

SEERAH

OF THE PROPHET MUHAMMED

(PEACE AND BLESSINGS OF ALLAH
BE UPON HIM)

PART 1

TIME OF IGNORANCE TO PRIVATE DAWAH

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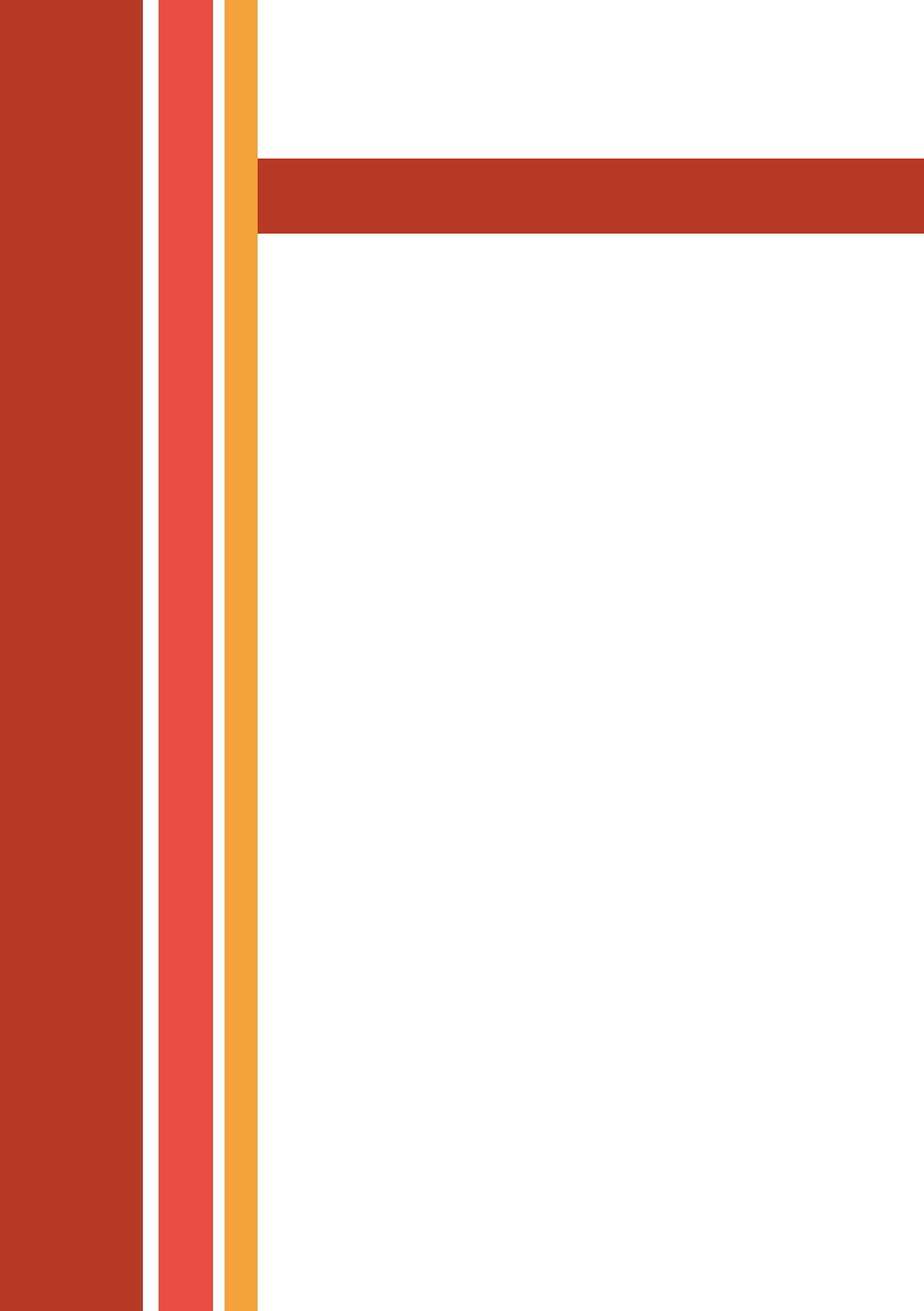
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة إلا بالله

*In the Name of Allah
the Most Merciful, the Especially Merciful.*

There is no change or power except by Him.



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PREFACE

All praise and thanks are due to Allah Who has guided us to this book. We would never have found guidance if Allah had not guided us.

Many great people lived, and many died. While some left a mark, others faded away without a trace. But there is only one great personality who stands out and whose memory has never been lost. He lives in our thoughts, he lives in our speech, he lives in our actions. He is undisputedly the best man to ever walk on earth. He is Muhammad ibn Abdullah - may the peace and blessings of Allah be upon him - the seal of the Prophets, the best of the creation, the one most beloved to Allah – the Messenger of Allah.

Centuries have gone by since he passed away, but his legacy still remains – his inheritance – his Seerah, a treasure that we all must treasure.

Hence, we pen down his life story - a story that has been written countless times before - a story filled with miracles and magnificence, a story filled with values and lessons, a story filled with joys and tears – a story of nothing but complete truth.

With this book, we go on a journey through the blessed life of the Prophet (صلى الله عليه وسلم), beginning with the Time of Ignorance and going on to how he revolutionized the Arabian Peninsula, breaking all the barriers of ignorance and leading the way to tremendous changes in society - all with the power of love and compassion, the power of excellence of character, and the power of the noble Words of Allah.

The book is divided into different sections and further segregated into chapters, topics and subtopics, trying best to cover all the phases the Messenger of Allah went through in his life - before and after prophethood, in Makkah and in Medina, in richness and in poverty, in happiness and in sorrow, as an orphan, as an ideal husband, as a beloved companion and as an exemplary leader. Also highlighted in the book are characteristics and values that are worth imbibing, and lessons that are significantly important such that each and every person can learn and benefit from them in the best possible manner.

بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

السيرة النبوية

SEERAH OF THE PROPHET (ﷺ)

The sources used for this book are:

كنوز السيرة النبوية- الشيخ عثمان الخميس

INTRODUCTION

WHY WE NEED TO KNOW THE SEERAH OF THE PROPHET (ﷺ)

#1

Allah took a covenant from all the prophets and messengers to believe in the Prophet (ﷺ) and to support him.

SURAH AAL IMRAN 81

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ - وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ
فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

This shows all the messengers are Muslims and all of them are to follow the Prophet (ﷺ). No one will bear witness for the Prophet (ﷺ), but he is a witness for all other messengers, and this reason, it is important to know his Seerah.

#2

Also, we need to know the Seerah of the Prophet (ﷺ) in order to understand the Qur'an better. When we know the Seerah, we can understand the reasons of revelation behind many verses of the Qur'an. Moreover, knowing the Seerah helps us to apply the Qur'an because the manners of the Prophet (ﷺ) were the Qur'an.

HIS CHARACTER WAS THE QUR'AN

إِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ

“Verily, the character of the Prophet of Allah was the Quran.”¹

#3

Another reason why we need to know the Seerah is to increase our love for the Prophet (ﷺ). We should love the Prophet (ﷺ) more than our parents, children, all other people and even our own selves. In fact, to love the Prophet (ﷺ) is a part of faith.

¹ Sahih Muslim 746

NONE OF YOU WILL HAVE FAITH TILL...

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ
أَجْمَعِينَ

*The Prophet (ﷺ) said: “None of you will have faith till he loves me more than his father, his children and all mankind.”*²

#4

Lastly, Allah chose the Prophet (ﷺ) for us, in order that we follow him and not be extreme or excessive in our words or actions.

SURAH AL AHZAAB 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“There has certainly been for you in the Messenger of Allah an excellent role model for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often.”

However, not everyone is capable of following the Prophet (ﷺ) and taking him as a role model every time. It is only those whose hope is in Allah and the Last Day, and the one who remembers Allah much. The one who loves Allah will remember Him often and will automatically follow the Prophet (ﷺ).

² Sahih al-Bukhari 15, Book 2, Hadith 8

HOW THE PROPHET (ﷺ) IS THE IDEAL ROLE MODEL

The messengers are all role models according to the circumstances they went through. For example, Nuh (عليه السلام) is a role model, but only a handful of people followed him. Eisa (عليه السلام) is a role model but he was not a husband or a father. Dawud (عليه السلام) is a role model as a king, but he was not poor. Musa (عليه السلام) is a role model, but we do not know much about his personal life.

The Prophet (ﷺ) is a role model for everyone – for the rich and the poor, for those married and unmarried, for the orphans and the leaders. Moreover, the Prophet (ﷺ) is the only one who did not have any secrets to his life – everything is revealed to us, how he ate, drank, slept, his relationships, and so forth. Thus, the Prophet (ﷺ) is ideal from all aspects making it easy for everyone to relate to him in one way or the other.

However, we must keep in mind not to overpraise or idolize the Prophet (ﷺ) by worshipping him, but to only take him as a role model to live in this life because he is the one whom Allah chose for us over all creation.

Let us now embark upon his Seerah - his blessed life journey - starting with sending peace and blessings upon him, our beloved Prophet (ﷺ).

اللهم صل على محمد وعلى آل محمد كما صليت على
إبراهيم وعلى آل إبراهيم إنك حميد مجيد، اللهم بارك على
محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل
إبراهيم إنك حميد مجيد.

O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon Ibrahim and upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and the family of Ibrahim. You are indeed Worthy of praise, Full of majesty.

May Allah guide us to benefit from this book and make us true followers of the Prophet (ﷺ). Ameen.

VOLUME 1

THE TIME OF IGNORANCE TO PRIVATE DA'WAH



CHAPTER 1: THE PRE-ISLAMIC ERA

JAHILIYYAH:

BEFORE THE COMING OF THE PROPHET (ﷺ)

The Period of Jahiliyyah or The Age of Ignorance is the period preceding the revelation of the Qur'an to the Prophet (ﷺ). One will not appreciate Islam if he does not know the darkness the people were living in and to whom the Prophet (ﷺ) was sent to. Entire humanity at that time was living in the peak of ignorance in all matters and in all walks of life.

