**­­­SEERAH-TUN-NABAWI**

**BIOGRAPHY OF THE PROPHET**

**(Peace be upon him)**

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**Text:** Mix of various classical texts in seerah

# INTRODUCTION

**Reasons we study Seerah**

* There are many reasons why we may study Seerah. Some of the major ones are listed below:
	+ Attachment to RasoolAllah
	+ To understand Quran
	+ To understand the sacrifices of the Sahaba and the Prophet.
	+ Seerah gives you the most information about everything and gives things context within the religion. Ie: from seerah one can know the context in which salah was revealed, when and where?
	+ It touches on all areas (Fiqh, Aqeedah) in Islam.
	+ To increase ones love for the Messenger (saw). – Completes our imaan
	+ To recognise and learn more about the Prophet: The Quran says: ***Awwa’lam Ya’rifu Rasoolahum – “Didn’t they recognise their Prophet?”***
	+ NB: there are 2 types of Imaan.
		1. **Emotional** - We love people sometimes just because we like something or have a commonality with them eg: we may share the same country, nationality etc.
			- Examples of Emotional Love rejected by the Messenger: An argument once occurred between Bani Umayyad and a man from Bani Hashim. Bani Ummayad said “we do not accept Muhammad as a Prophet, as if there was a Prophet it should be from Bani ummayad, our tribe”. The Bani Hashim replied “What is the problem if the Prophet be from us?”
			- RasoolAllah didn’t accept this person’s testimony (Iman) as he only accepted the Prophet because he was from the same tribe, not because of his Prophethood.
		2. **True Love** – When you know the person personally. This one can only learn through Seerah.
* When we are learning Seerah we are also learning lots of names of Sahaba and it’s not good if we do not know their names as they sacrificed their lives just so Islam can reach us:
	+ Hadith: ***Min Lam yashkar al-naas lam yashkar Allah - “Whoever does not thank a people, does not thank Allah”*** – Musnad imam Ahmed/Tirmidhi
	+ As a result one should remember the names and the sacrifices of the Sahaba and thank them for it.

**Greatness of RasoolAllah**

* The Messenger no doubt was the greatest man in History. His life is offered to us in full and nothing is hidden of his life.
* How Quran describes him:
	+ ***Wa innaka la a’la Khuluqin adtheem. – “Verily you are on an exalted character” – 68:4***
* How Non-Muslims describes him:
	+ Michael H Hart in “100 most influential people in History” puts the Prophet as no1.

# He says: “*My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.” -*  [Michael H. Hart](http://www.goodreads.com/author/show/62774.Michael_H_Hart), [*The 100: A Ranking of the Most Influential Persons in History*](http://www.goodreads.com/work/quotes/1437217)

* If it wasn’t for the Prophet we would not have such a bright history with pioneers such as Ibn Sina, Ibn Rushd, Al Khawarizmi etc. These were all destined to be fire-worshippers. It was the the Messenger (saw) who changed their whole nation into great people.

**Sources of Seerah**

There are two types of sources:

1. Books that focus only on Seerah (Direct)
2. Books that give us some information on the Prophet’s life (Indirect)

**Direct Books on Seerah**

1. **Arwat Ibn Zubair** (passed away 92AH) – this was one of the first books written on Seerah.
2. **Abban bin Uthman** (passed away 105AH) – He was a well known Tabi’i.
3. **Wahab ibn Munabih** (passed away 110AH) – Most of the spiritual (Sufis) take their spiritual stories of the Prophet from this author. He was a great well known Tabi’I
4. **Shuhbil bin Saad** (passed away 123AH)
5. **Muhammad ibn Shihaab al Zuhari** (passed away 124AH) – He was the teacher of Imam Malik.
* Question is: do we have any of these books today?
* We do not have them as separate texts but Tabari (great author) makes reference to all of these books we have. He transmits these in his book which is over 50 volumes long called “Tareeq ul Malook wal Ulum”
* The book of Wahab ibn Munabih can be found in one of the libraries/museums of Germany.

The next generation of the authors on Seerah were:

* **Muhammad ibn Ishaq** (passed away 152Ah) – He took his seerah from the authors above and compiled his own book on seerah.
* **Abdul Malik Ibn Hisham** – He was the student of Ibn Ishaq above and he did a detailed commentary (tarteeb) on the book of Ibn Ishaq by putting it in the right order and going into detail of how and why things happened?

**Indirect Books on Seerah**

* Some books would directly relate to Seerah whereas some books we have that relate indirectly to the Seerah but shows some aspects of the life of the Prophet (saw). Such as:
1. **Quran** – It describes the orders and commands that came down to the Prophet (saw).
2. **Hadith** – Bukhari, Muslim, Tirmidhi, Muwatta, Athaar, Ibn Majah, Sunan
* If we did not have the direct books of Seerah we still have enough information in Quran and Hadith that we can use to compile the biography of the Prophet.
* Other than this over the centuries we have thousands of books written by different scholars and historians on the Prophet’s (saw) life.

# FROM BIRTH TO PROPHETHOOD

**How to love RasoolAllah**

* It is impossible to take Angels or Prophets out of religion.
* The Messenger came and showed us a path to reach God.
* His path is the only path we have today and no other path that leads us to God except his.
* Allah says in Quran:
* *“Awwalam Yarifu Rasoolahum” (Don’t they recognize their Prophet).*
* It is fard for us to not just know but love the Prophet as well.
* It is one of the pillars of Islam. ***It is reported by Anas (ra) that the Messenger of Allah said, "None of you will believe until I am more beloved to him than his children, his father and all people."*** *(Al-Bukhari, Muslim & an-Nasa'i) There is something similar from Abu Hurayra.*
* A famous hadith is that of Umar (ra): ***'Umar ibn al-Khattab told the Prophet, "I love you more than anything except my soul which is between my two sides." The Prophet replied, "None of you will believe until I am dearer to him than his own soul." 'Umar said, "By the One who sent down the Book on you, I love you more than my soul which is between my two sides." The Prophet said, "'Umar, now you have it!" (Al-Bukhari)***
* Imaan is not there unless you love RasoolAllah more than yourself. We should never doubt the Messenger and his religion.
* For some the Messenger is just a person who brought religion and the religion is the most important thing. So if it wasn’t Muhammed (pbuh) it would be somebody else chosen instead...
* ...However it is the exact opposite. Without the Messenger there is no religion. And who says this? It is Allah Himself:

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***”We sent you not, but as a mercy to the universe” - 21:107***

* Allah sent the Messenger to show a mercy to people and to save them from the fire of hell.
* If RasoolAllah (saw) was not sent then we would not have Islam or anything. And we would all be destined to hellfire.
* Somebody may argue it is impossible to force someone to fall in love or tell someone to fall in love. It is but a natural act.
* However with RasoolAllah I say if you don’t love him it’s because you don’t know him.
* People love celebrities, but if you went somewhere where people don’t know these celebrities then they would not love them.
* Celebrities or famous people in history may have 1 or 2 good virtues. Whereas RasoolAlllah (saw) has got unlimited amounts of beautiful virtues.
* ***Owais ar karni once said “not every virtue of this Prophet has been discovered by anyone, even Abu Bakr as Siddique”***
* It sounds like bad adab however this is the truth that the virtues and beauties of the Messenger are impossible to count by anyone except the Creator Himself.
* So as a result it is impossible to not fall in love with RasoolAllah (saw).
* It is very difficult to love a man or anyone without meeting them. So it is not possible for us to meet RasoolAllah. So all we have now is books and the pages of the Scholars of Seerah.
* ***Hadith: The Messenger once asked the Sahaba “What do you think, who has the best imaan?***

***Sahaba replied: “is it the people that sacrificed themselves for you? The Messenger said “No”. “or is it the people that accepted Islam at the beginning of Islam” The Messenger said “No”...then Sahaba replied: “in that case Allah and His Messenger knows best”***

***The Prophet replied saying “It is the Imaan of people who will come after you and will not have seen me but will love and believe in me through the books.***

**Virtues of the Messenger.**

* What is the best way of finding out the real nature or real character of a man?
* The best way of finding out a man’s character is by asking those who are closest to him.
* It is very easy for anyone to put a mask on for a few hours. However it is extremely difficult to put a mask on for a really long period. Your true character will come out some way or another.
* So if you want to find out about someone’s character go and ask his wife, brother, mother, father, best friend etc (closest people to him).
* So the question is which person or member of that person it is who knows the purest picture of that man. Who is that person whom one cannot show the fake face even for a while?
* This particular person we do not have in our time: Servants and Slaves.
* The best amongst us the least he will do is look at the slaves as lower.
* So the best way to measure a person’s character is to see how he will behave with his slaves.

