

MUHAMMAD

THE GRATEST PROPHET

Muslims believe that Muhammad is the greatest prophets of all, he is the seal of prophets and his life shows the best of life style for all humanity till eternity. Muhammad's life style is described in different books of hadith. In this article we will only talk about Sahih Hadith so that no one could complain about the authenticity of the hadiths mentioned in this article.

Plus the purpose of this article is for you to find the truth. I will just narrate one or two references for you to start the research of your own. Depending on the point on which I will have the most debate on facbook I will write articles on expanding that particular point alone.

SUICIDE ATTEMPTS OF MUHAMMAD

No one will disagree with the hadith about Muhammad trying to commit suicide when the divine inspiration stopped after Waraqa's death (Sahih al-Bukhari 6982 - Book 91, Hadith 1) The hadith is quiet long so I am going to put the portion of it here and one can read the rest form Sunnah.com

... But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet (ﷺ) became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger (ﷺ) in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn `Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night). ((Sahih al-Bukhari 6982)

Now committing suicide in Islam is Haram, but the prophet of Islam not just once but several times tried to commit suicide by throwing himself off the mountain. If this makes one a prophet or God to send his revelation then it should have been the practice of all the previous prophets. Thank God it was not and this is not how God revels himself or his words.

HALLUCINATING AND IMAGINING THINGS BY MUHAMMAD

Some people did magic on Muhammad, so much so that Muhammad was hallucinating and imagining things which he did not do or which did not happen. Sahih al-Bukhari 5765

Magic was worked on Allah's Messenger (ﷺ) so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O `Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use?') The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet (ﷺ) went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet (ﷺ) added, "Then that thing was taken out' I said (to the Prophet (ﷺ)) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

There are multiple hadith to reference this story, hence the prophet was imagining things and Allah was not able to protect him for quite a long period we see that in the Sahih al-Bukhari 6063

The Prophet (ﷺ) continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not..... (the rest of the story is the same as described in above hadith)

MUHAMMAD'S LIFE WITH SLAVE WOMEN

Muhammad was involved in many wars and there are captive of war. When it comes to women who are captive of war, they by itself becomes sex slaves

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger ? on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them

but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger ?, and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born. (Sahih Muslim, Book of Marriage, Hadith 3371)

This is also mentioned in Quran

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise. (Quran 4:24)

Muhammad was involved in having sex with female captives and slave girls as well. One can find many occurrences but the best is where Quran actually reference it. Tafsir al-Jalalayn of Quran 66:1

O Prophet! Why do you prohibit what God has made lawful for you in terms of your **Coptic handmaiden Māriya** — when he lay with her in the house of Hafsa who had been away but who upon returning and finding out became upset by the fact that this had taken place in her own house and on her own bed — by saying ‘She is unlawful for me!’ seeking by making her unlawful for you to please your wives? And God is Forgiving Merciful having forgiven you this prohibition

So the story goes like this: Muhammad laid with his Coptic handmaiden in the house of Hafsa (one of his wives) and she got angry and faught with him, long story short – Muhammad promised her that he will not do this again and then this verse of Quran came down telling Muhammad that your promise is revoked as this is permitted by Allah how can you stop yourself from it. (the whole story is there in the tafsirs)

MUHAMMAD AND HIS DAILY SEX LIFE

Muhammad was so found of sex that he would go around his wives and would do sex with them day and night. People of that time use to say he has the strength of thirty men to do such a thing.

Anas bin Malik said, "The Prophet (ﷺ) used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (ﷺ) the strength for it?" Anas replied, "We used to say that the Prophet (ﷺ) was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven). (Sahih al-Bukhari 268, Book 5, Hadith 21)

This creates a problem, he was supposedly the prophet of Allah and then he is going around having sex with his nine or eleven wives in a day and plus some slave girls.

