

**A BIOGRAPHY  
OF THE NOBLEST NABI ﷺ**

**By**

**Maulana Qari Mufti Md. Masood Azizi Nadwi**

**Rector**

**Markazu Ihyail Fikril Islami  
Muzaffarabad, Saharanpur(U.P)**

**Translated edited by**

**Mufti A.H.Elias Durban. S. Africa**

**Khalifa of Mufti Md. Masood Azizi Nadwi**

**May Allaah protect all.**

**Published by:**

**Research & Publication House**

**Markazu Ihyail Fikril Islami, Muzaffarabad,  
247129, Saharanpur, (U. P) India**

**Ph: 09719831058, 09758530623, www. mifiin.org**

**Email: masood\_azizinadwi@yahoo.co.in**

## **Series No. 47**

**Name of Book:** A Biography of  
The Noblest Nabi ﷺ

**Author's Name:** Maulana Qari Mufti  
Md. Masood Azizi Nadwi

**Translator's Name:** Mufti A.H. Elias  
Durban South Africa

**First Edition(Urdu):** 2012  
**Second Edition(Arabic):** 2015  
**Third Edition(English):** 2016

**Page:** 70  
**Price:** 100 Rs

### **Published by:**

Research & Publication House  
Markazu Ihyail Fikril Islami,  
Muzaffarabad 247129, Saharanpur(U. P)India  
**Ph:** 09719831058,09758530623, www. mifiin.org  
Email: masood\_azizinadwi@yahoo.co.in

## INDEX

<b>Submission:</b> Md Mas`ood Azizi Nadwi	7
<b>Introduction:</b> Hadhrat Maulana Md Akram Sahib Nadwi	10
<b>A Biography of the Noblest Nabi ﷺ</b>	14
It is on this day that the sun of Prophethood rose	//
One type of sun is the sun of this world	//
If the sun does not appear, then we become perplexed	15
One is that sun that rose in the month of Rabi-`ul-Awwal	16
The blessing of mentioning Nabi ﷺ	17
A sun rose in the house of Hadhrat Abdullaah	18
The great revolution that had transpired upon the birth of Nabi ﷺ	//
Displeasure upon the birth of daughters and the custom of burying them alive	19
The general condition of the world and its ignorance	21
Before the arrival of Nabi ﷺ the world was filled with darkness	22
The time that Nabi ﷺ had spent by Haleema Sa`diyyah	23
The journey to Shaam with his uncle	24

Hadhrat Khadeejah رضي الله عنها was a wealthy woman of Makkah	26
Marriage to Hadhrat Khadeejah رضي الله عنها	27
The reconstruction of the Ka`bah	//
The Hajr-e-Aswad, the stone of Jannat (Paradise)	28
Who is it that will pick it up and place it appropriately?	30
War was the norm amongst the Arabs	//
The first person to enter the Haram early in the morning will place it	31
A very pleasing strategy and plan of Nabi ﷺ	//
The apostleship of Nabi ﷺ	32
The conditions at the time of the first revelation	33
The consolation offered by Hadhrat Khadeejah رضي الله عنها	34
In the presence of Waraqah bin Nawfal	35
The command to call the public to Allaah Tala was issued in the second revelation	36
The beginning of the invitation towards AllaahTala	37
The first person to oppose it was Abu Lahab	38
Allaah سبحانه وتعالى creates whomsoever He wishes wherever He wishes	39

Allaah Tala is well-aware of who s worthy of Prophet-hood	40
“Say ‘Laa Ilaaha Illallaah’ and you will attain success”	41
Muhammad ﷺ was sent as a Nabi for the entire world	42
The chain of people who embraced Islaam	//
“You can even place the sun in my one hand and the moon in the other”	43
The first place to which the command of migration was issued was Habsha	44
The valley of Abu Taalib	46
The incident of Me`raaj	//
Migration to Madeenah	47
The preferential treatment offered by the inhabitants of Madeenah	48
The decisive Battle of Badr	50
Letters that were addressed to the kings	52
The conquest of Makkah	53
Wars and Islaamic battles	54
The honour of the Sahaabah رضي الله عنهم	56
The effort and toil of the Sahaabah رضي الله عنهم	57
This deen of Islaam has reached us after great efforts and sacrifices were ade	58
A very amazing prescription that was issued to Faatimah رضي الله عنها upon her request	59

