



An Account of Mohamed PBUH the Messenger of God Between the Child's Miracles and the Prophet's Morals

روح محمد عليه الصلاة والسلام رسول الله بين معجزات الطفل وأخلاق الرسول

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Abstract:

This article is to shed light on how the Divine providence and care to God's Messenger, the seal of Prophets El Habib El Mostapha PBUH, gave him the soul that is to bear the spiritual and celestial message that enlightens El Aalameen since Islam's early dawn. The aim is to enlighten the world about the religious ethics of Islam and the morals that enlightened the Muslim community to counter all tarnished pictures and false narratives nowadays and ease the interfaith dialogue worldwide. Siratu El Rassul is a registration of every act and speech of Mohammed PBUH transmitted thanks to El Tawattur and provides the best morality to all Muslims to learn. The discursive narrative and interpretative approaches help analyze these transmitted texts together with Mohamed's Sunnah PBUH with every Hadith inherited and the Quranic verses that were a witness of his right paths and high morals.

Keywords:

Mohamed PBUH, High Morals, Miracles, Narration's consensus (Tawattur)

المخلص:

يهدف هذا المقال إلى تسليط الضوء على العناية الإلهية برسول الله خاتم الأنبياء الحبيب المصطفى عليه الصلاة والسلام، وقد أعطاه الروح التي تحمل الرسالة الروحية والسموية التي تنير العالمين منذ فجر الإسلام. والهدف من ذلك هو توعية العالم بالأخلاق الدينية للإسلام والأخلاق التي تنير المجتمع المسلم لمواجهة كل الصور المشوهة والروايات الكاذبة في الوقت الحاضر وتسهيل الحوار بين الأديان في جميع أنحاء العالم. سيرة الرسول هو تسجيل لكل فعل وكل خطاب لمحمد عليه الصلاة والسلام ينقل بفضل التواتر ويوفر أفضل الأخلاق

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لجميع المسلمين للتعلم. تساعد المقاربات السردية والتفسيرية في تحليل هذه النصوص المنقولة جنباً إلى جنب مع سنة محمد عليه الصلاة والسلام، مع كل حديث وورثناه والآيات القرآنية التي كانت شاهداً على مسيرته الصحيحة وأخلاقه الرفيع

الكلمات المفتاحية:

محمد صلى الله عليه و سلم، الأخلاق العالية، المعجزات، التواتر

1. Introduction

Bringing out the best of children means that parenting is a fundamental duty that plants in their progeny what is to sprout when they grow up. In a statement by his eminence the Grand Imam, Sheikh of Al-Azhar Al-Sharif Professor Mohamed Sayyid Tantawi, he explained that caring for children, future generations, is a matter our Shariaa¹ took deeply into consideration. "Children are gifts of and awards from the Almighty Allah", and parents are to implement the teaching of Islam in educating them morals from Quranic verses and the Sunnah of our prophet PBUH who said while reminding every parent about his responsibilities: "Each of you is a shepherd, and each of you is accountable for his or her flock." A child lacking care, this but puts the blame on the parents Tantawi carried: "this is so because the monotheistic Islamic religion exhorts providing good rearing and care for the child, and keeping him or her away from whatever may harm his or her health, psychological and social conditions, so he would grow as a righteous citizen who had a sense of belonging to his or her people, society and homeland." The messenger, to guarantee the child's rights said as Tantawi recited from the prophet's *hadith*: "Honor your children and give them good names." And also said: "He is not one of us who does not show mercy to our youngsters." And "he who does not show mercy will be shown no mercy". Children, Tantawi clarifies further, are to be provided with an 'honorable upbringing by teaching them science, ethics, and denying



any kind of violent acts that affect their behavior outside'. They are to grow in clean and healthy environment to grasp knowledge and morals (Tantawi, pp. 1-2).² God says 'Cooperate in that which is righteous and conducive to piety and do not cooperate in that which is sinful and conducive to aggression' (Surat Al Maida (4), Ayat. 2). In his preface to *The Children in Islam Their Care, Upbringing and Protection*, Ahmed Altayyib, head of El Azhar University said:

The issue of childhood is at the core of the first objective, namely, safeguarding children and immunizing them against dangers. On this theme, Islam introduces bountiful and precise laws that are almost nonexistent in other religions or social systems. It would suffice to point to the rigorous legislation dealing with the child from the early days of formation in the womb of the mother, all the way until he or she attains the age of puberty. In between, there are the various stages of pregnancy, birth, breastfeeding, weaning, playfulness, discipline and education, friendliness and companionship, and finally independence and self-reliance. "(With the child), play for seven (years), discipline for seven (years), accompany for seven (years) and then let go (2005, p.3).