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**Historical Periods**

* **History is taught and split up into parts when studied here in the European World:**

**European Historical Periods**

* + **Ancient History**
		- Ancient History starts in 3200BC, when they discovered the oldest pictures near the river Nile. These pictures had a meaning.
		- But now they have found older historical pictures dating back 4000BC and even 6000BC near India and the Eastern World.
	+ **Middle ages (476BC)**
		- 476BC (Dark age of European History) when Roman Empire was destroyed)
		- The *Dark Ages* of Europe were the Golden ages of Islam – It was the age of Ibn Sina, Ibn Rushd etc.
	+ **New Age 1452AD –** is when Europe got out of the Dark Ages.
	+ **Present History 1789AD**

**Islamic Historical Periods**

* **Ancient History** is the time of Jahaliyyah.
	+ There are 2 kinds of Jahaliyyah: 1. The time between Nuh(as) and Idrees(as) ***Jahaliyya-tul-Ula)***
	+ ***2nd Jahaliyah time*** *is between Isa(as) and Muhammed(saw)*
* ***Middle Age 622nd*** AD – this is when Hijra took place.
	+ This is because this is seen as the most important period of Islamic History as it was the time when Muslims had the opportunity to practice their religion freely and the Prophet (saw) took rulership of Madinah and shariah was made aam.
* **New Age:**
	+ Starts with European History as well at the rule of Muhammed Al Fateh.
* **Present History:**
	+ Scholars say when Khilafah was lost after the Ottomon Empire. (1800AD)

**The Political context**

* It is very important to know the political as well as the religious context of the time when before the Prophet (pbuh) came to this world.
* There were two main empires at the time of the Messenger (saw)
	+ **The Roman Empire (also known as Byzantine or Eastern Roman Empire) – 330AD** – The Roman emperor Constantine in 330AD became the emperor of the Roman empire. After converting to Christianity he changed the empires capital from Rome to Byzantium (which he later named Constantinople after himself) therefore it became known as the Byzantine Empire rather than the Roman empire, but in essence it was just a continuation of the Roman empire.
	+ **The Persian Empire**
	+ **Small kingdoms (formed by two or more tribes)**
* There were other empires as well but they were too small to make a big empire. No resources to fight
* Both empires were at the brink of collapse. This was because the thing which keeps the peace and politics is the Government. And who is the Government. It is the people. And who is the people? That is the people that can have a good attitude that makes the Government stronger or a bad attitude which makes the government weaker.
* So at that time the People were engrossed in many sins: Homosexuality, Prostitution etc.
* And from history we learn the empires that had all these things in their Government, it usually collapses or gets destroyed.

**Religious Context**

**Religions at the Time and before the time of the Messenger (saw)**

**Christian Empire**

* + There were several groups within the Christian Empire but there were 3 major groups:
	+ ***1. Ebionites***
		- Followers of Priest Ebion.
		- They believed Jesus is not God or son of God and that he was a Prophet.
		- They also believed that Jesus did not come to destroy the teachings of Moses but rather to improve them. They were the true followers of Isa (as).
	+ **2. *Arius***
		- Arius He was a Christian Monk or Priest from Alexandria in Egypt.
		- His doctrine was he too believed in One God and taught God cannot be born or cannot die. He refused that Jesus was killed on the cross.
		- He was deemed a heretic as his teachings did not believe in the Trinity and focused on Unitarianism.
	+ **3. *Nestorianism*** (386 – 450)
		- Followers of Nestorius.
		- Believed Maryam is not mother of God but mother of Jesus. And that Jesus was not killed on the cross. Again there doctrine was Unitarianism.
		- Nestorius was also deemed a heretic by other Christian sects for his rejection of the trinity.
	+ There is a lot of Hadith talking about these type of Christians: Najasi, Nasturi in Syria who recognised the Messenger at a young age. They were Abionites and Nestorians and prophesised about the Messenger.
	+ Waraqah ibn Nawfal the Pious Monk who was a cousin of Khadija also recognised the Messenger as a True Prophet (saw). He was a *Nestorian*.
	+ Then the Quran speaks about these Christians as well many time like in the story of Ashab-ul-Ukhdood.
	+ Some came to visit the Prophet and recognised him as the true Prophet there are hadiths talking about them.
	+ The Monk Bahira who recognised the Prophet under the tree and called upon him to test him as a child.
	+ All these Christians were from one of these sects of Christianity.

**Changes in the Christian faith**

So where did everything change?

* The changes mainly occurred when Constantine the Roman emperor 17th AD converted to Christianity and decided to conquer Jerusalem.
* So Romans destroyed Jerusalem, Damascus and even Synagoges etc were all destroyed. And Christianity was mainly in these places only, so there doctrine was lost. Known in History as **The Siege of Jerusalem.**
* It is like if someone destroyed Kaaba where most Muslims were the teachings would slowly die out.
* At this time nearly all the true followers of Christianity were destroyed and taken over by Constantine. He burnt the books and started propagating the Catholic faith as he supported this faith.
* If you look at all the ancient texts of Christian faith they all date back to after 70th AD.
* There is nothing that dates back before this period.
* At this period Arius was cut off from the Church and deemed a Heretic.
* The Doctrine of the Trinity was adopted in 325AD.

**Zarbardisha**

* The Zabardisha religion, believe in 2 Gods;1 is God of Evil and 1 is God of Bad so they believe that when evil surpasses good this means God of Evil is stronger than the God of Good and vice versa.

**Persian Faith**

* In the time of the Persian Empire they use to believe in marrying siblings and other family members. In that time, a man named Mani (famous philosopher) 215AD – 276AD, he said that the evil is only in the human being, so nature will be destroyed by the hands of humans.

**Indian Faith**

* In India they follow the Brahman faith; the philosophy is that the people are created from God and whoever was created from the Head of the God are the superior humans, and the ones created from shoulders they are the soldiers, farmers from the leg of God, and slaves/servants created from the feet of God.
* However people who are born out of wed-lock are believed to be nothing. They aren’t even considered to be human beings. The humans created from Gods Head are believed to be so superior that the humans created from feet can’t even touch them.
* Vidah or Vedas is their holy book from 1500BC. Some Islamic Scholars say it can be from Allaah also as Allaah says, “Some of the Prophets are not mentioned in the Qur’an” but Allaahu Alim, so we remain silent and don’t judge whether these are Prophets or not.

**Buddhism**

* Buddah Namotamo who was born 566BC to 485 BC. His mission was to remove the Brahams misunderstanding of the human beings being superior than each other. So he came with serene intentions to destroy these believes and unite the people.

**Confucius**

* In China it was Confucius and he was born in 479BC and died 551 BC. Confucius didn’t believe in a religion but a philosophy and the origin of creation. Their philosophy has numerous positives for example do not kill, lie, steal, drink alchohol, do not betray etc. When Confucius died his followers used to worship him neglecting the fact he himself never believed in religion. The reason is because it’s become a custom for people to start worshipping a person who lives a noble and inspiring life and leaves behind righteous rulings.
* So as we see in the time of Prophet Muhammad (PBUH) there was no appropriate Kingdom but the worst state.

**Arabian Peninsula**

* Arabs; Arabian means a person who speaks Arabic. Jewish nation is about Jewish Religion. 2nd is by Language, so whoever speaks Arabic language is Arabian, and 3rd is by blood. For example, I am Turkish because my father was Turkish.
* Arabs are of 2 types :
* **Al Arabul Ba’idah** (first Arabs but they disappeared i.e. Thamud, Aad and no one remains from their ancestry except their remains and signs of their existence.
* They existed about 3000 years ago before Jesus (BC).
* **Al Arabul Baqiyah** they are Arabians who still exist.
	+ **Al Arab al Aariba** - Qahtaniyun (sons of Qahtaan) Proper Arabs, located in Yemen
		- **Jurhum Bin Qahtaan**
		- **Yaarib Bin Qahtaan (bigger tribe)**
	+ **Al Arab al Mustariba**
		- Arab Adnaani (Adnaan was the grandson of Prophet Ismaeel)

