One thing I found interesting in this reading was the dichotomy between the way the prophet is depicted in the Quran versus how he is seen (and depicted) in hadiths. The Quran is shown to be larger than life, above human matters, and such it is also above the prophet, being of God’s words. The hadiths on the other hand were accounts of the prophet’s words by those who observed him, and more so wanted to be like him. To them, the prophet was the shining example that people had to live up to so the way he is described is in the language of a man who is collected, at peace, and speaks almost like a teacher, even when describing non-cosmic topics, such as likes and dislikes as well as everyday lifestyle preferences. People viewed everything he did as something to emulate or use as a frame of reference to live their life but the Quran depicts the prophet as human. As a man who has not just sinned (“turned the blind cheek to a blind man in need but gave notice to an affluent man”) but someone who falters and makes mistakes, yet learns from them. Many Quranic surahs are based around the revelations of the prophet, which is why he is depicted with flaws, because the Quran, rather than wanting the reader, the believer, the listener to emulate the actions of one man, or be a specific blueprint for a person to be, wants to demonstrate how necessary flaws are to being human. Forgiveness and compassion are traits that even the prophet had to learn and condition, and what makes the Quran so significant is the universality of what it encourages people to be, which is your own person who lives the best life that you can. This is why Muhammad in the Quran is depicted with a human personality of a man who becomes often embarrassed, irritated, and fearful, one of us, not above like Moses or Jesus who could perform miracles. Hadiths are interesting because they either delve deeper into certain events in the prophet’s life or expand on Quranic events or guidelines by giving more explanation in his words. The hadiths contain many biographical elements of the prophet as mentioned earlier such as habits and lifestyle, but because his followers saw him as someone to emulate, the language he spoke in may not be completely accurate to the way he actually spoke, as it seems unnatural and often static that he always spoke like a preacher. I believe that the reason he may be portrayed so differently (self-assured, confident, empathetic of how everyone would be saved) is because they contain a personality that is a mix of what he had to project as a leader to gain followers, and the view his followers had of him that fed into how they remember this information being conveyed. In contrast the Quranic depiction of him, shows the inner characteristics and conflict of a man, because in front of God, the Prophet had nothing to hide or no mask to wear, so his foremost thoughts and struggles are laid out in the Quran.