

The Holy Prophet as a Great Economist, Administrator, Leader and Psychologist from the Pages of Thomas Carlyle's Muhammad Hero as Prophet of Allah

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Abstract: The Holy Prophet was the Last prophet of Allah. Many writers had described some of the amazing aspects of the Prophet's life from time to time. There are many books have been written by several of the authors on Prophet, Carlyle also adds some amazing aspect of the life of the prophet in his book Muhammad: The hero as Prophet of Allah. According to him Europe had begun the sense of the wisdom of the Muhammad and has developed a passion for his religion, as Muhammad was a man who lived with honesty and lived a simple life. Although he was illiterate but is remembered as the Teacher of all the Teachers. He was a great economist, administrator, leader and psychologist. He was gifted by Allah with a Religion which is based upon all the things which are needed to live a peaceful life, all these instructions are mentioned in the Religious and Holy book Quran. He declared that religion of Mohammad maybe the system based upon peace to the World and rights to everyone. Today alone neat of a man like Muhammad to solve its problems as Mohammed was and simple in his abode his food and his drink and in his clothing and in the rest of his life and conditions. This part mostly describes the life and habits of Prophet Mohammed. According to the author Muhammad was the hero of Muslims and will remain the hero forever. No other Prophet would come after him as he was the last Prophet of Allah.

Key Words: Holy Prophet, Islam, Holy Quran, Muslims, Islamic Teachings.

ABOUT Author and BOOK

Thomas Carlyle changed into a Scottish agnostic philosopher/historian who gave a sequence of lectures in 1840 titled, "On Heroes and Hero-Worship." He decided on Muhammad to be his instance of a Prophet as a Hero, and his discourse has been a cornucopia of quotations at the shortcomings of Islam on one hand and examples of blatant "Orientalism" on the opposite. Carlyle renowned the fulfillment of Muhammad and his Islamic faith, however, actually didn't recognize or respect the motives for that achievement. Since there may be more and more multiculturalists who deliver Muhammad and his ideology unheard of admire and deference those days, possibly it's far suitable to revisit Thomas Carlyle's lecture on Muhammad and notice what he was given proper and what he may also be becoming extraordinarily wrong.

OPENING OF THE BOOK

In the opening pages of the book, the author portrays the Holy Prophet (SAW) as a hero. Here, hero is the one who after enduring innumerable hardships takes his people from the lowest position to the skies of wisdom, truth and bravery (Husayan, 2017). There is also the strong fact that being honest and trustworthy is a prerequisite for following and preaching a religion, because a liar doesn't have ability and worthy of leadership (Sharif, 2006). The author argues that all the great men who have passed away in the world were truthful and they had love, sincerity and goodness for the people. According to the author, the great man is the one whom Allah teaches wisdom, he is convinced that Holy Prophet (SAW) was a true person, by likening Holy Prophet's life to a meteor, the author has not only understood His true glory, but has also made it by the grace of Allah. He gives wisdom to which He wills (Tawheedi, n.d). The author admits that the Arabs of the pre-Islamic period were noble, the weather and mountains were hard, but their hearts were soft like wax. Here author describes the common traits of Arab people especially their hospitality and respect. No one could match them in trade and poetry, before Islam, the Arabs was associated with one religion or another, which is the proof of their religiosity (Rizvi, 1891).

QUALITIES OF PROPHET MUHAMMAD (S.A.W)

