

Sire of the Holy Prophet Muhammad *(a.s.)*

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Abstract: “Sire” means lifestyle, manner and beliefs supporting that lifestyle. and whose lifestyle can be as perfect as holy Prophet lifestyle; God asserts this truth and says, ﴿﴾ “certainly a messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate. (The holy Quran, 9:128)”

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Part 1

The holy prophet Muhammad was born at 17th of Rabi-Al- Aval, the day that the most outstanding personalities of the world born at this month.

The holy Prophet was not only of the inspiration and prophetic mission aspect but also was one of the best examples of moral and spiritual virtues; He introduced his prophetic mission and invitation purpose as the praiseworthy morality.

Sire is something which is important and useful for Muslims to know, it means the manner of behavior, life and association of the holy prophet Muhammad (a.s.). We neither know about our religion nor aware about the life of its bringer. A few people aware of the bringer's life.

Imam Ali who grew up by the holy prophet Muhammad (a.s.) in his childhood and aware of the holy prophet life and was more believer, says," the most gracious prophet was more generous, more courageous, more truthful and more sociable than other people. When someone sees him for the first time, fear from Him but when he associated with him, he became captivated.

In association the holy prophet didn't give preference to him and didn't like person that gave preference to himself. In one of his journey with his successor, they wanted to prepare a sheep for food. One of his successor said," I cut the sheep head off." Another one said:" I fleece it." Other person said: "I cook it." The holy prophet says," I amass the wood." The successors said," the holy prophet, you don't do anything, we do it." He says," I know you do it, but I don't like to give preference to you. God doesn't like to see His servants more superior among successors. So the holy prophet amassed the wood.

The holy prophet did his work himself and didn't trust to others in doing his personal work and advice others do their work themselves. In one of his journey, the holy prophet came down from the camel and went for pray. He turned back after a minute. The successor said," the prophet

of Allah! What happen that you came back?" the holy prophet said," I went to tie the camel 's knee." They said," We do it for you." The holy prophet said," Never ask people to do something for you, even if it is a toothbrush."

The holy prophet was always happy and smiley except in sermoning and descending inspiration. The holy prophet was behaving well even with infidels and dualist. He commanded the Muslims behaving well with infidels out of the religion.

According to the holy prophet speech, the Faithful of the leadership in one of the day of his khelafat encountered with a Zemmi person- either Jews or Christianity. The Zemmi person knew Hazrat Ali (a.s.) and said," o' God servant, where do you go?" Imam Ali (a.s.) said," I went to Koofe." They went together. Imam Ali went on way gently that they reached to the way where the way of Zemmie person separated from Imam Ali (a.s). The Zemmie person went on his way and Imam Ali went with him. The man said," you said want to go to Koofe, it is not the your way(the way of Koofe)." Imam Ali (a.s.) said, "yes, I know." The man said, "So, why do you come in this way?" imam Ali (a.s.) said, " the way of association is going to the way of accompany and this is something that our holy prophet Muhammad (p.b.u.h.) says." The man said surprisingly, "Is you're the holy prophet say this?" Imam Ali (a.s.) said, "yes." The man said," undoubtedly, all of the people follow the gracious prophet due to his valuable speeches. I call you to witness that I believe in your religion from this moment."

The holy Prophet (a.s.) behaved people the same. He always addressed and looked all people. Imam Sadegh said," The holy prophet (a.s.) shared his look to all successors and gave one share to each."

The holy Prophet (a.s.) cancelled the superiority of races and tribes and says, "Nobody isn't superior than others except in virtue."

The holy prophet Muhammad (a.s.) never behaved as a monarch with people. However, he made a big army that had a great power and Arab region and out of the region obeyed from his rule. The holy prophet

behaved humility especially with poor people and loved them. He associated with them, visited their patient and participated in their funeral. He mended his clothes himself, sewed his tear shoes and milk the sheep himself. Beside the holy Quran is God words and descended to the holy prophet. The holy prophet has some speeches and sermons that he says as an advice or expresses the instruction that submitted human against the holy prophet knowledge and wisdom unwillingly.

Part 2

Now we want to talk other points at this section.

Maybe this matter is so simple and useless from some people view. They are important because one of the most important parts of the holy prophet success in invitation to the religion is related to sire, association and divine morality. The main reason of individual upset, social, misleading of the religion and doesn't follow of the holy prophet's sire clear the importance and advantage of this discussion about the holy prophet sire.

We should consider that during these century some opponents and Islam enemies propaganda against the holy prophet especially a few century ago that some writers and advertiser of Christianity in Europe don't neglect to accusation for pessimistic people to Islam and its bringer. In recent century that the relation between East and west become greater and the circle of research develop in history matters, some equitable Orientals found and publish some works about Islam and the holy prophet personality. They could decrease the accusation against Islam and the holy prophet. Unfortunately, we can see some of these propaganda effects among the youth now.

The holy Quran emphasize to the necessity of following the holy prophet and says: "Certainly you have in the messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much."It means briefly, the holy prophet have some characteristics that the believer should pattern from them. It is

emphasizing on remaining the holy prophet sire of the holy prophet and enjoy from its result.

The holy prophet Muhammad (a.s.) was faithful to Islam principles and rules practically more than others. Something that made interest in the holy prophets 'successors was the complete belief and confident of the holy prophet to his speeches. Abdollah- ebn- Manzoor that was one of the writers of inspiration, it means he writes the holy Quran verses that descended gradually to the holy prophet Muhammad (a.s.), he says," one day the holy prophet Muhammad (a.s.) said to me, "read some verses of Quran to me." I opened the holy Quran and read from Al- Nessa Surah that I reached to this surah, " How will it be, then, when we bring from every people a witness and bring you as a witness against these?" (4-41). Ebne Manzoor said, " I saw the tears came down from the holy prophet eyes and said to me, " don't read again. That 's enough."