The life of Nabi ﷺ is an example for us to follow	60
Every angle of the life of Nabi ﷺ is present before us	61
The medium by means of which all the domestic religious aspects of the life of Nabi ﷺ reached us	63
Every act of Nabi ﷺ is preserved	64
Today the deen of Islaam has been perfected and completed	65
The final bequest of Nabi ﷺ	66
The demise of Nabi ﷺ	67
Some light shed on the life of Nabi ﷺ	//
About the Book.	70

## **SUBMISSION**

A programme concerning the rectification of the soul and propagation of the message of Islaam has been taking place weekly, every Wednesday after the Maghrib namaaz for many years in the Jaama` Masjid of Markazu Ihyail-Fikril-Islaami, in which the younger generation, more specifically participate, as well as the other Muslims, generally. What a coincidence it was that one Wednesday happened to fall on the 12<sup>th</sup> Rabi-`ul-Awwal and due to the famous narration with regards to the auspicious birth of Nabi ﷺ having taken place on the 12<sup>th</sup> Rabi-`ul-Awwal, I intended to speak on the life of Nabi ﷺ, due to its relevance with the day. Therefore, this discourse took place on the 12<sup>th</sup> Rabi-`ul-Awwal 1432AH, corresponding to the 16<sup>th</sup> February 2011, on a Wednesday, after the Maghrib namaaz, in a public gathering. Due to the time between the Maghrib namaaz and the adhaan of Esha being very short, an effort was made to present in this brief talk, a summarised sketch of the life of Nabi ﷺ, as well as some outstanding angles of his noble life. This is a very meagre effort, as we will never be able to fulfil this responsibility and the readers will themselves be able to point this out.

This talk was recorded and it was from that recording that the honourable Molvi Sayyid Muhammad Farooq Nadwi transmitted it into writing. So, I developed a desire within my heart that this talk be published and distributed by the title of “Seerate Nabi-e-Akram” (A biography of the noblest Nabi ﷺ) so that many could be able to derive benefit from it due to its brevity. It could also become a means of my good fortune, in the sense that this sinner will be included amongst that noble band of authors who have written on the life of the final Nabi ﷺ, as well as hoping that due to the special bounty of Allaah Tala , I will become worthy of the intercession of Nabi ﷺ, which will lead to great success Insha Allaahu ta`aala.

The noble Molvi Hamidullah Qasmi, in order to make it even more interesting, added titles, as well as the references for the quoted verses of the Quraan and then very skilfully composed it. May Allaah Tala grant him a handsome reward.

I arrived in Takiya Kalan, Rae Bareli with this composed discourse during the last ten days of Ramadhaan, where I met with a great researcher and Islaamic scholar, Hadhrat Maulana Mohammad Akram Sahib Nadwi, who is in charge



of the Islaamic centre of the oxford university of England that is situated there. He read the entire discourse to the very letter and then approved it. He pointed out certain aspects and made corrections at some places as well and penned a very spirited introduction. May Allaah Tala grant him a reward befitting to his great work.

It is now being presented in front of the readers for the benefit of the public with this request that the readers supplicate on behalf of the author that Allaah Tala, by virtue of the personality whose life is being discussed, includes the one who has elucidated on the topic, amongst his accepted slaves, grants his death in a condition of complete Imaan (belief), accepts this treatise and grants us all the divine ability to practice.

Md Masood Azizi Nadwi  
Rector  
Markazu Ihyail Fikril Islami  
Muzaffarabad, Saharanpur(UP)

6 Dhil-Qa`dah 1433AH  
24 September 2012

## INTRODUCTION

By

**Hadhrat Maulana Md Akram Nadwi  
(Oxford University, England)**

---

الحمد لله رب العالمين و الصلاة و السلام على رسوله محمد و على آله

و صحبه أجمعين

I am very grateful to Allaah Tala that He has, merely out of His kindness and benevolence afforded me the opportunity this year during Ramadhaan, to perform i`tikaaf (remaining within the precincts of a Masjid for the last ten days of Ramadhaan) in the historical Masjid in Takiya Kalan, Rae Bareli, in the company of my honourable teacher and esteemed master, Hadhrat Maulana Sayyid Muhammad Raabey Hasani Nadwi Sahib (Daamat Barakaatuhum). Besides the large numbers of people who arrive to perform i`tikaaf, there are at all times crowds of visitors and people present who arrive to derive benefit. It is due to this, that every corner of India has accrued benefit from the effects and blessings of the great achievements in the fields of the propagation of the divine commandments, imparting of knowledge and striving in the path of Allaah Tala of those

slaves of Allaah Tala who are attached and connected to this Masjid.