The writer elaborates the qualities of the Hajar-e-Aswad and Aab-e-Zamzam and considered them heavenly blessings. In this book, the event of the birth of the Holy Prophet is beautifully added and His birth has been declared as the most important miracle of the world (Khamenei, 2021). Author admits that the Holy Prophet's journey to Syria was glorious; He stayed with his uncle in the house of BahriaRahib. The writer emphasize on that Hazrat Muhammad (SAW) was very young and He did not know any language except Arabic (khan, 2002). The author describes the journey to Syria as extremely rewarding. Later on, the author is surprised that Holy Prophet (SAW) did not get any education from any teacher but he enjoyed the status of Teacher of the teachers (Bhatti, M.S. (n.d)). The writer throws light on His splendid qualities like, Holy Prophet (SAW) was strong willed, high spirited, very noble, pious, virtuous and sociable person (Moon, 2013). He was a sincere and insightful man, never agree to false reforms. He was a source of knowledge and research. Carlyle agree that his best feature was that He could see the inside outward. He had the power to inspire everyone. In his book, the author confidently states that idolatry is nothing but misguidance and that it is the most stupidity and foolishness in the world (Kaya, 2006). Describing the period of Holy Prophet (SAW)'s resurrection, the author writes about all the incidents in which His wife Hazrat Khadija believed in Him and vowed to support him. Carlyle writes the German poet and writer Goethe's statements and idea that Islam is in fact the name of entrusting all matters of life to Allah and in every act of life consider Allah as a sovereign Lord and

think that Allah is good and there is no good except Him (Lings, 2019). Goethe says if this is Islam, then we are all Muslims because Islam is a scene on morality. People with high qualities and pure thoughts are always proud of this world; this is where the success of human being lies (Rehman, 2006).

FAR-SIGHTEDNESS AND AWEARNESS IN MATTERS

Allah's Messenger (PBUH) had unrivaled foresight and was capable of making judgments that seemed to be impossible at the time but turned out to be rewarding in the long run. For example, in the sixth year after migration, when He (PBUH) chose to offer Umrah (small pilgrimage) to the Holy Kaaba in Makkah, He headed out from Madina with 1400 companions (MazharulHaq, (n.d.)). Muslims, on the other hand, were barred from doing Umrah by Qureysh. As a result, Muslims were obliged to sign a covenant that solely favored non-believers. Muslims will postpone their journey till next year. And no one from Quraish shall seek refuge with the Muslims without the permission of his master, or he will be returned to Quraish. And that no Muslim who seeks safety from Quraish would be allowed to remain with Quraish. They also promised to stop fighting for 10 years and that anybody who wanted to join Muhammad's contract and treaty might do so, as did anyone who wanted to join Quraish's pact and treaty (Haykel, 2005).

This truce, dubbed "The Truce of Al-Hudaibiyya," was agreed to by Muhammad (PBUH). Initially, Muslims were dissatisfied with the pact, which they saw as wholly one-sided. However, as time passed, they recognized its greater ramifications, which benefitted them. The number of new Muslims surged dramatically when those who were returned to Qureysh fled their captors, lived as outlaws, and assaulted Makkah commerce caravans. As a result, Qureysh enabled Madinans to retain the escapees with them, allowing people to join the religion of peace without fear of vengeance. Second, Muslims were less strong than Qureyshis at the time, thus committing jihad would be foolish, therefore Muhammad (PBUH) entered into a peace deal and took some time to grow in number and resources. Finally, when the nonbelievers breached the pact, Muslims won a vital victory in the Battle of Makkah. It demonstrates the Prophet's (PBUH) practical thinking and profound vision, which opened the road for Muslims' ultimate victory against nonbelievers (Al-Tabari, 2007).

POWER TO INFLUENCE

Being charismatic and influential enough to persuade and mold people's thoughts and behaviors in the direction of attaining established goals is one of the basic requirements of a famous controller. If their supervisors do not promote a purpose to work for them, people lose concentration and drive at work. The Almighty Lord's Apostle (PBUH) exemplified this leadership quality, which is why He changed the lives of Arabs and gave them meaning. Then, His significant and effective Sunnah enabled the expansion of Islam across the globe, which is why His name is used and referred to in practically every situation, not only by Muslims, but also by people of other faiths (Donner, 2010). According to Michael Hart, who wrote "The 100, A Ranking of the Most Influential Persons in History," New York, 1978, p. 33, "The 100, A Ranking of the Most Influential Persons in History":

"While some readers may be surprised by my pick of Muhammad (PBUH) to head the list of the world's most important people, he was the only guy in history who was phenomenally successful on both a secular and religious level." It's likely that Islam has had a greater impact on Christianity than Jesus Christ and St. Paul combined. Muhammad (PBUH) is the most important single individual in human history, in my opinion, because of his unequalled blend of secular and religious impact."

