

Mohammed the Last Prophet



المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بالزلفي
هاتف: ٤٢٣٤٤٦٦ . فاكس: ٤٢٣٤٤٧٧

محمد ﷺ خاتم النبيين
أعده وترجمه للانجليزية:
المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بالزلفي
الطبعة الأولى: ٤ / ١٤٣٧

ح شعبية توعية الجاليات بالزلفي ١٤٣٧ هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

شعبية توعية الجاليات بالزلفي

محمد صلى الله عليه وسلم خاتم النبيين باللغة الإنجليزية

شعبية توعية الجاليات بالزلفي. الزلفي ١٤٣٧ هـ

ص ٤ .. سم

ردمك: ٩٧٨٦٠٣٨٠١٣٦٢٥

١- السيرة النبوية العنوان

١٤٣٧ / ١٤٢٨

دبيوي ٢٣٩

رقم الإيداع: ١٤٣٧ / ١٤٢٨
ردمك: ٩٧٨٦٠٣٨٠١٣٦٢٥

*All rights reserved except for those intending to publish and
distribute the book free of charge.*

Brief Biography of the Prophet

The Situation of the Arabs before the (Mohammedan) Mission

Paganism was the prevailing religion of the Arabs. Their era was branded the Era of Ignorance due to this pagan religion that was opposed to the true faith. Allaat, Al-Uzza, Manat and Hubal were their most prominent idols. However, there were some Arabs that embraced Judaism, Christianity, and Magianism. There were also some that remained adherent to the Hanafiyyah (Islamic monotheism), the religion of Ibrahim (peace be upon him).

As regards to economic life, inhabitants of the desert absolutely relied on livestock that was based on animal husbandry. In the cities, agriculture and commerce were the mainstay of economic life. Prior to the advent of Islam, Makkah became the greatest commercial city in the Arabian Peninsula, although, there was architectural civilization in various places like Madinah and Taif.

Regarding the social aspect, oppression was the order of the day. The weak had no right, girls were buried alive, honors were desecrated, the strong usurped the right of the weak, multiplicity of wives was common and knew no limits, adultery and fornication were widespread, warfare was pervasive and impending for the slightest reason, even amongst persons belonging to same tribe.

That was a quick glimpse on the reality of the Arabian Peninsula before the advent of Islam.

Son of the two that were to be sacrificed

The tribe of Quraish used to brag and contend with Abdul Muttalib, grandfather of the prophet (May the blessings and peace of Allah be upon him) in offspring and wealth. So, he made a vow that if Allah grants him ten sons he would sacrifice one of them as a way of gaining proximity to the idols. He achieved what he wanted and was granted ten sons, one of whom was called Abdullah the father of the Prophet (May the blessings and peace of Allah be upon

him). When Abdul Muttalib wanted to execute his vow, he casted lots among his sons and Abdullah was drawn. As he went to sacrifice him, people obstructed his way to prevent him, so that such act does not develop to an established practice in the future. They agreed to cast lots between Abdullah and ten camels as a means of ransoming his life. The lots were casted but Abdullah was still drawn. Thus, they doubled the number of camels but he was drawn again. In this way, they continued to increase the number of camels and Abdullah was being drawn each time, until the number attained a hundred when the camels were drawn. Abdul Muttalib sacrificed the camels and ransomed his son Abdullah.

Abdullah was the most beloved of Abdul Muttalib's sons particularly after the redemption. When Abdullah grew up, his father chose a girl for him from the tribe of Zuhrah called Aminah bint Wahb and married her to him. Aminah took in and three months later, Abdullah went out in a business caravan trip to Sham (Great Syria). On their way back, he became sick and stayed with

his maternal aunts in Madinah among the tribe of An-Najjar, where he died and was buried.

The months of pregnancy came over and on Monday, the Prophet (May the blessings and peace of Allah be upon him) was born in the year 571AD, which is known as the Year of the Elephant. However, there is no verified appointment of the day and month in which he was born. Some say, he was born on the ninth of Rabi'ul Awwal and some on the twelfth. Yet, others say he was born in the month of Ramadan or so.

Episode of the Elephant

Abraha, the Abyssinian, was the deputy governor of Negus in Yemen. He noticed that Arabs were performing pilgrimage to the Ka'bah, glorifying it and coming to it in multitudes from various distant places. Consequently, he built a mighty church in Sana'a to divert Arab pilgrims to it. A man from the tribe of Kinanah (one of the Arabian tribes) heard of this, went into the church by night, and stained its walls with feces. When Abraha learnt

of that, he became outraged and prepared a massive army of sixty thousand men with nine elephants, and marched with them to Makkah to demolish the Ka'bah. He chose one of the largest elephants for himself to ride. When he arrived close to Makkah, he geared up and prepared his army to enter Makkah, but the elephant knelt down and refused to proceed. Whenever they directed it to other directions, it would move fast but when they turned it towards the direction of Ka'bah, it would kneel down. While they were in this state, Allah sent upon them birds, in flocks, striking them with little stones of clay baked in the Hellfire, each bird carrying three stones like chickpeas, one on its beak and two in its talons. When they struck any of them, that person's organs would begin to disintegrate and fall apart until he would die. They took to their heels, and as they fled they would fall to the ground. As for Abrahah, Allah sent upon him a disease that made his fingers fall off. He did not arrive at Sana'a until he had sustained a lot of injuries, and then he died. The tribe of Quraish were scattered in the mountain passes. They took refuge in the mountains for fear of their lives. When this calamity had befallen the army of Abrahah, they

returned to their homes safe and sound. This incident occurred fifty days prior to the birth of Prophet Muhammad (May the blessings and peace of Allah be upon him).

Fostering of the Prophet (PBUH)

When the prophet was born, Thuwaibah, maid of his uncle Abu Lahab, breastfed him. She had previously breastfed his uncle Hamzah bin Abdul-Muttalib (May Allah be pleased with him). That is why he became a foster-brother to the Prophet (May the blessings and peace of Allah be upon him). It was the custom of the Arabs to seek foster mothers for their children from among the Bedouins, because in the desert they had the means of sound physical growth and development, so the Prophet (May the blessings and peace of Allah be upon him) was taken to another foster mother. During the period when the Prophet Muhammad (May the blessings and peace of Allah be upon him) was born, a group of Bedouin women from the tribe of Banu Sa'd arrived in search for children to breastfeed. They went around to various houses but they all ignored the Prophet (May the blessings and

peace of Allah be upon him) because he was an orphan from a poor home, and they feared they would not be paid adequately by his family. Halimah As-Sa'diyah was one of those women who ignored him. She went around to most of the houses but she could not get a child from a rich home that paid high wages. She was in need of a good wage to lessen the hardships of life and abject poverty, especially since that was the year of the drought. Therefore, she thought of returning to the house of Aminah to get the orphan child and little wage. Halimah had arrived to Makkah with her husband on a scrawny donkey that was slow in movement. On their journey back home, she found that while carrying the Messenger of Allah (may the blessings and peace of Allah be upon him), the donkey was running so fast that it was beating all the others. This amazed her travel companions. Halimah also stated that she barely had any breast milk, and her child was always crying out of hunger. But when she breastfed the Messenger of Allah (May the blessings and peace of Allah be upon him), the milk gushed in abundance. She further speaks about the aridity of her land in the dwellings of Banu Sa'd, which having gotten the

pleasure to breastfeed this child, produced crops and grazed her sheep. In fact, her condition transformed absolutely from misery and poverty to bliss and affluence.

Muhammad (May the blessings and peace of Allah be upon him) spent two years under the care of Halimah, who was so keen to care for him, perceiving internally the supernatural things and circumstances that surrounded this child. When the two years were over, Halimah had to bring him back to his mother and grandfather in Makkah. However, due to the blessings she noticed in him (May the blessings and peace of Allah be upon him) which had transformed her life, Halimah insisted that he be allowed to remain with her for another period, and Aminah agreed. Halimah happily took him back to the dwellings of Banu Sa'd again in high ecstasy and out-and-out delight.

