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Özgür Tekin says

Bu kitab?n iyi bir editöre ihtiyac? varm??.

Elgun Hasanov says

Kitab?n mü?llifi, "?s?d b?y" t?x?llüslü Lev Nussimbaum haqda fikirl?rin birm?nal? olmad???, onun h?tta f?r?ldaqç? oldu?u bar?d? mü?yy?n m?lumat?m var idi. Bu kitab?n? oxuduqdan sonra bu m?lumat?n do?rulu?una m?nd? ?übh? yeri qalmad?. Kitab?n ?vv?lki hiss?l?ri v? sonu ideya, mü?llif sözü bax?m?ndan bir-birind?n f?rql?nir. Sad? ??kild? des?k, kitab?n ilk hiss?l?ri ?slam ?leyhdar? y?hudi dü?ünc?l?ri havas?nda, sondan bir az ?vv?lki hiss?l?ri nisb?t?n islam dü?ünc?sind?, sonlar? is? v?hhabi propaqandas? üslubunda yaz?l?b. Eyni bir yaz?ç? bu q?d?r f?rql? ideyalar? nec? d?st?kl?y? bil?r bir ?s?rd?? "?li v? Nino" bar?sind? deyirl?r ki, ?s?ri az?rbaycanl? yaz?ç? Yusif V?zir Ç?m?nz?minli yaz?b, lakin maliyy? q?t?l??? ucbat?ndan çap etdir? bilm?yib v? Qurban S?id t?x?llüslü Lev Nussimbaumdan yard?m ist?yib. Son n?tic? olaraq Nussimbaum Qurban S?id t?x?llüsü il? ?s?ri öz ad?na ç?x?b v? indi d? bu ?s?rin mü?llifi kimi tan?n?r. Ola bil?r ki, bu kitab?n da b?zi hiss?l?rini özü yaz?b v? ya d?yi?dirs? d? qalan hiss?l?rini ba?qalar?n?n yazd?qlar?ndan köçürüb. Ümmülikd? is? bu ?s?ri o q?d?r d? b?y?nm?dim v? bunu oxuyanlara kitab? anti-islam dü?ünc?li avropal? bir y?hudinin ?slam pey?mb?ri haqda yazd?qlar? kimi q?bul etm?yi m?s?l?h?t görür?m.

Général Ly says

I've discovered this book while reading "Think and grow rich" from Napoleon Hill. I wanted to read it since that time. I've read several books about islam and this one is by far the best of all them. There is a lot of info about the Arabic world, tradition and way of life before the revelation... Really a must read

Mariam says

I love **Thomas Sugrue's** review of this book. It was printed in the Herald-Tribune in the 1930s and is fully quoted in **Napoleon Hill's Think and Grow Rich**:

THE LAST GREAT PROPHET, Reviewed by Thomas Sugrue

"Mohammed was a prophet, but he never performed a miracle. He was not a mystic; he had no formal schooling; he did not begin his mission until he was forty. When he announced that he was the Messenger of God, bringing word of the true religion, he was ridiculed and labeled a lunatic. Children tripped him and women threw filth upon him. He was banished from his native city, Mecca, and his followers were stripped of their worldly goods and sent into the desert after him. When he had been preaching ten years he had nothing to show for it but banishment, poverty and ridicule. Yet before another ten years had passed, he was dictator of all Arabia, ruler of Mecca, and the head of a New World religion which was to sweep to the

Danube and the Pyrenees before exhausting the impetus he gave it. That impetus was three-fold: the power of words, the efficacy of prayer and man's kinship with God.

His career never made sense. Mohammed was born to impoverished members of a leading family of Mecca. Because Mecca, the crossroads of the world, home of the magic stone called the Caaba, great city of trade and the center of trade routes, was unsanitary, its children were sent to be raised in the desert by Bedouins. Mohammed was thus nurtured, drawing strength and health from the milk of nomad, vicarious mothers. He tended sheep and soon hired out to a rich widow as leader of her caravans. He traveled to all parts of the Eastern World, talked with many men of diverse beliefs and observed the decline of Christianity into warring sects. When he was twenty-eight, Khadija, the widow, looked upon him with favor, and married him. Her father would have objected to such a marriage, so she got him drunk and held him up while he gave the paternal blessing. For the next twelve years Mohammed lived as a rich and respected and very shrewd trader. Then he took to wandering in the desert, and one day he returned with the first verse of the Koran and told Khadija that the archangel Gabriel had appeared to him and said that he was to be the Messenger of God.

"The Koran, the revealed word of God, was the closest thing to a miracle in Mohammed's life. He had not been a poet; he had no gift of words. Yet the verses of the Koran, as he received them and recited them to the faithful, were better than any verses which the professional poets of the tribes could produce. This, to the Arabs, was a miracle. To them the gift of words was the greatest gift, the poet was all-powerful. In addition the Koran said that all men were equal before God, that the world should be a democratic state Islam. It was this political heresy, plus Mohammed's desire to destroy all the 360 idols in the courtyard of the Caaba, which brought about his banishment. The idols brought the desert tribes to Mecca, and that meant trade. So the business men of Mecca, the capitalists, of which he had been one, set upon Mohammed. Then he retreated to the desert and demanded sovereignty over the world.

"The rise of Islam began. Out of the desert came a flame which would not be extinguished--a democratic army fighting as a unit and prepared to die without wincing. Mohammed had invited the Jews and Christians to join him; for he was not building a new religion. He was calling all who believed in one God to join in a single faith. If the Jews and Christians had accepted his invitation Islam would have conquered the world. They didn't. They would not even accept Mohammed's innovation of humane warfare. When the armies of the prophet entered Jerusalem not a single person was killed because of his faith. When the crusaders entered the city, centuries later, not a Moslem man, woman, or child was spared. But the Christians did accept one Moslem idea--the place of learning, the university."

Tea says

I need this book be translated to Vietnamese, Please !

Carlos Castillo says

Great things have humble beginnings. Islam was not the exception. Great read about the importance of persistence.

Simone Macario says

Ho iniziato a leggere questo libro affascinato dal breve riassunto di Thomas Sugrue pubblicato e riproposto nel libro **Think and Grow Rich** di **Napoleon Hill**.

Vi ho trovato un racconto stupefacente, la biografica di un uomo che si è guadagnato la stima e il rispetto eterno; un condottiero che dal nulla ed in età avanzata è stato capace di scrivere il destino del popolo dei deserti

Allan Metsar says

How something as trivial, as a well dug ditch, can change the fate of mankind

Kerem says

Ozellikle ilk kisimlari ilginc, degisik bir kitap. Insan yonunden zamani anlatiyor, detayli betimlemeleri ve akici diliyle hizla okunuyor. Son kisimlari biraz vahabi propagandası tadinda olmus, tabii 30larda yazildigi dusunulurse bu da bir nebze anlasilabilir.