From amongst the scholars and righteous personalities whom I was honoured to meet, was a very reputable person by the name of Hadhrat Maulana Muhammad Masood Azizi Nadwi (mudda zilluhu). I have, for many years, been well-acquainted with his services in the lines of the dissemination of knowledge, literary works and propagation, however, the opportunity to meet him and experience a personal encounter with him arose only today. Maulana, in the year 1421AH, under the guardianship of his honoured teacher, Hadhrat Maulana Sayyid Muhammad Raabey Hasani Nadwi (daamat barakaatuhu) and other senior scholars, established an institute of knowledge and propagation in Saharanpur, in the area of Muzaffarabad by the name of Markazu Ihyail Fikril-Islaami, that gained great popularity in a very short period of time through the blessings of the high level of sincere efforts of Maulana. The general scholars approved of and commended the work and functions of the different branches of the markaz (centre), like the branches of education, writing, and propagation.

Maulana Muhammad Masood Azizi Nadwi Sahib is a successful organizer, generous imparter of knowledge, sincere and humble caller towards Allaah Tala and an eloquent propagator. Maulana is whole-heartedly involved in reviving Islaamic consciousness through the mediums of writing, composing and lecturing, correctly moulding the minds of the Muslim youths and rectifying and spiritually nurturing the general Muslims. The list of the written works of Maulana is quite long. Besides the presentation of his thought-provoking and intellectual writings regarding knowledge and reformation, Maulana has created a conspicuous platform for history, as well as biographies. By writing the biographies of the numerous righteous and learned personalities of his locality, Maulana has rendered a great service to Islaam and these writings have paid homage to the people of knowledge and literature.

Maulana has caused people to accept and acknowledge his significance in the field of lecturing as well and many compilations of Maulana's lectures and discourses have been published. This particular booklet that is in view is actually a discourse that was delivered by Maulana, in which an effort was made to settle the love and grandeur of Nabi ﷺ within the

hearts in a very captivating manner. The mention of Nabi ﷺ is a means of goodness, blessings, guidance, and salvation.

**A very important responsibility that rests upon the shoulders of the scholars is that they link the new and upcoming generations with all the different aspects of the life of Nabi ﷺ, spread his biography, create the yearning for his obedience and remove all the ignorant and false notions regarding Nabi ﷺ, his family members and his companions. This brief treatise is a combination of all these aspects.**

We ask Allaah Tala to bless this booklet with acceptance, grant all the Muslims the ability to derive benefit from it, to reward the author (May AllaahTala protect him) for this great service of his, to place blessings in all his works and make the benefit of his efforts in the fields of education and propagation widespread.

و آخر دعوانا ان الحمد لله رب العالمين و الصلاة و السلام على

رسوله محمد و على آله و صحبه اجمعين

Written by

Md Akram Nadwi

Oxford University, England

Resident of Takiya Kalan, Rae Bareli

Friday, 28 Ramadhaan 1433AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah the Most Gracious, the Most Merciful

**A BIOGRAPHY  
OF THE NOBLEST NABI ﷺ**

---

**IT IS ON THIS DAY THAT THE SUN  
OF PROPHET-HOOD ROSE**

My honourable friends and brothers in deen and faith! Today, in terms of history, is a very magnanimous day. Very few people are probably aware of the significance and reality of this day. Whenever a major event transpires on any particular date, then the historical status of that date increases. Today is the 12<sup>th</sup> Rabi-`ul-Awwal. It was on this very day that the sun of Prophet-hood of the world of mankind, rather of the entire universe, rose and that is why this particular date became the most illuminated and blessed date in the entire history of mankind.

