

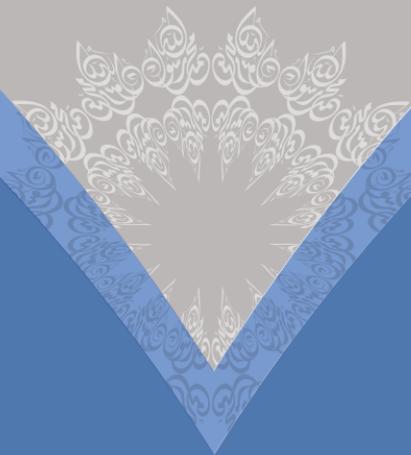


مركز أصول
OsoulCenter
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MUHAMMAD
The Messenger of Allah

His Lineage, Childhood and Prophethood



سُبْحَانَكَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِ وَالْعَرْشِ الْمَغِيدِ
يَا مَنْ لَا يُدْرِكُكَ الْبَصَرُ وَلَا يَحِيطُ بِكَ الْقَلْبُ وَلَا يَخْتَصِمُكَ
الْحِسَابُ وَلَا يَنْصُرُكَ الْقُوَّةُ وَلَا يَنْفَعُكَ الْقُدْرَةُ وَلَا يَنْجُوكَ
الْقُدْرَةُ وَلَا يَنْفَعُكَ الْقُدْرَةُ وَلَا يَنْجُوكَ الْقُدْرَةُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful



1





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Terms

Terminology used in this series of booklets.
(Taken from Sheikh Mahmoud Murad's book, *Common Mistakes in Translation*).

Rubb: Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” means: the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

Deen: The word translated as religion is “Deen”, which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

Sal'lal'laahu a'laihi wa sal'lam ﷺ: This Arabic term means, “may God praise him and render him safe from all evil.”

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BOOKLET 1

This booklet is the first in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings, and aims to provide a better understanding of Islam.





INTRODUCTION

“I recognize and believe that the Messenger of Islam is the greatest and most mature man in history.”

All praise is due to God, the Lord of the worlds, and may God praise Prophet Muhammad, and render him and his household safe and secure from all evil.

When talking about the Prophet Muhammad ﷺ, one should keep in mind that he is talking about the greatest individual in history. This is not a baseless claim; for the one who reads his biography and learns of his mannerisms and ethics, while keeping aside all preconceived notions, would certainly reach this conclusion. Some fair and just non-Muslims have reached this conclusion as well.

(1) Brahmin: member of the highest of the four Hindu castes; the priestly caste.

The late Professor Hasan Ali, may God have mercy on him, said in his magazine “*Noor al-Islam*” that a Brahmin⁽¹⁾ colleague of his once told him, “I recognize and believe that the Messenger of Islam is the greatest and most mature man in history.” Professor Hasan Ali, may God have mercy on him, asked him, “Why do you consider him as the greatest and most mature

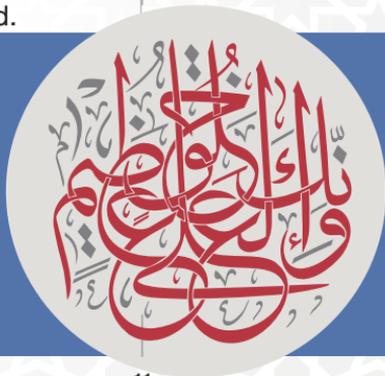


Great riches would come to him, and yet he lived in a state of poverty. Fire would not be lit in his house for many days, and he would stay hungry. He was a great leader. He led small numbers into battle against thousands, and yet he would decisively defeat them. He loved peace agreements and would agree to them with a firm heart, even though he had thousands of his brave and courageous Companions by his side. Each Companion was very brave and could confront a thousand enemies alone, while not feeling the least bit intimidated. Yet, the Prophet was kindhearted, merciful, and did not want to shed a drop of blood.