2. Prophet Mohamed PBUH the Orphan

Mohamed PBUH said: 'My Lord perfected and behaved my good manners and conduct' and from his traits Muslims acquire the best ethics, morals and education and hand onto their children. Mohamed was born in the 12th (in some versions 20th or 22nd) Rabii Al Awel the first of the year of Elephant³, say the 29th (say 20th or 22nd of April) 571 CE⁴, and though deprived from his parents and grandparents, he grew soft, tender and merciful. His early childhood was spent in the desert with the family of Halima Saadia⁵, a the badouin wet-nurse from Yathrib, and brought much blessing to the family that was sharply hurt by drought and poverty. He grew sharp minded, eloquent in speech, he learnt riding horses and swimming. When he came back home he was a strong boy. Mohamed heard the monk of Basra warning his uncle in a travel to El Shaam -the Levant-



not let Jews around discern him; for he had signs of prophethood, they would surely get rid of him. Mohamed PBUH witnessed the war between his Uncle Abi Talib's tribe and Qais Elan's and also the pact between Mekkan tribes to defend the town and this forged deeply his character. When he grew he used to take the sheep grazing; that would made of him later to the shepherd outdoor life, an introduction to his mediation style life in nature then in the cave where he could see the universe and look for the almighty everywhere (Sultan, 2013, p -6-7).

Mohamed traits, since he was a child spending some of the time with other cousins and children but most of it aloof is a God's care and safety from all that might spoil his heart and mind, were particularly decent. He lived a noble and respectful life. Allah protected Mohamed senses till the message arrival era. God said:

By the Star when it goes down,-

Your Companion is neither astray nor being misled

Nor does he say (aught) of (his own) Desire

It is no less than inspiration sent down to him:

He was taught by one Mighty in Power,

Endued with Wisdom: for he appeared (in stately form);

While he was in the highest part of the horizon

Then he approached and came closer

And was at a distance of but two bow-lengths or (even) nearer;

So did (Allah) convey the inspiration to His Servant-

(conveyed) what He (meant) to convey

The (Prophet's) (mind and) heart in no way falsified that which he saw

Will ye then dispute with him concerning what he saw?

For indeed he saw him at a second descent,

Near the Lote-tree beyond which none may pass:

Near it is the Garden of Abode.

Behold, the Lote-tree was shrouded (in mystery unspeakable!)

(His) sight never swerved, nor did it go wrong! (Surat El Najm (53),

Ayats, 1-17)

3. The Miracles of Mohamed PBUH, Messenger of God:



Grown up, Mohamed earned much respect among the Quraichi tribes; he was from them, the trustworthy and the truthful man for all his patience, mercy, honesty and piety (ibid, p 9). God says:

Nun. By the Pen and the (Record) which (men) write,-

Thou art not, by the Grace of thy Lord, mad or possessed.

Nay, verily for thee is a Reward unfailing:

And thou (standest) on an exalted standard of character. (Al Qualem (68), Ayats.1-4)

And, He says:

Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations (Al Anaam (6), Ayat. 90).

And, also says in his Holy Book:

But if they turn away, Say: "Allah sufficeth me:

there is no god but He: On Him is my trust,-

He the Lord of the Throne (of Glory) Supreme!"(Attaouba, (9), p. 129)

When our prophet PBUH was asked by the Sahabi Aba Hureira, one day, and he was the only one who dared such a thing: "Oh! God's messenger what was the first sign you saw from prophethood and Mohamed said: 'and you did question Aba Hureira' while sitting down. ' I was once in the desert and I was ten and some few months when I heard from somewhere above some speech. A man telling to a man: 'is it he'? The other replied: 'yes, it is he''. Then they came to me with unknown strange face I never saw the like and a soul I found in no creature and clothes never worn by any before.⁶ They came walking forwards me, and took me each from one side and one said: 'lay him down'', and they did at that instant. Then, one said: ' split ⁷ his chest and the other did and I saw no blood and felt no pain and then he said: 'took off envy and rancor and he took something like a clout and threw it and stepped on, and said: ' put inside mercy and compassion'' and he brought a silver ⁸ looking clout and did. Then he kicked my leg and said: 'go in peace with it, a



compassion on the young, and mercy on the old.”(Ibn Kathir Tafssir Surah Al Sharh, n.d)

