses on stirring the reader’s emotions with stuff irrelevant to verification procedures and scientific guidelines.
- utilizes his intelligence to fetch a correct idea or event, out of which he sets off to make a naïve generalization while convincing the reader that every word he writes is a scientific upshot based on “complete inference” inclusive of all its cases.
- masters a notable skill for forming entire judgments on “hadith and Sunnah,” “the history and civilization of Islam.” He also imputes Muslims’ current problems to “underdevelopment,” “aimlessness” and “inability to understand others.”
- assembles strange concepts that neither historically nor scientifically existed in Islamic tradition such as “Hadith trade,” “unseen Hadiths,” “political Hadiths” and “hereditary knowledge system” without pinpointing the meaning of any of these concepts in an accurate or scientifically verifiable manner.



- sinfully confuses, in many of his judgments “Sunnah and biography,” “the present and heritage,” “biography books and Sunnah books” and “biographers and Sunnah writers” which baffles the reader.
- gives himself the right, not only to judge the past books and writers of Sunnah and biography, but also the intentions of writers and memorizers and disputes them. He insidiously alleges that, in their recording of Hadith and biography, writers only intended to boast about who memorized more. This is a void generalization.
- confuses the subjective and objective controls in his research work. Accordingly, his judgments and analyses have suffered disequilibrium emanating from defective indicators including arbitrary verdicts, disavowal of facts, lack of fact distinction, forced conclusion, and lack of insight. This clouded his judgments completely.
- maneuvers to have his judgments stealthily find their way into people’s mind. He conceals his intentions and perspectives on the hope his readers would favorably receive his line of argumentation under the guise that he represents contemporary science and develops understanding. Meanwhile, an examination and analysis of his judgments expose the secular traces of materialistic explanation behind them, as well as the reprehensible Shiite ideas he believes in. Such examples create many research problems in our contemporary intellectual history. The following are some reasons for these problems; importing and adopting foreign environmental concepts and considering them part of

our heritage, receiving ideological notions attaching them to Islamic speeches, slogans and symbols while belittling Quranic and prophetic texts, writers of Sunnah and biography books and selecting only texts, events and symbols that confirm those imported doctrines and justify their aims.

These patterns alert Muslims to a truth that some might have missed, that is, science and scientists in the west were oppressed and besieged twice in the name of religion. In both cases, sundry ethical foundations on which research methodology and validity of judgments ought to be based were destroyed:

- **The first** was in the interest of church guardians
- **The second** was in the interest of the seculars and secularism.

Both resulted in a European science losing credibility of its falsely propagated judgments about Islam, its scripture, Prophet, civilization and thinkers. What a disaster that some quasi-Islamic claimants monopolize freedom of speech in the name of religion are pulling others towards the path Europe went through since the fifth century, which only ostracized it from the true religion.

## **Conclusion**

### **Outcomes and Recommendations**

This study about the humanity of Muhammad (PBUH) has come up with a set of results and rules on par with those concluded by researchers studying natural science phenomena. They are no less important or less impactful. These rules carry a number of recommendations which give the rules practical value and provide for suggestions from which hypotheses can be deduced for building new research work. Most notable among these are:

**The correlation rule:**

The essence of Muhammad's humanity resides in "correlation" which combines "consistency" of his human and prophetic characteristics and "differentiation" of each of his traits, morality and capacity to the point of full harmony between consistency and differentiation in a human being demonstrating the zenith of God's most perfect creation. This correlation is a universal norm governing the existence of creatures on earth, humankind, different emotions and task forces. The learned lesson is that the "diversity" norm is divinely cosmic. It should not be compromised, abused, belittled or underestimated. Prophet Muhammad ensured the enforcement of "diversity" in all walks of life in the Islamic society. Appreciation of diversity was among his major commandments because it results in integration.

### **The “differentiation” rule:**

Acknowledging differences in people’s energies, destiny, livelihood, talents and endeavors lays the ground for assessing human performance. The lesson to be learned is that although there are wide disparities among people, they are equal in humanity, dignity, creation, talents and luck, regardless of the varied share given of each element. Another lesson learned is that human beings can gain “preference” in conformity with their exertions, sincere intentions, beside what they earn in terms of means of livelihood, training, development, working out one’s brains and spreading good practices among people.

Extrapolating evidence of the “preference” of Muhammad (PBUH) invoked codified standards “circumstances.” This study resorted to analyzing these evidences for pure research purposes. These evidences and their standards would not add to the noble Prophet Muhammad any right that he would not otherwise have obtained. Rather, they were meant to further illuminate and satisfy the research mental probes. A requirement for gaining “preference” is to never eschew getting it by force but through well-deserved human morality, hard work and standing impact.

**Conceptual verification** is a science necessity in any introduction to research procedure. For Socrates, verification was a precondition before embarking upon

any intellectual venture with his students or opponents. The lesson learned here is that we should systemically ascertain concepts in regard to which disagreement would result in wasting our purposeful discussion and reach-out efforts. A case in point is considering defamation of Prophet Muhammad freedom of expression, homosexuality, aberration and suicide, an indication of the right to life, and faith, a sign of backwardness and vulnerability, instead of considering them ingredients of modernism and enlightenment. Therefore, the study recommends reconsideration of the perception of “extremism” which some deliberately associate with Islam. It also recommends unraveling arbitrary linkage of subjectivity with the absence of methodology. Subjectivity is divided into two types; sound and extreme and both are integrally connected with the researcher. Concomitantly, objectivity has two sides; the adequacy of facts and evidence and lack thereof and both are part and parcel of the research subject matter. Either subjectivity or objectivity can lead the researcher’s judgments to research validity or invalidity. A scientifically flawed judgment is not only due to subjectivity, but it may also be ascribed to objectivity regarding the inadequacy of facts and evidence.