**ONE TYPE OF SUN IS THE SUN  
OF THIS WORLD**

There is one type of sun that rises and sets daily by means of we derive light upon the earth and even the value of this sun no longer remains. Nobody knows at what time it rises, at what time

it sets, with what magnificent organization it moves, what its benefits are, how high it is or how big it is. In terms of distance, it is at a distance of fifteen million kilometres from our earth and in terms of size, one million three hundred thousand earths the size of our earth will be able to fit in to it. The sun is so extensive that our earth, in comparison to it, is like a blade of grass or like an atom.

**IF THE SUN DOES NOT APPEAR, THEN  
WE BECOME PERPLEXED**

If the sun does not appear, then we become perplexed. If it does not appear for two days, does not appear in winter, December or January or we do not see it, then our condition becomes miserable. If it appears in May or June, then by ten or eleven in the morning, an umbrella or scarf has to be used to cover the head, walking bare feet on the roads becomes difficult and if the Masjid is big, as well as the courtyard, the place of Wudhu is not very far away from the courtyard and a person then performs wudhu and proceeds to perform the Dhuhur namaaz, then his feet burn and boil, whereas the sun is not at a distance of fifteen kilometres, fifteen thousand kilometres or one million five

hundred thousand kilometres away from the earth, rather it is at a distance of fifteen million kilometres away from the earth.

**The rays of the sun reach the earth in eight and a half minutes, travelling at a speed of three hundred thousand kilometres per second.** We are unaware of the importance of the sun, whereas the entire earth, as well as all the inhabitants of the earth derives benefit from it, however, its benefits are limited and bounded.

### **ONE IS THAT SUN THAT ROSE IN THE MONTH OF RABI-UL-AWWAL**

The point that we actually wish to make mention of, is that there is another sun that rose in the month of Rabi-ul-Awwal. When did this sun rise? How many years ago did this sun rise? It has already been over one thousand four hundred years. Presently, we are in the 1432<sup>nd</sup> year after the Hijrah (migration), then add the fifty-three years that was the duration from the birth of Nabi ﷺ until the migration and we will have one thousand four hundred and eighty-five years. It will become easy for you to calculate the amount of years by merely understanding that this sun rose on the 22<sup>nd</sup> April in the year 571. Where did this sun rise? This sun rose



in Makkah. Who was this sun? It was Muhammad ﷺ, the last Rasool of Allaah Tala.

The sun of this world cannot spread its light beneath the roof, however this sun is of such a nature that it had spread its light beneath the earth, above the skies, in the entire universe, in the oceans, on the land, upon the mountains and within the depths of the earth. It is for this very reason that this day is of such a magnanimous nature. It was on this day that this Rasool of Allaah Tala arrived and by Allaah Tala, it is on account of this Rasool of Allaah Tala, that we possess Imaan (belief) today. Was it not for Muhammad ﷺ, then who knows in which temple we would be ringing bells?

### **THE BLESSING OF MENTIONING NABI ﷺ**

Today, mention will be made of this true Nabi and final Rasool because his mere mention is a source of goodness, a means of attaining his intercession, a solace for the soul, a coolness of the eyes, and a means of salvation and success for the future generations. This is all because the entire universe has attained its light from Muhammad Rasoolullah ﷺ and it is on account of Muhammad Rasoolullah ﷺ that we possess Imaan (belief).

**A SUN ROSE IN THE HOUSE  
OF HADHRAT `ABDULLAAH**

On the 22<sup>nd</sup> April 571, 12<sup>th</sup> Rabi-`ul-Awwal<sup>1</sup>, a sun was about to rise from the horizon while another sun was rising in the lap of Hadhrat Aaminah, in the courtyard of Abdul Muttalib and in the house of Hadhrat Abdullah. What was the condition of the inhabitants of the earth at that time? What was the condition of the Arabs?

**THE GREAT REVOLUTION THAT HAD  
TRANSPIRED UPON THE BIRTH  
OF NABI ﷺ**

What was the condition of the people of Makkah and Madeenah and the Arabs at that time? Three hundred and sixty idols were placed within the very same Ka`bah that Ibraaheem (Alaihis Salam) عليه السلام had built for the worship of one Allaah Tala alone,

---

<sup>1</sup> Hadhrat Sheikh-ul-Hadeeth, Maulana Zakariyya Sahib Kandhwai has written that one opinion is that it took place on the 8<sup>th</sup> Rabi-ul-Awwal San42kisrawi and another opinion is that it took place on the 12<sup>th</sup> Rabi-ul-Awwal. Hadhrat Maulana Muhammad Raabey Hasani Nadwi has written that it took place on the 9<sup>th</sup> Rabi-ul-Awwal on a Monday. Anyway, there is no difference of opinion regarding the month and the day. The difference of opinion exists only in the date.

who has absolutely no partners and who is the creator of the entire universe.