Splitting of the Chest

One day, when Muhammad (May the blessings and peace of Allah be upon him) was about four years old, playing away from the tents with his

foster-brother, the son of Halimah As-Sa'diyyah, Halimah's son came running, with signs of fear on his face. He asked his mother to save his brother. Halimah asked him what the matter was, and he replied: "I saw two men dressed in white who took my Quraishi brother, laid him down, and opened his chest". Before, he could conclude his narration, Halimah was already running towards Muhammad (May the blessings and peace of Allah be upon him) and found him standing still in his place and pale. She asked him in a hankering mood, what happened to him. He replied that he was fine, and narrated to her that two men dressed in white took him, opened his chest, extracted his heart, removed a black clot of blood from it, casted it away, and then washed his heart with rose water, and returned it back to the abdomen. Then, they rubbed their hands on his chest, left the place and disappeared. Halimah brought Muhammad back to the tent. At dawn of the next day, she took him to his mother in Makkah. Aminah was surprised that Halimah returned with the child before the appointed time despite her original enthusiasm to keep him. She enquired about the reason, and she

told her of the incident of the splitting of the chest.

Aminah took her orphaned child to Madinah to visit his maternal aunts in the dwellings of Banu An-Najjar. They stayed there for days, and on their way back to Makkah, she passed away in a place called Al-Abwa and was buried there. At this point, Muhammad bade farewell to his mother at the age of six.

His grandfather, Abdul-Muttalib, undertook the responsibility to care of him, support him, show love to him, and make him feel at home. When he was eight, his grandfather, Abdul-Muttalib, passed away. Muhammad (May the blessings and peace of Allah be upon him) was then cared for by his uncle Abu Talib, despite his large number of children and scarce means. His uncle and his wife both treated him as one of their own children. The orphan child was so fond of his uncle, and it was under this atmosphere that his early development began. He was raised upon truthfulness and honesty, which later became the nicknames by which he was identified. When it was said that “the honest” or “the truthful” man

had arrived, it was understood that Muhammad (May the blessings and peace of Allah be upon him) had arrived.

When he has grown up a bit, he earned his living and began to rely upon himself with respect to life's affairs. He, (May the blessings and peace of Allah be upon him) began the trip of work and earning. He worked as a herdsman for some people of Quraish for a small amount of money.

He partook in a business trip to Sham (Great Syria), in which Khadijah bint Khuwailid invested a great amount of money. Khadijah was a wealthy widow. She had an agent and bondsman called Maisarah, whom she entrusted with her business. With the blessing and honesty of the Messenger of Allah (may the blessings and peace of Allah be upon him), Khadijah's business thrived in a way she had never experienced before. She asked her bondsman Maisarah of the reason behind this tremendous prosperity. He informed her that Muhammad bin Abdullah had taken charge of the process of supply and sales. People turned to him in multitudes, which led to immense profit that did not involve oppression. Khadijah gave a listening ear to her bondsman

Maisarah and learned about Muhammad bin Abdullah.

She became strongly fascinated by him and desired to be married to him. She sent one of her relatives to seek his interest in this issue. The Prophet (May the blessings and peace of Allah be upon him) by this time was twenty-five years old. When the woman came offering him to marry Khadijah, he accepted and was pleased with it. They were pleased with each other, and Muhammad began managing the financial affairs of Khadijah. He proved his competence and ability. Years passed by and Khadijah gave birth to several children: she had four girls named Zainab, Ruqayyah, Ummu Kulthum and Fatimah, and two boys named Al-Qasim and Abdullah. Both of her boys died at infancy.

Prophethood

While approaching the age of forty, the Prophet (May the blessings and peace of Allah be upon him) frequently went into seclusion in the cave of Hira in a mountain close to Makkah from the east. He would spend successive days and nights

there, worshipping Allah. Having attained the age of forty and while he was in the cave, on the twenty-first night of Ramadan, Angel Jibreel (Gabriel) came to him and said, read! He replied, I cannot read (i.e. I do not know how to read).” He repeated the command three times. On the third time he said to him,

﴿اقرأ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرأ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلِمَ بِالْقَلْمَنْ * عَلِمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ [العلق: ١-٥]

“Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. He Who taught (the use of) the pen; He taught man that which he knew not.” [Al-Alaq: 1-5].

Then he left him. The Messenger of Allah could not bear remaining in the cave of Hira anymore. So he returned home to his wife Khadijah trembling, and said, **“Wrap me up! Wrap me up!”** He was wrapped up in garments until his fear disappeared. After that, he told her

everything what had happened. He said, "*I fear that something may happen to me.*" Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help *the poor and the destitute who cannot rely on themselves, you serve your guests generously, and you assist those who have been struck by calamities*".

After a short period, he resumed going to the cave to carry on his worship therein. When he finished worshipping and came out of the cave to return to Makkah, he saw from the middle of the valley, Angel Jibreel sitting on a chair between the heaven and earth. The following verses were revealed:

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَانذِرْ * وَرَبِّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ *
وَالرُّجْزَ فَاهْجُرْ﴾ [الدثر: ١-٥]

“O you wrapped up (in the mantle)! Arise and warn! And your Lord magnify! And your garments purify! And keep away from ar-rujz (the idols)!” [Al-Muddatthir: 1-5]. Then, the revelation continued one after the other.

When the Prophet (May the blessings and peace of Allah be upon him) began his mission, the virtuous wife answered the call to faith, testified that there is no deity worthy of worship but Allah (Monotheism) and that her noble husband is the prophet and messenger of Allah. Thus, she became the first to embrace Islam. The messenger of Allah informed his bosom friend Abu Bakr about Islam and he believed and testified it to be true without hesitation. As a token of keeping faith with his uncle Abu Talib, who took care of him and sustained him after the death of his mother and grandfather, the Messenger of Allah (May the blessings and peace of Allah be upon him), took one of his children, Ali, to raise him and spend on him. It was in this atmosphere that Ali opened his heart and embraced Islam. Later, Zaid bin Harithah, who was Khadijah's slave, joined them.

The Prophet (May the blessings and peace of Allah be upon him) continued his propagation in secrecy. The Muslims used to conceal their Islam, because if any of them was discovered, he would be subjected to the severest type of

punishment by the unbelievers of Quraish , in order to deter him away from Islam.

Open Propagation

When the Messenger of Allah (May the blessings and peace of Allah be upon him) had spent three years in individual secret propagation, Allah the Most High, revealed:

﴿فَاصْدِعْ بِمَا تُؤْمِنُ وَأَغْرِضْ عَنِ الْمُشْرِكِينَ ﴾ [الحج: ٩٤]

“Therefore, proclaim openly that which you are commanded, and turn away from the polytheists.” [Al-Hijr: 94]

One day, the Messenger of Allah ascended mount As-Safa and called out to the people of Makkah. Many people gathered before him including Abu Lahab, who was one of the most avowed enemies of Allah and His Messenger. When they had gathered, he said: **“What would you think if I were to inform you that the enemy is behind the mountain, preparing to attack you? Would you believe me?”** They said, “We do not know you except for truthfulness and trustworthiness.” Then he said, **“I am a warner**

for you before the coming of a severe punishment." The Messenger continued to invite them to the path of Allah and to shun their practice of idol worshipping. Abu Lahab rose from the midst of the people and said, (to the Prophet) "*May your hands perish. Is it for this purpose you have gathered us?*" Then Allah revealed on his account a chapter of the Noble Qur'an that would be recited until the Day of Judgment:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ *
سَيَصْلَى نَارًا ذَاتَ لَهَبٍ * وَامْرَأُهُ حَمَّالَةُ الْحَطَبِ * فِي جِيدِهَا حَبْلٌ
مِنْ مَسَدٍ﴾ [المسد: ١ - ٥]

"*May the hands of Abu Lahab be ruined, and ruined is he! His wealth and his children will not profit him. He will be burnt in a Fire of blazing flames! His wife shall carry the (crackling) wood - as fuel! In her neck is a twisted rope of masad (palm fiber).*" [Al-Masad: 1-5]

The Messenger of Allah (May the blessings and peace of Allah be upon him) carried on his propagation, and began doing it openly in public gatherings. He used to pray at the Ka'bah, visit the assemblies of people, and go to Quraish in their markets to invite them to Islam. He faced a lot of harm. The persecution of the unbelievers to those who accepted the faith was intensified, including what we know of what happened to Yasir, Sumayyah, and their son Ammar. The parents died as martyrs out of the severe torture. Thus, Summayyah became the first female martyr in Islam. Bilal bin Rabah, the Abyssinian, suffered severe torture under Umayyah bin Khalaf and Abu Jahl. Bilal embraced Islam at the hands of Abu Bakr. When his master Umayyah bin Khalaf learnt of that, he used all means of torture in order for him to revert to disbelief, but he refused and adhered strictly to Islam. Umayyah would take him to the outskirts of Makkah, shackled in chains and place a heavy rock on his chest after having stretched him on the blazing sand. Then he and his followers would assail upon him the strikes of the cane, but Bilal would keep repeating, "*Only One God, Only One God*". While he was in this situation,

Abu Bakr (may Allah be pleased with him) passed by him, bought him from Umayyah, and set him free for the sake of Allah.