Before sending the Prophet (ﷺ), Allah looked at the dwellers of the entire earth, Arabs and non-Arabs. And He detested all except for a few from the People of the Book who remained true believers of the hanifiyah (pure monotheism) of Ibrahim (عليه السلام).

BEGINNINGS OF MAKKAH

It all began when Ibrahim (عليه السلام) was commanded to take Hajar and his son to a barren valley (now Makkah) where there was no water or vegetation. When they reached there, he placed beside them a leather bag containing some dates and a water-skin and set out homeward. Hajar followed him and asked, 'To whom are you leaving us? Did Allah command you?'. He replied, 'Yes,'. She said, 'Then Allah will not neglect us.' This was the level of certainty she had. Subhan Allah!

Very soon, her supplies ran out and she and her child became thirsty. In distress, Hajar ran between Safa and Marwah to see if she could find anybody, but there was no one to be seen. Despite being in the middle of a desert, she did not lose hope that Allah would send her help. When she reached the seventh stretch, she heard a voice.

It was Angel Jibreel (عليه السلام) and as he struck his wing, the Zamzam water gushed forth. She went and gathered it, though had she left it, it would have been a river flowing on the surface of the earth.

Later, some people from Bani Jurhum, a tribe in Yemen, passed by. On seeing water by her side, they asked her permission and settled there. And in this manner, they became the residents of Makkah, and Ismail (عليه السلام) grew up among them and even learned the Arabic language from them.

LESSONS TO LEARN

- ▶ When we are faced with a difficulty, it is important to stay patient and not lose hope in Allah. He will reward us for our patience in a way we can never imagine.
- ▶ When we rely on Allah and take the means, He will open for us, even if it is something in the middle of a barren desert.

DID YOU KNOW THAT...

The Prophet (ﷺ) said: “The water of Zamzam is for whatever it is drunk for” , whether you drink it for cure, wisdom, knowledge or faith – Allah gives it to you.

SHIRK (ASSOCIATION WITH ALLAH): HOW IT ALL STARTED

Generations after generations passed, and slowly the hanifiyah (pure monotheism) of Ibrahim (عليه السلام) started to get lost.

It began from one of the offspring of Ismael (عليه السلام). Whenever they traveled for trade, they would take a stone from the harem with them. And when they would camp, they would go around this stone.

HOW DID THE IDOLS REACH MAKKAH?

There was a man whose name was (عمرو الخزاعي) – ‘Amru Al Khuza’i. He was a dweller of Makkah who had a position among the people. He went to the Levant (Syria) and saw a group of people worshipping idols. He asked them, “What do you do with these idols?” They said, “We use them as intercessors in order to draw closer to Allah. When we ask them, they give us.” So, he said, “That sounds good, can you give me one to take to Makkah?”. They gave him an idol named “Hubal”. He took this idol and placed it in front of the Ka’bah and called everyone to worship it. But shaitan did not want just one idol, he wanted many of them. So, every time a person would travel, they would go and bring back an idol, until there were 360 idols surrounding the Ka’bah! They started to wipe and go round the idols. They knew who is Allah and worshipped Him, but they wanted to have something in front to assure them, something tangible that they could get close to and seek blessings from it, and this is how shirk in worship spread all over the Arabian Peninsula.

LESSONS TO LEARN

- ▶ ‘Amru Al Khuza’i became the first person to bring a change in the religion of Ibrahim (عليه السلام). The Prophet (ﷺ) said that he saw him in the hellfire dragging his intestines since he was the first to alter the religion and bring idols to Makkah³. Thus, it is important to not innovate in the religion and not to spread any misinformation regarding it.
- ▶ When there is anything doubtful, it is best to stay away from it because if shirk enters, then it impacts society from all aspects.
- ▶ We must not take any tangible item as “barakah” (blessing), be it amulets or any other charms and so forth.
- ▶ We must not think any idol or person can take us closer to Allah. And certainly, we do not need a mediator between us and Allah. Our relationship with Allah is One to one, He sees us, hears us and knows about us at all times.

³ Sahih al-Bukhari 3521

JAHILIYYAH IN THE ARABIAN PENINSULA

Thus, gradually from the hanifiyah (pure monotheism) of Ibrahim (عليه السلام), the majority of the people became polytheists, with only a few remaining on the true religion. The entire Arabian Peninsula became totally submerged in an era of ignorance and barbarism. Jahiliyyah was not only found in their worship, but also in their social manners and customs.

SOME OF THEIR EVIL CUSTOMS:

- ▶ **GAMBLING:** It was so greatly widespread to the point that the Arabian Peninsula became known as a “center” for gambling.
- ▶ **DRINKING:** The Arabs of the Jahiliyyah were known to be heavy drinkers; they were immersed in drinking and even had “drinking clubs”. When Islam came, it did not prohibit alcohol in one go; rather its prohibition came gradually in stages. In fact, alcohol was not totally prohibited until after the hijrah (migration of the Prophet (ﷺ) from Makkah to Medina).
- ▶ **KILLING CHILDREN (BOYS AND GIRLS):** The Arabs used to have many wars and they were afraid their girls would be taken away by other tribes and be “used”. As a result, they killed them to protect their girls’ chastity. They would even bury the girls alive, and this shows their hearts were as hard as stone.

- ▶ **WARS:** The Arabs went to war for the most trivial reasons. Some of these wars were stretched for years and years together causing terrible bloodshed and destruction.
- ▶ **HIERARCHY:** They would not lower themselves to work menial jobs; that is why they had slaves. Even the women would not nurse their own children; they would hire a wet-nurse to nurse their children and to take them to the desert.

WOMEN IN THE JAHILIYYAH

TRIBAL LAW

As a general rule in the period of Jahiliyyah, the women had no rights, they were just an object with no value. They were often considered property to be inherited or seized in a tribal conflict. They could not inherit, but they would be inherited. For example, if the husband dies, then the son would inherit the wife of his father! Imagine the heights of ignorance and obscenity the people were living in. Astaghfar Allah.

DIVORCE

The husband would tell his wife she's divorced and before her 'iddah (prescribed period) would end, he would have a relation with her to bring her back, and this would be done up to a hundred times. However when Islam came, divorce was allowed only twice and after that the husband had no rights over the woman.

HIJAB

During this period, the women were known to reveal their beauty to other men. They would wear long garments that cover their head from above, but it would be open at the neck so their earrings, neck and chest would be revealed. This is called "tabarruj of the Jahiliyyah". Allah says in the Qur'an:

SURAH AL AHZAB 33

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

and do not display yourselves like that of the times of ignorance

PROSTITUTION

It was known that prostitutes existed at that time and would make themselves apparent by placing a red sign on their house. So if anyone wanted to enter, the door was open, as if it was a normal job where money is earned. May Allah grant all the well-being. Ameen.

THE GOOD SIDE

Amidst all the darkness and ignorance in the pre-Islamic era, the Arabs were characterized by some strong values and virtues that are worth mentioning.

- ▶ **HONESTY:** The Arabs would never lie. They possessed the courage to say the truth.
- ▶ **HOSPITALITY:** The Arabs honored their guests and took utmost pride in it. They were extremely generous and hospitable and would even sacrifice their private sustenance to feed a hungry guest.

DID YOU KNOW THAT...

Once Haatam At Taiy did not have anything to give his guest, so he slaughtered his horse. Imagine someone coming to your house and not having something to serve so you sell your car, Subhan Allah!

- ▶ **FULFILLING THE TRUST:** They always remained true to their word and fulfilled their covenants. They never broke their promise; if they said they would do something, they would do it.

- ▶ **FORBEARANCE AND PERSEVERANCE:** The Arabs had a lot of patience and perseverance and regarded these traits with great admiration.
- ▶ **CLEANLINESS:** They cut their nails, bathed, combed their hair and even put kohl. They used to practice circumcision and washed themselves after a relation.
- ▶ **MAGNIFICATION OF THE HOUSE OF ALLAH:** They had an immense magnification for the House of Allah and for the sacred months. They valued the sanctity of matters. They even had hajj and umrah, but they would perform tawaf naked, Subhan Allah.

Besides all that, they had great expertise in the Arabic language and were aware of its rich vocabulary. Thus, they were extremely eloquent in speech and had an exceptional memory.



DID YOU KNOW THAT...

In the Arabic language, there are 80 words for honey, 200 words for fox, 500 words for lion, 1000 words for camel...Subhan Allah.

They were deeply involved in poetry and expression and were known to understand each other even with signs. Moreover, they were known to quickly grasp information because they were not engrossed in mythology and legends. Their minds were simple and pure so when the stories of the Qur'an came, they were immediately satisfied, unlike someone who is engrossed in mythological stories.

And because of their “desert” surroundings, everything was vast around them. They loved freedom and being honored; they hated being humiliated.

Thus, the Prophet (ﷺ) was sent to a people who had both negatives and positives. And despite the many negatives, they had these priceless ethics that would allow them in the future to carry the religion of Allah and lead mankind to Islam.

CHAPTER 2: THE ADVENT OF THE PROPHET (ﷺ)

DISTANT GLAD TIDINGS BEFORE THE BIRTH OF THE PROPHET (ﷺ)

From the way of Allah, surely after darkness there is light. Hence before the coming of the Prophet (ﷺ), glad tidings began to emerge revealing of something great to come. These glad tidings had begun from the time of Ibrahim (عليه السلام) when he invoked Allah for a messenger to come from his offspring.

1. THE DU'A OF IBRAHIM (عليه السلام) AND ISMA'EEL (عليه السلام)

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood) and purify them. Verily! You are the All-Mighty, the All-Wise.⁴

⁴ Surah Al Baqarah, Ayah 129

Ibrahim and Isma'eel (عليهم السلام) both made this du'a asking Allah to bring forth a messenger from their line of offspring and after thousands of years, the du'a was fulfilled and the Prophet (ﷺ) was sent to guide mankind.