**Religion of the Arabs**

* The Arabians would pretend that they are on “Millat-e-Ibrahimi”(religion of Ibrahim) Deen al Fitrah. – twice a day they would pray, fast and Hajj.
* **Amar ibn Hay al Khuzaa’i** (leader of his tribe) – went to Syria and they were worshipping their idols so he liked it and took a God for himself in his pocket.
* Umar (ra) says there are 2 things in Jahaliyah that still make me laugh and 2 things that still make me cry:
	+ Laugh:
		- When we used to go on a journey we would make an idol from dates and we would worship it and when we got hungry we would eat it.
		- We used to find 3 stones when on a journey. 2 stones we used to use for cooking and the better one we used to make as a God to worship.
	+ Cry:
		- Umar says “I had a daughter and I had taken her to bury her alive once in the grave and while I was placing her into the grave some mud would go into my beard and she was taking it out of my beard saying “Oh father its dirty” and I had buried her alive and walked away”. Everytime I remember this I cry.
		- The Quran also narrates this story in:
		- وَإِذَا ٱلۡمَوۡءُ ۥدَةُ سُٮِٕلَتۡ (﻿٨﻿) بِأَىِّ ذَنۢبٍ۬ قُتِلَتۡ (﻿٩﻿
		- “And when the girl-child that was buried alive is asked (8) For what sin she was slain”
		- And Umar (ra) says everytime I used to hear this ayah I used to cry and even fall ill.
		- *There’s also a hadith in Sunnan Darmi (Darmi was the teacher of Imaam Bukhari from Samarkand). “A man came to Prophet and asked him “Before Islam I once buried my daughter alive and she shouted saying “Oh my father take me out of here” so hearing this the messenger started to cry.*
		- *Umar then saw this and came to the man saying “What are you doing to my Prophet” so RasoolAllah stopped Umar and said “let him speak” and asked the man to repeat the story again so they cried again.*
		- Note: The Messenger is such a great leader and over small issues he would cry. Such a kind soft hearted man.
* *Narrate story of Abu Bakr and when he was young and broke the nose of the idol in Kaabah.*

**Shirk in Arabia**

* So Idol worship was brought to kaaba by Amr Ibn Hay and once he had a dream where shaytaan showed him where the idols from the time of Nuh (as) were buried in Jeddah. So he dug these up and also placed these into the kaaba.
* They used to pray to these idols and say “Oh Hubbal give me a son” or “Oh Hubbal give me shifa”.
* So altogether they had about 360 idols in the kaaba and people would come to do tawaaf of the idols not the kaaba.
* Also they were so into idol worship that they created new ways and tariqas to worship idols. Each idol had to be worshipped in its own way.

**Jews in Arabia**

* Jews (Yahudiyah) was 500BC when Jews migrated to Arabian countries (Arabia mainly Khaybar and Yathrib). This occurred when they were attacked by the Roman Empire.
* Asad Abi Qalb was an Arabian who converted to Judaism and brought the Jewish religion into Yemen. It was his son ***Yusuf Bin Asad*** who then caused the event: ***Ashab al Ukhdood***
* Some opinions say that the people of the ditch being abused were Ebonite’s and were followers of Esa (as). Then after this event a Christian Army was sent into Yemen to fight against these Jews.
* This event took place in October in 523AD. This whole event can be found in the Hadith narrated by Shuayb (ra) in Sahih Al Muslim:
* ***Suhaib, the narrator of this Hadith said that the prophet, peace and prayers be upon him said “There was a king who had a magician. One day this magician went to the king and said to him: “I have grown old, so if you send me a boy I will teach him magic”. The king sent him a boy to be taught magic.***
* ***On the boy’s way to the magician, there lived a monk. The boy always used to sit with him and listen to his speeches. The magician occasionally beat the boy because he was late for his studies. When the boy complained to the monk, the monk told him “If you fear the magician, tell him you were held up by your family and if you fear your family tell them you were held up by the magician”***
*
* ***When the boy was walking one day, he saw a giant animal that frightened the people. He told himself “Today I might know whose better, the magician or the monk”. So he took a stone and said “O Allah if this monk is more preferable to you than the magician kill this animal, so people could live in peace”. Then he threw the stone at the giant animal and killed it. The people were very happy and returned to their normal behavior.***
* ***The boy went to the monk and told him what had happened. The monk said to the boy: “Well my boy! Today you are better than me and one day you will experience calamities, and when that happens don’t tell anybody about me."***
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* ***The boy had great experience in treating the blind and leprous people, and he could treat many other diseases. He became well known and so popular that one of the visitors of the king who had become blind heard about the boy and his miracles.***
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* ***This blind man went to the boy and said to him: “I have great presents with me, and if you can restore my sight, I’ll give you these presents”.***
* ***The boy said to the blind man “I am not healing anyone, but Allah is the one who heals, and if you believe in Allah, I’ll*** [***pray***](http://wikiz.info/islam/okhdood.htm) ***to him, and Allah will restore your sight”. The man believed and Allah healed him.***
* ***After his*** [***recovery***](http://wikiz.info/islam/okhdood.htm) ***he went to the king and sat with him. The king asked him “who restored your sight?” The man answered “My Lord”. The king asked the man “Do you have a Lord other than me?” The man answered “Allah is the only Lord of you and me”. The king tortured that man severely until he guided him to the boy’s place. The boy stood in the king’s presence who asked him “Oh, my boy, you are so experienced in your magic that you could heal blind people and the leprous, and you could do such magic deeds!”. The boy answered him “I am not healing anyone but Allah is the one who heals.”.***
* ***The king tortured him severely until he told him about the monk who was then brought up and told to apostatize but he refused, so they put a saw on the middle of his head and cut him until he split into two pieces.***
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* ***Then they brought up the boy and asked him to apostatize, but he refused. So the king gave him to some of his soldiers and told them to take him up to a certain mountain and if he doesn’t apostatize, to throw him down from the top of the mountain. They took him up to the top of the mountain and he said “O Lord protect me from them, anyway you please”. So the mountain shook and the soldiers fell down. Then the boy walked back to the king. The king then asked him what happened to your friends. The boy said Allah saved me and protected me from them, then the king gave him up to his soldiers again and told them to take him in a boat to the middle of the sea and if he doesn’t apostatize, to throw him out of the boat. They took him and he said “O Lord protect me from them, anyway you please”. So, the boat capsized and the soldiers drowned. Then he walked back to the king and the king asked him what happened to the soldiers? The boy said Allah saved me and protected me from them. Then he directed his speech to the king and said to him “you can’t kill me unless you do what I am ordering you.” The king asked the boy “what’s that order?”***
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* ***The boy said to the king “call all the people to an open place, and crucify me on a trunk of a tree and take an arrow from my quiver and say: “in the name of Allah the Lord of the boy” and then shoot the arrow at me and if you do that you can kill me”. The king gathered a great number of people in an open place, and crucified the boy on a trunk of a tree and took an arrow from his quiver and said: “in the name of Allah the Lord of the boy” then shot the arrow which hit the boy’s cheek, then he died.***
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* ***Consequently the people believed in Allah and said “We believe in Allah the Lord of the boy”. They said this three times. Some people went to the king and warned him about the increase in the number of the believers in Allah. As soon as he heard this he ordered a huge ditch to be dug and set fire to it. He gave his directions to his soldiers and said to them “Tell the people to abandon belief in Allah and if they refuse, throw them into the ditch”. They executed his orders. One day a woman and her child were about to be thrown in the ditch. The woman was frightened, when her son said to her “Mother, be patient because you are on the right way”.***
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* ***That is the end of the Hadith narrated by Suhaib the companion of the Prophet.***

**Kingdoms of Hijaz**

* Hijaz mainly consists of: Jeddah, Makkah and Medinah
* Makkah was established by Ibrahim (as)
* Kaabah was established by Ibrahim (as) and Ismaeel (as)
* Another riwaya says that it was first established by the angels, then Adam (as) but the actual building itself was established by Ibrahim and Ismaeel (as)
* So Ismaeel (as) was the King or leader of Makkah and this was because Ibrahim (as) used to be in a different place and would just visit now and again so he was not the leader but made Ismaeel (as) the leader.
* When Ismaeel (as) passed away his two sons became leaders Nabid and Qaydar. Periodically one after the other.
* When they passed away their grandfather (Islameel (as) father in law) Madrad bin Umar al Jurhami became the leader. He was Qahtani.
* This was when the leadership of makkah moved back from the Ismaeelis to the Qahtanis (the true Arabians)
* There was a war in 587BC when Bahdanas attacked certain areas of Arabia, and the Quraysh then went to settle in Yemen.
* This was also the time when the Jewish people were captured and taken to Iraq. They lost many of their old testament and a lot of Hebrew language readers were killed.
* Then the Kaaba was ruled by Bani Jurham. A lot of the ignorance and fitnas were brought to Makkah at this time.
* Many years later the Bani Quraysh then came back to Makkah and saw the atrocities that then angered them.
* They teamed up with another strong tribe called Bani Quza’a, that were known for their strength and took over Makkah. However the Bani Quza’a then took power over Makkah and not Quraysh.
* Bani Quza’a then ruled for 300 years.
* There tribe was very barbaric and violent. They also destroyed the well of Zam Zam (covered it up) out of anger.