Wisdom demanded that under such persecution, the Messenger of Allah (praise and peace be upon him) should prevent Muslims from proclaiming Islam openly. Therefore, he used to assemble with them secretly. This is because if he assembled with them openly, the polytheists and idolaters would hinder him from the teachings and guidance he wanted to convey to them. That would also lead to a confrontation and collision between both parties. It is well-known that a collision might lead to the demolition and extirpation of Muslims, owing to their scarce numbers and scarce equipment. Therefore, it was part of sagacity to conceal themselves. As for the Messenger of Allah (May the blessings and peace of Allah be upon him), he was propagating Islam openly and observing his worship before the polytheists despite the harm he was receiving from the disbelievers of Quraish.

Migration to Abyssinia

When the persecution of anyone discovered to have embraced Islam, particularly the weak among them, continued at the hands of the polytheists, the noble Companions (*sahabah*) asked the Messenger of Allah (May the blessings and peace of Allah be upon him) to allow them to migrate with their faith to Negus at Abyssinia, where they would find security especially that many Muslims were afraid of their lives and families, if they continue to live under the Quraish, and he permitted them to migrate. That was in the fifth year of his mission. About seventy Muslims migrated with their families, including Uthman bin Affan and his wife Ruqayyah, the daughter of the Messenger of Allah (May the blessings and peace of Allah be upon him). Quraish strove to tarnish their image and put an end to their stay in Abyssinia. They sent gifts to the King demanding him to hand the Muslims back to them saying that Muslims speak ill of Jesus Christ (peace be on him) and his mother. When the Negus asked them of that, they

explained to him what the Noble Qur'an says about Jesus Christ (peace be upon him). They clarified the truth to him, and recited Surah Maryam for him. After listening to them, he granted them security and refused to hand them back to Quraish, and announced his Islam.

In the month of Ramadan of the same year, the Prophet (May the blessings and peace of Allah be upon him) went out to the people in the Sacred Precincts (*Al-Haram*) and began to recite Surah An-Najm. There was a large assembly of people from Quraish who did not believe. They had never heard of the word of Allah before this point, due to their perpetual manner of exhorting one another not to listen to the messenger of Allah (May the blessings and peace of Allah be upon him). When he surprised them with the recitation of this chapter and the divine picturesque speech resonated in their ears, every one of them remained listening to it and having nothing else occurring to their minds, until he recited the verse:

﴿فَاسْجُدُوا لِلّٰهِ وَاعْبُدُوا﴾ [سجدة: ٦٢]

“So prostrate to Allah and worship [Him].” – [An-Najm: 62]

He prostrated and they could not help but prostrate with him.

Quraish continued to fight the propagation of the Prophet (May the blessings and peace of Allah be upon him), using various methods, including torture, persecution, threats, and causing enmity. However, this only caused more adherence to the religion of Islam and an increase in the number of believers.

Here, they are using a novel method to combat Islam when they drafted a letter, unanimously signed it, and hung it up inside the Ka’bah. It was an agreement to absolutely excommunicate the Muslims and Banu Hashim. They decided that no business shall be conducted with them, no marriages, no collaborations, and no transactions. The Muslims were compelled to depart from Makkah and went to some of its mountain passes known as the mountain pass of Abu Talib. There, they suffered severely and underwent various kinds of hunger and hardships. The capable ones among them spent most of their wealth, to the extent that Khadijah

(may Allah be pleased with her) spent all her wealth. Diseases spread among them, and most of them were on the verge of starvation. However, they withstood the circumstances, and persevered. None of them denounced their faith, despite the fact that the siege lasted for three years. Thereupon, a man among the prominent men of Quraysh, who had some relation with Banu Hashim went and breached the terms of the covenant, and announced that to the public. When they brought out the pact, they found that termites had eaten it, and nothing remained of it except the statement "*In Your name, O Allah.*" The crisis was over, and Muslims and Banu Hashim returned to Makkah. However, the Quraish maintained their oppressive stance towards the Muslims.

The Year of Sorrow

A serious sickness began getting its way into Abu Talib's body, the uncle of the Prophet (May the blessings and peace of Allah be upon him) leaving him bedridden. Suddenly, he began undergoing the agonies of death and the Messenger of Allah stood beside his head,

imploring him to him to say, "*La Ilaaха Illallaah*" – "there is no deity worthy of worship but Allah", before death overtook him. The bad company of Quraish , headed by Abu Jahl, who were with him, prevented him from proclaiming these words, saying, "Would you forsake the religion of your forefathers and ancestors?" "Would you reject the religion of Abdul Muttalib?" They continued to pressure him until he passed away upon polytheism. The prophet's grief over his uncle was intensified for having died as an unbeliever.

About two months later, Khadijah (may Allah be pleased with her) passed away and the Messenger of Allah (May the blessings and peace of Allah be upon him) grieved deeply over her. This time around, the persecution of his people was severe, particularly after the death of his uncle Abu Talib and his wife Khadijah (May Allah be pleased with her).

The Messenger of Allah in Taif

The tribe of Quraish persisted in their tyranny, high-handedness and indignation to the Muslims.

The messenger of Allah thought of going to Taif perchance Allah would guide them to Islam. The trip to Taif was not an easy one owing to the strenuous trip because of the high mountains surrounding it. However, the reception he got from the people of Taif was very disgusting, as they did not listen to him. Rather, they drove him away and incited the youth against him, who casted stones on him and wounded him on his heels. When he was on his way to Makkah, feeling very glooming and dispirited, Angel Jibreel (May Allah be pleased with him) approached him with the angel of mountains and called upon him saying, "Indeed, Allah has sent you the angel in charge of the mountains to order him to do to them whatever you wish." Then the angel of the mountains called him and said, "O Muhammad, if you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between."

But the Messenger of Allah (May the blessings and peace of Allah be upon him) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah alone,

and will not ascribe partners to Him (in worship)."

This is out of his prodigious patience, tolerance and profound compassion for his people, despite the severe oppression he had suffered from them.

Splitting of the Moon

The polytheist used many arguments against the Messenger of Allah (May the blessings and peace of Allah be upon him). From these arguments, was that they demanded miracles from him to prove his mission as a messenger. They demanded this several times. Once, they asked him to split the moon into two. He asked his Lord to do that and he showed them the moon split into two. The Quraysh people witnessed this sign clearly, but nonetheless, they did not. Rather, they said, "Muhammad has bewitched us." A man among them then said, "If he has bewitched you, then he cannot bewitch all people. So wait for the arrival of the frequent travelers." When some travelers arrived, they asked them (if they saw the moon split), and they replied, "Yes, we have seen it." Despite this, the Quraish stayed upon their disbelief.

Al-Israa' and Al-Mi'raaj

Al-Israa' and al-Mi'raaj means the night journey (*al-israa'*) to Masjid al-Aqsa and the ascension (*al-mi'raaj*) to the Heavens. Due to the bad experience in Taif, the death of Abu Talib and Khadijah (may Allah be pleased with her), and the intensification of Quraish's persecution of the Muslims, the messenger of Allah (May the blessings and peace of Allah be upon him) was filled with worries. As a result, consolation came to this noble Prophet from his Lord. On one night, while the messenger of Allah (May the blessings and peace of Allah be upon him) was sleeping, Jibreel came to him riding on Al-Buraq, an animal that looks like the horse, having two wings and fast in running like the lightning. Jibreel took him on the animal and rode to Jerusalem in Palestine (Bait Al-Maqdis) and from there ascended with him to the heaven. There, he saw many of the signs of his Lord, the five daily obligatory prayers were spelt out and he returned on the same night to Makkah Al-

Mukarramah with a cheerful mind and firm certainty. In this regard, Allah the Most High says,

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيهِ مِنْ آيَاتِنَا إِنَّهُ هُوَ
الْمَسِّيْحُ الْبَصِيرُ﴾ {الإِسْرَاءٌ: ١}

“Glorified (and Exalted) be He Who took His slave (Muhammad) for a journey by night from the Inviolable Place of Worship (Al-Masjid-Al-Haram at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him of Our signs. Verily, He is the All-Hearer, the All-Seer.” [Al-Isra: 1].