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There is no question that other notable leaders, such as Muhammad Ali Jinnah, Mahatma Gandhi, Nelson Mandela, and others, have lived on the face of the globe, but their effect was limited. On the other hand, Hazrat Muhammad's (PBUH) influencing capacity was and continues to be significant in both spiritual and social matters. His approach of persuasion was heavily influenced by His personality trait of "Acting as an Example," as He used to first follow the prescribed Islamic teachings and then instruct others how to do the same (Ghazi, 1981).

DISTINCTION AND COURAGE

Leaders who are very successful are unafraid to act in the public interest. Any threats from strong persons have no effect on them. They don't just make big choices; they stick to them. Many instances of courage and determination are seen in the life of the Holy Prophet (PBUH). First, He announced himself to be the last Prophet and urged people to pursue righteousness, knowing that they would eventually repent. Second, when He was faced with abandoning his Islam teaching, He stayed steadfast and never wavered in His religious and moral mission (Koller, 2011). When kuffaars (non-believers) gathered near the cave where Abu Bakr (R.A) and Hazrat Muhammad (PBUH) were taking temporary sanctuary during their migration from Makkah to Madina, Abu Bakr (R.A) shook with terror, but Hazrat Muhammad (PBUH) remained calm:

If you do not help the Prophet, Allah has already aided him when those who disbelieved drove him out [of Makkah] as one of two, and he said to his companion, "Do not weep; truly Allah is with us," when they were in the cave. And Allah bestowed his calm upon him, surrounded him with angels you could not see, and made the disbelievers' words the lowest, while Allah's word was the greatest. Allah, in His Might and Wisdom, is exalted. It demonstrates His bravery and the firmness with which He maintained His posture, which is why He never failed to complete any of His tasks and always fought kuffaars in the front of every fight (non-believers) (Manshawi, 2013).

In summary, the Holy Prophet's (PBUH) history has multiple instances in which He exhibited many of the now-accepted key attributes of outstanding leaders about 1400 years ago. From vision to boldness, influence on empathy, and awareness to selflessness, He had a wide range of qualities in His personality that set Him apart from other prominent people of the time and placed Him at the top of the list of history's most influential people (Sallabi, 2014).

PROPHET MUHAMMAD AS AN ECONOMIST

The sanctity of lawful income, the obligations of Pilgrimage and Zakat, and the prohibition of interest are all parts of Muslim Economics. In this manner, economics serves as an indirect pillar of Islam. When Islam's work on the Holy Prophet is completed, it includes everything. The basic Islamic economics course has also been finished. Similarly, the Holy Prophet's personality acts as a guiding light in his capacity as a Preceptor of Economics. In two respects, his economics education is significant: in theory and in practice. In his thorough economic training, he has taught lawful possession. "Earning lawfully is a duty," according to Abdullah Bin Masood's narration. He taught his kids the importance of putting in a good effort. Determined the employer's and employee's rights and obligations, as well as fostering industrialization and trade (Shakeel, n.d.).

According to Tibrani's Hadith interpretation, God favors a diligent artisan. "The greatest person [basically a Friend of God] who works hard and is well-wisher of The Lord is the honest worker," the Prophet remarked. "When asked about the most important source of revenue, the Holy Prophet responded that trade is the best." The Holy Prophet forbade the sale of commodities by cursing. "Don't

curse," he says, "since it sells your things but takes away [deprives you of God's] benefits." "Those who supply goods are rewarded with money, whereas black marketers are condemned and bereft," he observed. The primary source of man's exploitation is interest, and the greatest sin that undermines man's morals and character is wine/drinking. As a consequence, he saw interest, drunkenness, and adultery as potential sources of income. It is, without a doubt, prohibited (Mustafa,2018). By avoiding making a deal over another bargain, selling products at the area where they were obtained, and selling it before gaining possession of it, he created efficient marketing strategies. He relied on hard work, the exchange of excellent goods, services, and mutual desire to do business rather than fraud or luck. Even now, the economic teachings of the Preceptor of Economics remain the exclusive source of resolving economic problems.