The holy prophet follows the gentle and companion manner in the invitation and guidance. He also commanded Muslims to follow this manner. An Arab man came to the holy prophet, asked something from him. The holy prophet gave that to him. He said a rough word instead of appreciation. The holy prophet's successor got angry and wanted to react against him. The holy prophet wanted them to be calm. Then the holy prophet went to the Arab men house and called him. The holy prophet helped him more. At this time, the man got happy and said good pray to the holy prophet. The holy prophet said, "The words that you say previously in front of my successors caused they got angry to you. It 's good to repeat the words that you say now in front of them, this caused their opinion changed about you. He did it the next day and said his happiness from the holy prophet. The successors got happy. At this time, the holy prophet gave a comprehensive command about the quality of invitation and guidance of people to his successors and said, "The people and I are the example like persons who their camel escaped. Some people chase and yell for getting it. This work is useless because it causes more escaping of the animal. Now the owner of the animal come and says: "'o people! Don't do anything. I know better what to do. Then he came out in

front of camel and he holds it the leash. If I didn't control you, you had killed him immediately.

The holy prophet behaved in friendship, brotherhood and equality with his successors. The holy prophet wasn't proud and didn't do anything that has a bad reaction from the successor. When he entered to a meeting refused his successor to stand up in front of him. He sat everywhere that was empty. If he rode, didn't let anybody to come after him. Also, he got in him. If he didn't get in, said to him, "so, you go ahead and our appointment is here with you.

Because of this sire of the holy prophet, Imam Ali (a.s.) in his khelafat period, when he reached near the Medaen, some peasant who came to welcome Imam Ali (a.s.), run in front of his horse. Imam Ali (a.s.) said;" why did you do it?" they said:" it is a kind of respect that we do for our kings. Imam Ali (a.s.) said:" it is lowliness for you and don't have any beneficial for the person who you respect. Imam Ali (a.s.) prevent them from doing this work for him.

The holy prophet (a.s.) was so humble that Arabs criticized the holy prophet and said: "you are like other servants in food and garment." The holy prophet answered," which servants are more servants than me? I am so happier that I 'm God servants than God prophet."

Part 3

In two last parts, we were talking about sire, manner of association and morality of the holy prophet Muhammad (a.s.). We mentioned to some points and said one of the progress factors and development of the holy Islam religion, divine morality, morality of association and behavior of God Messenger.

All of us know Islam appeared in Arab island and Saudi Arabia and its embryo was created there. It grew gradually and developed so that it dominated the major parts of the world. The Arabs didn't want to accept the new learning of Islam because they were interested to their old belief and didn't want to abandon them, so Islam was against their belief. The

logical criticism and fault of Islam to their belief made them angry and hurt to their affections. So they opposed harshly and annoyed the holy prophet and his successor's cruelty. Some of the holy prophet relative were the first persons to do this annoying such as the holy prophet uncle, Abu Lahab. Two of the Khadijeh's daughter were Abu Lahab daughter-in-law. He forced his sons divorced their wives because of their father foolish prejudice.

The affluent and nobles classes that see their reputation and wealth are in danger, tried to prevent from the developing of Islam and use from all their power. Finally, the material was became ready against the development of Islam at that days and wanted to fire down this call in announcer's larynx.

In other hand, the holy prophet didn't have any body materials. He didn't have any wealth, government and relatives who protected from him. In a meeting that the holy prophet called his relatives according to God command, he invited and gave an ultimatum to them. However, all of them confessed to the holy prophet wisdom, honest and good manner, nobody didn't accept the holy prophet invitation except Imam Ali (a.s.) who was 12 years old, others either got silent or ridiculed and left the meeting.

Any body material didn't protect from the holy prophet. But he has raised by the spiritual power that God gives him, he didn't fear of the revolt and ridicule of people and did the mission that God wants him. Morality, behavior and speeches of the holy prophet, especially the verses of the holy Quran that he reads to people, was so effective that people attracted and obeyed from him, the enemies didn't find any solution except that to say the holy prophet is a magician and did the magician by words.

The holy prophet didn't do any magic; also he tore all the magic that was appeared from the ignorance by his divine speeches. The holy prophet gave power with expressing the truth to their intellect and shook their thinking.

The holy prophet proved practically that the human can be powerful and strong and use his power for supporting and helping the poor, wanted his pain and comfort of others.

At the end of the holy prophet lifetime that he dominated all the Arab Island and some parts out of the Arab Island and all of them was controlled by the spiritual and divine power of the holy prophet, the successor of him saw that he taught about the human beings salvation and saw all people the same as a kind father.

The holy Quran describes the holy prophet as this,

﴿“certainly a messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate. (The holy Quran, 9:128)”﴾

The Muslims found practically that the holy prophet is interested in human beings comfort more than his comfort.

One day, one of the wealthy was sitting in the holy prophet presence. A poor man arrived and sat next to the wealthy. The wealthy men drew aside himself and crumbed his clothes. The holy prophet got angry to him and said, “are you afraid something from his poverty stick to you?” the men said,” no, “ the holy prophet said,” so, are you afraid something of your wealth stick to him?” The man said, “No,” the holy prophet said, “so, why did you draw aside himself?” the man said,” I confessed to my guilt. And I ‘m ready to give a half of my wealth to this my Muslim brother as the penalty of my guilt. The poor man said, “but I didn’t want your wealth because I ‘m afraid get your reprehensive behavior.”

Because the holy prophet didn’t believe any right for himself, could cancel the imagined points. The virtue and knowledge were important for him; he could enhance the knowledge and virtue position. Unfortunately, the decline circle of Islam was begun, when the rulers of Islam didn’t follow the sire of the holy prophet.