When he rose in the morning, he went to the Ka’bah and began informing the people of what happened to him. The unbelievers only increased in their belying and mockery of him. As a challenge, some people asked him to describe Jerusalem for them. He began describing it perfectly for them. The polytheists were not

sufficed by these enquiries but they demanded for further evidence. Then the Prophet (May the blessings and peace of Allah be upon him) told them, "I met a caravan coming towards Makkah and he described the caravan, told them of the number of camels and the time it would arrive." The messenger of Allah told the truth but the unbelievers remained in disbelief, obstinacy and denial. In the morning of the day of Isra, Jibreel came to the Messenger of Allah and taught him how to observe the five daily obligatory prayers and their appointed times because prayer before then used to be two rak'ahs only in the morning and two rak'ahs in the evening.

At this period, the Messenger of Allah restricted his propagation to people coming to Makkah when the Quraish had persisted in their reluctance to accept the truth. The Messenger of Allah (May the blessings and peace of Allah be upon him) would meet people in their own places and homes, offer them Islam and explain it to them. His uncle Abu Lahab used to go behind him and caution people from listening to him and his message. Once upon a time, he came to a group of six persons from Madinah, invited them

to Islam and they listened to him and unanimously agreed to follow and believe in him. The people of Madinah used to hear from the Jews that a prophet would be raised and his advent was imminent. When he preached to them, they knew that he was the prophet that was being mentioned by the Jews and they hurried to proclaim Islam, saying to themselves, the Jews should not precede you in this. The following year, twelve men arrived from Madinah and assembled with the Prophet (May the blessings and peace of Allah be upon him) and he taught them Islam. When they returned to Madinah, he sent Mus'ab bin Umair to teach them the Qur'an and explain to them the rulings of Islam. Mus'ab was able to influence the community of Madinah, by the grace of Allah. When he returned to Makkah a year later, he had with him seventy-two men and two women. They met with the prophet (May the blessings and peace of Allah be upon him) and pledged to support his faith and take charge of his affair and then they returned to Madinah.

The New Headquarter of Islamic Propagation

Madinah became a secure asylum for truth and its followers. Muslims began to migrate to Madinah, but Quraysh were determined to prevent them from migrating. As a result, some Muslims suffered various kinds of torture and persecution. They would migrate secretly out of fear of the Quraysh. As for Abu Bakr As-Siddiq (may Allah be pleased with him), he used to seek permission from the Messenger of Allah (May the blessings and peace of Allah be upon him) to migrate but he would say to him, *“Do not be in a hurry, perhaps Allah would give you a companion,”* until the majority of Muslims migrated.

The Quraysh went mad when they realized that the Muslims were assembling in Madinah. They harbored fears of the superiority of Muhammad and his Message. They sought counsel with one another and agreed to murder the Messenger of Allah (May the blessings and peace of Allah be

upon him). Abu Jahl said, “I think we should give a strong young man from each tribe a sword, and when they have surrounded him, they would all strike him at the same time so that his blood would be dispersed among the tribes, and Banu Hashim would not have the power to prosecute all the people.” Allah the Most High and Glorified, revealed this conspiracy to His noble Prophet (May the blessings and peace of Allah be upon him). Having gotten permission from Allah, he agreed with Abu Bakr to migrate. In the night, the Prophet asked Ali bin Abi Talib to sleep in his place to make it seem to the people that he was still at home.

The conspirators came, besieged the house, saw Ali on the bed and thought that he was Muhammad. They waited for him to come out, so that they can attack him. However, the Messenger of Allah (May the blessings and peace of Allah be upon him) passed in between them, while they surrounded the house, and casted sand on their heads. Allah seized their eyesight and they could not see or feel him. He met Abu Bakr, and they left towards Madinah, and hid in the cave of Thawr. The young men of

Quraish continued waiting until dawn. When Ali stood up from the Prophet's bed, they were disappointed. They asked him of the whereabouts of the Messenger of Allah (May the blessings and peace of Allah be upon him), but he did not reply to them. They beat him, but to no avail.

Following this, the Quraish sent people in all directions in quest for him and dedicated an award of one hundred camels for anyone that would bring him dead or alive. Searchers reached to the mouth of the cave where the Prophet (May the blessings and peace of Allah be upon him) and his companion were hibernating to the extent that if any of them should look under his feet, he would have discovered them. Abu Bakr (may Allah be pleased with him) was afraid for the Messenger of Allah (may the blessings and peace of Allah be upon him). So he said to him, "***O Abu Bakr! What do you think of two, their third being Allah? Do not grieve. Verily, Allah is with us.***" However, the people did not see them. The Prophet (May the blessings and peace of Allah be upon him) and his companion stayed in the cave for three days, and then moved to Madinah.

The path was long, and the intensity of the sun was high. The following day in the evening, they passed by the tent of a woman called Ummu Ma'bad and requested for food and drink. They couldn't get anything except for a thin goat, which didn't have the strength to graze due to its weakness, and did not have not a drop of milk. The Messenger of Allah (May the blessings and peace of Allah be upon him) approached it and rubbed his hands on its udder, and it began to gush abundantly with milk. He milked it and filled up a large vessel. Ummu Ma'bad stood astounded by what she had observed. They all drank to their fill. Then he milked it again, filled the vessel, left it for Ummu Ma'bad, and they carried on their journey.

The inhabitants of Madinah were awaiting the arrival of the prophet (May the blessings and peace of Allah be upon him). Every day, they would anticipate his arrival outside the city. The day he arrived, they approached him with great delight and welcome. He stayed in Quba on the outskirts of Madinah for four days, established the Mosque of Quba, which is the first and foremost mosque built in Islam.

On the fifth day, he moved to Madinah. Many of the Ansaar wanted to have the honour of hosting him. They took hold of the reign of his camel but he would thank them and say to them, "***Leave it for it is commanded.***" When the camel arrived where Allah had commanded, it knelt down, but the Prophet did not dismount it. Then it rose and moved forward a little, turned around, returned and knelt down at the initial spot again. Then, he dismounted it. That was the spot of the Prophet's Masjid. The Prophet (May the blessings and peace of Allah be upon him) settled with Abu Ayyub Al-Ansari (may Allah be pleased with him).

As for Ali bin Abi Talib (may Allah be pleased with him), he stayed three days in Makkah after the Prophet (May the blessings and peace of Allah be upon him), returning the trusts which were under the Prophet (May the blessings and peace of Allah be upon him) to their owners. Thereafter, he left for Madinah and met with the Prophet (May the blessings and peace of Allah be upon him) in Quba.

The Prophet in Madinah

The Prophet (May the blessings and peace of Allah be upon him) established his masjid on the spot where his camel knelt, after having bought the land from its owners. He established brotherhood between the *Muhajiroon* (his Companions that came with him from Makkah) and the *Ansaar* (those who helped him among the people of Madinah). He gave each of the *Ansaar* a brother among the *Muhajiroon*, who he would share his wealth with. The *Muhajiroon* and *Ansaar* began working together, and the bonds of brotherhood between them became firm and strong.

The Quraysh had ties with the Jews of Madinah. They tried to agitate instability and sedition in Madinah through the Jews and threatened the Muslims that they would get rid of them. This shows the extent of the danger the Muslims faced internally and externally. The danger increased to the extent that the Companions of the Prophet could not spend one night without having their swords handy. It was under these severe

circumstances that Allah revealed the permission to fight. The Messenger of Allah began preparing military missions to survey the movements of the enemy. They would obstruct their business caravans in order to put pressure on them, make them feel the strength of Muslims, surrender, and allow them the freedom to practice and call to their faith. The Prophet also held pacts and alliances with some tribes.

The Battle of Badr

The Messenger of Allah (May the blessings and peace of Allah be upon him) intended to obstruct one of the Quraysh business caravans coming from Sham. He went out with three hundred and thirteen men, who only had two horses and seventy camels. Quraysh's caravan, led by Abu Sufyan and forty men, was composed of a thousand camels. Abu Sufyan learned of the plan of the Muslims. So he sent a message to Makkah informing them and seeking reinforcement. He took another path so that the Muslims would not reach them. As for the Quraysh, they were already out with an army of one thousand fighters. A messenger from Abu Sufyan came to

them informing them that the caravan was still theirs (i.e. they did not lose it to the Muslims), and requested them to go back to Makkah. Abu Jahl refused to return, and they continued to advance.