PROPHET MUHAMMAD AS PHYSIOLOGIST

Emotions are a part of human psychology. As a result, the Holy Prophet imparted psychological knowledge to mankind. There are numerous facts about psychological sentiments, but he provided a balance and elegance to psychological conditions in pain and comfort. He forbade conceit, avarice, and forgetting God and one's own self in times of comfort. He urged people to give thanks to God and treat others with dignity. Impatience, dissatisfaction, weeping, commotion, and ignorant screams were all prohibited, and he urged patience (Mustafa, 2018).

He taught his pupils self-control and encouraged them to accept the disparities and divides that God had created. He encouraged them to trust in God. He said, "He who scratches at his face, tears his collar, and makes noise like ignorant when he is distressed does not belong to us." "The ladies who cry and listen to it were admonished by the Holy Prophet." The Holy Prophet had a variety of responses to men with distinct psychologies. If a coward asked him what the best thing he had done, he would say Jihad Fe Sabeelillah (fighting for Allah's cause). If you ask a slacker this question, he will tell you that you should pray on time. If you ask a miserly person this question, he will tell you that you should feed the hungry. In a word, he was an excellent and knowledgeable psychological Preceptor. He used to be fascinated by ordinary people's psychology. All of his great teachings are a source of personal and social advancement, as well as a guarantee of otherworldly happiness, and they continue to be beneficial to humanity and the Prophet's path(Carlyle, 2017).

GIFT FROM ALLAH ALMIGHTY FOR PROPHET MUHAMMAD

The universal message of Islam is that we should praise Allah in every situation and be happy and content with His mercy even if it is death. The author goes on to explain how one can sacrifice oneself in the way of Allah and for this; he makes it obligatory to follow Muhammadanism (Carlyle, 2017). . There is a special reward of Allah on Holy Prophet (SAW) that the truth has been revealed to Him and He has saved Him from destruction and oppression and that is what Muhammad Rasoolullah means. The author describes the virtue of Hazrat Khadija, Hazrat Ali and HazratZaid Bin Haritha, how they came to realize the truth and they believed in Holy Prophet (SAW). Carlyle says, in initial years Da'wah of Islam was very small. In two or three years only 14 men believed and embarrassed Islam. The Holy Prophet (SAW) declared that if Da'wah-i-Islam wants to help me then the younger Hazrat Ali joined Him in a large gathering. The writer is also fond of Hazrat Ali and likens his bravery. He writes that Hazrat Ali was martyred in Kufa by deception. The author further writes that Holy Prophet (SAW) presented very strong argument to His uncle's advice and did not keep the Da'wah secret but started

taking concrete measures to bring it to light. Holy Prophet says that preaching Islam is very challenging, requires oceans of patience. There were difficulties in preaching the Quraish started plotting to assassinate Him. At that time Hazrat Khadija and Hazrat Abu Talib had passed away (Wilding, 1915).

MIGRATED TO MADINA

WHY DID HE DEPART FROM MADINA?

Before the declaration of his prophethood, our holy prophet Muhammad (Peace be upon him) spent 40 years in Mecca. In Mecca, he was known for being genuine and trustworthy (Sadiq and Amin), but when he began preaching Islam, he ran into problems. After a few years of persecuting the people of Mecca, he permitted some of his supporters to flee to Abyssinia, where the king was Negus, a benevolent man. Our great prophet Muhammad (Peace be upon him) eventually permitted more people to go to Abyssinia. The Quraish sent a mission to Negus in order to reclaim these individuals, but he refused (Hassan, 2019).