Then He wanted people who would come to see him to go home after eating dinner and not wait for long. Obvious from the Quran verse 33:53 below

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, **disperse without seeking to remain for conversation.** Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. (Quran 33:53)

So go away and don't stay for conversation why? Isn't that's the whole purpose of prophet? To tell people and to give them the scriptures. But Muhammad has to go around his wives for having sex according to Hadith not me. So he made this verse of Quran to tell people to go away.

MUHAMMAD AND VIRGIN GIRLS

When I got married, Allah's Messenger (ﷺ) said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Messenger (ﷺ) said, "**Why didn't you marry a young girl so that you might play with her and she with you?**" (Sahih al-Bukhari 5080, Book 67, Hadith 18)

Please read the answer by Muhammad. What kind of a person would say that to a recently married husband? what is the status of a women for Muhammad

MUHAMMAD AND FONDLING YOUNG GIRL

According to many narrations of hadith, Muhammad married a child at the age of 6 and then he consumed (had sex) with that girl at the age of 9, while he was 53 at that time. And he use to fondle her even during her menses.

The Prophet (ﷺ) used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I'tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses). (Sahih al-Bukhari 299, 300, 301)

Now imagine what Aiesha says about herself when she was got married with Muhammad. There are tons of hadiths on this subject but I just picked one.

Allah's Messenger (ﷺ) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (ﷺ, may peace be upon him) came there in the morning, and I was entrusted to him. (Sahih Muslim 1422 a)

Now one will ask why a 53 years old prophet had to marry a young child for the sake of spreading the good news of Allah, can't he adopt her Oh but you cannot adopt a child in Islam Let's see below

MUHAMMAD ALLOWED MARRIAGE OF ADOPTED DAUGHTER

Adoption was abolished in Islam. You cannot adopt a person anyone you adopt as soon as she reaches the age of maturity you can marry her. Let's not go in hadith for this let's bring out Quran for this.

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. (Quran 4:23)

So a daughter you adopt, you can marry her. But if you have married or had sex with her mother only then you cannot marry her. What a strange excuse to marry a little girl.

By the way Iran has legally allowed this based on Quran and many hadith narrations.

MUHAMMAD AND WIFE OF HIS ADOPTED SON

Muhammad married the wife of his own adopted son Zaid. This gets very strange when you read the whole story because Muhammad felt for her and then Zaid divorced her so that Muhammad could marry her. While Muhammad saying no no, but then Quran said go marry her.

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished. (Quran 33:36-37)

Let's see what tafsir tells us:

This verse was revealed regarding 'Abd Allāh b. Jahsh and his sister Zaynab whose hand the Prophet had asked for in marriage but meaning on behalf of Zayd b. Hāritha. They were loathe to this proposal when they found out that it was on the latter's behalf for they had thought that the Prophet s wanted to marry her himself. But afterwards they consented because of the following part of the verse And whoever disobeys God and His Messenger has certainly strayed into manifest error. Thus the Prophet s gave her in marriage to Zayd. **Then on one occasion he the Prophet caught sight of her and felt love for her** whereafter when he realised that Zayd lost his affection for her and so said to the Prophet s 'I want to part with her'. But the Prophet said to him 'Retain your wife for yourself' as God exalted be He says (Tafsir Al-Jalalan 33:36) This is the one I chose there are many different hadith and Asbab-ul nazul will narrate the same, which shows that Muhammad fall in love with that lady before Zaid divorced her.

MUHAMMAD AND TEMPORARY MARRIAGE

Allah's Messenger (ﷺ)'s said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu `Abdullah (Al-Bukhari) said: `Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful). (Sahih al-Bukhari 5119, Book 67, Hadith 55)

We used to participate in the holy wars carried on by the Prophet (ﷺ) and we had no women (wives) with us. So we said (to the Prophet (ﷺ)) . "Shall we castrate ourselves?" But the Prophet (ﷺ) forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you." (Vol. 6, Book 60, Hadith 139 from Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) - كتاب التفسير)

Marriage for sex for a few days, is this a religion or does it sound like prostitution?