Allah said:

Have We not expanded thee thy breast?-

And removed from thee thy burden

The which did gall thy back?-

And raised high the esteem (in which) thou (art held)?

So, verily, with every difficulty, there is relief

So, verily, with every difficulty, there is relief (Surat Al Sharh, Ayats.1-5)

Ibn Kathir’s said that the above verses were revealed to Mohamed PBUH, when he had questioned God what had He given him as a gift when earlier prophets were gifted to upraise dead or ordain wind to serve. God replied didn’t I found you an orphan and gave you shelter, didn’t I find you lost and guided you, then found you poor and enrich, and expanded your chest⁹ and removed any burden from you and raised high your esteem (Ibn Kathir tafssir Surat El Dhuha, n.d).

God said:

And verily the Hereafter will be better for thee than the present.

And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.

Did He not find thee an orphan and give thee shelter (and care)?

And He found thee wandering, and He gave thee guidance.

And He found thee wandering, and He gave thee guidance.

(Surat El Dhouha (93), Ayat 4-8)

4. Mohamed PBUH, Cherished by his Divine

God gave Mohamed a great care since he was in Amina’s womb, she saw a light on her ‘which illuminated the palaces of the Levant’ wherever she moved. Since his birth he was encompassed with nourishment, protection and love. God said: ‘And be patient Mohamed, for the decision of your Lord, for indeed, you are in Our eyes’ (Surat At-Tur (52), Ayat 48). Full of leniency and empathy, our prophet PBUH, the seal of Prophets as prescribed in earlier scriptures,



will teach all human kind how an orphan to a father, then a mother then a grandfather could adopt the whole world with his integrality and ‘ high spirituality’ to bring the message of God. He taught that religion is a choice we make, no coercion in that for we to Allah are to return. God sent Mohamed PBUH and said ‘Mohamed is the messenger of God’ (Al Fath Surat (48), Ayat 29). The prophet to his fellows said: ‘I am the master of the sons of Adam, no pride. In my hand is the banner of praise, on the Day of Judgment, no pride am the first whom the earth will split asunder on the Day of Judgment. I am the first intercessor, and the first whose intercession is accepted. I am the first to cross the path, and with me is my nation’ (Sultane, p. 3).

God’s favors to his prophets are numerous but still his favored ones are those who subdued most harm from their people but withstood for the cause. These are ‘‘Oulou Al Azem’’ and they are Mohamed, Jesus, Moses, Abraham and Noah.

Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress (Surat Al Ahquaq (96), Ayat. 35)

By a word from His Almighty Mohamed PBUH miraculously -an illiterate till his forty- was to become the most knowledgeable among his fellow and taught El Aalameen the real paths and guidance. When Angel Gabriel- Djibril- came to Hira Cave, it was said that he came once in his dream when Mohamed PBUH was asleep and saw him revealing the verses of Al Alaq then he did hug him tight till he awoke ill at-ease and tired from it. The same, Aisha his wife narrated all blessing of God on her, was to occur as seen in dream while Mohamed PBUH was in Hira cave and the same revelations came to him, this time, Gabriel talked to him from the sky and scare the prophet was unable to stare at. The angel announced prophethood of Mohamed and introduced himself as the angel Gabriel. (Sarjani, 2016, para. 1-4)



Proclaim! (or read!) in the name of thy Lord and Cherisher,
Who created-

Created man, out of a (mere) clot of congealed blood:

Proclaim! And thy Lord is Most Bountiful,-

He Who taught (the use of) the pen,-

Taught man that which he knew not. (Surat Al Alaq, 1-5)

