

The Quran, Hadiths, and Seerah (Biography) of Prophet Muhammad (PBUH) as Sources of all thoughts and actions in Islam

القرآن الكريم والحديث النبوي والسيرة النبوية كمصادر لجميع الأفكار والأفعال في الإسلام

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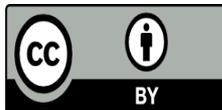
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The Quran, Hadiths, and Seerah (Biography) of Prophet Muhammad (PBUH) as Sources of all thoughts and actions in Islam

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Abstract

This research examines the Quran, Prophetic Hadiths, and the Seerah (biography) of Prophet Muhammad (PBUH) as the foundational sources of Islamic thought and practice. The Quran, the divine revelation transmitted to the Prophet Muhammad (PBUH) through the Archangel Gabriel, stands as the primary and most authoritative source. It presents the essential beliefs of Islam, including the oneness of God, belief in angels, revealed scriptures, prophets, the hereafter, divine decree, and predestination. It also lays down the pillars of Islam—prayer, zakat, fasting, pilgrimage, jihad—alongside comprehensive moral, social, and legal principles. The Hadiths of the Prophet (PBUH) serve as an indispensable complement to the Quran, providing detailed explanations of acts of worship, such as the method of prayer, ablution, fasting, pilgrimage, and zakat. Furthermore, they address matters on which the Quran is silent or concise, offering practical guidance in diverse aspects of life. The Seerah of the Prophet (PBUH) offers a living model of these teachings, demonstrating their application through his character, leadership, and interpersonal dealings. This study will analyze how these three sources together form a holistic framework for the intellectual, spiritual, and social life of Muslims. It will rely on classical texts, contemporary scholarly works, and credible digital resources to develop a comprehensive understanding of their interrelated roles as the ultimate guides for Muslim thought and action.

Keywords: Quran, Hadiths, Seerah, Islamic Sources, Prophet Muhammad

Introduction

The four sources of Islamic legislation are the Quran, hadiths, Ijma, and Qiyas. The Quran, hadiths, and Sunnah are the primary sources for Islamic lawmaking. The Quran is the first and primary source, while hadiths and Sunnah are the first and second primary sources of Islamic laws. The Quran approves of all other sources. The Quran is an authority for all thoughts and actions in Islam.

The Quran is the foundation for everything, while hadiths and Sunnah/seerah are the elaboration of all commands of the Quran. Hadiths play either a complementary or supplementary role. Hadiths explain what the Quran commands. Hadiths/Sunnah explain verbally or practically. If this is the verbal elaboration of the Quranic command, it is called as-Sunnah or search. If this is the practical demonstration of the Quranic injunction, it is called Sunnah or seerah of the Prophet (PBUH). Sometimes, the Quran is silent on a matter, and there is a command to clarify. The hadiths/Sunnah provide the believers with the

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command/ explanation, and the confusion is removed because the basic command is given by the Prophet (PBUH). There are various examples, like punishment for adultery if committed by a married Muslim. The life story (Seerah) of the Prophet (PBUH) is also an excellent elaboration for the commands of the Quran. Muslims today can easily learn a lot from their life story as the Quran declares their life as the best source of inspiration for believers and mankind. His life guides us in every walk of life

Discussion: 1, Quran as a Source

The Holy Quran is the divine book giving a complete code of life. All the schools of thought in Islam acknowledge it as the word of Allah. The angel Gabriel gave it to the Holy Prophet (PBUH). The Qur'an is an authority and the primary source of Islamic law making. It is neither challenged nor refuted by all others. It inspires and guides the believers in all branches of life, e.g., articles of faith, worship, morals, dealings with people, politics and economics. Its message is universal and everlasting. All other sources depend on it while it is an independent source of Islamic laws.

It is mentioned in the Holy Quran:

“O you who believe! Obey Allah and obey the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, and if you believe in Allah and the last day, that is the best and most suitable in the end”¹

The command “Obey Allah” in this verse means following the divine orders in the Quran. This verse also approves other sources of Islamic law-making, such as the Sunnah, consensus, and analogy.