The Prophet ﷺ was kind hearted, merciful, and did not want to shed a drop of blood. He was deeply concerned about the affairs of the Arabian Peninsula

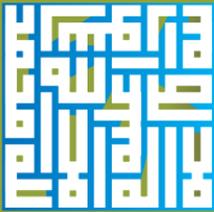
- That you stand exalted to a high and noble character

man?” He replied: “No man possessed the characteristics, mannerisms and ethics that he possessed at one time. He was a king under whom the entire peninsula was unified; yet he was humble. He believed that the dominion belonged to his God alone.”





He never avenged himself on account of personal reasons. He even prayed for his enemies' wellbeing, and would warn them of the punishment of Allah.



- "There is nothing worthy of worship except God, and Muhammad is the messenger of God."

He was deeply concerned about the affairs of the Arabian Peninsula, yet he did not neglect the affairs of his family, household, or the poor and needy. He was keen to disseminate Islam amongst those who had gone astray. In general, he was a man concerned with the betterment and wellbeing of mankind, yet he did not indulge in amassing worldly fortune. He busied himself with the worship of God and loved doing deeds which pleased Him. He never avenged himself on account of personal reasons. He even prayed for his enemies' wellbeing, and would warn them of the punishment of God.

He was an ascetic regarding worldly affairs and would worship God throughout the night. He was the brave and courageous soldier who fought with the sword - and the infallible Prophet - the conqueror who conquered nations and countries. He slept on a mat of palm-fiber and a pillow filled with coarse fibers. People crowned him as the Sultan of the Arabs, or King of the Arabian Peninsula, yet his family lived



a simple life. Even after they received great fortunes, the riches were piled in the Mosque. Fatima⁽¹⁾ complained to him about the strenuous work she did, the grinding stone and water jug which she used to carry - how they had left marks on her body... Yet, he did not give her a portion of that wealth. Instead, the Prophet ﷺ taught her a few words and supplications.

His Companion Umar⁽²⁾ came to his house and looked in his room, and saw nothing but a palm-fiber mat which the Prophet was lying on, which had left marks on his body. The only provisions in the house were half a Saa⁽³⁾ of barley in a container, and a waterskin that hung on the wall - this is all the Messenger of God owned at a time when half the Arabs were under his control. When Umar saw this, he could not control himself and wept. The Messenger of God ﷺ said: "Why are you weeping O Umar?" He replied, "Why shouldn't I weep - Khosrau

Umar came to his house and looked in his room, and saw nothing but a palm-fiber mat which the Prophet was sitting on, which had left marks on his body.

- (1) One of the daughters of the Prophet, may God praise him.
- (2) One of the Prophet's close companions, and the second Caliph after his death.
- (3) Saa': a measure of capacity equal to four handfuls of the two hands held together.



Abu Sufyan said to al-Ab'bas, "O Ab'bas, your nephew has become a grand King!"

Ab'bas responded saying, "This is not kingship, rather it is prophethood, and the Message of Islam."

and Caesar enjoy themselves in this world and the Messenger of God ﷺ only owns what I see!" He responded, "O Umar, wouldn't it please you that this is the share of Khosrau and Caesar in this life, and in the Hereafter this pleasure would be for us alone?"

When the Prophet examined his troops prior to the occupation of Makkah, Abu Sufyan stood beside al-Abbas, the uncle of the Prophet ﷺ and they looked at the banners of the Muslim army. Abu Sufyan at that time was not a Muslim. He was amazed by the vast number of Muslims; they advanced towards Makkah like a torrent of water. No one could stop them and nothing stood in their way. Abu Sufyan then said to al-Abbas, "O Abbas, your nephew has become a grand King!" Al-Abbas responded saying, "This is not kingship, rather it is prophethood, and the Message of Islam."

A'dee at-Ta'ee, the son of Ha'tim at-Ta'ee who was considered the para-

- Muhammad, the Messenger of Allah.



digm of generosity in that time, attended the assembly of the Prophet ﷺ while he was still a Christian. When he saw how the Companions aggrandized and respected the Prophet ﷺ, he was confused - was he a Prophet or a king? He asked himself, “Is he a king or a Messenger of the Messengers of God?” While he was pondering

Abu Sufyan said to al-Ab'bas, “O Ab'bas, your nephew has become a grand King!”
Ab'bas responded saying, “This is not kingship, rather it is prophethood, and the Message of Islam.”