2. THE GLAD TIDINGS OF EISA (عليه السلام)

The Prophet (ﷺ) said he is the answer of the du'a of Ibrahim (عليه السلام) and the glad tidings of Eisa (عليه السلام) who said a messenger will come after him and his name would be 'Ahmed'. And 'Ahmed' is one of the names of Muhammad (ﷺ).

3. THE COMING OF THE PROPHET (ﷺ) MENTIONED IN THE TORAH AND GOSPEL

The Torah and the Gospel both spoke of the coming of the Prophet (ﷺ). The qualities of the Prophet (ﷺ) were clearly mentioned in the Torah such that they could immediately recognize him just as they would recognize their own children. But then what was the one point that made them turn away? Because he was an Arab and not from Banu Israel. The previous messengers came from the line of Banu Israel but the last and best of messenger came from the line of Isma'eel (عليه السلام).

In the Torah, the Prophet (ﷺ) was described as being gentle and not harsh, and someone who would always pardon others, in a manner that the more a person angers and wrongs him, the more he would increase in forbearance towards him.

A STORY WITHIN A STORY

The Prophet (ﷺ) had a Jewish neighbor who hated him and every morning would gather trash and place it in front of his path. He would do this every day and the Prophet (ﷺ) would not say anything to him. He would simply gather the trash and throw it away. One day when there was no trash outside, the Prophet (ﷺ) asked, “Where is the Jew?” They said he was sick and the Prophet (ﷺ) went to visit him. When the Jewish man saw the Prophet (ﷺ), he said (لا إله إلا الله) (There is no one worthy of worship except Allah) and embraced Islam because he knew no one can do this except a Prophet.

4. CHANGES FOR THE JINN

Before the birth of the Prophet (ﷺ), even the jinn noticed that something was different. (It has to be kept in mind that the Prophet (ﷺ) came both for mankind and the jinn, so his qualities are suitable for both.)

The jinn would gather and go one above the other until they reached the heavens to hear what was happening. Then they would go and tell the magicians on the earth about the news in the heavens. At that time, they noticed “extra security” unlike before - there were more shooting stars striking them, and they were unable to listen as they used to.

SURAH AL JINN 9 TO 10

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ ۖ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّاكِبًا ﴿٩﴾

And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

It is worth noting the manners of the jinn when they spoke about Allah. When speaking of evil, they did not mention Allah's name – (أَشْرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ) ('And we know not whether evil is intended for those on earth). But when goodness is mentioned, (أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا) (whether their Lord intends for them a Right Path) – their Rabb, their Lord is mentioned, Subhan Allah!

DID YOU KNOW THAT...

From the might of Allah, shooting stars strike the shayateen when they try to hear news from the heavens.

Some jinn who were Muslims would take human form and attend the classes of scholars.

LESSONS TO LEARN

- ▶ Ibrahim (عليه السلام) made du'a for his offspring and Allah sent the Prophet (ﷺ) as an answer to his du'a. Even we should make du'a for our offspring to be a coolness of the eyes and to establish the prayer. We do not know whether we will see this offspring, but at least we can make du'a and we will be rewarded for it.
- ▶ Sometimes, our du'a is fulfilled after many years; we must not be hasty when we ask from Allah because He is The Most Wise, and He knows when is the best time for it.
- ▶ The Prophet (ﷺ) excelled in his conduct and character. Therefore, even we should try our best to follow him because on the Day of Judgement, good character will be the heaviest on a person's scale of good deeds.

NEAR GLAD TIDINGS BEFORE THE BIRTH OF THE PROPHET (ﷺ)

1. THE REVIVAL OF ZAMZAM WATER

Before the Jurhum tribe left Makkah, they covered the Zamzam well and sealed it up so that other tribes would not benefit from it. Centuries passed and the well remained closed, yet there was hardship to bring water to Makkah.

It was during the time of Abdul Muttalib bin Hashim, the grandfather of the Prophet (ﷺ), incidents started to happen. Once while he was asleep, he saw a dream. In the dream, a man told him, “Dig up Taibah, dig up Taibah”, and he asked, “What is Taibah?”, then the man went away and he got up from his sleep.

The next day he also had a dream and was told, “Dig up outside Al Madhnoonah”, and he said, “What?” The man said, “Zamzam, Zamzam”. And Abdul Muttalib asked, “What is Zamzam?”. The man replied, “in order to quench the pilgrims” and he showed him the place of Zamzam.

So, the next day, Abdul Muttalib went with his only son Harith (Abdul Muttalib had many daughters, but Harith was his only son at the time) to the place he saw in his dream. He dug it up as he was told by the man in the dream and found water there. He exclaimed, “Allahu Akbar!”

When Quraysh came and saw this, they said, “This is the well of Isma’eel (عليه السلام) and it is for all of us.” Abdul Muttalib refused to agree on this, and they all began to dispute until one of the Quraysh chiefs belittled him saying he had nobody to rely on other than his only son. At this point, Abdul Muttalib made a vow to Allah that if He granted him ten sons who will protect and guard him, then he would sacrifice one for Allah.

Finally, they all decided to go to a female soothsayer to judge between them. This shows the ignorance they were at the time by turning to a soothsayer to seek judgement. On their way to see her, they ran out of water and thought they would all die out of thirst. Abdul Muttalib said, “since we are all going to die, let us at least die under the earth and not above it” – meaning to die with honor. He told all of them to dig their own graves because no one would have the energy to do it later.

Thus, all of them dug their graves and awaited their death. At that moment, Abdul Muttalib said, “perhaps Allah will grant us water.” When he said this, as soon as their ride moved, pure drinking water burst forth from underneath.

They all said, “Allahu Akbar!” and this shows they believed in Allah, though they associated others idols with Him. Quraysh then said, “Allah has decided for us, so there is no need to go to the soothsayer. The One Who gave you water in this barren land is the One Who

gave you Zamzam.” The dispute ended and thus Abdul Muttalib had control of the Zamzam well.

Slowly the spotlight was turning towards the household of Abdul Muttalib, and all of this was Allah’s preparation for the future prophet to come. Allah was preparing humanity to start looking at Makkah because of Zamzam, and specifically the household of Banu Hashim.

2. VOW OF ABDUL MUTTALIB TO SACRIFICE HIS SON

After a period of many years, when Allah had granted him ten sons, Abdul Muttalib remembered the vow he had made. But he did not know which son to sacrifice, so he decided to draw lots and include the names of his sons. When he drew from the lot, the name “Abdullah” appeared. Abdullah was the most beloved son to Abdul Muttalib and would be the future father of the Prophet (ﷺ).

He drew lots again, and every time the name “Abdullah” would appear. Abdul Muttalib was left with no choice; he took Abdullah to the Ka’bah to sacrifice him. When the chiefs of Quraysh saw what he was about to do, they stopped him and advised him to go to a female soothsayer for advice on what he should do instead. So, they went to her and she suggested that divination arrows should be drawn, one with respect to Abdullah, and the other with ten camels. And she said that drawing the lots should be repeated with ten more camels every time the

arrow pointed to Abdullah. When they began to draw, the arrow pointed to Abdullah, so they repeated. And again the arrow pointed to Abdullah, and this continued until the number of camels amounted to one hundred!

At last, the arrows showed the camels and Abdul Muttalib ended up sacrificing a hundred camels in order to save his son.



DID YOU KNOW THAT...

The Prophet (ﷺ) was called (إِبْنُ الذَّبِيحِينَ) - the son of two sacrifices – once because of his forefather Ismael (عليه السلام) and then because of his father Abdullah. This makes us think about the decree of Allah and how nothing is random, Subhan Allah.

ABDULLAH'S MARRIAGE AND HIS DEATH

Abdul Muttalib wanted to marry Abdullah off to the best woman from the ladies of Quraysh. He married Aminah bint Waheb, one of the most eminent in respect of nobility of position and descent.

Soon after their marriage, she became pregnant. But when Abdullah was on a trade caravan in the Levant (Syria), he fell ill and died on his way back to Makkah

before the Prophet's birth. And this is to show the purpose of Abdullah had been fulfilled which was to be a means for the conception of the Prophet (ﷺ) and not to die as a fulfillment of the vow.

LESSONS TO LEARN

- ▶ Each person has a role in this life. The Prophet's father's role in life ended after the Prophet (ﷺ) was conceived; we ask Allah to not take us until we are true slaves to Him.
- ▶ Everything Allah decrees is based on of His perfect knowledge and perfect wisdom, nothing is random, by chance or coincidence.

3. PREGNANCY OF AMINAH BINT WAHEB

It was said that the pregnancy of Aminah was also filled with signs. She did not feel any heaviness and did not even know she was pregnant. It was an easy pregnancy unlike other women who go through pain and fatigue.

On one occasion while she was between being asleep and awake, someone came to her and asked, “Do you feel you are pregnant?” She said, “I don’t know.” She was told, “you are pregnant with the master of this ummah.”

Then she was told to say (أَعُوذُ بِكَ بِالْوَّاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ) (I seek refuge with The One from the evil of all enviers), and to call him “Muhammad”.

4. INCIDENT OF THE ELEPHANTS

The Prophet (ﷺ) was born in the Year of the Elephant. This name is derived from a great incident which took place in Makkah that year which made all attention turn towards it, and specifically to the household of Abdul Muttalib.

SURAH AL FEEL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Most Gracious, The Most Merciful

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

Have you (O Muhammad (ﷺ)) not seen how your Lord dealt with the Owners of the Elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾

Did He not make their plot go astray?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

And He sent against them birds, in flocks,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

Striking them with stones of Sijjil (baked clay).

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

During the time, there was a Christian king in Yemen named Abraha Al-Ashram. He noticed that all people went to Makkah to perform the pilgrimage. He wanted the people to come to Yemen instead of Makkah with the intention of diverting trade and benefits to Yemen. So, he built a greatly adorned church called “Qulais” and invited everyone to visit it. However, the people’s hearts did not turn towards it as their loyalty laid with the Ka’bah.