The Quran further says,

“It is not fitting for a believer, man or woman, when a matter has been decided by God and His Messenger, to have any opinion about their decision; if anyone disobeys God and His Messenger, he is indeed on the wrong path.”²

So, the Quran is the most reliable and fundamental source for legal thinking and action.

Allah Almighty says in the Quran,

“Allah has allowed trade and forbidden usury.”³

It is forbidden as it involves exploiting the poor in an Islamic society, and Islam does not allow exploitation. Similarly, Islam outlines Qisas (retaliation), which is to be taken from the assassin as the Quran says,

“And there is life in retaliation for you, O the ones having reason.”⁴

So, the Quran contains many more verses that guide Muslims throughout their lives, individually and communally.

The Quran has given such instructions and warnings about leading a life which is pleasing to Allah. Thus, the Quran for its followers sets out the best way of life. The basis is formulated on which Ulemas have set the Shariah which is the Muslim system of law for Muslims. For instance, the Quran gives an excellent plan for distributing property left behind by a deceased person in the following verse.

“Allah directs you concerning your children, to a male a portion equal to that of two females; if only daughters, two or more, their share is two-thirds of the inheritance; if only one, so her share is half.”⁵

¹ Al Nisa, 4:59

² Al Baqara, 33:36

³ Al Baqara, 2:275

⁴ Al Baqara, 2:179

Muslims follow this inheritance law and resolve their problems about inheritance. Furthermore, the Quran orders the believers to carry out the five pillars of Islam: unity of God, zakat, prayer, Hajj, and fasting. The Quran orders them to pray and give zakat,

“Establish prayer and pay zakat”⁶

Muslims are commanded to establish and develop their relationship with their creator and His creatures. In this way, the Quran mentions various punishments for different crimes, e.g, theft, in the following verse:

“For the thief, male or female, cut off his or her hand.”⁷

Such a stringent punishment will be awarded to a thief as he takes away the property of a person is taken away without the concerned person’s permission and consent. Moreover, the Holy Quran permits polygamy in the coming verse:

“Marry women of your choice, two or three or four, but if you fear that you shall not be able to deal justly, then only one.”⁸

Similarly, the Quran also declares a chastisement for an act of adultery, i.e., one hundred stripes in the following verse:

“The woman and the man guilty of adultery or fornication flog each of them with a hundred strips.”⁹

The Quran does not allow its followers to take interest on a loan in the following verse

“Allah has allowed trade and forbidden usury.”¹⁰

It is forbidden in Islam as it is the exploitation of poor people, while Islam does not allow the exploitation of anyone in an Islamic society. Similarly, Islam describes retaliation (Qisas), which may be taken from the killer because

“And there is life in retaliation for you, O the ones having reason.”¹¹

So, the best way of life is set out for Muslims by the Quran forming the basis on which scholars of Islam, through the ages, have established Shariah.

The Quran holds many more ayats (verses) like these ayats, which guide the believers in their lives, communally and individually. Thus, it is obvious that the Quran is the first and primary source of all thoughts, actions, and laws in Islam.

Discussion: 2, Hadiths/sunnah as a Source

Hadiths/Sunnah means the words, actions, and silent approval of Prophet Muhammad (PBUH) and this is also the primary source of Islamic laws. The Prophet (PBUH) always followed the words of Allah, so this is the indirect word of Allah and is perfect and final after the Quran. The Quran, time and again, declares the Sunnah of the Prophet Muhammad obligatory for Muslims. It is mentioned in the Quran,

“It is not for a believer, man or woman, when Allah and His Messenger (PBUH) have decreed a matter that they should have an option in their decision. And whoever disobeys Allah and His Messenger (PBUH), he has indeed strayed into a plain error.”¹²

It is also mentioned in the Quran,

⁵ An Nisa 4:12

⁶ An Noor 24:56

⁷ Al Maida 5:38

⁸ An Nisa 4:3

⁹ An Noor 24: 2

¹⁰ Al Baqara, 2:275

¹¹ Al Baqara, 2:179

¹² Al Ahzab , 33:36

“So take what the messenger gives you and refrain from what the Prophet (PBUH) prohibits you.”¹³

Allah Almighty Himself blesses the Holy Prophet (PBUH), and all Muslims should do the same

“Allah and His angels send blessings on the Prophet. O you who believe, and send blessings on him, and salute him with all respect.”¹⁴

So, the Prophet (PBUH) is a model of excellence, and his actions were the practical demonstration of the teachings of the Quran. In this way, it is a consensus that the revelation of Allah and the words and actions of the Messenger of Allah (PBUH) are closely inter-related as what the Quran states in general terms is complemented and explained by the holy Prophet in words and actions. Therefore, the Quranic verses clearly state that the obedience of the Prophet (PBUH) is obligatory on all Muslims.