The fire of the fire-worshippers of Persia that had been burning for a thousand years, was extinguished. It was the belief of the fire-worshippers that the fire would remain burning forever and for a thousand years it remained unextinguished. There were permanently workers present who attended to the fire and it used to burn continuously. The morning that Hadhrat Muhammad Mustafa ﷺ was born the fire of Persia was extinguished.

The Chosroes were the superpower of that time and they were in the same position in those times as America are in today. As the birth of Nabi ﷺ was taking place in Makkah, fourteen towers were collapsing in their palace. What were these occurrences? It was the revolution that was taking place on earth upon the birth of Nabi ﷺ.

### **DISPLEASURE UPON THE BIRTH OF DAUGHTERS AND THE CUSTOM OF BURYING THEM ALIVE**

What was the status of daughters in Makkah before the inception of Prophet-hood? Whoever would be blessed with a daughter would become

filled with anxiety and would finally bury her alive out of shame. The Quraan describes it in the following way:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ، يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ، أَيَمْسِكُهُ عَلَيَّ هُونًا أَمْ يَدُسُّهُ فِي التُّرَابِ ، أَلْأَسَاءَ مَا يَحْكُمُونَ . (سورة النحل آية 58)

*When anyone of them are given the glad tidings of a daughter, then his face becomes pale and fades, he conceals himself from the people due to this daughter and he considers whether to keep her and face embarrassment or bury her in the earth. The decision they reach is a very evil one.*

When a daughter would be born to a person from the people of Makkah, then he would roam around with his face covered because it was considered as something very humiliating that someone would become his son-in-law and that he would become a father-in-law. Women were considered as extremely inferior and when a daughter was born they would bury her alive.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ، بِأَيِّ ذَنْبٍ قُتِلَتْ . (سورة التكويد آية 8)

*When (on the day of judgement) the girl who was buried alive will be asked for what crime she was murdered.*

One person made mention of his story in the presence of Nabi ﷺ and said that his daughter had already grown up when he took her to the jungle and began digging a hole. While digging the hole, he began sweating, upon which his daughter, using her scarf, began drying his sweat and repeatedly asked him why he was putting himself through such difficulty. This person did not respond to any of her calls and eventually buried her alive. This was the general condition of the environment at that time.

### **THE GENERAL CONDITION OF THE WORLD AND ITS IGNORANCE**

The practice of dealing in interest was common amongst the Arabs, as well as the worship of idols, such as laot and uzza, that they regarded as their deities. Besides these aspects, there existed numerous other forms of ignorant practices as well. Ignorant practices like polytheism and idolatry were prevalent in India also. There wasn't a single country in the entire world, whether it was the Eastern Roman kingdom, the Iranian empire, the entire Europe, or any other region, except that it was in a pitiable condition. Every place was engulfed by

darkness and deadly hopelessness and despair, rather it was a universal disorder and dissention that had befallen. Nobody was traversing that path that had been designated by AllaahTala, five hundred and seventy-one years had elapsed since the departure of the Rasool of AllaahTala, Eesa عليه السلام (Alaihis Salam) from the world, his teachings had been obliterated, the deen that he had presented had become a very confused matter and all those who practiced upon his teachings had left the world as well.

### **BEFORE THE ARRIVAL OF NABI ﷺ THE WORLD WAS FILLED WITH DARKNESS**

In short, at the time of the birth of Nabi ﷺ, every nook and corner of the world, in terms of spirituality, monotheism and religiosity, was filled with total darkness, in fact, every aspect was filled with total darkness. At that time, all the people had forgotten AllaahTala, the creator of the entire universe, not only had they forgotten the creator of the entire universe but they had forgotten themselves and had become polluted and contaminated by different types of merriments and atrocities.