When the Messenger of Allah learned that the Quraysh was advancing with an army, he consulted with his Companions. They all agreed to meet and fight Quraish . In the morning of the seventeenth day of Ramadan, two years after the migration to Madinah, both parties met and fought fiercely. The battle ended with the victory of Muslims, who had fourteen martyrs. As regards to the Quraish , they lost seventy men and another seventy were taken as captives. During the battle, Ruqayyah, the daughter of the Prophet and wife of Uthman bin ‘Affan (may Allah be pleased with him) died. Her husband had remained behind with her in Madinah, and did not partake in the battle based on the demand of the Prophet (May the blessings and peace of Allah be upon him) for him to stay back and tend to his sick wife. After the battle, the Prophet (May the blessings and peace of Allah be upon him) married ‘Uthman to his second daughter,

Umm Kulthum. He was nicknamed Dhun-Nurain, (the one with the two lights), because he married two of the Prophet's daughters.

After the battle of Badr, the Muslims returned to Madinah cheerful with the victory of Allah, along with their captives and spoils. Some of the captives ransomed themselves, some were set free without any ransom, while some others ransomed themselves by teaching ten of the Muslim children how to read and write.

The Battle of Uhud

This battle occurred between the Muslims and the non-Muslims of Makkah a year after the battle of Badr, where the polytheists were determined to avenge for their defeat in the battle of Badr. They went out with three thousand fighters, and the Muslims confronted them with about seven hundred men. At the beginning of the battle, the Muslims were victorious over the polytheists, who had fled for Makkah. However, they returned and swooped down the Muslims from the mountainside, when the archers breached the plan drawn for them by the

Messenger of Allah (May the blessings and peace of Allah be upon him) as they descended from the mountaintop to gather the spoils. The polytheists outweighed and defeated in this battle.

The Battle of the Trench

After the battle of Uhud, a group of Jews went to Makkah and instigated them to war against Muslims in Madinah, promising them victory and support, and so they responded to them. Thereafter, the Jews incited other tribes to war against the Muslims, and they responded to them. Thus, the polytheists began moving towards Madinah from all nooks and crannies until about ten-thousand fighters surrounded it.

The prophet (May the blessings and peace of Allah be upon him) learnt of the movements of the enemies. He consulted with his companions about the issue and Salman the Persian (May Allah be pleased with him) suggested to dig a trench around the city of Madinah on the side in which there were no mountains. Muslims partook in digging the trench until it was ready in

good time. The polytheists remained camped outside of Madinah for about a month, incapable of storming the trench. Then Allah, the Most Glorified and Exalted, sent upon them a heavy wind that displaced their tents. They panicked and ran away quickly to their homelands. Allah alone defeated the allies and granted victory to the Muslims.

The Conquest of Makkah

In the eighth year after migration to Madinah, the Messenger of Allah resolved to invade and conquer Makkah. On the tenth of Ramadan, he went out with ten thousand fighters and entered Makkah without a fight, as Quraysh surrendered to him. Allah granted victory to the Muslims. The Prophet (May the blessings and peace of Allah be upon him) moved to the Sacred Mosque, performed *tawaaf* around the Ka'bah, and then offered two *rak'ahs* inside it. Following that, he demolished all the idols that were inside and above the Ka'bah, and stood by its gate. The Quraysh below him were waiting to see what he would do to them. Thereupon, the Prophet (May the blessings and peace of Allah be upon him)

said, "***O people of Quraysh! What do you think I would do to you?***" They replied, "***Good, a noble brother and son of a noble brother.***" He said, "***Go, for you are declared free.***" The Messenger of Allah (May the blessings and peace of Allah be upon him) set the greatest example of pardon for his enemies who had persecuted him and, prejudiced his companions and banished them from their homes.

After the conquest of Makkah, people entered Allah's religion of Islam in multitudes. In the tenth year after migration, the Messenger of Allah performed the pilgrimage, which was the only Hajj he performed. More than a hundred-thousand people performed the Hajj with him and thereafter, he returned to Madinah.

Delegations and Invitations Sent to Kings

The case of the Prophet became manifest and his message became widespread. Delegations began arriving to Madinah from all places to declare Islam.

The Prophet began communicating with the kings and governors and invited them to Islam. Some of them responded and believed. Some responded in a beautiful manner and sent gifts, though they did not embrace Islam. Some were exasperated and tore the letter of the Prophet (May the blessings and peace of Allah be upon him) into pieces, as was reported that Khosrau (Chosroes) the king of Persia did. The Prophet (May the blessings and peace of Allah be upon him) invoked the wrath of Allah upon him saying, ***O Allah! Tear his kingdom into pieces.*** It was but a short time that his son revolted against him and took away the kingdom from him.

As for Cyrus of Alexandria, the King of Egypt, he did not embrace Islam, but he honored the Messenger of Allah (May the blessings and peace of Allah be upon him) and sent gifts to him. Heraclius, the Caesar of Rome, responded in a similar manner and honored the Prophet (May the blessings and peace of Allah be upon him) and sent gifts to him.

When Al-Mundhir bin Sawi, the governor of Bahrain, got the letter of the Prophet, (May the blessings and peace of Allah be upon him), he read it to the people of Bahrain and some of them embraced Islam, while others rejected it.

Death of the Prophet (PBUH)

About two and half months after returning from Hajj trip, the prophet (May the blessings and peace of Allah be upon him) felt sick. The sickness deteriorated day by day. When he could no longer lead the people in prayer, he sought Abu Bakr As-Siddiq to lead them in prayer.

On Monday, the 12th of Rabi'ul-Awwal, of the eleventh year of the Prophetic migration, the

Messenger of Allah joined the highest companion having completed sixty-three years of age. When the news of his death got to the noble companions, they almost lost their senses. They could not believe that the news, until Abu Bakr As-Siddiq gave a sermon in which he placated them, and explained to them that the Prophet was no more than a human being, who dies as other humans die. The people became calm and the Prophet (May the blessings and peace of Allah be upon him) was washed, shrouded and buried in the chamber of his wife, Aisha (may Allah be pleased with her).

The Messenger of Allah (May the blessings and peace of Allah be upon him) lived in Makkah for forty years before he was commissioned as a prophet, and thirteen years after Prophethood in Makkah, and ten years in Madinah.

After the death of the Messenger of Allah (May the blessings and peace of Allah be upon him), the Muslims unanimously conceded to choose Abu Bakr As-Siddiq as the Caliph of the Muslims, and thus he became the first Orthodox Caliph.

Physical Attributes of the Prophet

The Prophet (May the blessings and peace of Allah be upon him) was of average height, not too tall and not too short. He was broad shouldered. His body was proportionately jointed and his chest was broad. He was the handsomest of all the people. He was white-skinned with a reddish tint. He had a round face, black eyes, a distinctive nose, and a handsome mouth. His beard was full and dense. He smelled good and had a soft touch. Anas bin Malik said about him, *"I never smelled amber or musk as fragrant as the fragrance of the body of Allah's Messenger (May the blessings and peace of Allah be upon him), and I never touched anything as soft as the hand of Allah's Messenger (May the blessings and peace of Allah be upon him)."*

He had a cheerful face, with a perpetual smile, a nice voice, and he was taciturn (does not talk much).

Anas said about him, *"He was the best among the people (both in form and character) and was the most generous of them, and was the bravest of them."*

Some of the Prophet's Morals

The Messenger of Allah (May the blessings and peace of Allah be upon him) was the bravest of people. ‘Ali bin Abi Talib (may Allah be pleased with him) said, *"When the war would become severe and the people confronted one another, we would shield ourselves with the Messenger of Allah."* He was the most generous of men. He never said “no” to anything he was asked for. He was the most tolerant of men. He never took revenge for himself nor grew annoyed for himself. Only if the sacred ordinances of Allah were desecrated would he avenge for the sake of Allah.

Moreover, he taught that the relative and the non-relative, the strong and the weak had equal rights. He emphasized that there is no superiority for anyone above another except by piety, that people are equal. He clarified that the reason for the decline and destruction of past nations was that when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they

would execute the legal punishment on him. In addition, he said, ***"By Allah, were Fatimah, the daughter of Muhammad, to commit theft, I would cut her hand off!"***

He never criticized any food (he was invited to). If he liked the food he would eat, and leave it if he disliked it. A month or two would pass without fire being lit under a cooking pot in the household of the Prophet (may the blessings and peace of Allah be upon him), and they would only eat dates and drink water. He would wrap a stone or two on his stomach out of hunger. He used to mend his sandals, patch and sew his garments, and assist his family in doing household chores. He used to visit the sick and was the humblest of people. He would accept the invitation from anyone who would invite him, rich or poor, noble or not. He loved the needy people, and he would visit them when they were sick, and would attend their funeral prayers. He did not look down upon the poor because of their poverty, nor did he fear a king because of his kingdom. He used to ride horses, camels, donkeys and mules.