We will mention some statements of the Orientalists concerning Muhammad ﷺ. We as Muslims firmly believe in the Prophet ﷺ and his Message, and as such, do not need the statements of non-Muslims to establish this fact. We are mentioning these statements for the following two reasons:



A To serve as a reminder and admonition for those born into Islam, yet have abandoned their Prophet and his teachings, so that they might heed and return to their religion.

B So that non-Muslims would know who the Prophet is from the statements of other non-Muslims, and as such, be guided to Islam.



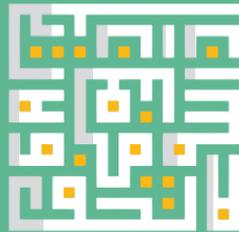
over this, a destitute woman came to the Prophet ﷺ and said, “I wish to tell you a secret.” He said to her, “Where in Madeenah do you want me to meet you?” The Prophet ﷺ left with this poor maid and took care of her needs. When Ad’ee saw the humbleness of the Prophet ﷺ, he realized the truth and discarded the cross that he was wearing and became a Muslim.

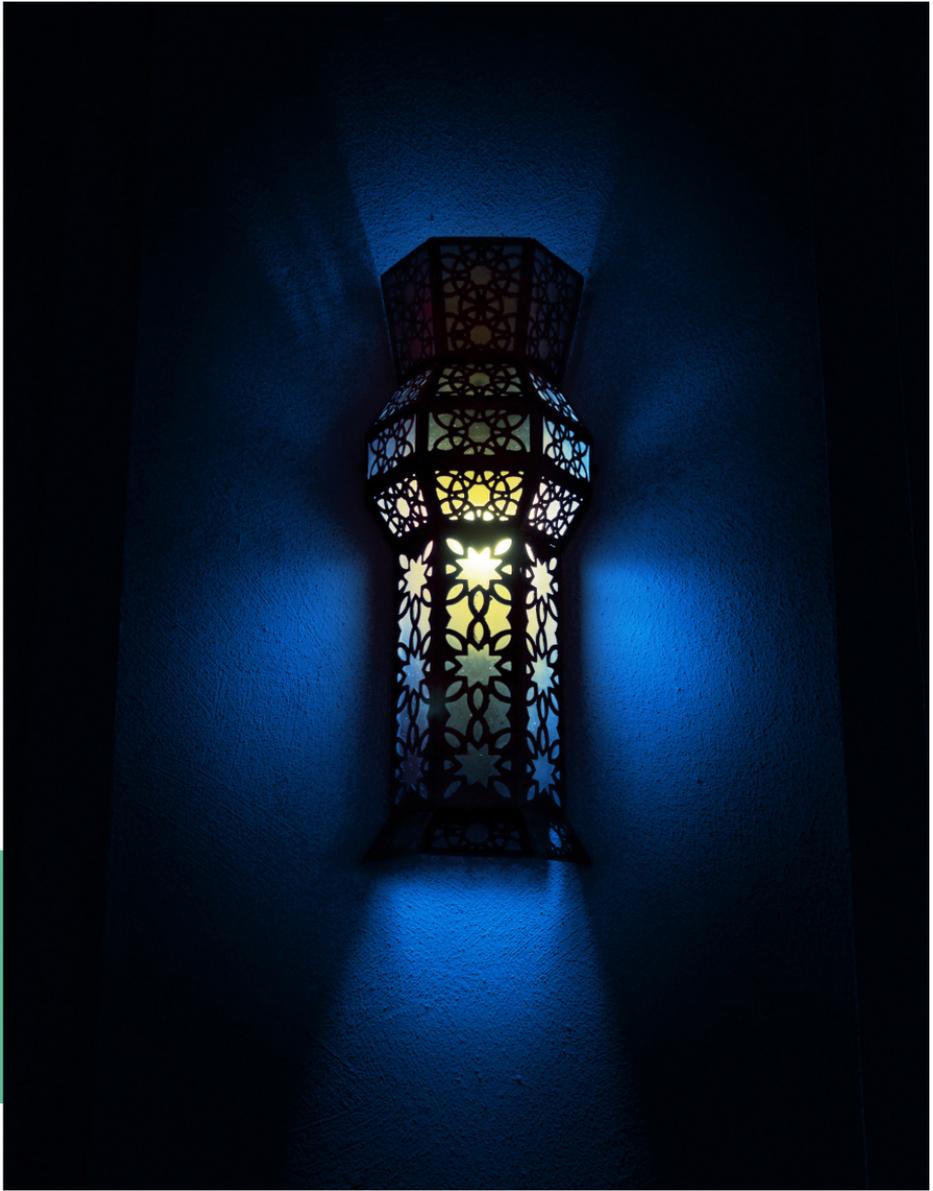
I ask all readers to put aside any preconceived notions when searching for the truth, whether it be this booklet or any other material. I ask God to open their hearts to accept the truth, and to show them the right path and inspire them to follow it.