In this way, the authority of hadiths/Sunnah as a source of law is derived from the Quran, having approximately one hundred and thirty-five verses commanding the believers to obey him, according to Imam Ibn-e-Hijr Asqalani. Some other verses also command Muslims to obey the messenger of Allah in the following way,

“If ye differ in anything among yourselves, refer it to Allah and His Prophet”¹⁵

“And he does not speak of his desire; all is revealed.”¹⁶

“He who obeys the Prophet obeys Allah.”¹⁷

So, it is essential for jurists to resort to the Quran for the search of any Hukm (order) first of all and should not move to the Sunnah unless the search in the Quran is complete. Often, the jurist can't understand the meaning of the Quran for deriving Ahkams (orders) unless he has consulted the commentary and explanation in the sunnah or hadiths of the Prophet (PBUH).

Imam Al Shafi', a great legal scholar, established the principle that the sunnah and Qura'n never contradict each other and so never cancel each other. It clearly means that the Sunnah is considered as a complementation and extension of the Qur'an. The function of hadiths/sunnah is to clarify the brief teachings of the Quran. So, it is complementary.

Hadiths explain the brief verses of the Quran. They are used when the Quran is silent on the details of a matter. Hadiths are supplementary when the Quran is silent on a matter. So the purpose is that Muslims may apply hadiths practically. Examples follow below:

The Quran orders the believers to pray and this command is given more than seven hundred times in the Quran,

“And be steadfast in prayer, give charity tax, and bow down your heads with those who bow down.”¹⁸

The basic command is given by the Quran but other details regarding its timings, the number of Rak'ats in each prayer, the method of prayer, and detailed conditions for prayer are not provided by the Quran. All these details about the prayer are given to the Muslim community by the Messenger of Allah in hadiths/sunnah.

The Messenger of Allah (PBUH) once strongly instructed his companions to pray as they would see him pray. It meant that Muslims must follow the Prophet (PBUH) completely.

¹³ Al Hashr ,59:7

¹⁴ Al Ahzab, 33:56

¹⁵ Al Baqara, 2:43

¹⁶ An Najm, 53:3

¹⁷ An Nisa, 4:80

¹⁸ Al Baqara, 2:43

So, hadith/Sunnah has a complementary status as it adds something to the commands of the Quran, so the divine orders are completed. Moreover, the Quranic order “Give charity” makes compulsory for Muslims to pay zakat, but limitations and details are not given by the Quran. Muslims are not intimated exactly what they should give or how they should give. These details are given in the hadiths of the Prophet (PBUH). As the Messenger of Allah (PBUH) once said that there is no charity tax due on property mounting to less than five uqiya, and no charity is due on fewer than five camels, and there is no charity due on less than five wasq.

In this hadith, the Prophet (PBUH) has explained the rate of zakat. Furthermore, the Quran orders a punishment for a person indulged in adultery,

“The woman and man guilty of adultery or fornication flog each of them with a hundred strips.”¹⁹

Besides, the Quran does not mention the punishment for a married person involved in adultery. But when the hadiths are consulted, an answer to such punishment is present as it is described in a hadith in which Hz Jabbar has reported that a man was proved guilty in adultery, and the order was passed on him by the Messenger of Allah (PBUH); and the man was inflicted with the established strips. Afterward, it was identified that he was married, so he was stoned to death.

Therefore, it is clear from the hadiths/sunnah that the punishment of adultery is stoning to death if it is committed by a married person.

In addition, the Quran forbids Riba/usury/interest at various places and gives a warning to those who take usury on loans in the following way:

“But Allah has permitted trade and forbidden usury.”²⁰

Apart from the basic command, the Quran does not give an exact definition and forms of usury, but hadiths provide us with the teachings/instruction as the companions would ask God’s messenger about money exchange. He would reply that if this exchange of money is from hand to hand and is also equal in amount, then there is no harm in it; otherwise, it cannot be allowed.