He had the best smile, and he was the best of humans. He was always cheerful, despite the frequent sorrows and misfortunes that befell him. He loved good smells and hated bad smells. Allah granted him perfection in morals and good deeds combined. Allah the Most High gave him knowledge, which He did not give any of His creation, before him or after him. He was unlettered, and could not read or write. He had no human teacher. He brought this Qur'an from Allah, on whose account Allah the Most High said,

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِيَعْضِ ظَاهِرًا ﴾ [الإسراء: ٨٨]

“Say: ‘If the whole of mankind and Jinn were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.’” [Al-Isra': 88]

His growth and development as an unlettered, is a deathblow to those who belie him and claim that he has written the Qur'an on his own or

learnt or read it from the sources of the early generations.

Some of His Miracles

The greatest of his miracles (May the blessings and peace of Allah be upon him) is the noble Qur'an, the abiding miracle until the Last Hour; the Book that incapacitated the most eloquent people and astounded the rhetorical gurus. Allah challenged all and sundry to bring ten surahs, the like thereof, or even a single surah or verse like it. The polytheists attested to its miraculous nature and inimitability.

Part of his miracles manifests when the polytheists asked him to show them a sign and he showed them the splitting of the moon. The moon split into two parts. His miracles also include when the water flowed from among between his fingers. This occurred several times. Furthermore, some pebbles that he placed in his palm glorified Allah; and he placed them on Abu Bakr's palm, then Umar's palm, and then 'Uthman's palm; they continued to glorify Allah.

They used to hear the food glorifying Allah while it was being eaten in his place. The trees and stones would greet him. The arm of the poisoned goat, gifted to him by the Jewish woman who wanted to kill him by poison, spoke. A Bedouin Arab demanded from him to show him some signs. So he ordered a tree, and it came to him. He commanded it again and it went back to its place. He rubbed hands on the udder of a sheep having no milk, and he milked it, drank, and fed Abu Bakr from the milk. He spat on Ali bin Abi Talib's eyes, while he was sore-eyed, and he was healed immediately. One of his noble Companions was wounded in his leg. He rubbed his hands on the wound, and it healed instantaneously. When he invoked Allah for Anas bin Malik to be granted long life, abundant wealth and offspring, and that Allah bless them for him, he was granted one hundred and twenty children, his palm tree was producing fruits twice a year, contrary to what is known about palm trees that only produce fruits once in a year. Moreover, Anas lived one hundred and twenty years. One of the noble Companions complained to him of drought while the Prophet was on the pulpit. He raised his hands and invoked Allah,

the Most Exalted and Glorified. There were no clouds in the sky, and after his supplication, the clouds gathered as large as mountains. There was heavy downpour until the next Friday. Someone came to him and complained that the rain was getting too much. He again supplicated to Allah, the Most Exalted and Glorified, to stop the rain and the people went out in the sun.

He fed the people of the ditch who were a thousand, from one *saa'* (3 liters approximately) of barley, and one sheep. All of them ate until they were satisfied. They left the food, and it did not diminish whatsoever. Likewise, he fed all the people of the trench from little dates that were the daughter of Bashir bin Sa'd had brought for her father and maternal uncle. He fed the army from Abu Hurairah's bag of provision, until they reached their fill. He passed by a hundred men from the Quraish who were waiting to kill him, casted sand on their faces, and they could not see him. Suraqah bin Malik went after him to slay him. When he came closer to him, he invoked Allah against him, and the feet of his horse sank into the ground.

Attitudes and Lessons Derived from his Biography

His Humor

The Prophet (May the blessings and peace of Allah be upon him) used to crack jokes with his Companions, but he did not speak but the truth. He used to court and pet his family, give attention to the young ones, give them part of his time, and treat them in the manner they understood and tolerated. He would joke with his servant Anas bin Malik (may Allah be pleased with him) and sometimes addressed him as: “**O you with the two ears**”.

A man came to him and said, “*O Messenger of Allah! Give me a mount.*” The Prophet (May the blessings and peace of Allah be upon him) replied to him in a joking manner, “**We shall give you a she-camel's child to ride on.**” He said: “*What shall I do with a she-camel's child?*” The Prophet (May the blessings and peace of Allah be upon him) replied: “**Does anything other than she-camels give birth to camels?!**” He was cheerful, and always had a smile for his

Companions. They never heard from him but good speech. It was narrated that Jarir (may Allah be pleased with him) said, *"The Messenger of Allah never refused to see me from the time I became Muslim. Whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said, 'O Allah, make him firm, and cause him to guide others and be rightly-guided'. So I never fell off a horse after that."*

He used to crack jokes with his relatives. He once came to the house of his daughter Fatimah, but did not find her husband Ali in the house. So he asked, *"Where is he?"* She replied, *"There was something (a quarrel) between me and him, whereupon he got angry with me and went out."* Allah's Messenger (May the blessings and peace of Allah be upon him) went to the masjid and found him lying on the floor. His upper garment had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger (May the blessings and peace of Allah be upon him) started cleaning the dust from him, saying, *"Get*

up, O Abu Turaab (father of dust)! Get up, Abu Turaab!"

His Manner with Kids

The kids enjoyed an abundant proportion of his great character. He used to compete with his wife Aisha (may Allah be pleased with her) and encouraged her to play with her friends. Aisha (may Allah be pleased with her) said, *"I used to play with dolls in the presence of the Prophet, (may the blessings and peace of Allah be upon him), and my friends would play with me. When the Messenger of Allah, (may the blessings and peace of Allah be upon him), entered, they would hide from him, and he would call them to join me, and they would play with me."*

In addition, he cared for the kids, joked with them, and was kind to them. It was narrated on the authority of 'Abdullah bin Shaddad, that his father said, *"The Messenger of Allah (May the blessings and peace of Allah be upon him) came out to us for one of the night prayers, and he was carrying Hasan or Husain. The Messenger of Allah (May the blessings and peace of Allah be upon him) came forward and put him down. Then, he said the takbeer and started to pray. He*

*prostrated during his prayer, and made the prostration lengthy." My father said, "I raised my head and saw the child on the back of the Messenger of Allah (May the blessings and peace of Allah be upon him) while he was prostrating. So I went back to my prostration. When the Messenger of Allah (May the blessings and peace of Allah be upon him) finished praying, the people said: "O Messenger of Allah (may the blessings and peace of Allah be upon him), you prostrated during the prayer for so long that we thought that something had happened, or that you were receiving revelation.' He said, "**No such thing happened. But my son was riding on my back, and I did not like to disturb him until he had enough.**"*

Anas (may Allah be pleased with him) narrated that, "*The Prophet (May the blessings and peace of Allah be upon him) was the best of all people in character. He used to say to a little brother of mine, 'O Abu 'Umair! What did An-Nughair (nightingale) do?' It was a bird the child owned and played with. This act indicates how he would give comfort to children and show them kindness.*

His Treatment to His Family

Regarding his treatment to his family, it indeed involved all the noble manners. He (May the blessings and peace of Allah be upon him) was very humble, and was always at the disposal of the needs of his family. He valued the status of a woman as a human being, a mother, a wife, and a daughter. Once a man asked him and said, "*O Allah's Messenger! Who is more entitled to be treated with the best companionship by me?*" The Prophet (may the blessings and peace of Allah be upon him) said, "***Your mother, then your mother, then your mother, and then your father.***" He further said, "***He who sees either of his parents or both of them, but does not show kindness to them, and dies, he will enter the Hellfire, and may Allah expel him from His Mercy.***"

The Prophet (May the blessings and peace of Allah be upon him) would take the vessel that his wife drank from and put his mouth in the place where she put her mouth and drink therefrom. He used to say, "***The best of you is the one who is best to his wife, and I am the best of you to my wives.***"

His Mercy

Regarding the attribute of mercy, he (May the blessings and peace of Allah be upon him) indeed said, *“The merciful ones are shown mercy by Ar-Rahman (the Most Merciful). Be merciful to those on earth, and you will be shown mercy from the One Who is above the heavens.”*

Our noble Prophet had the largest share of this great character. This is evidently shown in his attitude to all: young, old, relative and non-relative. Of the manifestations of his mercy and compassion is that he used to shorten the prayer and would not lengthen it when he heard the cry of a child. Abu Qatadah (may Allah be pleased with him) reported that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“Sometime I stand up to lead the prayer with the intention of prolonging it. Then I hear the crying of an infant, so I shorten the prayer from fear that I would make it burdensome for his mother.”*