Following that, Meccans boycotted BanuHashim and the holy prophet Muhammad (Peace be upon him). They were Islam's and Muhammad's followers' opponents (Peace be upon him). In their hatred, there was no difference between wealthy and poor. On the one hand, there was Bilal, who was destitute, and on the other, there was Usman, who came from a wealthy Mecca family and was abused by his uncle. The boycott's primary goal was to put an end to all of their preaching. With his companions, our holy prophet Muhammad (Peace be upon him) dwelt in Mecca. For three years, they called it home (Carlyle, 2017). They returned to their homes once the boycott ended, but the public's conduct remained unchanged. Our holy prophet Muhammad (Peace be upon him) also went to Taif to preach, but the people of Taif were as hostile to Muslims (Almujalli, 2014). They refused to adopt Islam and even sent thugs after our holy prophet Muhammad to hurl stones at him (Peace be upon him). Our holy prophet Muhammad (Peace be upon him) delivered his message to the pilgrims of Medina during the years of 620 and 622 AD. Their response was favorable, and they acted in a supportive manner. Around 75 men and two women adopted Islam at Medina in 622 AD and offered sanctuary to our holy prophet Muhammad (Peace be upon him). This gave him a lot of confidence. In the event of a fight with the people of Mecca, they promised to defend them fully. The second Aqba vow is what it's called. Many Muslims moved to Medina as a result of this. By the command of ALLAH Almighty, our holy prophet Muhammad (Peace be upon him) moved to Medina to establish an Islamic kingdom after a while (Hassan, 2019).

Medina's people greeted our great prophet Muhammad with open arms (Peace be upon him). That was a watershed moment in Medina's, if not all of humanity's, history. During the 13th years of Prophet hood, he migrated from Makkah, He migrated Makkah to Yas rib, after observing the tricks of enemies and thus the name of Yas rib changed into Madina after His worthy arrival. Here a thing is quite noticeable that the companions of Holy Prophet was dying, and He was fifty years old, if He had not acted courageously at that time, the spring of hope would not have flowed. It is the proof of His patience and perseverance that Islam spread by courage and truthfulness not by sword (Ridley, 2019). Carlyle acknowledged that those who falsely claim that Islam spread by the sword is wrong. Carlyle speaks beautifully that nature is the best just in its order (Murad, 2006). Everything you cultivate in it recognizes you after observing the densities. Nature is the embodiment of truth not falsehood. It requires clear intention and character; Holy Prophet described the dangers of idolatry to the Arabs and advised them to stay away from it. He said that if a fly land son those whom you worship, they cannot remove it by themselves (Rogerson, 2003). They are so compelled and why do you worship these

helpless idols. Writer further writes that it is a special grace on Muslims by Allah that they enjoy reciting the Holy Quran while non-Muslims read it like a book, they are unable to get the pleasure that Muslims get (Akhter, 2020).

Some of the benefits of relocating to Medina are discussed further down.