**How rulership came back to the Quraysh**

* One of the ancestors of the Messenger: Qusay bin Qalab ibn Murah (qurayshi) came into Makkah and married the King’s (Khalil bin Habasha bin Quza’I) daughter.
* Khalil bin Quza’I passed away, but before passing away he made a wasiya that after his Qusay will be the King of Makkah.
* This angered the Bani Quza’a that how can our King give away our Kingdom to his son in law, which then led to a huge war between Quraysh and Bani Quza’a.
* After many people had died the two tribes went to a really old wise, respected man at the time named Yamur bin Auf al Bakri (also from the tribe of Bani Qaza’a)to decide who was right or wrong.
* Yamur said: “Whoever is the decendants of Ibrahim and Ismaeel they are the true leaders of Makkah” So leadership came back to Quraysh. Then he further said “the blood that has been spilled from our side that is forgiven but the people killed from your side we will pay, as we have done zulm on the Quraysh”.
* From this event one can understand that the wealthy people were not the ones that were seen as highest in the tribe by the Arabians, but rather the ones with best Akhlaaq and wisdom.

**Things that determined Kingship of Makkah**

* Kingdom of Makkah included:
	+ **Dar ul Nadwa**: This is like a parliament (panchayat) where the leaders would come and make decisions.
	+ **Al Liwa**: the one that ties the flag. Meaning general of war.
	+ **Al Hijaba**: To be owner of the key to Kaaba. (till date still belongs to the Quraysh, Bani Shaybah)
	+ **Sikaya-tul-Haaj** – the one who distributes water of zam zam to the Hujjaj.
	+ **Rifada-tul-Hajj:** to feed the Hujjaj
* All these duties would determine if one would be King of Makkah or not.
* Qusay had two most important sons: Abd Manaf and Abd Dar.
* After Qusay passed away the Kingdom went to his eldest son Abd Manaf.
* After Abd Manaf passed away the kingdom should have gone to Hashim but there was a war between the sons of Abd Dar and Abd Munaf as to whom should be King. As the sons of Abd Dar were saying that they also have a right to the throne as their Grandad was Qusay.
* The 5 things of Kingship were then distributed between the two tribes.
	+ 3 things went to Bani Hashim
	+ 2 things to Bani Abd Dar
* **CHECK RECORDING TO FIND OUT WHO GOT WHAT**

**Knowledge of the Arabians (Quraysh)**

* **Ilm-Ul-Firasa**: Face Reading: They could know from your face and body, what tribe you were from, what you even did yesterday. The people of Ahlul Yemen were the best at this.
	+ Once Imaam Shafi and Imaam Muhammed were at the place of tawaaf and they saw a traveller come and he started making tawaaf. So Imaam Shafi’I said lets do firasa. So Imaam Muhammed said “I am doing firasa that he is a hadad (metal worker) and Imaam Shafi said “I am making firasa that he is a najar (carpenter).” So they called him and asked him “what do you do?” then he replied: “I used to be a Hadad but now I am a Najar”.
	+ Another proof of firasa is when once Imaam Malik who was also from Yemen, saw Imaam Shafii as a child and he said to him after looking at this face “Oh my son keep steadfast on knowledge as you will have a huge future
* **Footstep reading**: Bani Mudlij were the best at this. They could see from your footsteps what tribe the man was from, the age of you and even what illness he had.
	+ Once people from Bani Mudlij read the feet of RasoolAllah when he was young and was sat with Abdul Mutallib (grandfather of Messenger). The Prophet when he was a child would sit with his Grandfather in meetings etc. They said to Abdul Mutallib that we have not seen any feet as close to the Muqaam-e-Ibrahim than these feet. So Abdul Mutallib then said to everyone “Remember it”.
* **Strong Memory and Poetry**
	+ King Harun ar Rashid (Abbasi and Qurayshi) – He used to give gifts to anyone who could make new poetry. But he had a really strong memory that when he would hear something once he could memorise it immediately. So people would come to him and say the poetry and after hearing it once from them he would memorise it. He would then say to them that he knows the poetry and it’s not new.
	+ He also had a slave that could memorise it after listening to it twice. So after the person and Harun ar Rashid would recite it, the slave would then recite it.
	+ Once however a poet understood what was happening so he prepared a really difficult poem that had a lot of Ayn and Qaaf’s etc. And Harun ar Rashid could not memorise it.
	+ Imaam Shafi’i as well, he could memorise a page just by looking at it once. SO he would cover one page and memorise the other.
	+ Allah also says in the Quran: ***“We have made the Quran easy to remember”***
	+ Also when Allah challenged the Arabs He challenged them on poetry as they would think they are the best at poetry.
* **Knowledge of War. (Ilm-ul-Had)**
	+ The Arabians were very good at war and into the war.
	+ They would train their children in battle and
	+ Amr ibn Abdul Wud in the Battle of Ahzaab challenged all the people of Madinah to fight with him and it was Ali (ra) who was between the age of 18-20 that came forward to fight him.
* **Akhlaaq**
	+ They would be brave.
	+ They would love the guests. This was due to the Sunnah of Ibrahim (as)

**Nasab (Family) of RasoolAllah (saw)**

* After Abd Munaf, Al-Mutalib became King of Makkah, the charge of pilgrims’ food and water went to his brother Al-Muttalib bin ‘Abd Munaf (who was honest, generous and trustworthy).
* Hashim went to Madinah and married there. Then he went to Syria for trade reasons and passed away there.
* Al-Mutallib didn’t know that Hashim, who was his brother had a wife in Madinah and that she had a son to Hashim also named ***Shayba*** *(means whiteness in the hair) later known as Abdul Mutallib.*
* When Al-Mutallib saw him, tears filled his eyes and rolled down his cheeks, he embraced him and took him on his camel.
* Abdul Mutallib, however abstained from going with him to Makkah until he took his mother’s consent.
* Al-Muttalib asked her to send the boy with him to Makkah, but she refused. He managed to convince her saying: "Your son is going to Makkah to restore his father’s authority, and to live in the vicinity of the Sacred House."
* When they got to Makkah, people wondered at seeing Abdul-Muttalib, and they considered him the slave of Muttalib.
* Al-Muttalib said: "He is my nephew, the son of my brother Hashim."
* The boy was brought up in Al- Muttalib’s house, but later on Al-Muttalib died in Bardman in Yemen so ‘Abdul-Muttalib took over and managed to maintain his people’s prestige and outdo his grandfathers in his honourable behaviour which gained him Makkah’s deep love and high esteem.

**Death of Al-Mutallib (Uncle of Abdul Mutallib)**

* When Al Mutallib died, Nawfal took control of whatever Abdul Mutallib had.
* At this Abdul mutallib tried seeking assistance from other tribes of Quraish but none of them agreed to help saying “they don’t have anything against either Abdul Mutallib or Nawfal.
* So Abdul Mutallib then wrote to his uncles of Bani An- Najjar (his mother’s brothers) to come to his aid. His uncle, Abu Sa‘d bin ‘Adi (his mother’s brother) marched to Makkah at the head of eighty horsemen and camped in Abtah in Makkah and Abdul Mutallib then took back his throne.

**Finding the well of Zam Zam**

* There were 2 main big events that occurred in the life of Abdul Mutallib:
1. Finding of the well of Zam Zam
2. The event of the Elephants.
* ‘Abdul-Muttalib received an order in his dream to dig Zamzam well in a particular place. He did that and found the things that Jurhum men had buried therein when they were forced to evacuate Makkah. He found the swords, armours and the two deer of gold. The gate of Ka‘bah was stamped from the gold swords and the two deer and then the tradition of providing Zamzam water to pilgrims was established.

**The Event of the Elephants (Ashab-al-Fil)**

* The second event was that of ***Abraha As-Sabah Al-Habashi***, the Abyssinian (Ethiopian) viceroy in Yemen.
* He had seen that the Arabs made their pilgrimage to Al-Ka‘bah so he built a large church in San‘a in order to attract the Arab pilgrims to it to the exclusion of Makkah.
* A man from Kinana tribe understood this move, therefore he entered the church stealthily at night and besmeared its front wall with excrement.
* When Abraha knew of that, he got very angry and led a great army – of sixty thousand warriors – to demolish the Ka‘bah.
* He chose the biggest elephant for himself. His army included nine or thirteen elephants. He continued marching until he reached a place called Al-Magmas. There, he mobilized his army, prepared his elephants and got ready to enter Makkah.
* When he reached Muhassar Valley, between Muzdalifah and Mina, the elephant knelt down and refused to go forward.Whenever they directed it northwards, southwards or eastwards, the elephantmoved quickly but when directed westwards towards Al-Ka‘bah, it knelt down.
* Meanwhile, Allah loosed upon them birds in flights, hurling against them stones of baked clay and made them like green blades devoured. These birds were very much like swallows and sparrows, each carrying three stones; onein its peak and two in its claws. The stones hit Abraha’s men and cut their limbs and killed them.
* A large number of Abraha’s soldiers were killed in this way and the others fled at random and died everywhere.
* Abraha himself hadan infection that had his fingertips amputated. When he reached San‘a he was in a miserable state and died soon after.
* The Event of the Elephant took place in the month of Al-Muharram, 50-55 days before the birth of Prophet Muhammad [pbuh] which corresponded to late February or early March 571 A.D. It was a gift from Allah to His Prophet and his family.
* News of the Elephant Event reached the most distant corners of the then civilized world.
* The Elephant Raid Event riveted the world’s attention to the sacredness of Allah’s House, and showed that this House had been chosen by Allah for its holiness.
* The significance of this is that if now someone was to claim Prophethood in Makkah it would seem acceptable by many.