One of the Arabs went to “Qulais” and out of mockery, he fulfilled his need there. Abraha was furious and outraged and decided to destroy the Ka’bah. He gathered an army of elephants and set out to demolish it. As he advanced towards Makkah, he fought the tribes along the way, and seized their property. The people from the tribes told him, “This is Bait Allah (The House of Allah), do not destroy it”, showing their magnification for the House of Allah, but he did not stop.

When he reached the outskirts of Makkah, he tried to negotiate with Quraysh. He said, “I have no intention to fight you but just to destroy the Ka’bah and leave.” Then he asked, “who is the chief of Makkah?” And Abdul Muttalib, who was then the leader of Quraysh, came to meet Abraha.

ABDUL MUTTALIB MEETS ABRAHA

Abraha was amazed by the noble appearance and demeanor of Abdul Muttalib. As a king, Abraha was sitting on his throne, but he did not want Abdul Muttalib to speak to him from below. So, he came down and sat beside him so they can speak at the same level. Nevertheless, it still showed his arrogance for not wanting to give an equal status to Abdul Muttalib by making him sit next to him.

Abdul Muttalib said, “I want my 100 camels which you destroyed along the way.” Abraha was surprised and said, “When I saw you, I liked you, but when you spoke, you fell from my eyes.”

Abdul Muttalib asked, “Why?”, and Abraha replied, “I came to destroy your House and the House of your forefathers, but you did not bring it up, rather you brought up your camels.”

To this, Abdul Muttalib said, “I am the rabb of the camels, whereas the Ka’bah has its Rabb to defend it.”

Then Abdul Muttalib returned to his people and told them to evacuate Makkah and move to the mountains. He had complete trust that Allah will protect the Ka’bah. Before moving to the mountains himself, he went to the Ka’bah and beseeched Allah, seeking His aid against Abraha and his troops. Even disbelievers at times of desperation turn to Allah alone.

ABRAHA ENTERS MAKKAH

The next morning, Abraha prepared himself, his troops of men and elephants to enter Makkah. He brought the elephants to the Ka'bah and when they drew closer to destroy it, the elephants refused to move. They were even hitting the elephants to move forward, but all in vain; they would not budge.

A STORY WITHIN A STORY

When Mahmoud, the name of Abraha's elephant, was directed towards Makkah, Nufail ibn Habib came near the elephant and whispered in its ear, "Kneel down Mahmoud and go back home safe, you are in Allah's sacred town." He let go of his ear and the elephant kneeled down. Nufail ibn Habib then went away and climbed up the mount until he was far and safe. Thus, Allah subjected the elephants to not move.

Subsequently, Allah sent flocks of birds which no one knew where they came from. Each bird held three stones, one in its beak and one in each leg. The birds dropped these stones which were like hard clay on Abraha's troops. They were destroyed until they looked like they were eaten and stepped on leaves.

Abraha was hit by a stone as well but did not die at that moment, and this is out of Allah's wisdom. Allah is able to destroy their leader first, but Allah decreed another way for his destruction. Allah made him fall sick until he was eaten up by his disease – it was a slow, torturous and disgraceful death. We ask Allah for the well-being.

This incident was revealed in Surah Al Feel as a reminder to Quraysh of Allah's favor on them for defeating the troops of Abraha. Now, all attention was turning to the Arabian Peninsula and to Makkah, signifying the great honor and dignity of the Sacred House of Allah. When problems happen and attention gets drawn to a place then undoubtedly something big will come afterwards – it is all preparation for the advent of something great.

LESSONS TO LEARN

- ▶ On several occasions when faced with difficulties, Abdul Muttalib made du'a to Allah in humility. There was shirk, but he was not an atheist. This shows that even disbelievers at times of desperation turn to Allah.
- ▶ There are times when all means are cut-off, there is no space to move and we are in a position where we must face the hardship. Even at this point, we must not lose hope and believe that relief from Allah will come.
- ▶ We need to believe in Allah's ability and power to bring us means that we can never imagine. The troops with Abraha came with elephants, but Allah sent birds to protect His House and destroy the enemy. Only Allah knows who are His soldiers.
- ▶ We need to believe it is always a happy ending for the believers, even if after some time.

CHAPTER 3: THE BEST OF MANKIND – MUHAMMAD (ﷺ) IS BORN

BIRTH OF THE PROPHET (ﷺ)

The Prophet (ﷺ) was born fifty days after the incident of the elephants, while all attention was still drawn to Makkah. With his father already having passed away, the Prophet (ﷺ) was born an orphan.

It is said that when he was born, the idols fell, and Iblis was greatly upset. And as Aminah gave birth, she saw light coming out from her such that it reached the palaces of Ash Sham (Syria), and Allah knows best.

NURSING OF THE PROPHET (ﷺ)

The Prophet (ﷺ) was first nursed by his mother and then Umm Ayman, his caretaker. The slave girl of Abu Lahab, Thuwaybah, also nursed him.

It was from the traditions of the elite Arabs to have wet-nurses from the desert to nurse their infant children. These wet-nurses would come to the cities in groups and they would look at the family's lineage, wealth, and so forth before choosing whom they want to nurse. So, it was considered something "high class" to have the newborns taken by these wet-nurses and then raised in the desert, where the environment was much cleaner than the "city" environment. This allowed the women to take care of themselves, and while the children were in the desert, it taught them to be responsible and learn the pure Arabic language.

Among the wet-nurses was Haleema As Sa'diyah, who belonged to the desert of Bani Sa'd. She came with her husband and young son, but lagged behind the others as they rode a donkey that barely moved. She also had a she-camel that hardly gave any milk. They had not slept for days because her young son would cry from hunger as Halima had very little milk. Though this did not stop her from coming as a wet-nurse as she had great trust in Allah and hoped for some relief.

When they finally reached Makkah, they found that all the children were taken with the exception of the Prophet (ﷺ). The only reason he was not chosen was because his father had passed away, and the wet-nurses were uncertain if their wages would be paid. Haleema was left with no choice. She hesitated at first, but then decided to take the Prophet (ﷺ) into her care. And as she took him, she asked Allah to put barakah (blessings) in the child. This shows they had strong faith in Allah, even though they committed shirk (association with Allah).

A BLESSED CHILD

By taking in the Prophet (ﷺ), blessings showered the life of Haleema and her family in such way they had never experienced before. The moment Haleema held the Prophet (ﷺ) in her arms, he began to drink from her until he was full, and even her son would drink to his fill. Though just a while back, she had no milk!

Then her husband went to their she-camel and found that its udder was filled with milk. Haleema's husband told her, "O Haleema, you took a blessed child." They drank to their fill and slept soundly that night, as if they had never slept before.

On their way back, they noticed a big change in their donkey. It was no longer weak or slow. Rather, it was strong and active; it overtook all the other animals of the caravan and reached their dwelling place before everyone else.

Bani Sa'd was a very dry land and drought had spread throughout the desert. In spite of this, Haleema's sheep were healthy and full of milk, unlike other animals who did not produce a drop of milk. They were in this state of blessings from Allah for two years until it was the time to return the Prophet (ﷺ) to his mother. They had realized that this was no ordinary child and the blessings they were receiving were because of this blessed child. Therefore, they did not want to leave him.

When Haleema went back to his mother, she requested to be given permission to keep the Prophet (ﷺ) a little longer. She said to Aminah, "Makkah has diseases, so why not let your son come back with me to the desert." After a while, Aminah agreed and Haleema was very happy to have the Prophet (ﷺ) back.

LESSONS TO LEARN

- ▶ When Haleema reached Makkah, the Prophet (ﷺ) was the last child remaining. She was left with no choice, so she took him in. This shows we must not leave any opportunity or disregard anything as worthless because we do not know where the barakah (blessing) may be. For example, when eating, we should eat what we have because we do not know where the barakah (blessing) may be.
- ▶ Also, in most cases, the thing which people avoid is perhaps where the barakah (blessing) lies. For example, praying the night prayer (qiyam al layl) while everyone is asleep has a great reward.
- ▶ We ask Allah to make us mubarakeen (blessed) wherever we may be and to make us keys for good and not keys for evil.

CHILDHOOD OF THE PROPHET (ﷺ)

After the Prophet's mother agreed, the Prophet (ﷺ) went back with Haleema and spent his childhood in the desert. The Prophet (ﷺ) grew differently from the rest of the children; he looked older and distinct from them. He and his foster brother from nursing would go and shepherd the sheep. All of this was from Allah's wisdom as preparation for His messenger. Shepherding teaches precious skills such as patience and leadership. If a person can lead animals, then he can lead humans.

OPENING OF THE CHEST OF THE PROPHET (ﷺ)

When the Prophet (ﷺ) was four years old, an incident took place as he was playing with the other boys. His foster brother came screaming to his mother saying, "Muhammad died, two men came and killed him!"

Upon hearing this, Haleema and her husband became very scared and rushed out to see him. They found him standing alright but noticed his face had turned pale.

This incident has been narrated in a hadith which indicates Allah made him to remember what had happened to him.

Anas b. Malik reported that Jibreel came to the Messenger of Allah (ﷺ) while he was playing with his playmates. He took hold of him and lay him prostrate on

the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said:

“That was the part of Satan in you.” And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, i. e. his nurse, and said: “Verily Muhammad has been murdered.” They all rushed toward him (and found him all right), his color was changed. Anas said, “I myself saw the marks of needle on his breast.”⁵

In another narration, it has been mentioned that when the heart was returned, one of the angels said his weight (value) is equivalent to ten times his ummah, Subhan Allah. This shows us his great position and value and that is why he is granted ‘Al Waseelah’ - the highest status in paradise. Peace and blessings of Allah be upon our Prophet Muhammad.