MUHAMMAD COULD NOT DIFFERENTIATE BETWEEN GABRIEL THE ANGEL AND SATAN

And We did not send before you any messenger or prophet except that when he spoke, Satan threw into it. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. (Quran 22:52)

The story behind is from the reason for a verse of quran to come from Asbab Al-Nuzul by Al-Wahidi

“When the Messenger of Allah, Allah bless him and give him peace, saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth...) [Surah 53]. **The Messenger of Allah, Allah bless him and give him peace, recited it but when he reached (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], the devil put on his tongue what he had secretly wished and hoped for and said: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah, Allah bless him and give him peace, carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too.** All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: 'Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad has associated them, we are all with him'. That evening,

Gabriel, peace be upon him, went to the Messenger of Allah, Allah bless him and give him peace, and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'.

How can a prophet not know the very basic and allow some Gods of idolaters to be his God and then even prostrate at them. This is just beyond crazy for a prophet to accept this and not know that it is not from God but devil.

MUHAMMAD RECOMMENDED DRINKING OF CAMEL URINE

Once again there are multiple reference for this medicine by Muhammad and his followers still do this, even when we know urine is bad for health. Let's look at one of the reference.

It was narrated from Anas that some people from 'Urainah came to the Messenger of Allah (ﷺ) but they were averse to the climate of Al- Madinah. He (ﷺ) said: "Why don't you go out to a flock of camels of ours, and drink their milk and urine." And they did that. (Sunnan Ibn Majah Vol. 4, Book 31, Hadith 3503)

MUHAMMAD'S WAS REVENGEFUL

The punishment of theft in Islamic law is cutting off a hand, and the punishment of killing a person is death of the killer. Now let's see what Muhammad did to the people who stole his camels and killed his shepherd of camels. You will find multiple narration for this but here I am quoting only one.

The climate of Medina did not suit some people, so the Prophet (ﷺ) ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet (ﷺ) he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron. (Sahih al-Bukhari 5686, Book 76, Hadith 9)

So he cut off their both hands, both feet and then burned their eyes with heated pieces of iron and that's how he killed those people. What is this a torcher technique for revenge or what?

MUHAMMAD USE TO CURSE A LOT

Muhammad use to curse a lot, but because he knew his curse will not come true he had a story to tell his people, that's he made a covenant with Allah that's his curse should become source of blessing for them. Let's see a couple of hadith

Allah's Messenger (ﷺ) saw that orphan girl and said: O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. Umm Sulaim said: O daughter, what is the matter with you? She said: Allah's Apostle (ﷺ) has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim went out wrapping her head-dress hurriedly until she met Allah's Messenger (ﷺ). He said to her: Umm Sulaim, what is the matter with you? She said: Allah's Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah's Messenger (ﷺ) smiled and then said: Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection. (Sahih Muslim 2603, Book 45, Hadith 124)

This is not the only occurrence there are many of them let's take another one.

Allah's Messenger, the good would reach everyone but it would not reach these two. He said: Why so? I said: Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward. (Sahih Muslim 2600 a, Book 45, Hadith 112)

So a prophet of Allah is going around cursing people and using language without thinking while in temper. This is not something you expect from a prophet let alone the Greatest Prophet of Allah.

MUHAMMAD AND PRIVATE CONSULTING

Quran states that if you want to meet Muhammad in private bring some charity with you. It's better to do that but if you do not have means to bring charity then Allah is forgiving. Considering that a prophet is there to help why bring charity? Isn't Allah sufficient for the prophet? Like he said by himself. Why Quran has to come and ask people to bring charity.