**Ahle-Bayt (Family of the Prophet)**

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ

أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Verily, Allah has decreed to purify you, O' Ahlul Bayt, and sanctify you in a perfect way”

* The Quran speaks about purification of the family of the Prophet.
* The Prophet (saw) said: ***“There will not be no relation on the day of Qiyamah except my nasab (family) who is related to me and my sabab (slaves) and my sihar (in laws).***
* So being related to the Messenger is of utmost blessings and one is guaranteed to die on imaan according to Quran and Ahle Sunnah wal Jamaah.

**Ahle Bayt according to Fiqh**

* Hanafis and Shafis differ on the definition of family of the Prophet:
* According to Shafi you are a descendent of the Prophet if you are:
	+ Descendants of Hashim
	+ Descendants of Mutallib
* According to Hanafis you are a descendent of the Prophet if you are:
	+ Descendants of Haarith son of Abdul Mutallib
	+ Descendants of Abbas son of Abdul Mutallib
	+ Descendants of Jaafar son of Abu Talib
	+ Descendants of Uqayl son of Abu Talib
	+ Descendants of Ali son of Abu Tallib
* Example of love for the Ahle Bayt:
	+ **Story of Junaid Baghdadi Wrestles with a Syed and deliberately loses. (Lost but Won)**
	*Junaid Baghdadi earned his livelihood as a professional wrestler. As was the norm, the Leader of Baghdad announced one day, “Today, Junaid Baghdadi will demonstrate his skills as a wrestler, is there anyone to challenge him.” An elderly man shakily stood up with his neck quivering and said, “I will enter the contest with him.”

	Whoever was witness to this scene could not contain themselves, they burst out howling with laughter, clapping their hands. The King was bound by the law. He could not stop someone who of his own free will entered the bout. The elderly man was given the permission to enter the ring. He was about sixty-five years old. When Junaid Baghdadi entered the ring, he was dumbfounded as was the King and all the spectators of the Kingdom who were present. The single thought that occupied their minds was, “How will this old man be able to fight?”

	The old man addressed Junaid with these words, “Lend me your ears.” He then whispered, “I know it is not possible for me to win this bout against you, but I am a Sayyid, a descendant of Prophet Muhammad (peace be upon him). My children are starving at home. Are you prepared to sacrifice your name, your honour and position for the love of Allah’s Prophet and lose this bout to me? If you do this I will be able to collect the prize money and thereby have the means to feed my children and myself for an entire year. I will be able to settle all my debts and above all, the master of both the worlds will be pleased with you. Are you, Oh Junaid, not willing to sacrifice your honour for the sake of the children of Rasulullah (peace be upon him)?”

	Junaid Baghdadi thought to himself, “Today, I have an excellent opportunity.”

	In a display of fervour Junaid Baghdadi executed a couple of maneuvers, demonstrating his finesse so that the King does not suspect any conspiracy. Junaid with a great display of antics did not use his strength and allowed himself to be dropped. The elderly man mounted his chest thus entitling him to the prize.

	That night, Junaid Baghdadi had a dream of Prophet Muhammad (peace be upon him) who said, “Oh Junaid, you have sacrificed your honour, your nationally acclaimed fame, your name and position which was heralded throughout Baghdad in the expression of your love for my children who were starving. As of today, your name is recorded in the register of the Auliya (friends of Allah).”

	Thereafter, this great wrestler learnt to defeat his nafs (desires) and became one of the most eminent Auliya of his time!*
* In conclusion RasoolAllah goes back to Kilaab Bin Murrah from both Mothers side and father’s side. He is also Hashmi from his father’s side, going back to Hashim bin Abd Manaf.
* The Grandfathers of the Messenger were leaders of Makkah. And in Makkah the leaders would serve the poor, hujjuj and weak people. This shows the nobility and status of the family of the Messenger (saw).
* What defines high nobility and being from a high level family?
	+ In Arabia this would not be because of being rich or wealthy, but mainly because of being noble. And nobility would consist of kindness, bravery, mercy to those below you and respectfully talking to everyone
	+ Abu Talib was a noble man and a leader of his tribe. He was really poor too: When the Prophet married he said to Hadrat Abbas (ra) his uncle, “lets support your brother, he’s poorand has a lot of children. I will look after Ali you can look after Jaffar” .
	+ Another example is that of RasoolAllah himself, he was poor and Khadija (ra) being so rich rejected many offers of rich men previously but then asked the Messenger to marry her. So wealth and riches was not the main sign of nobility. But mainly character and braveness of a person.
	+ From this we learn that the Messenger had no benefit of claiming to be a Prophet amongst his people. As he was very highly respected himself, and then after marriage was very rich also. This is the reason why his message was so powerful. As he was the noblest of people in Makkah, but he spoke about women’s rights and rights of slaves etc
	+ Usually you will find that Prophets are always from high level families. Once Qaysar asked Abu Sufyan about the Prophets family and Abu Sufyan replied saying “He is from the highest family”. Then Qaysar said “I asked about his family as Prophets are always from noble families”.

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**Birth of Abdullah (as), Father of The Messenger**

* **Abdullah’s** mother was Fatimah, daughter of ‘Amr bin ‘A’idh bin ‘Imran bin Makhzum bin Yaqdha bin Murra.
* Abdullah was the smartest of ‘Abdul-Muttalib’s sons, the chastest and the most loved. He was also the son whom the divination arrows pointed at to be slaughtered as a sacrifice to Al-Ka‘bah.
* When ‘Abdul-Muttalib had ten sons and they reached maturity, he divulged to them his secret vow in which they silently and obediently accepted.
* So arrows were cast. This was a tradition from the time of Ibrahim (as). The arrows kept pointing towards Abdullah to be slaughtered. ‘Abdul-Muttalib then took the boy to Al-Ka‘bah with a razor to slaughter the boy.
* Abu Talib, however, tried to dissuade him from doing this.
* They suggested that he summon a she-diviner to judge what to do instead.
* She ordered that the divination arrows should be drawn with respect to ‘Abdullah as well as ten camels. She added that drawing the lots should be repeated with ten more camels every time the arrow showed ‘Abdullah.
* This was repeated until the number of the camels amounted to 100. At this point the arrow showed the camels, consequently they were all slaughtered instead of his son. The slaughtered camels were left for anyone to eat from, human or animal.
* ***This incident relates to the hadith when the Prophet [pbuh] said:"I am the offspring of the slaughtered two," meaning Ishmael and ‘Abdullah.***

**The Marriage of Amina and Abdullah (as)**

* A year before “the year of the elephant,” ‘Abdullah ibn Abdul Muttalib was married to Aminah daughter of Wahb ibn ‘Abd Munaf ibn Zuhrah. As was the custom in those days,
* Two weeks after the couple were married, according to Barakah (a female slave of Abdullah, also known as Umm Ayman), Abdullah’s father came to their house and instructed his son to go with a trading caravan that was leaving for Syria. While in Syria Abdullah passed away. At this time Sayyida Amina was pregnant with RasoolAllah.

**Mawlid-un-nabi**

**Birth of RasoolAllah**

* It’s the rule of life that whenever a great thing happens, great signs are given.
* The Prophet was born on 570AD Monday 20th April (12th Rabi al Awwal)
* A weaker riwayah says 9th Rabi Al awwal
* The Arabs used to remember years by the events that occur in them not the numbers. So they knew it as the “year of the Elephant”.
* The first lady to breastfeed the Messenger was Thuwayba, the Slave of Abu Lahab.
* Thuwayba was the same lady that breastfed Hamza (ra) and Abu Salama. They both were killed in Uhud. They were the milk brothers of the Messenger.
* This was the same slave that was freed by Abu Lahab when she brought the news of the birth of RasoolAllah to him, so he freed her with his finger.
* Hadith in Bukhari mentions “…So when Abu Lahab died [in disbelief], he was shown to someone in his family [in a dream] in the most wretched of conditions, and [that relative – they say it was 'Abbas] said to him: ‘What did you find [after death]?’ So Abu Lahab replied, ‘I didn’t find [any rest] since I left you all, except that I was given to drink \*this little amount\* because of my freeing Thuwayba.”