The Quran further says,

”O you who believe! drinking and gambling, sacrificing of stones and arrows are the abomination of Satan’s handiwork, shun them so that you may prosper.”²¹

The Quran has not prescribed punishment for a wine consumer, while the Prophet expounded on the idea of drinking being condemned and prescribed flogging 40 lashes or 80 lashes.

The Quran also says,

” For a thief, male or female, cut off his/her hand as a punishment prescribed by Allah.”²²

Then the Prophet (PBUH) increased the intensity of punishment in these words that if he steals, cut off his hand; if he steals again, then cut off his foot; if he steals again, cut off his other hand; if he steals again, cut off his other foot.

The Prophet’s hadiths/sunnah also elaborate other laws. If the Quran is silent on a matter, then it means that the Quran does not provide a command/ teaching with a complete explanation, yet the hadiths expand on it. The example is about the division of inheritance, it is explained in the Quran in the following way,

¹⁹ An Noor, 24: 2

²⁰ Al Baqara, 2:275

²¹ Al Maida, 5:90

²² Al Maida, 5:38

“The male should get a portion equal to that of two females. If they are daughters only, two or more should receive two-thirds of the inheritance; if only one, her share is half.”²³

But the Quran does not speak on the inheritance from a non-Muslim, and it is elaborated by the Prophet (PBUH) in hadiths that a Muslim and non-Muslim should not inherit from each other. So this law is derived from the Prophetic hadiths.

To conclude, it can be stated that hadiths are the second primary source of all thoughts, actions, and laws in Islam. The Quran and hadiths are interlinked as hadiths restrict the general meaning of the Quran, qualify the absolute texts of the Quran, or elaborate the difficult words of the Quran.

Discussion: 3, Seerah (Biography) of Prophet Muhammad (PBUH) as a Source

The Holy Quran has declared the Messenger of Allah (PBUH) as a role model for mankind and for all times to come. As Allah Almighty says in the Quran,

“Verily, there is a set pattern in the Prophet of Allah for you.”²⁴

The Prophet (PBUH) says about himself in a hadith,

“I have been sent to perfect good morals.”²⁵

From the above verses of the Quran and hadith, it is obvious that the Messenger of Allah (PBUH) is an excellent model for human race in all branches of life. He is an excellent example for all children, orphans, shepherds, young men, merchant, husbands, students, fathers, grandfathers, friends, judges, commanders in chief, leaders, or teachers etc. Undoubtedly, he is such a model of excellence that all kinds of all people in the world must follow.

His life story, and the lessons deduced from it will be discussed in detail so that it is proved that his Seerah is a significant source of guidance in Islam.

The birth and childhood of the Messenger of Allah show that he was unmatched because his close blood relatives like his mother, grandfather realized this fact during his early life. His grandfather named him as Muhammad while his mother named him as Ahmad because they saw and wished him to be praised in the world. Later, the Quran declared his name to be glorified as Allah Almighty says in the Quran,

“(We) raised high the esteem thou (are in)”²⁶

Being a suckling with Hz Haleema Sadiya (RA), it was he who caused comfort to her house and all family members as milk came in huge quantity. They were favored with successive strokes of good fortune and ate to their fill for the first time because of his being with them. The Prophet (PBUH) was so loving to Hazrat Haleema that he would always call her his “mother.”²⁷

His early life signifies that he is a source of guidance for all the children and orphans of the world. His uncomplaining and amiable nature made him loveable all who encountered him. He is a source of guidance for the young ones in this world, as they should comfort and respect their parents.

Under the supervision of grandfather and uncle

²³ An Nisa, 4:11

²⁴ Al Ahzab, 33:21

²⁵ Muta Imam Malik, Imam Malik Bin Anas, Translated by Abdul Hakim Akhtar, Farid Book Stall, Lahore, 2003,P-706

²⁶ Al Inshirah, 94:4

²⁷ Seerat-ul Nabi, Shibli Naumani/Syed Sulaiman Nadvi, Vol-1, Asad printers, Lahore, (year of publication not known) p.124

After the death of the Prophet's mother, his grandfather shouldered the responsibility of looking after him. The grandfather was very caring and affectionate to him, but he also passed away soon. Then his uncle, Hz Abu Talib took him under his charge. His uncle gave him affection, protection and support. The love and care of his uncle impacted him well.