⁵ Sahih Muslim 162c, Book 1, Hadith 318

THE PROPHET (ﷺ) RETURNS TO HIS MOTHER

After this incident, Haleema and her husband were very scared and decided it was best to take him back to his mother. As a result, the Prophet (ﷺ) went back to Makkah and started to live with his mother. But this period lasted for only two years as the Prophet's mother then passed away.

And this is out of Allah's mercy and gentleness that he stayed with her for a short period of time. And even before that, he was not raised with her for the first four years of his life - all of this so that he would not get very attached to his mother, Subhan Allah.

THE DEATH OF AMINAH

When the Prophet (ﷺ) was six years old, his mother took him to meet his uncles in Yathrib – later to be renamed Medina Al Munawwarah (The Enlightened City) by the Prophet (ﷺ). While she was there, she also went to see the grave of her husband which was close to Medina.

On the way back to Makkah, when they were at a place called Abwaa', between Makkah and Medina, the Prophet's mother became severely ill and succumbed to her death in front his own eyes.

LESSONS TO LEARN

- ▶ With the death of both his parents, the Prophet (ﷺ) was now all alone. This is to show us that it is not the mother or father who will raise us, but it is Allah Who nurtures His slaves, and here we have the best of the slaves of Allah.
- ▶ The Nurturer and Caretaker is Allah and not the parents. When we trust that Allah is the Nurturer then He will put barakah in the means – be it the parents, teachers, or any other guardians or sponsors.

PROPHET (ﷺ) IS RAISED BY HIS GRANDFATHER ABDUL MUTTALIB

After his mother's death, Abdul Muttalib, the Prophet's grandfather took charge of him. Abdul Muttalib loved his grandson a lot and favored him over his own sons. He would only allow the Prophet (ﷺ) to sit next to him. He recognized that he was different from other children and would always tell him that he would have a high position when he grows up.

Abdul Muttalib compassionately took care of the Prophet (ﷺ) till he died. Before his death, he assigned one of his sons, Abu Talib, to take care of him. The Prophet (ﷺ) was eight when his grandfather passed away and again, by the Decree of Allah, the Prophet (ﷺ) had a change of people raising him.

PROPHET (ﷺ) IS RAISED BY HIS UNCLE ABU TALIB

The Prophet (ﷺ) lived with his uncle Abu Talib for a long period of time until before the hijrah (migration of the Prophet (ﷺ) from Makkah to Medina). Abu Talib took care of his nephew in the best way, but did not spoil him, as it would have been the case had he lived with his grandfather.

As Abu Talib's provision was limited and he had many children, so he could not spend on all of them. As a result, the Prophet (ﷺ) had to work and his job was to shepherd the sheep.



DID YOU KNOW THAT...

Shepherding sheep makes one humble, tranquil and merciful. These qualities were found in the messenger, and all messengers sent by Allah were shepherds.

It was nurturing for him to be able to support his uncle. All of this was preparation for the Prophet (ﷺ) so he may reach the high position decreed for him. All the messengers were shepherds, and the Prophet (ﷺ) was not ashamed to say he would shepherd sheep for a small wage.



WHY WAS SHEPHERDING PART OF THE PROPHET'S PREPARATION FOR HIS GREATER ROLE TO COME?

1. It keeps a person calm - shepherding sheep keeps a person calm and clears the mind as he takes in the surroundings of the desert. Enjoying nature and the scenery relaxes a person.
2. It teaches one to have patience. Sheep are slow in eating, so a person needs to be patient until they finish. Similarly, a da'ee (caller to Islam) needs to have patience when imparting knowledge.
3. It teaches one to be humble. Being a shepherd requires serving, guarding and taking care of sheep. This makes one humble and removes arrogance and pride because one is dealing with cattle.
4. It teaches mercy and kindness. If one is merciful to animals then he will surely be merciful to children and humans.
5. It teaches a person self-dependency. Shepherding makes a person independent by being productive and able to earn his own wage.

FROM ALLAH'S PROTECTION FOR HIS PROPHET (ﷺ)

Allah protected His Messenger (ﷺ) from shirk (associating another partner with Allah) though the Prophet (ﷺ) was born amongst mushrikeen (idol worshippers). He never bowed to an idol, or swore by it, or ate from the sacrifice made to them.

Allah also protected the Prophet (ﷺ) from the temptations of youth. The Prophet (ﷺ) told Ali ibn Abi Talib (may Allah be pleased with him) as advice and as a lesson that he was not inclined to the temptations of the time of the Jahiliyyah (Ignorance) except for two moments.

It was when the Prophet (ﷺ) was shepherding in his teenage years. He told one of the other shepherds to watch over his sheep for the day because he wanted to go down to Makkah and entertain himself as the young men did. As he passed by the first house, he heard some music and singing and asked what it was. They told him that it was a wedding. Suddenly, he started to feel drowsy and fell asleep and did not wake-up until he could feel the heat of the sun. So, the Prophet (ﷺ) missed the party.

Then he decided to go another day and the same happened to him and he fell asleep. When he became a messenger, he understood Allah was protecting him from the Jahiliyyah.

This is to show that Allah protects His believing slaves from being misguided and always keeps them firm on the religion.

FIRST TRADE CARAVAN TRIP FOR THE PROPHET (ﷺ)

The Prophet (ﷺ) went on his first, trade caravan trip with his uncle Abu Talib and some older men from Quraysh. They were on their way to Sham and stopped at a known resting place in Basrah. In that area, there was a Christian monk named Bahira who was always occupied with his worship and would never come out or pay attention to them. However, when the Prophet (ﷺ) arrived, he came out and everyone was astonished. He went to the Prophet (ﷺ), took his hand and said, “This is the leader of the universe. He is a messenger.”

Some of the older people from Quraysh asked, “How do you know that?” Bahira replied, “There was not a tree or stone he passed except it was prostrating, and they do not prostrate except if a messenger is passing. And I know him by the seal of prophethood on his back, which is like an apple.”

Then he went back inside and made them some food. When he brought it to them, he saw the Prophet (ﷺ) was tending to the camels. He sent for him and as the Prophet (ﷺ) was walking towards them, Bahira saw a cloud over him that was shading him. When he came close to the people, he found they had beaten him to the tree’s shade. When he sat down, the shade of the tree leaned towards him. Subhan Allah.



DID YOU KNOW THAT...

Everything prostrates to Allah. The trees and stones also prostrate and have feelings. The Prophet (ﷺ) used to give a khutbah (sermon) next to a tree and when they built a minbar (pulpit), the tree started to cry, so the Prophet (ﷺ) went and hugged it.

Bahira then asked Abu Talib, “What is the relation of this young man to you?”. He said, “He is my son.” He said, “No it cannot be your son, his father and mother are dead. Take care of him from the Jews otherwise they will try to harm him because he has a great mission ahead of him.”

LESSONS TO LEARN

- ▶ The Prophet (ﷺ), despite being amongst the mushrikeen, never committed shirk. This shows it is Allah Who protects and we need His protection to keep us firm and strong on tawheed (worshipping Allah alone).
- ▶ A person should follow the truth from wherever it comes. When the Jews discovered the final prophet was from the Arabs and not from them, they refused to follow and concealed the truth for their personal interests.
- ▶ Imagine if one is the head of a company, but used to clean the floors, would he ever say he did that before? Probably not. But the Prophet (ﷺ) was never ashamed to say he worked as a shepherd. So we should never be arrogant or look down upon those with menial jobs – maids, drivers, those who take the trash, and the like. We are more in need of them than they are of us.
- ▶ Allah is able to make the Prophet (ﷺ) rich so he would not struggle as a shepherd in his youth, but this is to teach us that everything comes with means.
- ▶ When Allah changes our state, it is out of His knowledge and wisdom. He knows what is good for us and we need to believe the replacement will always be better.

- ▶ The Prophet (ﷺ) was faced with difficulties from the start and this made him very tender hearted. Sadness purifies the self and keeps it away from being hard-hearted and harsh. This does not mean we ask Allah for sadness, but we ask Allah to purify our hearts through the Qur'an.



CHAPTER 4: A BLESSED MARRIAGE AND A WISE JUDGEMENT

KHADIJAH BINT KHUWAYLID (MAY ALLAH BE PLEASED WITH HER)

Khadijah bint Khuwaylid (may Allah be pleased with her) was the daughter of Khuwaylid ibn Asad, a leader of the Quraysh tribe in Makkah. She was a lady of great status, beauty and wealth, and was known in the Jahiliyyah as (الطاهرة) – the pure one.

Though she was widowed twice, she continued to receive several marriage proposals because of her impeccable personality and virtuous character. However, she turned down all the proposals and became involved in the business trade. She would not travel herself, but she would hire men to trade her goods.

She heard of the manners of the Prophet (ﷺ), especially his truthfulness and trustworthiness, and hired him to work. She told him to take from her wealth, trade it, and take profits from it. The Prophet (ﷺ) accepted the offer and traveled to Ash Sham (Syria) with Khadijah's servant, a young boy named Maysarah.

Upon returning, Maysarah gave accounts of the honorable way the Prophet (ﷺ) conducted his business. As a result, he brought back twice as much as profit as Khadijah (may Allah be pleased with her) had expected.

A MARRIAGE PROPOSAL

Khadijah (may Allah be pleased with her) thought to herself, “I have never heard people praise anyone as they praise the Prophet (ﷺ).” Soon she started to have feelings for him and wished to marry him. She told her friend Nafeesah about it. Nafeesah went to the Prophet (ﷺ) and told him that Khadijah (may Allah be pleased with her) desired to marry him.

The Prophet (ﷺ) could not believe it as he knew the fact that many prominent men wanted to marry Khadijah (may Allah be pleased with her) and she refused them all. The Prophet (ﷺ) accepted and requested his uncle Abu Talib to speak to the father of Khadijah (may Allah be pleased with her).