**Miracles that took place at the time of the Blessed Birth.**

* There are 2 categories of miracles for a Prophet:
	+ Irhasaat (irhaas) – A miracle done by a Prophet before Prophethood
	+ Mojiza – A miracle done after Prophethood.
* The fire of the Fire-worshippers in Iran (Iraq ul Ajam was the name given to the Persians or Persia) (Zoroastrians) that was burning for years went out.
* The temple of the Kisra (or Kisra’s Palace) that had 14 balconies, 14 of the balconies collapsed on their own.
* Idols in the Kaaba fell down.
* Ibn Sa‘d reported that Muhammad’s mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of ‘Arbadh bin Sariya something similar to this.

**The name of The Messenger**

* The name Muhammed was given to the Messenger by Abdul Mutallib (gradfather of the Messenger)
* Muhammad comes from the name *Hamd* meaning*“the praised one”.*
* Muhammed means the “The Praised one” or “the thanked one” or Mahmood “the one without defect”
* When he called the Prophet this name people from Quraysh came and questioned why they had called him “Muhammad” upon which Abdul Mutallib replied “I want him to be great in this world and the heavens.”
* This proves that Muhammad was not a common name in Arabia.
* There were some other people that named there child Muhammad. Altogether there were 4 people that were called Muhammad in Arabia:
	+ Once one of them called **Muhammad bin Ali Abi Rabi’a** was asked “How is it that your father called you Muhammad?” and he replied my father along with three other people named ***Sufyan Ibn Mujasha, Yazeed bin umar, Osama bin Malik***

went to Shaam (Syria) and while they were there they were asked by a monk “are you from Makkah, Hijaz?” when they replied “yes” he told them “go back to Makkah as very soon there is a new Prophet who will be born and the sign is that his name will be Muhammad”. So when they returned to Makkah they all wished their son to be that Prophet, so they all called him Muhammad. So they all became:

* + - **Muhammad bin Ali Abi Rabi’a**
		- ***Muhammad bin Sufyan Ibn Mujasha,***
		- ***Muhammad bin Yazeed bin umar,***
		- ***Muhammad bin Osama bin Malik***

**Tradition in Arabia**

* It was the tradition of Arabians that they would send their child to the village to get breast fed by the people there.
* They were mainly the people of Bani Sa’ad
* Halimah Bint Thuayb says: “When we came to Makkah, they were the last to enter Makkah as they were very poor so there Camel was very weak as would not be fed a lot.
* She said when she entered Makkah no one was accepting the grandson of Abdul Muttalib as the Prophet was an orphan and people knew they could not get much money from a child who has no father.
* Halimah went to different houses but all the children had already been taken by people from her tribe. So she had no choice but to go to the house of Abdul Mutallib.
* When Halimah came to Abdul Mutallib’s house he asked her what is your name and she said “Halimah bint Thuwayb”. And Abdul Mutallib replied “Hilm is good” and then he asked “What tribe are you?” and she replied, “Bani Sa’ad” and he said “Sa’ada is good meaning too”, so he took this as a good sign or omen.
* *In our religion we accept good omens but reject bad omens. For example: once the Messnger was traveling with his sahaba and they met a person in the way and he asked him “what is your name?” and he replied “saalim bin…” upon which the Prophet said to his sahaba “be witnesses Oh Sahaba that you will be salama (safe)”.*

**Life with Mother Halimah**

* Halimah (as) says “when we went to Makkah my Camel was the slowest and when coming back my camel was the fastest”
* Other people from the caravan would ask her if this was the same camel as they were shocked with the difference of the Camel.
* All the animals in the house of Halimah (as) after the coming of the Prophet to their house the mil in all of the animals became full and this was a miracle as it was the drought season so every other animal in the area had no milk.
* Because of this other people would tell their children to graze their animals next to those of Halimah’s.
* The tradition of breast feeding used to be 2 years, thereafter they would have to take the child back. But Halima wanted to keep Muhammad (saw) for longer so they used the excuse of the epidemic that was happening in Makkah at the time and that Muhammad being there would be too dangerous for him.
* So the Messenger went back to Bani Sa’ad and spent another 2.5 years with them.

**Shak-us-sadar (the opening of the chest)**

* Shak-us-sadr (angels opening the chest of RasoolAllah and cleansing the heart) happened 2 (ijma) times or 3 times:
	+ 1. Once when with Bani Sa’ad (age of 5)
	+ 2. Once before going to Isra wal meeraj. (When the Messenger was half sleeping and two people came and did shak us sadr).
	+ 3. Once when the Prophet (saw) got to sidra tul muntaha. (age of 50)
* When the Messenger (saw) was with Bani Sa’ad, it occurred when the Messenger (saw) was playing with his milk brothers and sisters two men came and one of them had a big stick. The first man asked the other, “is it this child”, the other said “yes”.
* So they put him down and started cutting his chest. They cut him vertically on the chest and then took out the dark blood part of the heart and said “this is the share of iblees” Saying this, the man threw this part out and then washed the heart of the Messenger and placed it back in the chest.
* Seeing this, the other children ran home screaming “our brother has been killed”. Halima and her husband came running really quickly, but when they got to the Messenger he was walking towards them normal.
* After this incident Halima and her husband decided to take the Prophet (saw) back to Aminah (as) but made it clear to them that they are not returning him because they don’t love him but because of the fear of what happened.

**Aminah (Mother of Messenger) passes away**

* In respect of the memory of her late husband, Amina decided to visit his grave in Yathrib (Madinah). She set out to cover a journey of 500 kilometers with her orphan boy, woman servant Umm Ayman and her father- in-law ‘Abdul-Muttalib. She spent a month there and then took her way back to Makkah. On the way, she had a severe illness and died in Abwa on the road between Makkah and Madinah.
* From this we learn the great struggle and hardship the Prophet has been threw as his father passed away before his birth and then his mother passes away at a young age. So RasoolAllah (saw) was made an orphan.

**The Prophets life under Abdul Mutallib (grandfather of the Prophet (saw)**

* Abdul-Muttalib was more passionate with his grandson than withhis own children.
* There was a carpet next to the kaba that only Abdul Mutalib would sit on nobody else was allowed. However Abdul Mutalib would only allow the Prophet (saw) as a child to sit on it. Not even his own sons or other grandsons.
* The uncles of the Propeht (saw) would try and take the Prophet (saw) off the mat but Abdul Mutalib would say to them "Leave my grandson. I swear by Allah that this boy will hold a significant position." He would also repeat to the people of Makkah and Quraysh: ***“Inna ibni haza lahu shahnan” (indeed my son has a great future)***
* This is the same mat the Prophet would sit on when the bani Mudlij came and read the feet of the Prophet and said “these feet are the most similar to those (makam-e-ibrahim)”
* When Muhammad [pbuh] was eight years, two months and ten days old, his grandfather ‘Abdul-Muttalib passed away in Makkah. The charge of the Prophet [pbuh] was now passed on to his uncle Abu Talib, who was the brother of the Prophet’s father.
* Before passing away though Abdul Mutallib called Abu Talib and gave him the Messenger saying look after him.
	+ The reason Abu Talib was chosen, even though the Messenger had many uncles is because Abu Talib, Hamzah and Abdullah were all from the same mother.
* Abu Talib was a poor man and on of that he had many daughters. The Prophet because of this would feel bad so at the age of 8 he would take care of the sheeps of Ahle Makkah and take them out of Makkah and feed them. The money he would make he would give to Abu Talib.

**Some miracles at childhood**

* When the Prophet was young there was a wedding in Makkah and the Messenger went to go and see it. But the Messenger says when I went to the wedding there was a wall and behind the wall was the wedding but as soon as I went to see I fell asleep when I touched the wall. So Allah protected the Messenger from the fitnas of the wedding.
* Once at the time when the Kabaa was being fixed, the Messenger was helping fix the Kaaba. While he was working he had (saw) picked up his cloth so he could walk easier and while he did this his knees became visible. The Prophet said at that moment a huge tall man came and pushed him down. His face was not visible but his shoulders were. He said to RasoolAllah “Do not do that in front of anyone, it is not permissible for a Prophet to do even this”.
* Abu Talib used to do wasila of the Messenger when asking for rain: Ibn ‘Asakir reported on the authority of Jalhamah bin ‘Arfuta who said: "I came to Makkah when it was a rainless year, so Quraish said ‘O Abu Talib, the valley has become leafless and the children hungry, let us go and pray for rain- fall.’ Abu Talib went to Al-Ka‘bah with a young boy who was as beautiful as the sun, and a black cloud was over his head. Abu Talib and the boy stood by the wall of Al-Ka‘bah and prayed for rain. All of a sudden straight after the dua clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country.
* The dua of Abu Talib was: ***“By the white person (abyad) who is my son, I do (istisqa) wasila by his face. He is the house of the one who has no parents and the protector of the ladies”***
* From this one can conclude that Abu Talib knew also that the Prophet was not just a normal child but very special.