There is a great lesson for parents, grandparents, uncles, close relatives and society that love and care affect children outstandingly. The young generation must be dealt with care, love and responsibility if a quality society is desired.

Business trip to Syria

His uncle, Abu Talib, took him with himself on a business trip to Syria when he was just twelve years old. There is a lot of inspiration and guidance for the people of today that business must be taught to the young generation as early as possible. Furthermore, the Prophet (PBUH) was recognized by the Christian priest named Buhaira, who declared him "the Leader of Prophets," as it was mentioned in his religious books.²⁸

Harb-ul-Fijar

Participation of the Prophet (PBUH) was an important event in his life because it impacted his character greatly. The results of this battle were tragic because unnecessary bloodshed, and human suffering were caused and it probably influenced his perception of the war. He witnessed the first armed conflict, which impacted his mind and peace-loving temperament. Consequently, He developed a lasting and strong disliking for fighting. This indirect participation of the Prophet (PBUH) in this battle gave him not only military experience but also prepared for a vital role he had to play as a leader in a significant social and religious revolution.²⁹

Half-ul-Fuzool

When Zubair bin Abdul Muttalib became the leader of the Hashmites, he gathered the Hashmites and some other tribes in the house of Abdullah Bin Judan, a nobleman of the Quresh. They all promised to take the side of the oppressed people, whether they are strangers or citizens of Makkah, and would stand against the oppressor. They also promised to remove injustice from the land.

This meeting was attended by the Prophet (PBUH) vehemently. The noble objectives of this league impressed him so much that he was loyal to it. He would always say,

*"I was present in the house of Abdullah Bin Jud'an at so excellent a pact that I would not exchange my part in it for a herd of red camels, and if now in Islam, I were summoned unto it, I would gladly respond."*³⁰

The Reconstruction of Kaabah

The heavy rainfall, and flooding damaged the building of Kaabah, and there was the probability of the collapse of Kaabah. The Quresh decided to reconstruct it so that it may remain safe. At that time, the Prophet (PBUH) was thirty-five years old. The construction work was distributed among various tribes and the work was completed peacefully. But when the time of fixing the Black Stone came, every tribe had the wish to have the honor of fixing and placing the Black stone. The situation became very serious among the Quresh tribes. There was the probability of fighting. Then an old man named Abu Umayyah Bin Mughira gave the proposal that the person entering Kaabah first in the next morning would be given

²⁸ Seerat-ul Nabi, Shibli Naumani/Syed Sulaiman Nadvi, Vol-1, Asad printers, Lahore, (year of publication not known) p.129

²⁹ Atlas on the Prophet's Biography, Places, Nations, Landmarks, Compiled by Dr. Shawqi Abu Khalil, Maktaba Dar-Us-Salam, 2003, Riyadh, P-65

³⁰ Seerat-ul Nabi, Shibli Naumani/Syed Sulaiman Nadvi, Vol-1, Asad printers, Lahore, (year of publication not known) p.129

the discretion to resolve this conflict. All the tribes consented to this suggestion. The Prophet Muhammad (PBUH) was the first to enter Kaabah in the morning. All people were joyous to welcome him as they were willing to accept his final decision because he was recognized as Sadiq (the truthful) and Ameen (the trustworthy). Then, this problem was resolved by him wisely and carefully.³¹

This event teaches Muslims a very important lesson that they should be honest and truthful in life so that people would acknowledge them as people of grand character and integrity as the Prophet (PBUH) had been established as “Sadiq” and “Ameen” in the life of Makkah.