Since Mohamed was a child and though he had grown as an orphan with his grandfather Abdulmutalib and Uncle Abi Talib, signs of prophethood, apart from the pure spirit he has naturally in him were apparent. Amina left Mohamed early at six and Abi Talib took care of him. When he used to sit on a blanket down near Mekka, no one would come nearby except Mohamed and he said repeatedly: 'this boy will be very important one day'. Indeed, after Abdulmutalib died, Abi Talib adopted him and took him in every Makkan journey northward (aMuslima, n.d). When he was twelve, or nine according to two different narrative versions, he accompanied his uncle in his trade journey in Basra, north of El Shaam. The caravan stopped near the cell of the Christian monk Bahiri¹⁰ who had noticed from afar that a white cloud was following one amongst the travelers. Later he was reported that every tree and rock was prostrating to that same traveler; the child, and he knew that the prophet the Old Testament announced his arrival after Christ was that youngster. This sole time, as he had never done, the monk came to see the caravan and held Mohamed's small hand and said: 'here is the last prophet God sent to El Alameen?'¹¹ He will be sent as a mercy to people'' and one old among them said, 'how did you know'', the monk answered 'all trees and rocks prostrated to him since your arrival and the sign of prophethood is in his apple-shaped arm muscle''. When he invited them to eat, Mohamed PBUH joined them after the monk's insistence and when he sat down the shadow of the tree turned to his side while it was in theirs' (Machaal, 2017). The monk talked to Mohamed and knew he would never swear by the Makkan idols and will know God is above these polytheist practices (aMuslima).



5. High morality and Aisha Narratives

The high morality of our prophet PBUH was transmitted from mouth to ear, and then from early writings about his biography narrated originally either by his family members or his companions. We can cite then the Tawattur accounts coming from one generation to another and provide narrations from a close person to Mohamed as Anas Ibn Malek who served him for long and Aisha God bless her that grew nearby him then married him. Mohamed the merciful to all children, companions and fellows, the permissive, generous, the kind hearted, the so shy, the servant of God and the unique in human history with the testimonial of the contemporaneous people during his life and even after.

When Amr Ibn El Aaas asked him, who was the dearest among all he knew, he said: "Aicha" and among the companions, he said: "Abi Bakr". Aisha had a particular place in Mohamed's heart; he did love her deeply though he esteemed all of his wives. But Aisha was the daughter of *El Siddiq* and she was that smart and learnt from him since an early age. Aisha was to become a scholar and among the smartest, the most knowledgeable in jurisdiction and reported much about Mohamed PBUH. She was the child bride when she espoused Mohamed at the age of six, but lived with him since twelve (some versions say nine others eleven). (Sultane, p. 15-16)

One day Mohamed saw in his dream an angel that gave him something in a white silk cloth and he said, "isn't it Aisha??" And later he gave the account to Aisha that he saw her twice in his dream, God destined her to him he announced. Aisha was generous, very smart child for she was brought up in a house often visited by Mohamed PBUH, a house from where spread Islam, where her parents prayed the only God and read the Quran and she was a witness to key historical Islamic events and this made of her personality outstanding. When she used to hear a verse even while playing she learnt it by heart on the spot and memorized many of Mohamed's lifetime episodes in Mekka and its migration to Madina to narrate them as



chronological better than any companion. Traits of grandeur were seen in her since she was a child. She loved role playing with dolls with neighbors and friends and kept doing so even when she was married to Mohamed PBUH. When he came home, Aisha explained her friends were ashy from him, but he was blissful to see them with her giving them much mercy and love. One day he saw among the dolls a horse with cloth wings and asked Aisha: 'what is it Aisha', 'a horse' she said, 'and what are these', 'wings' she replied, 'a horse with wings' he wondered, and she spontaneously answered: "didn't you heard that Suleiman has winged horses!!!" and he smiled at her unprompted but convincing answer (Sahih El Bukhari 6130 w Sahih Muslim, as cited in El Nadawi, 2009, p. 19-21).

Aisha was born after the spread of Islam and after her parents became Muslims (Sahih El Boukhari 181/1, as cited in El Matari). Aisha said that "the prophet PBUH married her when she was six but the marriage was consumed when she was nine". This hadith from Aisha was narrated by Ibn Uroua from his father Ibn Zubeir, Aisha's uncle and also narrated by other companions as Abu Kureib. She himself was proud of having wed Mohamed PBUH as a virgin and their marriage was consumed when she came to puberty, well ready for a sexual relation (Sahih El Boukhari 3894, Sahih Muslim 1422, as cited in El Matari, 2017, part 1, para 1-2).