However, Khadijah’s father did not approve of this proposal saying, “How can I let my daughter marry an orphan of Abu Talib and that too he is working for her?”. Khadijah (may Allah be pleased with her) became very upset when she heard this. She had to somehow convince her father. So she prepared lots of food and drink for her father and other chieftains of Quraysh. They all ate and drank until they were full and totally drunk.

While her father was in this state, Khadijah (may Allah be pleased with her) took her chance and sought his approval again and he agreed. Then she adorned her father with some clothing and musk which was their tradition to do when a lady was getting married. This was proof to show her father had accepted.

When Khadijah's father came back to his senses, he again expressed his disapproval to the marriage. Khadijah (may Allah be pleased with her) reminded him, "You already accepted, do you want to go back on your word when all the chieftains of Quraysh were present when you agreed?"

Thus, he was left with no option but to approve of the marriage.

THE PROPHET'S MARRIAGE TO KHADIJAH

Following the consent of Khadijah's father, the Prophet (ﷺ) and his uncle Abu Talib came to her house and proposed to her formally. At the time of their marriage, the Prophet (ﷺ) was 25 years old and Khadijah (may Allah be pleased with her) was 40.

Allah knew the Prophet (ﷺ) needed someone older to marry as he had not received the tenderness of a mother as a child. And he got to have it in Khadijah (may Allah be pleased with her). They had a happy marriage full of loyalty and kindness. They had four daughters and two sons.

During the 25 years of their marriage, the Prophet (ﷺ) never married anyone else. This pushes away the false accusation that the Prophet (ﷺ) was a womanizer. He would always remember her even after her death and would give gifts to her friends. Once Aisha (may Allah be pleased with her) said to him, “Why do you remember an old lady which Allah has replaced it with something better for you?”. The Prophet (ﷺ) replied, “By Allah, He didn’t replace it with something better.” Subhan Allah, this was the great loyalty he had towards his wife Khadijah (may Allah be pleased with her).

LESSONS TO LEARN

- ▶ Islam gives great importance to marriage and is considered as the Sunnah of the Prophet (ﷺ) for the one who has the means to get married.
- ▶ The Prophet (ﷺ) always remembered Khadijah (may Allah be pleased with her) even after she died. This shows us that we can never forget someone we truly loved.
- ▶ The Prophet (ﷺ) and Khadijah (may Allah be pleased with her) had six children after their marriage. This shows us that there is no age limit to have a child, but we are the ones who put restrictions on ourselves.



FROM THE VIRTUES OF KHADIJAH (MAY ALLAH BE PLEASED WITH HER):

1. She was one of the complete women to have attained perfection. She preceded the women of this Ummah in righteousness, honor and splendor. After she married the Prophet (ﷺ), she stopped working and started taking care of the household. And she was given glad tidings of a house in paradise while she was alive.
2. She was the first to believe in the Prophet (ﷺ), the first to embrace Islam, the first to perform wudhu (ablution), and the first to pray. The Prophet (ﷺ) would always speak about her and would always say, “Khadijah would do this, Khadijah would do that.” He even cried when he saw a necklace of hers after she had passed away.
3. She dedicated her life to the service of her husband and Islam. She spent all her wealth in strengthening Islam and on the welfare of Muslims.
4. She was the greatest source of comfort for the Prophet (ﷺ) and the first to provide him security. He needed someone mature to advise and support him in the critical times of his life, and this he found in Khadijah (may Allah be pleased with her).

THE PROPHET'S ROLE IN REBUILDING THE A'BAH

When the Prophet (ﷺ) reached 35 years of age, Quraysh decided to renovate the Ka'bah. Its walls had weakened and cracked and a great flood almost destroyed it. People were still coming from all over to see the Ka'bah, so Quraysh decided to demolish it in order to rebuild it and maintain its sacredness. But all of them feared that demolishing the House of Allah would earn them Allah's wrath.

Al Waleed bin Al Mugheerah was the first to have courage to start demolishing the Ka'bah. As he took a pick-axe, he made du'a, (اللهم لم نزع ولم نرد إلا الخير) (O Allah, we do not deviate from the truth and only want what is good). Seeing that no harm happened to him, the others joined him in demolishing the walls until they reached the foundations laid by Ibrahim. Then they started the task of rebuilding its walls. All of Quraysh, including the chieftains were involved in carrying the bricks and rocks. Even the Prophet (ﷺ) participated in carrying the bricks.

The work went on in harmony until it came to placing the Black Stone in its proper place. They all argued as to who would carry it and place it. Each chieftain wanted the honor to carry it and to boast of their family having the honor to do. They reached a point where they even wanted to go to war against each other. Then Abu Umaiyah bin Mugheerah, the oldest among the chiefs, suggested instead of arguing, whoever enters the Harem first would judge what needed to be done.

They all agreed to this and by Allah's will, the first to enter the Harem was the Prophet (ﷺ). Upon seeing him, they were all happy and content that he would be the one to decide because they knew him as "the honest, the trustworthy."

A WISE JUDGEMENT

When the Prophet (ﷺ) was told about the dispute, he asked them to bring a piece of cloth and place the Black Stone in the center of it. He then asked each chieftain to carry a side of the cloth and lift the stone all together. When it had reached its place, the Prophet (ﷺ) laid the Black Stone in its proper position with his own hands.

The foundations of the Ka'bah were already there from the time of Adam (عليه السلام). That is why it has been mentioned in the Qur'an that Ibrahim (عليه السلام) and Isma'eel (عليه السلام) raised (not laid) its foundation indicating there was a foundation before.

SURAH AL BAQARAH 127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.



DID YOU KNOW THAT...

The Ka’bah was originally rectangular and not square. When Quraysh were rebuilding it, they would only accept halal (lawful) money for it – they would not accept riba (interest money) or earnings from prostitution. Due to a shortage in the money they had collected, they were unable to complete the full shape. The Prophet (ﷺ) told Aisha (may Allah be pleased with her) had it been for him, after the opening Makkah, he would have demolished it and built it based on the foundations of Ibrahim (عليه السلام). But he avoided it because he did not want to cause “fitna” (strife) with the people. Thus, those who pray in Hijr Isma’el is considered as if praying inside the Ka’bah, Subhan Allah!

KA’BAH REBUILT BUT SHIRK PERSISTED

Although the Ka’bah was renovated, it stood as though it was crying due to being surrounded with so many idols. People would perform tawaf (go around the Ka’bah) and touch the idols. They would wipe over them thinking they would get barakah (blessing) from them. Despite tawheed (pure monotheism) was still not apparent then, the Prophet (ﷺ) would be upset and bothered when he would see people doing this.

The Prophet (ﷺ) never worshipped the idols, nor did he ever wipe over them for barakah (blessing), not even before his prophethood. Though Makkah was his home, he was strange among them because of his belief. Even before the prophethood, the Prophet (ﷺ) was monotheist and this was from Allah's protection. There were others who were monotheists like him such as Zaid bin 'Amro (may Allah be pleased with him), Waraqa ibn Nofel and Quss bin Sai'dah. So only these four were monotheists amongst all the people, Subhan Allah.

GLAD TIDINGS TO THE STRANGE ONES

طوبى لِلْغُرَبَاءِ ، قيل : و مَن الْغُرَبَاءِ يَا رَسُولَ اللَّهِ ؟ قال :
 نَاسٌ صَالِحُونَ قَلِيلٌ فِي نَاسٍ سَوَاءٍ كَثِيرٍ

*“Glad tidings to the strange ones”. It was said, “And who are the strange ones, O Messenger of Allah?” He said, “Few good people amongst many evil people.”*⁶

⁶ As Silsalah As Saheeha 1619, Authenticated by Al Albani as Sahih

LESSONS TO LEARN

- ▶ Allah honors whomever He wills. When Quraysh disputed over the Black Stone, Allah honored the Prophet (ﷺ) and brought him to the forefront to solve the problem.
- ▶ When we know we are on the truth, we must remain firm on it, even if we are alone. Then we can be among the ones to receive glad tidings.



CHAPTER 5: THE DIVINE REVELATION BEGINS

SIGNS OF REVELATION

The five years from the age of 35 to 40 were all years of preparation for the Prophet (ﷺ). When he turned the golden age of 40, signs of revelation started becoming apparent on him. He never saw any dream except that it came true like the break of dawn. Then, he began to enjoy being in isolation. He wanted to be away from the hustle and bustle of the people. So, he took to a very high place where people would not reach him. He would go to the Cave of Hira' and spend the nights in seclusion worshipping and pondering over the creations of Allah. He would return to Khadijah (may Allah be pleased with her) only to take some provision and then go back to solitude in the cave again.

THE FIRST REVELATION

It was one of the last ten nights of Ramadan when the Prophet (ﷺ) was alone in the cave thinking and reflecting. Then Angel Jibreel (عليه السلام) came down upon him with the first revelation. The Prophet (ﷺ) was completely overwhelmed at the sight of him. Jibreel (عليه السلام) being the head of all angels and the greatest among them appeared in his original form with 600 wings, each wing covering the entire horizon. He commanded the Prophet (ﷺ), "Read!" to which the Prophet (ﷺ) replied, "I am not a reader." Jibreel took hold of him and squeezed him tightly until he could not bear it anymore. Then he released him and told him to

read again. The Prophet (ﷺ) was scared and said again, “I am not a reader.” Once again Jibreel held him tightly and told him to read, and again the Prophet (ﷺ) said, “I am not a reader.” Jibreel held him again for the third time and after he released him, the first revelation was revealed.

SURAH AL 'ALAQ 1 TO 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

Read! In the Name of your Lord, Who has created (all that exists).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

He has created man from a clot (a piece of thick coagulated blood)

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

Read! And your Lord is the Most Generous,

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

Who has taught (the writing) by the pen.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

He has taught man that which he knew not.

The Prophet (ﷺ) was so frightened by this incident, he immediately went back home with his heart beating wildly. He entered his house trembling and said to his wife Khadijah (may Allah be pleased with her), “Cover me, cover me”, and without asking him anything, she quickly wrapped a blanket around him until his fear went away.