An example of his compassion for his *Ummah* and his eagerness for them to embrace the religion of Allah is when a young Jewish boy who was in the service of the Prophet (May the

blessings and peace of Allah be upon him) fell ill, the Prophet (praise and peace be upon him) went to visit him. He sat down by his head and said to him, "***Embrace Islam.***" The little boy looked at his father who was sitting beside him. He said: "***Obey Abul-Qasim*** (i.e., the Messenger of Allah), May the blessings and peace of Allah be upon him". So, he embraced Islam and shortly after, he passed away. Thereupon, the Prophet (May the blessings and peace of Allah be upon him) stepped out saying, "**All praise is due and belongs to Allah Who has saved him from Hell-fire.**"

His Patience

His life (May the blessings and peace of Allah be upon him), was all patience, striving in the cause of Allah, and surrendering to Him. The Prophet (May the blessings and peace of Allah be upon him) had always been patient, persevering, and in perpetual work from the beginning of revelation until the last moment of his life. He knew the nature of what he would encounter on this path, right from the first moments of his commission as a prophet, and after the earliest

meeting with the angel, when Khadijah (may Allah be pleased with her) accompanied him to Waraqah bin Nawfal who said to him: "*I wish I were young and could live to the time when your people will drive you out.*" Allah's Messenger (May the blessings and peace of Allah be upon him) asked, "***Will they drive me out?***" Waraqah replied in the affirmative and said, "*No man has come with something similar to what you have brought except he was treated with hostility*".

Therefore, he prepared himself mentally, right from the onset, to bear upon this path hardships, harm, conspiracy, and animosity.

An example of his patience (May the blessings and peace of Allah be upon him) manifesting evidently, is the physical harm he suffered from his folk, family and clan while in Makkah preaching the message of his Lord. This includes what Al-Bukhari transmitted, that Urwah bin Az-Zubair asked Abdullah bin 'Amr bin Al-As, "*Tell me of the worst thing which the pagans did to the Prophet.*" He said, "*While the Prophet (May the blessings and peace of Allah be upon him) was praying in the 'hijr of the Ka'bah; 'Uqba bin Abi*

Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (May the blessings and peace of Allah be upon him) and said, "Do you want to kill a man just because he says; 'My Lord is Allah? '".

One day, while the Messenger of Allah (May the blessings and peace of Allah be upon him) was praying near the Ka'bah, Abu Jahl and his Companions were sitting nearby. Abu Jahl said, referring to the she-camel that had been slaughtered the previous day: "Who will rise to fetch the fetus of the she-camel of so and so, and place it between the shoulders of Muhammad when he goes down in prostration (*sujood*)?" The one most accursed among the people got up, brought the fetus and, when the Prophet (may the blessings and peace of Allah be upon him) went down in prostration, he placed it between his shoulders. They laughed at him, and some of them leaned upon the others with laughter. The Messenger of Allah (May the blessings and peace of Allah be upon him) had bent down his head in prostration and did not raise it, until his

daughter Fatima, came and removed (the filth) from his back.

More serious was the psychological harm he faced, represented in belying him and rejecting his Message, accusing him of being a soothsayer, poet, lunatic, and a magician. Moreover, the false claim that the signs, proofs, and Quranic verses he brought were mere legends of the men of the past. This includes what Abu Jahl said, "O Allah! If this (Qur'an) is indeed the truth from You, then rain down stones on us or bring upon us some painful punishment!" [Al-Anfal, ayah 32]

When he went out to preach to the people in their meeting and market places, his uncle, Abu Lahab, used to follow him, belie him, and prevent the people from accepting his message as the truth. On the other hand, his wife used to gather firewood and thorns and cast them on his pathway.

The mischief reached its peak when he was besieged along with his Companions for three years in the mountain pass of Abu Talib, where they ate the leaves of trees out of excruciating

hunger. The sorrows increased when he lost his uncle who used to protect him, and his sorrows multiplied when his uncle died on disbelief. Then he was shocked by the death of his wife Khadijah, who used to console and assist him. Then he had to leave his hometown and migrate, after a series of attempts to murder him. In Madinah, he began a new epoch of patience and sacrifice, and a life that involved a lot of struggle and adversity, where he felt hungry and became poor, and would fasten stones to his stomach to quell the pangs of hunger. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“Indeed I have been terrorized for the sake of Allah, such that no one has been terrorized, and I have been harmed for the sake of Allah, such that no one has been harmed. Thirty days and nights have passed over me, and there was no food with Bilal and I forced something with a liver to eat, except what Bilal could conceal under his armpit.”*

Indeed, his honor was attacked. The hypocrites and ignorant Bedouin Arabs harmed him. Al-Bukhari transmitted on the authority of Abdullah bin Mas'ud: Once Allah's Messenger (may the

blessings and peace of Allah be upon him) divided and distributed (the war booty). A man from the *Ansaar* said, "*By Allah! Muhammad, by this distribution, did not intend to please Allah.*" So I came to Allah's Messenger (May the blessings and peace of Allah be upon him) and informed him about it, whereupon his face changed with anger and he said, "***May Allah bestow His Mercy on Musa, for he was harmed with more than this, yet he remained patient.***"

Some of the difficulties the Prophet (May the blessings and peace of Allah be upon him) endured are the deaths of his sons and daughters. He had seven children, and they all died one after the other except Fatimah (may Allah be pleased with her). He quailed not, nor was he weakened. Rather he was graciously patient, to the extent that on the day his son Ibrahim passed away, he said, "***Indeed, the eyes are shedding tears, and the heart is grieving, and we will not say except that which pleases our Lord. O Ibrahim! Indeed, we are grieved by your departure.***"

The patience of the Prophet (May the blessings and peace of Allah be upon him) was not

confined to tolerating harm and afflictions, but it rather included patience in the obedience of Allah, the Most High and Glorified, whereby his Lord commanded him to do so. He used to struggle in worship and acts of obedience to the extent that his feet used to crack out of excessive standing at night. He frequently fasted, made *dhikr*, and did other acts of worship. When he was asked about that he would say, “***Should I not be a grateful slave of Allah?***”

His Asceticism

The attribute of asceticism cannot be truly attributed practically to someone unless he has the opportunity to get something, but turns away and leaves it as a way of abstinence. Our Prophet (May the blessings and peace of Allah be upon him) was the most ascetic person and the least interested in this world. He sufficed with his propagation, and was content with a life of hardship, despite the fact that the whole world was at his fingertips, in spite of the fact that he was the most noble of the creation in the sight of Allah. If he had wished, Allah would have given him whatever he liked of wealth and blessings.

Imam Ibn Kathir stated in his book of *tafseer* (exegesis of the Noble Qur'an) on the authority of Khaithamah, that it was said to the Prophet (may the blessings and peace of Allah be upon him): "*If you wish we can grant you of the treasures of the earth and their keys, that which We have never granted to any prophet before you, and will not grant to anyone after you, and this will not reduce from what you deserve in the sight of Allah*", he said, "**Gather them for me in the hereafter.**"

Regarding his life and livelihood (May the blessings and peace of Allah be upon him), it is very wonderful. Abu Dharr (may Allah be pleased with him) said, "*I was walking with the Prophet* (May the blessings and peace of Allah be upon him) *on the stony ground in Madinah, one afternoon, when the Mountain of Uhud came into sight. The Messenger of Allah* (May the blessings and peace of Allah be upon him) *said, 'If I had as much gold as the weight of Uhud, it would not please me to have a single dinar from it with me after the passage of three days, except what I would hold back for the repayment of a debt. I would distribute it among*

the slaves of Allah like this, and like this, and like this.' And he (May the blessings and peace of Allah be upon him) pointed in front of him, and on his right side and on his left side."

Moreover, he used to say, "***What have I to do with the world? I am like a rider who sat under a tree for its shade, then went away and left it.***"

His Food and Clothing

As for food, he would go for a month, or two, or three, without a fire being lit in his house for cooking (May the blessings and peace of Allah be upon him). Their food at such times would be water and dates. At times, he would go a whole day suffering from excruciating hunger, and would not find anything to fill his stomach. Most of his bread was made of barley. It is not recorded that he ever ate sauced or milk-and-water bread. His servant, Anas (May Allah be pleased with him) stated that he never had lunch or dinner with bread and meat combined except when he had guests.