When Khadidja Bint Khouweiled God bless her married Mohamed PBUH, she gave him much of the motherhood affections he missed as a young boy, while Aisha God bless her was a girl when he took her as a bride¹² and she was rather to take her affection from him. When still in her father's house and when her mother used to punish her, Mohamed PBUH intervened and said to her: " Oh! Oum Rouman, take care of Aisha as you would of me" (as cited in El Nadawi, 2009, p 24-25)

She, the most beloved that was brought up in Mohamed's tenderness, was the witness of how he was affectionate with his own children. Aisha said "I have never seen a person similar to the prophet



in his talk, speech, or sitting way more than Fatima”. When Ali wishes to marry the daughter of Abi Jahl, she went upset to her father and he in front of the congregation did not authorize the marriage and said: ‘Fatima is a piece of me, what doubts her doubts me, and what hurts her hurts me.’” And when Zeineb asked her father to release Amr Al Aas her husband and give him back his confiscated money when he was prisoner in a battle against the Muslims by the time he was not, Mohamed did not object and he to the congregation announced he gave protection to whom Zeineb gave hers (Sultan, p 15 -16).

With his grandchildren the behavior of Mohamed was he most gracious and loving. Mohamed named the children of Ali and Fatima, El Hassan and El Hussein, to customize the nice name giving. When Hussein was born he whispered the call to prayer in his ears, sacrificed a sheep for blessing and fed family, poor and friends. He used to have his grandchildren on his back playing the horse for them. Others would race until his front; and are chased till he could catch them. When EL Hussein is in his back while prostrating, he lasts long till the child goes safely down. Mohamed once said ‘Hussein is from me and I am from him. May God love who loves him’. (ibid, p 16-17)

Aisha was too kind with children and particularly nephews and though she had no child of her, she never complained. Her nephew Abdullah was brought up in her house and he was not the only one; many orphans were to grow with her too as Abdulrahman Ibn Kassem and two of his brothers. She even adopted a Christian girl till she married her. Many of children learnt and were educated in her school as she learnt from her beloved, messenger of God. They were a generation she brought up, taught the Quran recitation as Assma Bint Abdelrahman Ibn Abi Bakr, Uroua Ibn Zubeir, Amra Bint Ab Alrahman , Aisha Bint Talha, El quassem Ibn Mohamed, Massrouq and much many (Al Nadawi, p. 15).



6. Mohamed PBUH and the Orphans

Abu Hureira said, when a man dies, his actions discontinuous except for three things that will serve hereafter: a charitable donation (Sadaqua Jaria), establishing an institution for knowledge or a pious child that would pray for him (Sayad, n.d, part 1).

Once the prophet said to Aisha who gave a date to two orphan girls with their mothers: “whoever looks after orphans in any way and is good to them will have them as veil from the fire.” Indeed, donation is rewarded by Allah and provides bounty:

The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things (Baquarah (2), Aya, 268)

Angels pray for Muslims who help Orphans and widows. Mohamed said: “No day dawns upon Allah’s servants comes without two angels descending to Earth. One of them says, O Allah, give recompense to those who give charity, the other says ‘O Allah give loss to those who withhold charity.’” (Importance of taking care of orphans and widows in Islam, 2018)

Since early times, the society disregard or neglect the child and only with the coming of the light of Islam, this individual was granted real and yawning care. Islam through the Quranic verses and Hadith urges towards ensuring emotional and mental well being of these deprived children as we do with ours.

God said:

Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing. (Surat (2), Ayat, 225)

Therefore, treat not the orphan with harshness, (Al Dhuha (93) Ayat, 9)

But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice. (Nissa (4) Ayat. 8)



Mohamed PBUH teachings calls too upon caring about orphans just as God did gave him refuge. He advises people who feel grieved that if they fondle the head of an orphan, their soul would find serenity. Donating money to orphans is not enough, they are to sleep in clean, warm places and be well educated. It is this genuine effort Allah rewards us for (Sayed, n.d).