**Problematics:**

Some Muslim thinkers brought in western prototypes of thinking, philosophy, science and techniques. They entrenched them in Islamic societies as conduit for development. Once Islamic societies started dealing with them and applying them to their values, they caused numerous problems in the Islamic way of life, such as intergenerational conflict, prevalence of consumerism, secularism, existentialism and materialistic interpretations. Given their deleterious impact on Muslim societies, no stone was left unturned in search of Islamic solutions. Still, the substance of these issues is worlds away from our identity, morals and religious aspirations. The lesson to be learned, in scientific research, pedagogical courses, religious sermons and media speeches, is to create mindset confident in itself and in history, heritage, religion and values with the capacity to accomplish civilizational prominence and cultural excellence.

**Indicators of Danger:**

Examining the intellectual and religious reality, detailed in this study over the last three centuries demonstrates the dangers befalling the Prophet of Islam, his message and the Muslim nation. These threats are threefold:

First: exaggerating the substance of the Shia sect, adopting and advocating extremist Shia ideas and considering them true Islam.

Second: materialistic interpretation seeping into people's minds in the garb of socialism, equality, justice, dignity and humanity.

Lastly: denial of religion and prophethoods and linking unbalanced religiosity with vulnerability, decadence and underdevelopment.

It is noticeable that political exploitation adopted by an Islamic group before the middle of the past century had been uncompromising. The lesson to be learned here is to beware of that group's digging into past heritage to find fault with Sunnah and prophethood, skim through pages of blood, sedition, conflicts and sectarian clashes. It tends to indulge the populace in side issues and trivialities. That group simply wants to blind the faithful to the countless points of strength in the Islamic heritage.

### **Faithfulness of generalization:**

Some researchers were fair in their judgments on Islam, its Prophet, Quran and the Islamic civilization. Yet, the method with which they discussed some issues was faulty. This, by no means, gives this study the right to set a flat generalization on the work of said researchers in its entirety. They could not set aside the influence of their culture, heritage and upbringing. Scientific research requires fixing this defect and putting it into its right frame as well as rectifying the facts. The lesson to be learned is that many issues hindering dialogue between



the Muslims and the West are caused by generalizations that were built on erroneous scientific inference.

**The agenda:**

Slighting religion, the Prophet, Sunnah, biography and all Islamic symbols indicates the presence of an agreed agenda, procedures, goals and tools to carry out a diabolical design. The lesson learned here is that a counter agenda entrenched in a continuously scientific endeavor with uninterrupted mechanisms and unending reviews should be elaborated. This agenda should consist of legitimate, systemic, scientific and precise guidelines to set the biography and Sunnah books free from any suspicions attached to them. Consequently, this will serve as a laudably positive “addition” to Islamic heritage and help replace unwarranted offensive criticism of Islamic symbols and civilization. Those who established that civilization of schools of thought, literature, poetry, jurisprudence, speech, interpretation, biography, Sufism, ethics, physics, humanities, applications, observatories, lexicons, dictionaries, encyclopedias, indices, systems, laws, architecture and arts took charge of all these fields throughout extended centuries. They definitely worked hard, cudged their brains, transmitted, translated, examined, studied, digested, explained, criticized, refuted, rectified, invented and left indelible marks on the edifice of human thought. Despite hiccups here and there, no one can gainsay their industrious endeavors and constructive

additions to human civilization. Worse still is that the aforementioned offences are hurled by those who do not work or add much, if any, at all. Instead, they engage in fanfaronade and libelous misrepresentations. Regardless of their differing denominations, access and motives, day in and day out, an increasing number of people, keep joining this trend. They represent a current that pretends to purify religion and bring it back to its pristine form. As a matter of fact, they are only keen on distorting religion and lacerating its fabric.

**Research defect syndrome:**

The validity of results and judgments in science relies on the care accorded the indicators determining them as well as detecting reasons for annulling them. Unevenness in scientists' judgments stems from three sources:

- Psychological defect derailing the subjective controls of scientific research procedures.
- Cognitive defect impeding the objective controls.
- Systemic defect obstructing both kinds of controls.

The lesson to be learned here is that absent awareness is the most complex source of defective scientific research. Vigilance relates to figuring out and detecting psychological failings.

**The message:**

Allah does not leave people in general and believers in particular, without sending His messages and messengers to them from time to time, to all nations. Special attention must be paid to them and understand, realize, review, correct any radical misconceptions that may be raised around them. These are the objectives of religion to mankind. The lesson to be learned here is never let “emptiness” penetrate into our minds, patterns of thinking and behavior because at all times many people are ready to fill that void with what they want.

**The merit rule:**

The law of satisfaction or skepticism is what codifies matters and gives rise to people’s judgments regarding their motives, feelings and relationships. This law is not without its antecedents, mental, emotional and material reasons. It is a truth universally acknowledged the noble Prophet Muhammad perfectly fulfilled all the “preference” criteria. Therefore, fettering due appreciation of the Prophet (PBUH), the seal of all prophets, messengers, reformers and sages must never be accepted or tolerated. The lesson to be learned here is to “reconfirm what is already confirmed” placing Prophet Muhammad (PBUH) on the highest pedestal of appreciation in a manner that suits the dignity and reverence bestowed upon the most perfect “human being” ever created.



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