1. "A center was established for the Islamic cause, which later formed the basis of a developing state." The capital was decided upon as Medina.
2. The ruler of state was recognized as the creator of the Islamic movement.
3. An unfettered field for the spread of Islam was granted.
4. There were no longer any of the previous audience members there. There were some problematic individuals who were taught about Islam and joined the Islamic cause without hesitation. The many possibilities of preaching were a boon to Islam's call, as fresh chances were presented and exploited (Carlyle, 2017).
5. Physical torment was no longer an option.
6. With the founding of Medina as the Islamic capital, a golden age of success had started, while non-believers and idolaters had entered a time of decline. Every stride forward for Islam and every step backward for untruth (Akhter, 2020).
7. The Muslims and hypocrites were separated by migration. The rotten element in the Islamic movement was expelled. The field was left with just real believers.
8. Muslims went from being weak to becoming strong as a result of migration. They seemed to be the architects and enablers of a future Islamic State. Arabs knew that Islam and the Prophet Muhammad had developed into unstoppable forces. The people revolted against their oppressors and rallied beneath the flag of Islam, which no one could eradicate.
9. The creation of an Islamic community with all of its demands and traits was largely due to migration. With all of the rewards that follow, it also strengthened the Muslim community.
10. Following the exodus, the Islamic community from all across the Arab world united in Medina, bolstering Islam and transforming it into a strong force
11. Following the exodus, Islam no longer existed as an ideology notion, but as an ideological country that dominated all orthodox collective beliefs(Ghazi, 1981).
12. When Muslims and idolaters arrived in Medina, they were divided into two factions. Muslims could no longer feel powerless. Divine assistance became available. The subsequent confrontations resulted in the idolaters of Makkah's humiliating loss and the Muslims' spectacular triumph, known as the conquest of Makkah. As a result, migration became the beginning of a triumphant trip to Makkah.
13. Migration demonstrated Islam's core principle: submitting to Allah is the ultimate submission, and Allah's (SWT) way is the best road (Hassan, 2019).

A non-tribal and non-racial transnational Islamic brotherhood arose as a result of migration. It was a fraternity founded on equality and the rejection of all forms of prejudice. In summary, Islam's success was largely due to its migratory strategy."

QURAN AS THE VOICE OF HOLY PROPHER'S HEART

The Quran is a beacon of Muslims and Carlyle acknowledges that the Quran is the most widely read book in the world. Author says that the Quran is the voice of Holy Prophet's heart, so it goes directly

into the heart of the reader. Describing the qualities of Quran, the writer considers it to be the key to peace, it is a light that descends from the sky, a beacon for the believers. Carlyle writes that sincerity is the basic condition for every work. Here he presents an example that when Holy Prophet was asked about miracles, He replied that the whole universe is a miracle and is it not the strange creation of Allah (Armstrong, 2006). The earth, the heavens, the cattle, the crops, the mountains and man himself is nothing of a miracle. Allah created you, grant you beauty, strength and wisdom. The author goes on to recite an ode in the honor of Holy Prophet (SAW). The author is also saddened by those who accuse Islam; actually they have made a brutal atrocity with it. The author beautifully sheds light on the simple lifestyle of Holy Prophet. It was His simple lifestyle that won the hearts of all people. The hasty harshness of the Arabs shattered the arrogance with their own morals and simplicity. The author confidently claims that Holy Prophet had been replaced by another King of Arabia so those Arabs would not have been subordinate to him nor would they have believed in himself, but these Arabs were only devoted to Holy Prophet (Salahi, 1995),

IMAGINARY DIALOGUES

Carlyle wrote those lofty phrases at a time while European highbrow circles had little effective to mention of the Prophet of Arabia. Muhammad: Hero as a Prophet.” In the book, Carlyle publicizes his admiration of God’s Messenger, “The phrase of this type of guy (Muhammad) is a Voice direct from Nature’s personal Heart. Men do and have to pay attention to that as to not anything else; all else is wind in comparison.” Carlyle’s solutions to pointed questions about Islam and the Prophet display thrilling similarities to Said Nursi’s line of solutions to comparable questions (Suleiman, 2022). “For a wretched Simulacrum, a hungry Imposter without eyes or heart, working towards for a large number of pottage such blasphemous swindler, forgery of celestial documents, chronic high-treason towards his Maker and Self, we are able to now no longer and cannot take him” reads very just like Said Nursi’s “The Addendum to the Fifteenth Word,” in which he makes a protracted imaginary dialogue with Satan and indicates how human beings are willing to unbelief, questioning that they're comparing divine revelation from a impartial perspective “O Satan! Objective reasoning way independent judgment or now no longer taking sides, however the goal reasoning that you and your disciples advise is, in reality, taking a part of the ones in competition to the Qur’an; now no longer impartiality however a mind-set of brief unbelief (Ali, 1924).