لا تخف ولا تحزن

إن الله معنا

**Do Not Be Afraid
Or Sad, God Is
With Us**





His Background

Allah chose the tribe of Kinanah over other tribes from the children of Ishmael. Thus, the Prophet has the noblest lineage on earth.



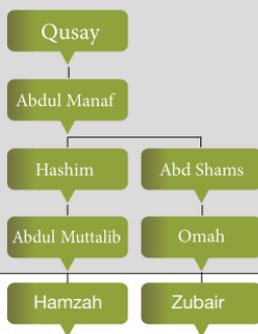
He is known as Abul-Qasim (father of Al-Qasim) Muhammad, the son of Abdullah, the son of Abdul-Mutalib. His lineage traces back to the Prophet Ishmael, the son of the Prophet Abraham, may God praise them all. His mother is Aminah, the daughter of Wahb.

The Prophet, though orphaned early in life, nonetheless came from a noble

The Prophet ﷺ said:

“Indeed Allah chose the tribe of Kinanah over other tribes from the children of Ishmael. He chose the Quraish over other tribes of Kinanah. He chose Banu Hashim over the other families of the Quraish. And He chose me from Banu Hashim.”

(Muslim)



Muhammad



and respected family. Even his enemies attested to this fact, as did Abu Sufyan, the arch enemy of Islam before he himself became Muslim, in front of Heraclius⁽¹⁾, the Emperor of Rome.

Abdullah b. Abbas, the nephew of the Prophet, reported that the Messenger of God ﷺ wrote to Heraclius and invited him to Islam.

Heraclius, as a sign of gratitude to God, had walked from Aleppo to Jerusalem when God had granted Him victory over the Persian forces. When the letter of the Messenger of God reached Heraclius, he said after reading it, **“Seek for me anyone of his people, if present here, in order to ask him about the Messenger of God!”**

At that time, Abu Sufyan was in the Greater Syria Area⁽²⁾ with some men from his tribe who had come as merchants during the truce that had been concluded between them and the

- Harith
- Abd Shams
- Hgelm
- Dhirar

(1) He was the Emperor of the Byzantine Empire (610–641) who captured Syria, Palestine, and Egypt from Persia (613–628).

(2) This is a historic region in the Middle East bordering the Mediterranean. It is generally considered to include the modern states of Syria, Lebanon, Palestine, and Jordan



Abu Sufyan said, “Caesar’s messenger found us somewhere in Greater Syria. So, he took me and my companions to Ilya.”