When the Prophet (ﷺ) calmed down, he told her what had happened. He said, “I was afraid something was going to happen to me.”

GOLDEN WORDS OF KHADIJAH

Khadijah (may Allah be pleased with her) did not question the Prophet (ﷺ), nor did she disregard what he said to be a dream. Rather she believed every word he told her and comforted him. The golden words that she spoke to comfort her husband are noteworthy. She told him:

Never! By Allah! Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and destitute, serve your guests generously, and assist the deserving calamity-afflicted ones.

She did not praise him based on something empty, but based on truth. She knew someone with good manners would never be disgraced. Then she decided to take the Prophet (ﷺ) to her cousin, Waraqa ibn Nofel.

MEETING WARAQAH IBN NOFEL

Waraqah ibn Nofel was an old man who had lost his eyesight and was one of the few monotheists remaining. He understood Hebrew and was familiar with the previous books. When he heard what the Prophet (ﷺ) had to say, he said, “This is the Namoos, (meaning Jibreel), whom Allah sent to Musa. I wish I were young and could live up to the time when your people would turn you out.” The Prophet (ﷺ) asked, “Will they drive me out?” Waraqah replied in the affirmative and said, “Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out, I would support you strongly.” But after a few days, Waraqah died and the revelation also ceased for a while.

LESSONS TO LEARN

- ▶ The Prophet (ﷺ) received the first divine revelation at the age of forty. Forty is the golden age for leadership because a person is balanced in emotions and intellect.
- ▶ From the Sunnah of the Prophet (ﷺ) was to isolate himself in the mosque to worship Allah (I'tikaf) in the last ten nights of Ramadan. This shows that it is important for the people of da'wah to take out time for themselves so they can reflect and account themselves. A person cannot be busy working 24 hours and remain heedless of what he has done.
- ▶ The first command that came to the Prophet (ﷺ) was regarding something he did not know at all – it was a command to read. He was told to read, not by his might, but by the Name of his Lord, his Rabb Who nurtured him before and will nurture him to read the Qur'an. This is an encouragement for the people who cannot read the Qur'an. It is Allah, their Rabb Who will make them read.
- ▶ From Allah's generosity, He taught the human to read. And from Allah's generosity, He taught the human by the pen. The Prophet (ﷺ) did not know anything about the Book or faith, but Allah is the One Who taught him. So, we need to ask Allah to teach us and guide us to the Straight Path.

- ▶ The first command and the first word of the revelation is **أَقْرَأْ** – “Read” which shows the importance of reading and learning in Islam. The command “Read” is regarding the Qur’an, even the word Qur’an comes from (**قَرَأَ**). To read can mean to hear and then speak. So, when we hear the Qur’an, the best is to listen to it, and not say it at the same time.
- ▶ After the incident of the first revelation, the Prophet (**ﷺ**) went directly to his wife and not to any friend. This shows they shared a strong and healthy relationship. It is important for the righteous wife to be accommodating to her husband, so she can be a refuge and console for him in his difficult times.
- ▶ When the Prophet (**ﷺ**) told her about what had happened, Khadijah (may Allah be pleased with her) did not put him down. Rather she comforted him and this teaches us how a righteous wife should be – she does not scold, she does not demand, she does not argue and she does not go against her husband.
- ▶ While she consoled him, she attached him to Allah. Thus, it is important for a righteous wife to make her husband attach to Allah and not to herself.
- ▶ We should not praise someone all the time, as too much praise can make a person proud and arrogant. We can praise someone in their times of weakness and this praise should be based on truth.

- ▶ The Prophet (ﷺ) always helped his relatives and those in need. He was extremely generous and hospitable in nature and Khadijah (may Allah be pleased with her) always supported him in this. However, there are some wives who do not like it when their husbands are out supporting and helping others instead of being at home.

THE SECOND REVELATION

After this incident, there was a pause in the Divine Revelation. This made the Prophet (ﷺ) long for the revelation and to remove the fear he once had in his heart.

Despite what he went through, the Prophet (ﷺ) was deeply saddened and distressed by this break in the revelation. Then one day while the Prophet (ﷺ) was walking, all of a sudden, he heard a voice. He looked up and saw Jibreel (عليه السلام) sitting on a chair between the heavens and the earth. He was so terrified by him that he fell to the ground. He quickly went back to Khadijah (may Allah be pleased with her) and said, “Wrap me in garments! Wrap me in garments!” She wrapped him, and then Allah revealed:

SURAH AL MUDDATHIR 1 TO 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

O you (Muhammad ﷺ) enveloped in garments!

قُمْ فَأَنْذِرْ ﴿٢﴾

Arise and warn!

وَرَبِّكَ فَكَبِّرْ ﴿٣﴾

And magnify your Lord (Allâh)!

وَيَايَكَ فَطَهِّرْ ﴿٤﴾

And purify your garments!

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

And keep away from Ar-Rujz (the idols)!

وَلَا تَمَنَّ أَنْ تَمُنَّ تَسْتَكْبِرُ ﴿٦﴾

And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him).

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

From then on, the Divine Inspiration started coming more frequently and regularly without any interruptions.

THE PROPHET (ﷺ) BECOMES A MESSENGER

The moment Allah told the Prophet (ﷺ) to stand up and warn, he never rested until his death. He realized that this was not just a revelation for him, but that he had to inform others as well. He had become a prophet when the first revelation came to him - (اقْرَأْ - Recite) and now he became a messenger with the second one - (قُمْ فَأَنْذِرْ - Arise and warn). This was the turning point in the life of the Prophet (ﷺ); he knew that he was on a great mission.

LESSONS TO LEARN

- ▶ Allah commands the Prophet (ﷺ) to rise and warn others. It begins with warning because those who have been heedless need to be warned before being given glad tidings.
- ▶ The da'ee (caller to Allah) needs to magnify Allah alone and not other matters because Allah is greater than whatever a person may be going through in life.
- ▶ Moreover, the da'ee to Allah needs to purify his garments, meaning to purify both the heart and body. A da'ee needs to be clean from the outside and to purify his heart from the inside.
- ▶ When a person is a da'ee to Allah, he has to show even more tolerance and forbearance to the people. He must not lose patience or show bad manners.



CHAPTER 6: THE FIRST PHASE: DA'WAH IN PRIVATE

THE FIRST THREE YEARS OF DA'WAH

The Prophet (ﷺ) started the first phase of his da'wah by calling people to Allah individually and privately in order to avoid any public ridicule or opposition. This continued for the first three years of the call. He began by inviting those who were close to him from family members and trustworthy friends in order to gather support and be strengthened.

The first one the Prophet (ﷺ) invited to Islam was his wife Khadijah (may Allah be pleased with her) and she submitted immediately without any questions. The daughters of the Prophet (ﷺ) also accepted Islam and it is from Allah's favor that He made the entire household of the Prophet (ﷺ) to become Muslim. Ali bin Abi Talib (may Allah be pleased with him), his cousin, accepted Islam at the tender age of 10.

ABU BAKR AS SIDDIQUE (MAY ALLAH BE PLEASED WITH HIM) ACCEPTS ISLAM

His full name was Abdullah bin Abu Quhafa and was known to come from a noble line. He established himself as a successful trader with a reputation for honesty, manners and kindness. He would hasten to do good and would always be foremost in helping other. He had knowledge of lineage, writing, history, and so forth.

He was the Prophet's closest companion and when the Prophet (ﷺ) approached him regarding Islam, he immediately accepted without hesitation, thus becoming the first adult male to accept Islam.

DID YOU KNOW THAT...

As soon as Abu Bakr (may Allah be pleased with him) accepted Islam, he made da'wah to the people whom he trusted. Who are the people who accepted Islam at the hands of Abu Bakr (may Allah be pleased with him)?

Uthman bin Affan (may Allah be pleased with him)

Abdur Rahman ibn A'waf (may Allah be pleased with him)

Sa'd ibn Abi Waqqas (may Allah be pleased with him)

Zubair ibn Al Awam (may Allah be pleased with him)

Talha ibn 'Uбайд Allah (may Allah be pleased with him)

And all of them are among the ten who have been given glad tidings of paradise while they were alive. Subhan Allah!

Zaid ibn Haritha (may Allah be pleased with him) accepts Islam

Zaid ibn Haritha (may Allah be pleased with him) was a young boy who was gifted as a slave to the Prophet (ﷺ) by his wife Khadijah (may Allah be pleased with her) when they got married.

He was like family to the Prophet (ﷺ) and was treated likewise. When Zaid's father and uncle came to Makkah to buy his freedom, the Prophet (ﷺ) left the decision to Zaid (may Allah be pleased with him). He said, "It is up to you, you can choose if you want to go with your father or stay with me."

Zaid (may Allah be pleased with him) said, "I cannot choose someone over you and you are like a father and uncle." When his father and uncle heard this, they were shocked.

"Woe to you, you choose slavery over freedom and over your father, uncle and family?" they asked him. Zaid (may Allah be pleased with him) replied, "I saw in this man which I have not seen in anyone else." The Prophet (ﷺ) then freed him from slavery and adopted him as a son.

When the divine revelation came to the Prophet (ﷺ), Zaid (may Allah be pleased with him) was the first freed slave to become a Muslim.

LESSONS TO LEARN

- ▶ In his call to Islam, the Prophet (ﷺ) first began with those close to him from family members and friends, indicating that those who are close to us are foremost to the da'wah than others.
- ▶ In the process of da'wah, people have to be called to tawheed first and then the prayer. Once tawheed is strengthened, then all other acts of worship come forward.
- ▶ Ali bin Abi Talib (may Allah be pleased with him) accepted Islam at a very young age. And this shows the Prophet (ﷺ) did not neglect those who were young, thinking they would not understand. In fact, Ali (may Allah be pleased with him) would even pray with the Prophet (ﷺ).
- ▶ In the beginning of the da'wah, there are people who are more accepting than others, so we must always go to those who are more likely to accept than those who are difficult.
- ▶ Allah made Abu Bakr (may Allah be pleased with him) a means for many people to accept Islam. He is rewarded for that and it goes back to the Prophet (ﷺ). This implies that if we invite someone to Islam and they accept and after that when they invite their family members to Islam, we get the reward as well.