**Life under Abu Talib**

* When the Prophet was young Abu Talib and Abu Lahab were wrestling and Abu Lahab was stronger so won the wrestling match. But when Abu Lahab went to sit on the chest of Abi Talib, the Prophet as a boy pushed him off the chest of Abu Talib. Then Abu Lahab asked the Messenger: “Why did you help him when were both your uncles?” The Messenger (saw) then replied, “Because I love Abu Talib more than you”. This affected Abu Lahab, which is why in the future he would stand up against the Messenger (saw).

**Bahira the Monk**

* When the Prophet was 9 or 12 years old Abu Talib decided to go Syria for tijara and he took the Messenger (saw) with him. Again Abu Talib took the Messneger (saw) with the intention of gaining some barakah from him.
* On the journey they passed a town called Busra. in the vicinity of Howran under the Roman domain) they met a monk called Bahira (his real name was Georges), Bahira means “the chosen one” or “the best one” in Aramaic. He was given this title as he was the best in the Holy Scriptures.
* He was a monk and a *deewana* (mystic or darvaish). He would live on his own and live in seclusion. He would not talk to people and just sit and do ibadat.
* However this time when the caravan, with which the Prophet was with, went by he called them in. He sent his slave to call the caravan to rest in his house and have some food.
* The Caravan then went to Bahira’s house but they told the Messenger (saw) to wait with the camels and goods.
* However when they went to Bahira’s house, Bahira saw that someone was missing then asked Abu Talib “has everyone came?” and Abu Talib said “No” we have left a child to look after the caravan and goods.
* Bahira then asked them to call the boy you left outside in as well.
* When the Prophet (saw) walked in the monk started staring and analysing everything of the Prophets in detail.
* Abu Talib felt this was strange as normally monks would have the greatest etiquettes with people, blike not watching people when their eating etc but Bahira was staring at the Messenger (saw) and watching every move.
* Then while the people were all eating and talking Bahira went to the Messenger (saw) and asked him “I am asking you by Lat and Uzza”
	+ Q. Why did Bahira ask the Messenger (saw) by Lat and Uzza?
		- This could be because Bahira was testing the Messenger (saw) or it could be because he saw that all the others with the Messenger (saw) were swearing by Lat and Uzza so he thought maybe if he swore by them the Messenger (saw) would answer his questions.
* The Messenger (saw) replied: “Do not ask me by their name as I don’t hate anyone more than them. So Bahira said:
	+ *Bahira* “By the name of God I ask you How do you sleep”
	+ *Prophet:* “My eyes are shut but my heart is never sleeping”
	+ Bahira then asked him many more questions and then saw the round mark on his upper back. This was the seal of the Prophet. Then after seeing the redness in the eyes of the Prophet he asked:
	+ *Bahira*: “Is this a illness you have or is it since birth?”
	+ *Abu Talib*: “He has this from birth”
	+ *Bahira*: “how is this child related to you?”
	+ *Abu Talib*: “he is my son”
	+ *Bahira*: “It cannot be that he has a father”
	+ *Abu Talib*: “correct he is the son of my brother”
	+ *Bahira*: “what happened to his father, where is he”
	+ *Abu Talib*: “he passed away when his wife was pregnant”
	+ *Bahira*: “Sadaqtu (you speak the truth. You should take him back to Makkah or if the Jews see him, they will definitely try to harm him”
* Abu Talib did not think twice but then took Muhammad (saw) back to Makkah.
	+ Q: Why did Abu talib send his son to Makkah over a strangers words?
		- 1. As Abu Talib knew himself that Muhammad (saw) was special.
		- 2. In that time Jews were very famous for killing people that were named special.
		- 3. Abu tlaib had travelled many times past the house of Bahira to go Syria but Bahira had never asked them to come in or stop. So logical reason is because of the Messenger (swa) being with the caravan. This made Abu Talib take this very seriously.
* Bahira actually broke his fast (of speech) to see the child (Muhammad saw), which shows it must have been a great reason.
* Bahira did all this due to some signs he saw. The first sign was the cloud that stayed above the caravan and followed it wherever it went. The second was when Muhammad (saw) went to sit under the tree the branches of the tree moved to provide shade for the Messenger (saw)

**Doubt of the Ahle Kitab**

* Q. Some Ahle Kitab say the account of Bahira never happened, how do we prove that it did?
	+ History cannot be taken by analogy. It is taken by isnaad. And if the isnad is trustable then it did happen. If this was not the case then people would only accept what they like or want to accept from history and reject what they want to reject.
* Q: Some Ahle Kitab believe it did happen and say that Muhammed (saw) took all his knowledge (Quran, hadith, sciences of Islam) etc all from Bahira who was an Abionite . How do we prove otherwise?
	+ The period of the meeting was too short for the extent of knowledge that we have to be transmitted from Bahira to Muhammad (saw) in such a short period. Even if they had 8-10 hours of a meeting, it is still not enough for all that knowledge to be taught.
	+ The knowledge we have from the Messenger (Fiqh, Aqeedah, Tasawwuf etc) are so huge knowledge’s, that if we had a full lifetime to study them we would not be able to get to their depths.
	+ On top of that, there are still many things in Islam that are completely out of our understanding: eg: Quran says ayah ***“…the day when We will fold the sky like the writer rolls his paper”*** What does it mean? We still do not know. Therefore, to learn this in a lifetime never mind a short period is not enough.
	+ Secondly the language of Bahira was Aramaic and Muhammad’s knowledge was Arabic. So for such an eloquent book to be transmitted from an Aramaic speaking person in such eloquent Arabic to a child is impossible. Therefore, Bahira’s language of Arabic would be very broken or not very eloquent.
	+ Also why would Bahira choose a small child at the age of 9 to transmit such huge knowledge to? If he did this wanting to influence the people of Arabia then Abu Talib would have been a better person to transmit this knowledge to as his influence was much more in Arabia.

# Sacrilegious War

* *Muhammad [pbuh] was hardly fifteen when the ‘sacrilegious’ wars — which continued with varying fortunes and considerable loss of human life for a number of years — broke out between Quraish and Banu Kinana on the one side and Qais ‘Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included. Harb bin Omaiyah, on account of his outstanding position and honourable descent, used to be the leader of Quraish and their allies. In one of those battles, the Prophet [pbuh] attended on his uncles but did not raise arms against their opponents. His efforts were confined to picking up the arrows of the enemy as they fell, and handing them over to his uncles. This proves the great bravery of the Messenger (saw) at such a young age was in the midst of war.*
* So how it occurred is a person from the tribe of Qais Ailan killed a person from the tribe of Banu Kinana. So Kinana asked for the blood money and if not given a war would be taken out. So the war broke out and Quraish were part of it because they had an agreement with Banu Kinana from the past that if any of the two had a war the other would come to its aid.

**Al-Fudoul Confederacy**

* The story that led to its convention says that a man from Zubaid clan came as a merchant form Yemen to Makkah wherehe sold some commodities to Al-‘As bin Wail As-Sahmy. The latter by hook or by crook tried to evade paying for the goods. The salesman sought help from the different clans in Quraish but they paid no heed to his earnest pleas. He then went to a mountain top and began, at the top of his voice, to recite verses of complaint giving account of the injustices he said:
* *“Oh men of the just one (thihar), help the man who was hurt due to his clan in Makkah. I am far from my family and home and on top of that I am in Ihram and a traveller. I never completed my Umrah and I have been hurt. Oh great people I have been hurtnext to the Kaaba.”*
* So After hearing this Zubair, Abdul Mutallib (uncle of the Prophet) said “we should not leave this as it is” And then got all the the tribes of Quraysh together to solve the problem.
* Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin ‘Abd Al-‘Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet in the habitation of an honourable elderly man called ‘Abdullah bin Jada‘an At-Taimy to enter into a confederacy that would provide for the weak and destitute people.
* ***The Messenger of Allah [pbuh] shortly after he had been honoured with the ministry of Prophethood, witnessed this league and commented on it, with very positive words: "I witnessed a confederacy in the house of ‘Abdullah bin Jada‘an. It was more appealing to me than herds of cattle. Even now in the period of Islam I would respond positively to attending such a meeting if I were invited."***
* From this hadith we learn that setting up a group or organisation that helps any element of society, whether it is a homeless shelter or school etc it is good and advised by the Messenger (saw).