An Honest Trader

In his early youth, the Prophet (PBUH) worked as a shepherd, was having an amiable nature and was liked by the people. Later, he became a trader and he took the merchandise of Hz Khadija (RA) to Syria on a shared basis when he was twenty-five years old. Maisrah, the slave of Hz Khadija (RA) accompanied him on this trade mission. He observed the truthfulness, honesty, and kind/ sweet manners of the Prophet (PBUH). When this trade mission was over and this short trade caravan returned to Makkah, Maisrah shared these qualities of the Prophet (PBUH) with Hazrat Khadija (RA). She was so fascinated that she sent a marriage proposal to the Prophet (PBUH) through her friend Nafeesah and it was accepted by the Prophet (PBUH) after having consultation with his uncle.³²

Muslims can learn a lot from this event of the Prophet (PBUH) as well because he is a source of guidance for all Muslims. They learn how to become an entrepreneur in business at a proper time, to become truthful, and honest. It is also important to be kind in common dealings and financial dealings with people. Consultation with one’s dear and near ones in important matters of life shows wisdom.

An Excellent Husband

The behavior of the Prophet (PBUH) with his wives, particularly with Hazrat Khadija (RA) and Hazrat Ayesha (RA), is an excellent example for the Muslims today because Hazrat Khadija (RA), the first wife of the Messenger of Allah (PBUH) accepted him as the Prophet when he announced himself as the Prophet of Allah. It is interesting to note that she had seen and studied him from close quarters for fifteen years. It was clear to her that he was a true man who could never tell a lie. She not only acknowledged him as a prophet but also encouraged him on his return from the cave of Hira. The comments of Hazrat Khadija (RA) on the personality of the Prophet (PBUH) on this occasion speak volumes about his being a man of lofty character when he expressed his fear for himself. The story of her conversion to Islam teaches the Muslims about the high character of the Prophet (PBUH).

Hazrat Ayesha (RA) praised him by saying that the Prophet (PBUH) would wash the dishes, sweep the house floor, mend his shoes, and repair his clothes.

Such comments of the Prophet’s wives show that he was an extraordinary husband as he had got fascinating qualities and, therefore, is an excellent example for today’s husbands so that they would live with their wives in an excellent way. They should be humble in their life, do common tasks, and be concerned, caring, and responsible about their wives and children.

The First Revelation

After having received first the divine revelation, the Prophet (PBUH) initiated to preach Islam to people. He was instructed to keep his mission secret in order to concentrate on his relatives and friends. A good number of people converted to Islam, like Hazrat Abu Bakr (RA), Hazrat Khadija (RA), Hazrat Ali Bin Abi Talib (RA), Hazrat Zaid Bin Haritha (RA),

³¹ Seerat-ul Nabi, Shibli Naumani/Syed Suleman Nadvi, p.131

³² Seerat-ul Nabi, Shibli Naumani/Syed Sulaiman Nadvi, Vol-1, Asad printers, Lahore, (year of publication not known) p.132

etc. And the consolation words of Hz Khadija (RA) tell us a lot about the grand character of the Prophet (PBUH).³³

The lessons deduced from this event are that Prophet Muhammad (PBUH) was a man of high character as his wife, Hazrat Khadija (RA), having spent fifteen years with him, and seen his life minutely as a man of outstanding character acknowledged him as the Messenger of Allah. Hazrat Ali (RA) also acknowledged him as a prophet because he had also observed him as a young boy under his care as the Prophet (PBUH) had taken the responsibility of rearing Hazrat Ali (RA), so, Hazrat Ali was aware that he is a man of high stature, and that is why he embraced Islam.

Furthermore, the closest friend of the Messenger of Allah (PBUH), Hazrat Abu Bakr (RA), also accepted Islam and acknowledged him as prophet as Hz Abu Bakr (RA) had stayed with him as a close friend since childhood and was aware of his great character. Hazrat Zaid Bin Haritha (RA), the slave and adopted son of the messenger of Allah (PBUH) acknowledged him as a prophet because he had deeply studied his life and had known about his being a man of excellent character.

It was said by Edmond Burge³⁴ that Prophet Muhammad (PBUH) was accepted as a Prophet by those people who had remained very close to him life and had knowledge about him. It signifies that he had an excellent character. Therefore, Muslims learn a significant lesson that they should concentrate on the development of their character so that they will serve the best examples for the people, as the Messenger of Allah (PBUH) was an excellent model for mankind.