Abu Hureira reported the prophet said: ‘I and the person who looks after an orphan and provides for him will be in paradise like this, ‘putting his index and middle fingers together as mentioned in Sahih Al Bukhari. And he also said ‘the best of houses is the house where an orphan gets love and kindness’. And, ‘one who strives to help a widow or the poor is like one who struggles in the cause of Allah.’ And also: ‘make the orphan come close to you and be nice to him, and wipe his head, and feed him from your food. That will cause your heart to be soft, and your needs to be fulfilled.’. ‘whoever compassionately strokes the head of an orphan, God will give him a good deed for every hair that their hand passes over.’ (Hassan , 2016)

Many of Mohamed’s traits and high morals are indeed found in *el tawattur* as when Ahmed Ibn Jaabfar Ibn Nassr El Jamel said that Jarir Ibn Yahia said: Hussain Ibn Alouan El Koufi narrated that Hishaam Ibn Uroua knew from his father out of Aisha PBUH that said: ‘There was nobody higher in morality than Mohamed, calls upon nobody among fellows and family and said but: ‘at your service’, this is why God said: ‘And thou (standest) on an exalted standard of character’. (Surat El Kalam (68) Aya 4) (El Waniene, 1998, p.70). Jubeir Ibn Nufair once said: ‘I came to see Aisha and asked her about Mohamed’s morals and she said: ‘the Quran’. (ibid, 90) and when El Aswad asked Aisha too about Mohamed’s behavior at home, she said: ‘he served his family and when prayer’s time comes, he did go and pray’. (ibid, 95) And once El Yazid Ibn Babnous said I came to see Aisha and said: O! Mother of Believers, what were the morals of Mohamed PBUH and she said: ‘the Quran’ and then she said: ‘will you read Surat El Moumeneen’ and I said, I do’, and she



said: 'read', then I read the first five verses Surat El Moumeneen: 'The believers must (eventually) win through, - Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex.'(Al Muminun (23), Ayats. 1-5), then she said: 'this is the moral of the messenger of God' (ibid, p.124). Aisha said once to Amra Bint Abdelrahman who asked about Mohamed PBUH, 'He was the most loyal and generous man, he was always smiling and laughing' (ibid, p.130). She once said: 'he had never beaten any woman, a servant, anything only when fighting in God's cause'' (ibid, p.178). Mohamed PBUH himself used to say to his companions: 'the best amongst you is the highly qualified' (ibid, p.200)

One honorable Sheikh and Imam told Abu El Fadl Al Abbas Ibn El Shakani in 502 H who said that Imam Abu Bakr Ahmed Ibn Mohamed Ibn Ahmed Ibn El Harith El Tamimi read from him in 420 and said: Abu Mohamed Abdullah Ibn Mohamed in Jaafar Ibn Hayaan narrated that Ibn Abi Aasem told us that Djaafar Ibn Mohran said: Abd El Warith told us out of Abi Eltiyah out of Anas who said: "Mohamed messenger of God has the highest in morals along people". (ibid, p. 71) Anas once said: I served Mohamed nine years and never heard from him a complaint or a blame.(ibid, p.108) and said: 'I convoyed the messenger of God and smelled his perfume, no one had a better fragrance than him, And when someone comes to him, he hears him till he goes and never goes before him and if someone takes his hand, he never let it till the other does...' (ibid, p.116). He even narrated how he was merciful and tender and soft with children. When he came to see Anas family where two of his young brothers are around, Mohamed turned to one and said: "O! Aba Umeir Where is the Nugheir?!! (Asking about the toy bird he used to play with" (ibid, p.154).

Mohamed was humble and sat down with companions and ate with them. Many witnessed how he had ordinary talk with them; whether about life or the hereafter. Zeid Ibn Thabet said once: "I was



Mohamed's neighbor, when he used to receive revelation he called upon me to register it and when we talked about daily life issues, he did also (ibid, 49). Even Jaber Ibn Samra who used to share moments with him said: 'he was silent but heard to others reciting poetry and smiled and laughed with us'(ibid, p. 82). And Abaad Ibn Kathir said that once El Hassen cited the verse 'It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)' (Al Imran. (3), Ayat.159) and said: 'this is God describing Mohamed's morals' (ibid, p.93). Once Abi Awfa said: 'the messenger of God used blessing words and prayers and few damned ones, prayed long and delivered short speeches, he was not arrogant and walks with widows and poor to help them and serve their need.'(ibid, p.172). Ibn Umeir said: "I never saw someone more generous, more courageous and cleaner than the Messenger of God."(ibid, p. 280).