**The Prophets (saw) early job**

* Muhammad [saw], worked as a shepherd for Bani Sa‘d in Makkah. This was to help his Uncle Abu Talib out.
* He then became a trader and it was as a trader that he got his title of “Al Amin (the truthful one”).
* *At the age of 25, he went to Syria as a merchant for Khadijah [R]. Ibn Ishaq reported that Khadijah, daughter of Khwailid was a business-woman of great honour and fortune. She used to employ men to do her business for a certain percentage of the profits. Quraish people were mostly tradespeople, so when Khadijah was informed of Muhammad [pbuh], his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do her business, and she would give him a higher rate than the others. She would also send her hireling, Maisarah, with him.*
* *He agreed and went with her servant to Syria for trade.*
* She sent Maisarah mainly to test and check to on the Prophet (saw) She sent Maisarah saying *“Go and see if he actually is the way people say he is” (ie: kind, generous, trustworthy”*

**Trip to Syria**

* On the trip, something similar again happened with the Messenger (saw) that occurred with him last time on his way to Syria.
* The Messenger got to Syria near Busra. There he went to place his camp under a certain tree.
* The camp and tree was place. Monk Nastur saw this from a distance and straight away went to see who it was that had camped under the tree. When he saw the Messenger (saw) he said “No one has ever camped under the shadow of this tree except the Prophets” referring to Prophet Isa (as).
* Nastur knew this was a sign, so he went closer to Muhammad (saw) and analysed his eyes and his back (seeing the seal of Prophethood). He then said to Maisarah “He is the Prophet of God”.
* ***Ibn Ishaq (ra) reported this hadith where he said “once a person came to the Prophet when he was at Syria trading. The Prophet sold an item to the person and all of a sudden the man started shouting and arguing loudly to the Messenger (saw). But RasoolAllah didn’t reply and remained silent. Then the man after a while said to RasoolAllah (saw) “Okay swear by Lat and Uzza” RasoolAllah (saw) replied “I never swear by Lat and Uzza and I walk away from them” then the man replied “what you said is right” then he went to Maisarah and said “He is the Prophet of this generation, look after him and if any woman can marry him let her to marry him”***
	+ The reason why the man behaved like this is because in the holy Scriptures it speaks of the Prophecy of a Prophet (saw) that never argues or shouts in the market palace
	+ In the Old Testament there was a prophecy speaking about a Prophet that will come from a place named “Jab-al-faraan” and this was located either in Makkah or Madinah.
* When the Prophet returned to Makkah Khadija (ra) also saw the cloud that was following the caravan of the Prophet (saw). When Maisarah came Khadija (ra) asked about the cloud and he told her all the accounts that occurred with them.
* Khadijah noticed, in her money, more profits and blessings than she used to. Her hireling also told her of Muhammad’s good manners, honesty, deep thought, sincerity and faith.

**Marriage of Khadija (ra) to the Prophet (saw)**

* She disclosed her wish to her friend Nafisa, daughter of Maniya, who immediately went to Muhammad [pbuh] and broke the good news to him.
* He agreed and requested his uncles to go to Khadijah’s uncle and talk on this issue. Subsequently, they were married.
* The marriage contract was witnessed by Bani Hashim and the heads of Mudar. This took place after the Prophet’s return from Syria.
* The Messenger (saw) was 25 years old and Khadija (ra) was 40 years of age.
* Before the Messenger Khadija was married to ***Abi Haala bin zurara al tamimi****.*
* She had two children Hind (daughter) Haala (son). Both became Muslim afterwards.
* He gave her twenty camels as dowry. She was, then, forty years old and was considered as the best woman of her folk in lineage, fortune and wisdom.
* She was the first woman whom the Messenger of All? [pbuh] married. He did not get married to any other until she had died.

**Children of RasoolAllah (saw)**

* Khadijah bore all his children, except Ibrahim:
	+ - Al-Qasim,
		- Zainab,
		- Ruqaiyah,
		- Umm Kulthum,
		- Fatimah and
		- ‘Abdullah who was called Taiyib and Tahir.
* All his sons died in their childhood and all the daughters except Fatimah died during his lifetime. Fatimah died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah.

**Slave of RasoolAllah (saw)**

**Story of zaid ibn harith**

* First slave of RasoolAllah (saw) was **Zaid ibn Harith** and Umme Thuwayba.
* Zaid Ibn Haritha was brought in the market by by Sayyida Khadija (ra). She brought him from an Arabian Market and gave him as a gift to RasoolAllah (saw).
* Zaid ibn Harith was from an Arabian tribe and in those days it was very rare to have an Arabian slave.
* Not only was it rare but was also low. Due to the tribal culture it would be shameful for one Arabian tribe to be a slave to another.
* In the time of Jahaliyah tribes were seen as the most important thing for a person. They were that ignorant that wars would happen over petty things due to arrogance of tribes.
* Once a person from one tribe was walking and another person was sat with his legs out in the street. The man walking asked if he could move his legs so he can get by and out of arrogance the other man refused. So the first man chopped off his legs and walked by. Over this issue the two tribes fought for over 40 years.
* This battle was stopped only by RasoolAllah (saw)
* So imagine the same people if they had a member of their tribe as a slave under another tribe.
* ***After a short period of time the Uncle and Father of Zaid ibn Harith came to know that their son was with a man named Muhammed Abul Qasim in Makkah with one of the Qurayshis, So they came to RasoolAllah with lots of gold etc. And asked RasoolAllah (saw): “Anta Abul Qasim. (Are you Abul Qasim)?” He replied “(Ajul Ana Abul Qasim) Yes I am Abul Qasim”. So they asked him “We have a request...I am Harith father of my son named Zaid who was captured in a battle and was sold as a slave in Makkah. So we have come with a lot of gold to buy our son back.***
* ***RasoolAllah (saw) replied: Is there anything else you would like other than Zaid. They replied “No we just want our son Zaid and nothing else, We have heard you are a very just and noble man from the people of Makkah so please just name a price so we can buy our son back”***
* ***So RasoolAllah said to them “I am going to offer you something different...Now I am going to call Zaid and then going to leave him to choose whom he wants to go with. If he chooses you, you can take him for free and if he chooses me you cannot take him. Is this agreed.***
* ***They were very excited and replied you are more noble than anyone, we definitely agree.***
* ***Then RasoolAllah (saw) called Zaid and said “Do you know these people” Zaid said “yes they are my uncle and father”. Then RasoolAllah told Zaid what he had said to his parents and then asked Zaid who he would like to go with? Do you want freedom or slavery?***
* ***Zaid said: “After knowing you and living with you, I am not going anywhere. I am choosing you to be my guide and no one else”.***
* ***Zaid’s Parents got angry and Zaid “Ya Zaid are you mad? You would rather stay with this man than come with us? And you would rather be a slave than a free man. Zaid replied “Yes I would rather be a slave of this man than a master or***
* ***At this the parents of Zaid were very saddened. And RasoolAllah noticed this and RasoolAllah’s (saw) nobility did not stop their. He took zaid by the hand to the Kaaba and in front of everyone he said: “For those who know me they know me and for those who don’t be noted that I am Muhammed bin Abdullah bin Abdul Mutallib and this is my slave Zaid ibn Harith but from today onwards he is my son so if I die he will receive my inheritance and if he dies I will get his inheritance as a father. So from today onwards he is not Zaid ibn Harith but Zaid ibn Muhammed Al Hashim.***
* ***In those days Quraysh was the best tribe and to be part of this tribe was like being a king.***
* ***So then RasoolAllah asked his parents are you happy now and they were overwhelmed with the Messenger.***
* ***It did not stop their RasoolAllah then gave Zaid the title of “AL HIBB (the MOST BELOVED) in front of everyone and his parents.***

**Rebuilding the Kaaba after the flood**

* Five years before Prophethood, when the Prophet (saw) was 35 there was a great flood in Makkah that swept towards Al-Ka‘bah and almost demolished it.
* The Kaaba became roofless which gave the thieves easy access to its treasures inside. The Quraish started rebuilding Al-Ka‘bah
* When they started rebuilding its walls, they divided the work among the tribes. Each tribe was responsible for rebuilding a part of it. The tribes collected stones and started work.
* The work went on in harmony till the time came to put the sacred Black Stone in its proper place. Then strife broke out among the chiefs, and lasted for four or five days, each contesting for the honour of placing the stone in its position. Daggers were on the point of being drawn and great bloodshed seemed imminent.
* The oldest among the chiefs Abu Omaiyah bin Mugheerah Al-Makhzumi made a proposal which was accepted by all. He said: "Let him, who enters the Sanctuary first of all, decide on the point." This was the door of Dar ul Nadwa.
* It was Allahs Will that the Messenger (saw) was the first to enter the door. On seeing him, all the people on the scene, cried with one voice: "*Al-Ameen* (the trustworthy) has come. We are content to abide by his decision."
* They explained the situation to the Prophet (saw) and asked him to resolve it.
* RasoolAllah (saw) asked for a mantle which he spread on the ground and placed the stone in its centre. He then asked the representatives of the different clans among them, to lift the stone all together. When it had reached the proper place, Muhammad [pbuh] laid it in the proper position with his own hands. This is how a very tense situation was eased and a grave danger averted by the wisdom of the Prophet [pbuh].
* In conclusion one can see the great wisdom of the Prophet and justice of the Messenger (saw).

**END OF PART 1**

**(BIRTH – PROPHETHOOD)**