His situation regarding clothing is no less than what is previously stated. His Companions (may

Allah be pleased with them) have testified regarding his asceticism and lack of affectation in dress, though he could have chosen the most expensive clothes. One of the noble Companions describes his clothing saying, *"I came to discuss an affair with the Messenger of Allah (May the blessings and peace of Allah be upon him) and I found him sitting, wearing a thick, cotton, lower wrap."*

Abu Burdah (may Allah be pleased with him) entered upon Aisha, the Mother of the Believers. She brought out a coarse lower garment, and a patched garment. She said, *"Allah's Messenger (May the blessings and peace of Allah be upon him) died in these two garments."*

Anas (may Allah be pleased with him) also reported, *"Once, I was walking with Allah's Messenger (May the blessings and peace of Allah be upon him) and over him was a Najrani upper wrap with a thick border."*

When he died, he (May the blessings and peace of Allah be upon him) did not leave behind one dirham or dinar, nor a slave boy or a slave girl,

nor anything, except for his white mule, his weapon, and a piece of land he left as charity. Aisha (may Allah be pleased with her) reported that "*When Allah's Messenger (may peace be upon him) died, there was nothing on my wooden tub which a living being could eat except for a handful of barley.*" He died (May the blessings and peace of Allah be upon him) while his (iron) armor was mortgaged to a Jew for some barley.

His Justice and Equity

As for justice, he was just in dealing with his Lord the most Exalted and Glorified, just in handling himself, just in treating his wives, and just in dealing with others, whether they were close relatives or distant, companions, friends, and those in harmony with him, or those in disharmony with him even the vainglory enemy enjoyed a portion of his justice and equity (May the blessings and peace of Allah be upon him). People would oppose him, and others would wrong him, but he would not walk out on justice. Justice was inseparable from him (May the blessings and peace of Allah be upon him) as a

resident and while on journey. He hated to be distinguished from his Companions. Rather, he loved justice and equality, and to bear the hardships and difficulties that they bore. Abdullah bin Mas'ud (May Allah be pleased with him) reported, *"On the day of the Battle of Badr three of us rode on a camel. So Abu Lubabah and Ali bin Abi Talib were the Companions of Allah's Messenger (may the blessings and peace of Allah be upon him). When it was Allah's Messenger's turn, they said, 'We will walk while you ride.' Thereupon he said, "None of you is stronger than me, and I am not less in need of reward than either of you."*

When Usaid bin Hudwair was cracking jokes with the people and causing them to laugh, the Prophet (May the blessings and peace of Allah be upon him) poked him under the ribs with a stick. Usaid said, *"You have caused me pain, so allow me to take revenge."* He (May the blessings and peace of Allah be upon him) said, ***"Then take revenge."*** Usaid said, *"You are wearing a shirt and I am not putting on a shirt."* Then the Prophet (May the blessings and peace of Allah be upon him) lifted his shirt and Usaid

embraced him and began kissing the area between the rib and the loin. He said, "*I indeed intended this O Messenger of Allah.*"

He (May the blessings and peace of Allah be upon him) never allowed the quantified legal punishments of Allah, the Most Exalted and Glorified, to be put out of action in order to establish justice among the people; even if the culprit was one of his relatives or beloved ones. In the incidence of the Makhzumi woman that committed theft, he did not accept the intercession of Usamah and made his popular statement, "*O Mankind, the people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit theft, I would cut off her hand off.*"

What They Say About Muhammad

Below are excerpts from the sayings of some Western philosophers and orientalists about Prophet Muhammad (may the blessings and peace of Allah be upon him) elucidating their acknowledgement of the greatness of this Noble Prophet, his Prophethood, praiseworthy attributes, and the reality of his mission, far away from the fanaticism and falsehood promoted by some of the enemies of Islam¹:

In his book "Muhammad", which was burnt to ashes by the British Authority, **Bernard Shaw** said in 'The Genuine Islam': "If any religion had the chance of ruling over England, nay Europe, within the next hundred years, it could be Islam."

¹ Editor's note: The quotes of the following people we were able to verify from their original sources: Bernard Shaw, Thomas Carlyle, Gandhi, and Ramakrishna Rao.

The quotes of the following people we were unable to verify from their original sources: The Canadian Zwemer, Sir William Muir, Leo Tolstoy, and Schabruk.

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilating capacity to the changing phase of existence, which can make itself appeal to every age. I have studied him – the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity."

"I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

He also said, "The medieval ecclesiastics, either through ignorance or bigotry, painted Mohammedanism in the darkest colors. To them Muhammad was Anti-Christ. I have studied him - the wonderful man and in my opinion, far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him

were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness".

The English Philosopher and Nobel Laureate, Thomas Carlyle in 'Heroes and Hero Worship and the Heroic in History, says, "The lies (Western slander) which well-meaning zeal has heaped round this man (Muhammad) are disgraceful to ourselves only".

"It is a great shame for anyone to listen to the accusation that Islam is a lie and that Muhammad was a fabricator and a deceiver. We saw that he remained steadfast upon his principles, with firm determination; kind and generous, compassionate, pious, virtuous, with real manhood, hardworking and sincere. Besides all these qualities, he was lenient with others, tolerant, kind, cheerful and praiseworthy and perhaps he would joke and tease his Companions. He was just, truthful, smart, pure, magnanimous and present-minded; his face was radiant as if he had lights within him to illuminate the darkest of nights; he was a great

man by nature who was not educated in a school nor nurtured by a teacher as he was not in need of any of this.”

The Hindu Philosopher, Ramakrishna Rao, says in his book “Muhammad, Prophet of Islam”: “When he appeared Arabia was a desert – a nothing. Out of nothing a new world was fashioned by the mighty spirit of *Mohammad* – a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents – Asia, Africa and Europe.”

The Canadian Orientalist, Zwemer says, “Indeed, Muhammad was no doubt one of the greatest religious leaders. He deserves the word that he was an able reformer, eloquent and well spoken, courageous and daring, a great thinker. We may not attribute to him anything that contradicts these qualities, and this is the Qur'an that he brought and his life history, all bear witness to the validity of this claim”.

Sir William Muir says, “Indeed, Muhammad the Prophet of Muslims was titled “The Honest

One" since childhood, unanimously by the people of his country, due to his noble morals and sound conduct. Whatever the case may be, Muhammad is higher than what a describer may describe. He that does not know of him would not know him. An expert of him is he that had a careful consideration of his glorious history, a history that left Muhammad in the forefront of messengers and the thinkers of the world."

He further says, "Muhammad excelled by his clear speech and stress-free religion. He has accomplished works that astound the minds. History does not know of any reformer that awakened souls, revived morality and promoted virtue in a short time, as did Muhammad the Prophet of Islam."

The Famous Russian Novelist and Philosopher Leo Tolstoy says, "It suffices him (Prophet Muhammad) that he led a whole nation to the enlightenment of truth, and made it more inclined towards tranquility and peace, preferred modesty, and prevented it from shedding blood, and widely opened to it the gate to development and civilization. The legislation of Muhammad

would lead the world as it agrees with reason and wisdom".

Mahatma Gandhi, speaking on the character of Muhammad, peace and blessings be upon him, says in '*Young India*':

"I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

The Austrian Cheberk says, "Mankind should be proud of having a man like Muhammad among them, for despite being illiterate he was able,

more than ten centuries ago, to introduce legislation that we Europeans would be the happiest ever if we could produce something of equally high quality."

Table of Contents

Brief Biography of the Prophet	3
Case of the Arabs before the (Mohammedan) Mission	3
Son of the two that were to be sacrificed	4
Episode of the Elephant	6
Fostering of the Prophet (may the blessings and peace of Allah be upon him)	8
Splitting of the Chest	10
Prophethood	14
Open Propagation	18
Migration to Abyssinia	22
The Year of Sorrow	25
The Messenger of Allah in Taif	26
Splitting of the Moon	28
Al-Isra and Al-Mi'raj (Ascension)	29
The New Headquarters of Islamic Propagation	33
The Prophet in Madinah	38
The Battle of Badr	39
The Battle of Uhud	41
The Battle of the Trench	42
Conquest of Makkah	43
Delegations and Invitations Sent to Kings:	45
Death of the Prophet	46

Physical Attributes of the Prophet	48
Some of the Prophet's Morals	49
Some of His Miracles	52
Attitudes and Lessons Derived from his Biography	55
His Humer	55
His Dealing with Kids	57
His Treatment to His Family	59
His Mercy	60
His Patience	61
His Asceticism	67
His Food and Clothing	69
His Justice and Equity	71
What They Say About Muhammad	74