God Says:

Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah (Surat, Al Ahzab (33), Ayat. 21)

And also says in his Holy Quran:

Allah did confer a great favor on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error (Surat Al Imran (3), Ayat, 164).

While the prophet said: 'I have only been sent to complete noble character'

7. Conclusions



Mohamed was 'El Sadiq' 'El Amine', for his good traits and honesty with fellows. Though he was part of an idolatry community, he was contemplating the creator's world beauty and might. He was looking from Him till Gabriel brought the Holy Word of Allah which had taught the whole world this orphan child was given the safety and the care of God since he was a child to become the man, the father, and grandfather, the prophet that would guide all Muslims to their right pathway, the good behavior and high morals. He was to teach his Oumma: Patience, mercy, humbleness, self control, wisdom, and self respect. He taught people how to become a thriving individual. Today a study and a reminder of these morals show how Islam and particularly the Muslim community is merciful, highly moralistic and deserves to be known in its best images and real facts. Theology teaches us to dig deep in early manuscripts that co-text the holy ones. Narratives of the companions and the wives of Mohamed did give the best manuscripts in the *Sirrah*.

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¹ Religious legislation

² In Cairo, November 29, 2005, UNICEF and Al-Azhar University launched a manual talking about the importance of Children in Islam entitled *Children In Islam Their Care, Upbringing And Protection*. See the manual on https://resourcecentre.savethechildren.net/node/5188/pdf/children_in_islam_english.pdf

³ According to the lunar calendar, the year of Elephant known as Aam el Fil was named after the invasion of the Abassini Christian viceroy Abraha-al-Ahram in an aim to demolish the Kaaba as he was envious about the multitude visiting of it. Elephants they rode to invade Mekka refused to move towards the Kaaba and worse birds appeared at a sudden and threw on the invaders rocks that made them flee rushing towards their homes; Abraha died on his way there.(Clarence-Smith,W.G, 2016, p. 1) (see Surat El Fil)

⁴ According to the Gregorian calendar

⁵ When Halima Saadia came as all woman of Banou Saad tribe to Mekka, she was poor with a husband that was not able to afford what was necessary to keep strong the only serving animals they relied on to feed them. At their arrival to Mekka, the donkey stumbled and the she-camel could no more give milk, even Halima's breast was not producing enough milk for her own child. Mohamed was the sole orphan not taken by any family as no father was there to pay but Halima and her husband took him and wished he might bring blessing to them. When she took him to her breast, a graceful well looking baby he was. He found enough milk on the spot and then her child has her fill too. Her husband that milked miraculously enough from the she-camel said once at home: " Oh! Halima, it looks like you have picked a blessed soul. We spent the first night in blessings and bounties, and Allah continuous to give us more and more and ever since we chose him." (Sultan, p 9)

⁶ Some versions that the Expansion event was made by the Archangel Gabriel.

⁷ Splitting the chest as a surgical action here is, in fact, translated as an expansion of the chest and make it wider with mercy.

⁸ Some versions say it is golden like clout.

⁹ Expansion or the splitting of the Chest occurred twice, and in some versions three times to Mohamed; one when he was a child when brought up by Halima Al Saadia, the second before receiving his first revelation and the third before the Israa and Miiraj journey so as to be well purified and ready for the cause. (Al adilat ala mouujizat chaq sadr el nabi Sala Lah Alih Wa Salem, Fatwa 7714,2011).



¹⁰ Many versions as El Tirmiddi would not give the name of el Bihiri, only Ibn Ishak did. Wikipidia.com

¹¹ It was said that a monk called Aissa came to Abdulmutalib the day of his birth PBUH and told him that boy is the coming prophet. (Dallaelou noubouatihi la yumkinu hasrouha fi thalatha., 2004).

¹² Khawla bint El Hakim, wife of Othman Ibn Madoun, went to see Mohamed PBUH after the Death of Khadidja and asked him to marry either Oum Salma or Aisha and get out of this grief, and he said Aisha.