**THE TIME THAT NABI ﷺ HAD SPENT  
BY HALEEMA SA`DIYYAH**

It was a practice amongst the Arabs that the wet-nurses would take the babies to the villages and the rural areas and would suckle them in exchange for payment. These wet-nurses would care for the children and make arrangements for their upbringing as well. It was in these villages that the language would be spoken in the finest manner, however, today the language is spoken in a very unpleasant manner in the villages and spoken pleasantly in the cities. During those times, the language of the Arabs residing in the villages was eloquent and of a very high calibre with the climate of those regions being very conducive as well. Based on the above-mentioned reasons, the inhabitants of the city would send their children to the villages to spend their initial years of their lives. Nabi ﷺ also went with Hadhrat Haleemah Sa`diyyah to her tribe, where she cared for and suckled him and where very astonishing incidents had transpired as well. Hadhrat Haleemah Sa`diyyah and her husband arrived, mounted on a very withered camel with dry udders, however, when they returned with Nabi ﷺ, there was an increase in

the milk content of the camel and the same weak and feeble camel began moving so fast that the companions were left astonished and enquired what had transpired with the withered camel upon which they arrived. They replied that the conveyance had not changed and it was due to the change in the one mounted upon the camel that had resulted in this blessing.

### **THE JOURNEY TO SHAAM WITH HIS UNCLE**

After this, when Nabi ﷺ had grown up and his grandfather passed away, his uncle, Abu Taalib became his guardian. He reared and cared for Nabi ﷺ and he then became the apparent worldly means for his rearing and upbringing. On one occasion, Abu Taalib was about to leave with a trade-caravan for Shaam, when his orphaned nephew, who was twelve years old at that time, repeatedly sought permission to accompany him on his journey, therefore, Abu Taalib took him with to Shaam. When they reached Basra, they came across a Bahiri monk (Sergius, The Monk), who immediately, upon beholding Nabi ﷺ, recognized him and exclaimed, “Oh! This is the



very same final Messenger whom mention has been made of in our books”. This is so, because mention of Nabi ﷺ can be found in all the previous divine scriptures, like the Tawrah, Zaboor and Injeel and all the signs have also been mentioned, like his physical features, as well as his conduct. It is for this reason, that he was thinking that his place of residence, as well as details of his parents should be ascertained. This person asked, “Brother, where is this child from?” He was told that he was from Makkah. He then asked whether he had a father. He was told that he had no father. After hearing these replies, he became even more convinced because it was written in all the books that he would be an orphan and that he would possess certain qualities and traits and that is why he would become astonished, however, AllaahTala intended to make it apparent therefore, the monk, contrary to custom, hosted the entire caravan and welcomed them in a very pleasant manner. He did this because he was witnessing how AllaahTala was dealing specially with the caravan, as well as their extraordinary occurrences. He drew the attention of Abu Taalib towards the high status and rank of Nabi

ﷺ and told him to take him back to his home and to protect him from the Jews, therefore, Abu Taalib returned.

**HADHRAT KHADEEJAH رضي الله عنها**  
**(RADHIYALLAHU ANHA)**  
**WAS A WEALTHY WOMAN OF MAKKAH**

Hadhrat Khadeejah bint Khuwailid was a well-renowned and wealthy woman of Makkah. Because there was never any agriculture within Makkah, neither in those times and neither today, due to it being a barren land, the livelihood of the people was based only on business and trade. They would take goods to other countries, would bring back other goods, and then sell it. Hadhrat Khadeejah رضي الله عنها (Radhiyallahu Anha) offered Nabi ﷺ the task of taking her goods, so he took the goods to Shaam and returned with great profits. The servant, Maysarah, whom Hadhrat Khadeejah had sent with, also informed her of very amazing conditions, how astonishing Nabi ﷺ was and the high level of conduct that he possessed. Both the husbands of Hadhrat Khadeejah had passed away, one after another.