- Ilya (Jerusalem)

Messenger of God. Abu Sufyan said. **“The messenger of Heraclius found us somewhere in the Greater Syria area. So he took me and my companions to Ilya (Jerusalem) and we were admitted into the court of Heraclius. We found him sitting in his royal court wearing a crown, surrounded by the senior Byzantine dignitaries. He said to his translator, ‘Ask them who amongst them is a close relation to the man who claims to be a prophet.’”**

Abu Sufyan added, **“I replied, ‘I am the nearest relative to him.’ He asked, ‘What degree of relationship do you have with him?’ I replied,**





‘He is my cousin,’ and there was none from his tribe in the caravan except myself. Heraclius said, ‘Let him come nearer.’ He then ordered that my companions stand behind me near my shoulder and said to his translator, ‘Tell his companions that I am going to ask this man about the one who claims to be a prophet. If he tells a lie, they should contradict him immediately.’”

Abu Sufyan added, “By God! Had it not been for shame that my companions brand me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions, so I told the truth.”

“He then said to his translator, ‘Ask him what kind of family he belongs to.’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘Has anybody else amongst you ever claimed the same before him?’ I replied, ‘No.’ He said, ‘Have you ever blamed him for telling lies before he claimed what he claimed?’ I said, ‘No.’ He said, ‘Was anyone amongst his ancestors

Abu Sufyan: “By God! Had it not been for shame that my companions brand me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions, so I told the truth.”



Caesar said: “Does anybody amongst those who embrace his Deen become displeased and then discard his Deen?” Abu Sufyan replied, **“No”**.

a king?’ I replied, ‘No.’ He said, ‘Do the noble or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are they increasing or decreasing (daily)?’ I replied, ‘They are increasing.’ He said, ‘Does anybody amongst those who embrace his religion become displeased and then discard his religion?’ I replied, ‘No.’ He said, ‘Does he break his promises?’ I replied, ‘No, but we are now in a truce with him and we are afraid that he may betray us.’”

Abu Sufyan added, **“Other than the last sentence, I could not find anything to say against him.”**

“Heraclius then asked, ‘Have you ever had a war with him?’ I replied, ‘Yes.’ He said, ‘What was the outcome of your battles with him?’ I replied, ‘Sometimes he was victorious, and sometimes we.’ He said, ‘What does he order you to do?’ I said, ‘He tells us to worship God alone, and





not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.”

“When I had said that, Heraclius said to his translator, ‘Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations.

Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him.

When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I find it evident that a person who never told a

Caesar said: “All the Messengers came from the noblest lineage of their nations.”





Caesar: “It is evident that a person who did not tell a lie to people would never tell a lie about Allah.”

lie to people would never tell a lie about God.

Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and had it been otherwise, I would have thought that this man sought to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete in all respects.



I asked you whether anyone who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative. In fact, this is the sign of true faith, for when its pleasure enters and mixes in the



hearts completely, nobody will be displeased with it.

I asked you whether he had ever broken his promise. You replied in the negative. And such are the Messengers; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious, and sometimes you. Indeed, such are the Messengers; they are put to trials, yet the final victory is always theirs.

Then I asked you what he ordered you. You replied that he ordered you to worship God alone and not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who I knew [from the previous Scriptures] would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the land under my feet.

Caesar: “Indeed, such are the Messengers; they are put to trials, yet the final victory is always theirs.”

Caesar: “In fact, this is the sign of true faith, for when its pleasure enters and mixes in the hearts completely, nobody will be displeased with it.”



“**Heraclius**, accept Islam and you will be safe. Accept Islam and Allah will bestow on you a double reward.”

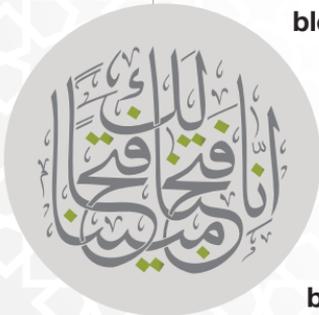
And if I knew that I would reach him definitely, I would go immediately to meet him. And were I with him, then I would certainly wash his feet.”

Abu Sufyan added, “**Heraclius then asked for the letter of the Messenger of God and it was read. Its contents were the following:**

‘I begin with the name of God, the most Beneficent, the most Merciful. From Muhammad, the servant of God, and His Messenger, to Heraclius, the Ruler of the Byzantine. Peace be upon the followers of guidance. I invite you to Islam [i.e. surrender to God]. Accept Islam and you will be safe. Accept Islam and God will bestow on you a double reward.