O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful. (Quran 58:12)

MUSLIMS ACCUSING MUHAMMAD TO BE A THIEF

Muslims claim that Muhammad was the best of the person but then again it was Muslims who accused Muhammad of stealing a red cloth after the battle of Badar. Once that happened Quran verse came down

It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged. (Quran3:161)

The problem here is twofold, one that if it was Allah who sent down this verse then Allah should also tell who stole that red cloth. Anyhow let's see the tafsir of the same verse for elaboration on it if anyone has any doubt.

When some red velvet cloth went missing on the Day of Badr and some people began to say '**Perhaps the Prophet took it**' the following was revealed It is not for a prophet to be fraudulent an yaghulla a variant reading has the passive an yughalla meaning to attribute ghulūl 'fraud' to him to be treacherous with regard to the spoils so do not presume this of him; whoever defrauds shall bring what he has defrauded on the Day of Resurrection carrying it around his neck; then every soul the fraudulent and the otherwise shall be paid in full the requital of what it has earned what it has done and they shall not be wronged a single thing. (Tafsir al Jalalan) Now why would some people who stood with Muhammad and went into war with him say perhaps Muhammad took it, like seriously? This is the credibility of Muhammad with his followers who went in war with him. Then Allah didn't know how took it and he only said do not accuse Muhammad. Something is going very wrong over here if you look at it from the critical point of view.

SPECIAL PRIVILEGE OF MUHAMMAD

Muhammad has special privileges from Allah which are allowed only for him and not for his Muslim. As for what was granted and made lawful (by Allah) to the prophet –pbuh– they are 16 issues:-

- First: To be fair with the spoils.
- Second: To take a fifth of a fifth or just a fifth (of the spoils of war).
- Third: "Al Wisal" (Dimitrius- the fast or fasting. This usually refers to fasting or abstaining from food.)
- Fourth: To take more than four women.
- Fifth: To marry, "Yas-tan-kih" (or have intercourse), with a woman who verbally pronounces her dedication (to the prophet).
- Sixth: To marry, "Yas-tan-kih," without the presence (or permission) of a legal guardian.
- Seventh: To marry, "Yas-tan-kih," without a dowry.
- Eighth: To marry (and have intercourse) during a state of ritual consecration and purification.
- Ninth: The annulment of an oath he may make to his wives.
- Tenth: If Muhammad looks at a woman (and desires her) THEN IT IS NECESSARY FOR HER HUSBAND TO DIVORCE HER AND FOR MUHAMMAD TO MARRY HER. Ibn Al A'raby said, "This is what the servant of the two holy mosques has also said, as was clear to the scholars FROM THE STORY OF ZAID which also had this meaning."
- Eleventh: That the prophet released Safiyyah (from her captured status) and he considered her release as her dowry.
- Twelfth: To enter Mecca without being in a state of ritual purification.
- Thirteenth: To fight in Mecca.
- Fourteenth: That he is not inherited by anyone at all. This was mentioned in the oath of absolution for when a man approaches death due to illness, most of his possessions are taken away, so that he does not have more than a third left for him. But the possessions of the prophet remained for him, as is evidenced in the verse of inheritance and in Surat Mariam.
- Fifteenth: His marriage is still considered effective after his death.
- Sixteenth: If he divorces a woman she remains prohibited to everyone and may not be married, "Nikah," to someone else.

Read them again and again, no matter how many times you would read them you will not find anything which could help Muslims or Islam. Like 70% are about Muhammad and special privilege for his sex life. Like I do not know how these could be the privileges for a prophet.

Sources as follow, none will be in English

1. <http://quran.ksu.edu.sa/tafseer/qortobi/sura33-aya50.html> (Suni Saudi Arab)
2. https://library.islamweb.net/newlibrary/display_book.php?flag=1&bk_no=48&ID=2795 (Suni)
3. [تفسير القرطبي - القرطبي - ج ١٤ - الصفحة ٢١٢](#) Shia Online Library
4. <https://muflihun.com/33/50?tid=8123&tafid=1593&wrd=1&triid=63>

The Arabic text describing these privillages is as follow:

وَأَمَّا مَا أُحِلَّ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجُمِلَتْهُ سِتَّةَ عَشَرَ : الْأَوَّلُ : صَفِيَّ الْمَغْنَمِ . الثَّانِي : الْإِسْتِبْدَادُ بِخُمْسِ الْخُمْسِ أَوْ الْخُمْسِ . الثَّلَاثُ : الْوَصَالُ . الرَّابِعُ : الزِّيَادَةُ عَلَى أَرْبَعِ نِسْوَةٍ . الْخَامِسُ : النِّكَاحُ بِلَفْظِ الْهَبَةِ . السَّادِسُ : النِّكَاحُ بِغَيْرِ وَلِيٍّ . السَّابِعُ : النِّكَاحُ بِغَيْرِ صَدَاقٍ . الثَّامِنُ : نِكَاحُهُ فِي حَالَةِ الْإِحْرَامِ . التَّاسِعُ : سَقُوطُ الْقِسْمِ بَيْنَ الْأَزْوَاجِ عَنْهُ ، وَسَيِّئَاتِي . الْعَاشِرُ : إِذَا وَقَعَ بَصَرُهُ عَلَى امْرَأَةٍ وَجِبَّ عَلَى زَوْجِهَا طَلَاقُهَا ، وَحَلَّ لَهُ نِكَاحُهَا . قَالَ ابْنُ الْعَرَبِيِّ : هَكَذَا قَالَ إِمَامُ الْحَرَمَيْنِ ، وَقَدْ مَضَى مَا لِلْعُلَمَاءِ فِي قِصَّةِ زَيْدٍ مِنْ هَذَا الْمَعْنَى . الْحَادِي عَشَرَ : أَنَّهُ أَعْتَقَ صَفِيَّةً وَجَعَلَ عَتَقَهَا صَدَاقُهَا . الثَّانِي عَشَرَ : دُخُولُ مَكَّةَ بِغَيْرِ إِحْرَامٍ ، وَفِي حَقِّهَا فِيهِ اخْتِلَافٌ . الثَّلَاثُ عَشَرَ : الْقِتَالُ بِمَكَّةَ . الرَّابِعُ عَشَرَ : أَنَّهُ لَا يُورَثُ . وَإِنَّمَا ذَكَرَ هَذَا فِي قِسْمِ التَّحْلِيلِ لِأَنَّ الرَّجُلَ إِذَا قَارَبَ الْمَوْتَ بِالْمَرَضِ زَالَ عَنْهُ أَكْثَرُ مَلَكِهِ ، وَلَمْ يَبْقَ لَهُ إِلَّا الثَّلَاثُ خَالِصًا ، وَبَقِيَ مَلِكُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَا تَقَرَّرَ بَيَانُهُ فِي آيَةِ الْمَوَارِيثِ ، وَسُورَةِ " مَرْيَمَ " بَيَانُهُ أَيْضًا . الْخَامِسَةَ عَشَرَ : بَقَاءُ زَوْجِيَّتِهِ مِنْ بَعْدِ الْمَوْتِ . السَّادِسَ عَشَرَ : إِذَا طَلَّقَ امْرَأَةً تَبَقَّى حُرْمَتُهُ عَلَيْهَا فَلَا تُنْكَحُ .