The persecution of the Prophet (PBUH) at the hands of the Quraish

The Quraish inflicted unbearable persecution on the Prophet (PBUH) and his followers for a long time. The social boycott of the Hashmites particularly the Prophet (PBUH) at Shi'b-Abi-Talib, and the Prophet's visit to Taif and the sufferings caused to him by the people of Taif, are two examples. The migration of the Prophet (PBUH) to Madinah was caused by the persecution and brutalities of the Quraish. It indicates his excellent temperament to He responded in a positive and encouraging way. He was forgiving and humble in his response in the battle of Badr, Uhud, Trench, Hunain, Khyber, Treaty of Hudaibiya, and the Conquest of Makkah. The Muslims of today learn innumerable lessons from these events like forgiving others.³⁵ They also learn how to be steadfast for a noble cause if they are opposed and pestered by their enemies as the Prophet (PBUH) would always forgive his enemies like Abu Sufyan, Hind, Wahshi Bin Al Harb, Ikrimah Bin Abi Jahal and always displayed steadfastness and resilience in the trials and tribulations of life.

To be magnanimous and humble in life is also a significant lesson for the believers to learn and follow when they are triumphant in life. The Prophet (PBUH) behaved humbly when commanding 10,000 soldiers on the occasion of the Conquest of Makkah. He was leading a huge army and riding a she-camel, but had lowered his head on the saddle while having his entry into the city of Makkah.

A man wonders what a unique man the Prophet Muhammad (PBUH) is in the history of mankind, as he had so many outstanding virtues in life! There is Hazrat Muhammad (PBUH), the Prophet; There is Hazrat Muhammad(PBUH), the warrior; Hazrat Muhammad(PBUH),

³³ Seerat-ul Nabi, Shibli Naumani/Syed Sulaiman Nadvi, Vol-1, Asad printers, Lahore, (year of publication not known) p.141

³⁴ Edmund Burke was an Irish statesman, economist and philosopher who spent most of his career in Great Britain, Born in Dublin, Burke served as a member of Parliament between 1766 and 1794 in the House of Commons of Great Britain with the Whig party, born in 12 January, 1729, Ireland, died in July 9, 1797

³⁵ Seerat-ul Nabi, Shibli Naumani/Syed Sulaiman Nadvi, Vol-1, Asad printers, Lahore, (year of publication not known), P.621

the businessman; Hazrat Muhammad(PBUH), the statesman; Hazrat Muhammad(PBUH), the orator; Hazrat Muhammad(PBUH), the reformer; Hazrat Muhammad(PBUH), the refuge of orphans; Hazrat Muhammad(PBUH), the husband; Hazrat Muhammad(PBUH), the father; Hazrat Muhammad (PBUH), the friend; Hazrat Muhammad(PBUH), the protector of slaves; Hazrat Muhammad(PBUH), the emancipator of women; Hazrat Muhammad(PBUH), the judge; Hazrat Muhammad(PBUH), the saint. Such great qualities can't be seen in one man except in Hazrat Muhammad (PBUH).

So, the biography of Prophet Muhammad (PBUH) is an important source of inspiration for Muslims. They must inculcate these outstanding qualities of the Prophet (PBUH) in themselves and apply them in their practical lives so that they may be successful in this life and the next life as well.

Conclusion

The Quran, hadiths, and biography (Seerah) of Prophet Muhammad (PBUH) are the basic sources of guidance for Muslims in particular and all people in general. Being the most basic and primary source, the Quran is the most significant source of Islamic sources. The Quran is the word of Allah, which was revealed to Prophet Muhammad (PBUH) through the angel Gabriel and gives the basic commands for articles of faith like the unity of God, angels, the revealed books, the messengers, hereafter, Divine Decree and Predestination and pillars of Islam like Salat, Zakat, Fasting, Hajj, Jihad and basic instruction about various fields of life. Hadiths of Prophet Muhammad (PBUH) further complement and supplement the injunctions of the Quran, such as details about the method of prayer, ablution, fasting, Hajj zakat, etc. Hadiths of the Prophet (PBUH) guide Muslims in the areas where the Quran is either silent or needs more elaboration.

The life story (Seerah) of the Prophet (PBUH) is also an excellent elaboration for the commands of the Quran. Muslims today can easily learn a lot from their life story as the Quran declares their life as the best source of inspiration for believers and mankind. His life tremendously guides Muslims from all walks of life because he was the paragon of virtues and a model of excellence for mankind.



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