But if you reject this invitation to surrender to God, you shall be responsible for misguiding your nation.

‘Say, ‘O People of the Scripture, come to a word that is equitable between us and you -





that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].’” [3:64].

Abu Sufyan added, “When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine dignitaries surrounding him, and there was so much noise that I did not understand what they said. So, we were ordered out of the court.”

“When I went out with my companions and we were alone, I said to them, ‘Verily, Muhammad’s affair has gained momentum. Here is the King of the Romans fearing him.’”

Abu Sufyan added: “By God, I became surer and surer that his religion would be victorious till I ended up accepting Islam.” (Bukhari)

When Heraclius

had finished his speech, there was a great hue and cry caused by the Byzantine dignitaries.

- May God praise Muhammad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ

Place of Birth and Childhood

The Prophet ﷺ never behaved treacherously, and he was always honest.



The Prophet ﷺ was born in the year 571 C.E., into the tribe of Quraish, in the city of Makkah.

The Arabs would perform pilgrimage to Makkah and circumambulate a central structure, called the Ka'bah, which was built by the Prophet Abraham and his son, Prophet Ishmael, may God praise them both.

The Prophet ﷺ was an orphan. His father had passed away before he was born, and his mother died when he was only six years old. He was taken under the care of his grandfather, Abdul-Muttalib. And when he died, his uncle, Abu Talib, took charge of him. His tribe, as well as others, worshipped idols made from stone, wood and other substances. Some of these idols were placed around the Ka'bah. People believed that these idols could ward off harm or extend benefit.

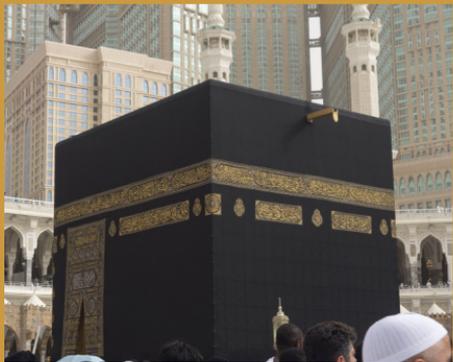
The Prophet ﷺ was a trustworthy and honest person. He never be-



haved treacherously, nor did he lie or cheat. He was in fact, known amongst his people as “Al-Amin”, or “The Trustworthy”. People would entrust him with their valuables when they wanted to travel. He was also known as “As-Sadiq”, or “The Truthful”, for he never told a lie. He was well mannered, well spoken, and he loved to help people. His people loved and revered him, and he had beautiful manners.



Allah, the Exalted, says: *“Indeed you are of a great moral character.”* [68:4]





He had been remarked as a thoughtful man. His companions named him “Al Amin”, the Faithful. A man of truth and fidelity; true in what he did, in what he spoke and in what he thought.



The famous Scottish historian and writer, **Thomas Carlyle** wrote in his book, *Heroes, Hero Worship and the Heroic in History*:

“But, from an early age, he had been remarked as a thoughtful man. His companions named him “Al Amin”, the Faithful. A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said, but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character, yet amiable, cordial, companionable, jocose even - a good laugh in him withal. There are men whose laugh is as untrue as anything about them, who cannot laugh.

Thomas Carlyle On
Heroes, Hero-Worship
And The Heroic In
History

Thomas Carlyle



A spontaneous, passionate, yet just, true meaning man! Full of wild faculty, fire and light; of wild worth, all uncultured, working out his life - takes in the depth of the Desert there.”

The Prophet ﷺ liked to seclude himself in the Cave of Hira before he was commissioned as a prophet. He would stay there many nights at a time.

He ﷺ never partook in any falsehood. He never drank intoxicants, nor did he ever bow to a statue or idol, take an oath by them or offer to them an offering. He was a shepherd over a flock of sheep which belonged to his people. The Prophet (ﷺ) said, **“Every prophet commissioned by God was a shepherd over a flock of sheep.”** His companions asked him, **“Even you, O Messenger of God?”** He said, **“Yes, I would take care of a flock of sheep for the people of Makkah.”** (Bukhari)

At the age of forty, the Prophet ﷺ received divine revelation one night

The Prophet ﷺ liked to seclude himself in the Cave of Hira before he was commissioned as a prophet. He would stay there many nights at a time.