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وَأَمَّا مَا أُحِلَّ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجُمِلَتْهُ سِتَّةَ عَشَرَ : الْأَوَّلُ : صَفِيَّ الْمَغْنَمِ . الثَّانِي : الْإِسْتِبْدَادُ بِخُمْسِ الْخُمْسِ أَوْ الْخُمْسِ . الثَّلَاثُ : الْوَصَالُ . الرَّابِعُ : الزِّيَادَةُ عَلَى أَرْبَعِ نِسْوَةٍ . الْخَامِسُ : النِّكَاحُ بِلَفْظِ الْهَبَةِ . السَّادِسُ : النِّكَاحُ بِغَيْرِ وَلِيٍّ . السَّابِعُ : النِّكَاحُ بِغَيْرِ صَدَاقٍ . الثَّامِنُ : نِكَاحُهُ فِي حَالَةِ الْإِحْرَامِ . التَّاسِعُ : سَقُوطُ الْقِسْمِ بَيْنَ الْأَزْوَاجِ عَنْهُ ، وَسَيِّئَاتِي . الْعَاشِرُ : إِذَا وَقَعَ بَصَرُهُ عَلَى امْرَأَةٍ وَجِبَّ عَلَى زَوْجِهَا طَلَاقُهَا ، وَحَلَّ لَهُ نِكَاحُهَا . قَالَ ابْنُ الْعَرَبِيِّ : هَكَذَا قَالَ إِمَامُ الْحَرَمَيْنِ ، وَقَدْ مَضَى مَا لِلْعُلَمَاءِ فِي قِصَّةِ زَيْدٍ مِنْ هَذَا الْمَعْنَى . الْحَادِي عَشَرَ : أَنَّهُ أَعْتَقَ صَفِيَّةً وَجَعَلَ عَتَقَهَا صَدَاقُهَا . الثَّانِي عَشَرَ : دُخُولُ مَكَّةَ بِغَيْرِ إِحْرَامٍ ، وَفِي حَقِّهَا فِيهِ اخْتِلَافٌ . الثَّلَاثُ عَشَرَ : الْقِتَالُ بِمَكَّةَ . الرَّابِعُ عَشَرَ : أَنَّهُ لَا يُورَثُ . وَإِنَّمَا ذَكَرَ هَذَا فِي قِسْمِ التَّحْلِيلِ لِأَنَّ الرَّجُلَ إِذَا قَارَبَ الْمَوْتَ بِالْمَرَضِ زَالَ عَنْهُ أَكْثَرُ مَلَكِهِ ، وَلَمْ يَبْقَ لَهُ إِلَّا الثَّلَاثُ . خَالِصًا ، وَبَقِيَ مَلِكُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَا تَقَرَّرَ بَيَانُهُ فِي آيَةِ الْمَوَارِيثِ ، وَسُورَةِ (مَرْيَمَ) بَيَانُهُ أَيْضًا . الْخَامِسَةَ عَشَرَ : بَقَاءُ زَوْجِيَّتِهِ مِنْ بَعْدِ الْمَوْتِ . السَّادِسَ عَشَرَ : إِذَا طَلَّقَ امْرَأَةً تَبَقَّى حُرْمَتُهُ عَلَيْهَا فَلَا تُنْكَحُ . وَهَذِهِ الْأَقْسَامُ الثَّلَاثَةُ تَقْدُمُ مَعْظَمُهَا مَفْصَلًا فِي مَوَاضِعِهَا . وَسَيِّئَاتِي إِنْ شَاءَ اللَّهُ تَعَالَى

CONCLUSION

This is not me saying. It's all written in multiple Islamic narrations as described in the document. With all this in mind how could Muhammad be a prophet let alone the greatest prophet of all prophets?

- Muhammad made many Suicide attempts
- Muhammad use to hallucinating and imagine things which did not happen.
- Muhammad's allowed and performed sex with slave women
- Muhammad according to hadith was involved having sex with most of his wives in a day.
- Muhammad was specially found of young virgin girls
- Muhammad's fondling of his child wife
- Muhammad allowed Marriage of adopted daughter
- Muhammad's marriage with the wife of his adopted son
- Muhammad and Temporary Marriage i.e. prostitution
- Muhammad could not differentiate between Gabriel the angel and Satan
- Muhammad recommended drinking of camel urine

- Muhammad's was revengeful
- Muhammad use to curse a lot
- Bring Muhammad some charity if you want private consultation with Prophet
- Muslims accusing Muhammad to be a Thief
- Special Privilege of Muhammad mostly about him having more sex than rest of Muslims.