May Allah make us a means for people to enter Islam. Ameen.

BEGINNINGS OF ISLAM

When Islam first appeared in Makkah, only a few people entered and this is from Allah's wisdom in order to have a firm foundation as the Prophet (ﷺ) nurtured the Companions.

After a period of three years, following the first revelation, the number of reverts had become 40. Those who accepted Islam in the initial stage were young in age. They did not accept Islam for any worldly reasons as the Prophet (ﷺ) would always make it clear to the people that he could not benefit them. Rather, they accepted Islam from their heart. Hypocrisy did not appear until they migrated to Medina after they were established.

Soon, the Prophet (ﷺ) started to organize those who accepted Islam into groups. He would take the more knowledgeable ones and tell them to teach those who just accepted Islam. Because they were in a state of weakness, they could not all gather together and make themselves apparent in Makkah.

The ayat being revealed in this period of time were all related to faith – belief in Allah, His Angels, His Books, His Prophets, the Last Day and the decree – so as to build a strong religious foundation.

THE HOUSE OF ARQAM

Whenever new revelation would be revealed, they would gather at the house of Khadjjah (may Allah be pleased with her). But as the number of followers increased, the house started to get packed. So the Prophet (ﷺ) decided to change the place. He began to look for a house which was far from the eyes of the polytheists. There was no doubt that if the Prophet (ﷺ) gathered the Muslims in front of all the people, the polytheists would harm them or prevent them from Allah's path.

Therefore, he chose Dar Al-Arqam, the house of Arqam ibn Abi Al Arqam (may Allah be pleased with him) a place no one would expect. The house of Arqam was chosen because no one knew he had accepted Islam. Arqam was just 16 years old, and he was from the tribe of Banu Makhzoom, which was in conflict with the tribe of Banu Hashim, the tribe of the Prophet (ﷺ).

Here in this blessed house, the Prophet (ﷺ) met with his companions and explained to them about Islam and its noble guidelines. He would recite what was revealed upon him from the Qur'an and teach them about it. Thus, it became the first educational institution in the history of Islam.

HOW THE PROPHET (ﷺ) NURTURED THE COMPANIONS

- ▶ He corrected their belief about Allah and strengthened their foundation.
- ▶ He informed them about the reality of the human and the enmity of shaitan (devil) towards mankind.
- ▶ He gave them glad tidings of paradise and warned them of the hellfire.
- ▶ He taught them how to worship Allah and to connect to Him through the prayers and du'a.
- ▶ He taught them manners, etiquettes and how to deal with people in the best way.

CHARACTERISTICS OF THE 'FIRST BATCH' WHO ACCEPTED ISLAM

The early reverts to Islam had two qualities which allowed them to accept and take in the curriculum (Qur'an and Sunna). This shows no matter how great a curriculum may be, if the people do not have the required qualities then there is no effect. The qualities they had were:

1. They used to fully respond to the revelation. This means when the revelation came, they did not say, "why" or "how". Their hearts were pure and free from any inclinations or desires, making it easier for them to benefit from the revelation.
2. They would apply it. When any incident happened and an ayah was revealed, they immediately applied it. So they were living the ayat.

Thus, the Companions dealt with knowledge as something that would impact their hearts. They wanted to apply the ayat being revealed. They learned how to magnify, love, trust and long for Allah. This shows it is not the knowledge alone that is important, but the impact this knowledge has on the person and their manners.

LESSONS TO LEARN

- ▶ Three years following the first revelation, the number of Muslims were only 40. This shows it is not about gathering many people who accept from the outside, but having those who want it from the heart. There are people who enter Islam for marriage or wanting something worldly, though it is important to enter Islam only for Allah.
- ▶ The early phase of Islam was the phase of private da'wah, and the Prophet (ﷺ) would only invite those who are trustworthy. And this teaches us that we do not invite anyone we come across to Islam. We have to recognize their attitude, especially when we are in a state of weakness.
- ▶ It is important to begin the da'wah by calling one person, then after some time two, then after some time five, then after some time more. We cannot gather many people in one go and invite everybody at the same time. Everything comes gradually.
- ▶ It took 13 years to learn the foundations and then afterwards in Medina the rulings for prayer and wearing the hijab were legislated. So, we cannot expect someone who has just become Muslim to immediately start applying all the rulings of Islam.

PHYSICAL FEATURES OF THE PROPHET (ﷺ)

When we talk about Allah, we talk about His perfection in order to worship Him. But as Muslims, it is also important to know the features of the Prophet (ﷺ) because if someone sees him in a dream, he should be able to identify him and not have the shaitan come in disguise and deviate him.

FACE

- ▶ The face of the Prophet (ﷺ) was the best-looking and he was best in appearance. He was not too tall nor too short.
- ▶ His face had a glow and was bright like the sun, and his skin tone was white with a bit of reddish tint.

DID YOU KNOW THAT...

The face of someone obedient is different from that of someone disobedient and this can be easily noticed as there is a radiant glow to obedience and a dull look to disobedience. Subhan Allah!

- ▶ His nose was long but not too long such that it was drooping. It was fine, not wide.
- ▶ He had long eyebrows and a wrinkle would show in the middle if he would get angry.

- ▶ There was a gap between his two teeth.
- ▶ His hair was not too soft or too rough either. The Prophet (ﷺ) passed away at the age of 63 and there were only 20 white hair strands, Subhan Allah. Abu Bakr (may Allah be pleased with him) asked, “Where did these grey hairs come from?”. He said that it came from Surah Hud and its sisters.

SURAH HUD AND ITS SISTERS

شَيَّبْتَنِي هُوْدٌ وَالْوَاوِغَةُ وَالْمُرْسَلَاتُ وَ عَمَّ يَتَسَاءَلُونَ وَإِذَا
السُّمُسُ كُوْرَتْ

Abu Bakr (may Allah be pleased with him) said: ‘O Messenger of Allah! You have become gray.’ He said: ‘I have gone gray from (Surat) Hud, Al-Waqi`ah, Al-Mursalat and `Amma Yatasa'alun (Surah Naba) and Idhash-Shamsu Kuwwirat (Surah At Takweer).’⁷

- ▶ His moustache was trimmed and his beard would fill his chest. All messengers had beards.
- ▶ When the Prophet (ﷺ) would laugh, his face was like the moon.

⁷ At Tirmidhi Book 47, Hadith 3609

BODY

- ▶ He was wide-chested with strong muscles. From afar he had a strong presence, but up-close he was very approachable.
- ▶ When he walked, he walked moderately and easily, not slowly. When he turned, he turned all the way, and this is a sign of humbleness.
- ▶ He would look down on the earth more than he would look up at the sky and this again is a sign of his humbleness.
- ▶ His sweat were like drops of pearls and the scent of his sweat was like musk. They even used to take from his sweat to use as scent. Of course this is not done for anyone today.
- ▶ He was keen on cleanliness of his body, clothing, and scent. He would not appear in front of the people until he was dressed and even checked himself in the mirror.
- ▶ He would brush and straighten his hair.

DID YOU KNOW THAT...

When the Prophet (ﷺ) would travel for battle, he would take the siwak, mirror, brush and kohl, Subhan Allah! Imagine this is a man in the desert going for battle.

Thus, it is important to take care of one's appearance and cleanliness – this is part of Islam.

- ▶ The Prophet (ﷺ) even said if you have hair then honor it.

HONORING THE HAIR

مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمَهُ

He who has hair should honour it.⁸

When the father of Abu Bakr As Siddique (may Allah be pleased with him) entered Islam, the Prophet (ﷺ) told him to dye his white hair.

- ▶ The palms and hands of the Prophet (ﷺ) were cool, soft and scented. When he would walk by in the streets, his scent could be smelled.

⁸ Sunan Abi Dawud 4163, Authenticated by Al Albani as Hasan Sahih

PERSONALITY OF THE PROPHET (ﷺ)

Allah purified His Messenger (ﷺ) both inside and out. In many Surahs in the Qur'an, Allah confirms this favor on the Prophet (ﷺ). Allah mentions:

SURAH AN NAJM 2

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

Your companion (Muhammad ﷺ) has neither gone astray nor has erred.

Allah purified his mind.

SURAH AN NAJM 17

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

Allah purified his seeing.

SURAH ASH SHARH 1

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

Have We not opened your breast for you (O Muhammad ﷺ)?

Allah purified his chest.

SURAH ASH SHARH 4

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

And have We not raised high your fame?

Allah purified his remembrance.

SURAH AN NAJM 3

وَمَا يَتَّبِعُ عَنِ الْهَوَىٰ ﴿٣﴾

Nor does he speak of (his own) desire.

Allah purified his truthfulness – even his jokes were truth.

SURAH ASH SHURA 52

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

You knew not what is the Book, nor what is Faith?

Allah purified his knowledge. For forty years he was unlettered and he did not give speeches.

SURAH AT TAWBAH 128

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful.

Allah purified his forbearance – he was kind and polite to the believers.

SURAH AL QALAM 4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.

Allah purified his manners – he had exceptional character.

We ask Allah the delight of seeing His Face in paradise and to be with our beloved Prophet (ﷺ). Ameen.

Many great people lived, and many died.
While some left a mark, others faded away without a trace.
But there is only one great personality who stands out and whose
memory has never been lost. He lives in our thoughts, he lives in our
speech, he lives in our actions. He is undisputedly the best man to
ever walk on earth. He is Muhammad ibn Abdullah - may the peace
and blessings of Allah be upon him - the seal of the Prophets, the best
of the creation, the one most beloved to Allah -
THE MESSENGER OF ALLAH.




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