• The Cave of Hira.





The Truth came to him while he was in the Cave of Hira. The Angel Jibreel came to Muhammad and commanded him to read. Muhammad replied, "I cannot read!"

• Makkah



when at the Cave of Hira. A'ishah, the Mother of the Believers⁽¹⁾ relates:

"The first thing that God's Messenger ﷺ saw while in the Cave of Hira in Makkah were good visions [dreams]. Every time he had a dream, it would come true and clear like the breaking of dawn over the darkness of the land. Later on, God's Messenger ﷺ began to love being alone in meditation. He spent lengthy periods, for days and nights, to fulfill this purpose in the cave before returning back to his family. He would take a supply of food for his trip. When he came back to his wife Khadeejah,⁽²⁾ he would get a fresh supply of food and go back to the same cave to continue his meditation.

The Truth came to him while he was in the Cave of Hira. The Angel Gabriel came to Muhammad ﷺ and commanded him to read. Muhammad ﷺ replied, '**I cannot read!**' Gabriel embraced Muhammad ﷺ until he could not breathe, and then let him go saying, '**O Muhammad! Read!**' Again, Mu-



hammad ﷺ replied, **'I cannot read!'** Gabriel embraced Muhammad ﷺ for the second time. He then ordered him to read for the third time. When he did not, he embraced him tightly until he could not breathe, and then released him saying, **'O Muhammad! Recite in the name of your Lord who created; Created man from a clinging substance. Recite! And your Lord is the Most Generous.'** [96:1-3]

The Messenger of God ﷺ returned home trembling. He entered his home telling Khadeejah, **'Cover me, cover me!'** Khadeejah covered Muhammad ﷺ until he felt better. He then informed her about what happened to him in the Cave of Hira. He said, **'I was concerned about myself and**

- (1) A term of honor used for the wives of the Prophet.
- (2) Khadeejah was the first wife of the Prophet.





The Messenger
of Allah returned home trembling. He entered his home and told Khadeejah, "Cover me up, cover me up!"

my well being.' Khadeejah assured Muhammad ﷺ saying, 'By God! You don't have to worry! God, the Exalted, will never humiliate you! You are good to your kith and kin. You help the poor and needy. You are generous and hospitable to your guests. You always help people.'

Khadeejah took her husband Muhammad ﷺ to a cousin of hers named Waraqah. This man became a Christian during the pre-Islamic times, known as the Era of Ignorance. He was a scribe, who wrote the Scripture in Hebrew. He was an old man who became blind at the latter part of his life. Khadeejah said to him,

'O cousin, listen to what your nephew [i.e. Muhammad ﷺ] is about to

أولادك



tell you!’ Waraqah said, ‘What have you seen, dear nephew?’

The Messenger of God ﷺ informed him of what he had seen in the Cave of Hira. Upon hearing his report, Waraqah said,