This is definitely so due to the fact to assume the Qur’an the paintings of an individual and to construct an issue in this supposition is to aspect with unbelief or falsehood (Nadvi, 1955).” Considering the truth that at that point in the West and the East have been at odds with one another, and that the method of communications have been pretty not so good as our times, Carlyle having such an open thoughts to the “different” places him in a class of his personal with thinkers like Swedenborg, Emerson and Thoreau (Siddiqi, 2016). I assume whilst we're seeking to construct bridges among the peoples of the West and the East, we must now no longer forget those early ancient representatives of dialogue; that is something that Nursi has foreseen in his writings. The triumphing mindset in Carlyle’s time turned into that Muhammad turned into an impostor, falsehood incarnate, and that his faith became a trifling mass of quackery and fatuity. But how can that be? queried Carlyle. “A fake guy located a faith. Why, a fake guy can't construct a brick residence! It will now no longer stand for Twelve centuries, to resort a hundred-and-80 million; it's going to fall straightaway.” However, Muhammad did now no longer really construct the residence (Husnain, 2006). He simply laid the very last brick and claimed thereby to have outmoded all different religions. Muhammad said, “My likeness a few of the prophets is as a person who, having constructed a residence and placed the completing touches on it

and made it seemly, but left on location without a brick. When everybody entered it and noticed this, he could exclaim, 'How super it's miles, however for the region of this brick.' Now, I am the location of that brick: thru me the road of prophets has been introduced to completion." (Bukhari, Vol. 4, No. 735)

AUTHOR PRAISED TO ISLAM AND PROPHET (S.A.W)

In the last pages of the book Carlyle praises His good manners and says that He always stayed away from hypocrisy and fabrication, always used simple food and simple clothes, emphasizing the importance of equality in Islam, the author praises the system of Zakat, which gives rise to the idea of equal distribution of wealth and the system of equality grows. In Islam, seeing the form of heaven and hell, has taught mankind the lesson that the flood of good and evil deeds will come together after death. Fasting is an obligation act of worship in Islam, a person becomes free from all kinds of pleasures and evils. This worship is very useful for collecting the human soul. In the last pages of the book, Carlyle says time recognizing Islam in stages is not a good act, adopt it as a whole. Muslims live a proud life by worshipping Allah day and night. Author explains that Allah raised the Arabs from low to high position through Islam and brought these gypsies in the list of cultures nations. Wherever, the light of Islam, spread, every Muslim became a part of Islamic civilization and culture, Muslims came to the realm of Islam and attained the highest level of humanity and morality. On the last page of the book, author adds examples of Holy Prophet and Arabs, calls Holy Prophet as the greatest person, he says that such a person needs to come down from heaven to earth and devotes His life to the goodwill of all generations (Muhammad, 2011). As the Holy Prophet was born and He came to earth not only to spread the message of Allah but also to make the Arabs the cradle of Islamic Civilization.

CONCLUSION

Many writers had described many aspects from the Holy Prophet's from time to time, The Thomas Carlyle Is Not the First Author but The First Christian Who Wrote in The Favor of Holy Prophet. There are many books have been written by several of the authors on Prophet, Carlyle also adds some amazing aspect of the life of the prophet in his book Muhammad: The hero as Prophet of Allah. According to him Europe had begun the sense of the wisdom of the Muhammad and has developed a passion for his religion, as Muhammad was a man who lived with honesty and lived a simple life. Author praises and declares Him as a great economist, administrator, leader and more important psychologist. His every aspect of life is remarkable and unique that's why you are the messenger and Prophet of all times, all ages and entire humanity.

It Can be Concluded by this Book review that:

- Author of this book had used well defined explanations related to the life of Prophet Muhammad.
- The life and Works of Prophet Muhammad is defined in this book in detail.
- Author through the light on the fact that He was the man of all good habits that today's world and humans are needed to learn.
- A Fact about Author is that he is a Christian, all other Christians are writing against the Holy Prophet, but this book is totally about to praise the work of Muhammad.

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