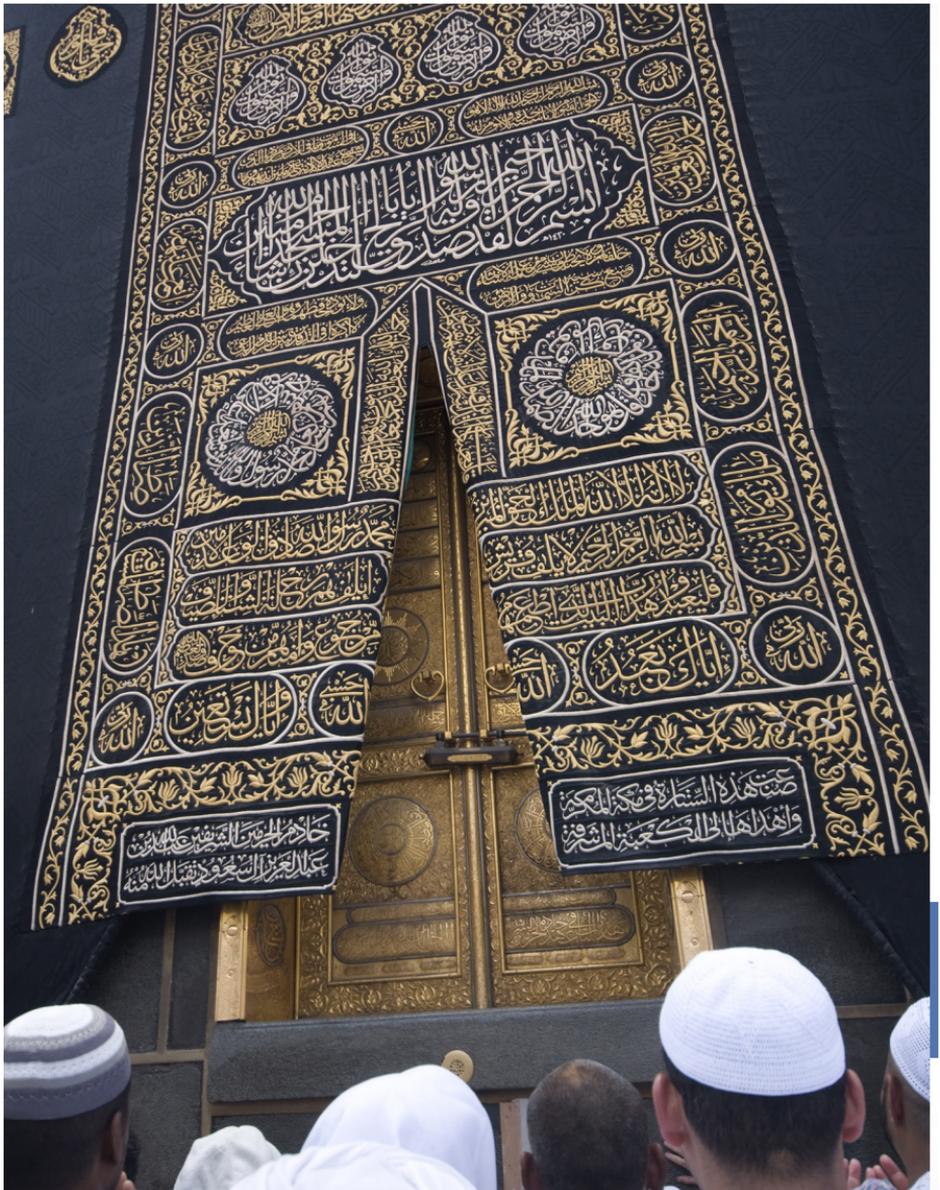
‘By God! This is the Angel Gabriel who came to the Prophet Moses, may God praise him. I wish I would be alive when your people will drive you out of Makkah!’ The Messenger of God ﷺ wondered, ‘Are they going to drive me out of Makkah?’

Waraqah affirmed saying, ‘Never has a man conveyed a Message similar to what you have been charged with, except that his people waged war against him. If I am to witness this, I will support you.’ Waraqah lived only a short period after this incident and passed away. The revelation also stopped for a brief time.” (Bukhari)

The chapter of the Qur’an quoted in the hadeeth⁽¹⁾ above marks the beginning, when Muhammad ﷺ was com-

- (1) Hadeeth: a statement, deed, tacit approval, or characteristic of the Prophet..







missioned as a Prophet. God, the Exalted, then revealed to him:

“O you who cloaks himself, arise and warn! And your Lord magnify! And your garments purify!” [74:1-4]

This chapter of the Qur’an marks the point when he was commissioned as a Messenger.

With the revelation of this chapter of the Qur’an, the Prophet ﷺ began calling his nation to Islam openly. He began with his own people. Some of them refused adamantly to listen to him, for to them, he was calling to a matter which they had never witnessed before.



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This booklet is the first in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



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