**MARRIAGE TO**  
**HADHRAT KHADEEJAH رضي الله عنها**  
**(RADHIYALLAHU ANHA)**

When Hadhrat Khadeejah's husband passed away, the high-ranking leaders and chieftains of Makkah expressed their desire to marry her. She accepted none of their proposals and herself sent a message with a certain woman to Nabi ﷺ, informing him that she had evaluated his character, that she was pleased with how he had conducted her business and earned great profits and that she was offering her hand to him in marriage. The proposal was accepted, the marriage was conducted, and Abu Taalib recited the Khutbah. Hadhrat Khadeejah رضي الله عنها (**Radhiyallahu Anha**) was forty years old at that time and Nabi ﷺ was twenty-five. All the children of Nabi ﷺ were born to her, with the exception of Hadhrat Ibraaheem عليه السلام (Alaihis Salam), who was born to Hadhrat Maariyah Qibtiyyah رضي الله عنها (**Radhiyallahu Anha**).

**THE RECONSTRUCTION OF THE**  
**KA`BAH**

When Nabi ﷺ had reached the noble age of thirty-five, the people of Makkah put in place a

programme for the renovation of the Ka`bah. Their intention was to rebuild the Ka`bah afresh, as the building had become old and in doing so, they were to utilize their own funds, without accumulating any donations from outsiders and by utilizing only those funds that were accrued through permissible avenues. Just look, they were polytheists who were engulfed in darkness however, despite that, they thought of only utilizing permissible income because it was the house of AllaahTala. It is a separate issue that they later placed idols within the Ka`bah however, when they began the building they used only permissible income. Because the funds were a little and the budget was growing, the round portion of the Hateem was just left as is. Those who have gone there would have seen that a portion of the building has been abandoned in an incomplete state and that is because the funds were insufficient to complete the entire square and were merely sufficient to build it as it is.

#### **THE HAJR-E-ASWAD, THE STONE OF JANNAT (PARADISE)**

There is a stone next to the wall of the Ka`bah that is called 'Hajr-e-Aswad' (the black

stone) that had come from Jannah (Paradise), which people kiss. When it came from Jannah it was white in colour and then blackened due to the sins of the people. It will talk on the day of resurrection, as AllaahTala will grant it the ability to speak and it will bear testimony on behalf of all those who had kissed it, which will then become a means of attaining the forgiveness of AllaahTala. Due to the large crowds, it becomes difficult to kiss it and people are inconvenienced in the process, therefore people now merely make a gesture from a distance towards the stone, with the use of both the hands, that takes the place of actually kissing it. Tomorrow, on the day of resurrection, it will take the names of all those who had kissed it, which will then become a means of their forgiveness. AllaahTala will grant it a tongue with which to talk. Today, it has become extremely blackened due to all the sins of the people and only a small portion of it can be seen. Only with great effort and toiling is one able to reach it, otherwise he has to settle with merely making a gesture from a distance. It is from there that the tawaaf (circumambulation of the Ka`bah) begins and it is there that it is terminated as well.

### **WHO IS IT THAT WILL PICK IT UP AND PLACE IT APPROPRIATELY?**

When the building of the Ka`bah had reached the stage of the placing of the stone, then, due to it being a stone of Jannah (Paradise), the big leaders and chieftains of Makkah began disputing, with each one desiring to place the stone in its place, as it was an honourable act to carry out. Because it was an honourable act, every chief desired to place the stone in its place, which resulted in a dispute ensuing.

### **WAR WAS THE NORM AMONGST THE ARABS**

For the Arabs, fighting was a very easy task and dying and killing was no major issue in their sight. There existed such an environment amongst themselves that if any person's camel were to drink water before its designated turn, taking the turn of another, then war would carry on for extended periods of time just for that reason. **At times, due to a camel drinking before its designated turn, war would carry on for up to one hundred and fifty years.**

With one person exclaiming that he was going to place the stone in its place, come what may, the

fight had now ensued and the matter had reached its peak.

**THE FIRST PERSON TO ENTER THE  
HARAM EARLY IN THE MORNING WILL  
PLACE IT**

They decided that the first person to enter the Haram in the morning will be given the opportunity to place the stone in its place and everyone will be bound to accept the decision of that particular person. The next morning, Nabi ﷺ was the first person to enter the Haram and when the people saw that Muhammad ﷺ was the first to enter, they exclaimed,

هَذَا أَمِينٌ هَذَا صَادِقٌ

*This is a trustworthy and honest person!*

They said that they would be happy with whatever he decides.

**A VERY PLEASING STRATEGY  
AND PLAN OF NABI ﷺ**

Nabi ﷺ handed his shawl to them and said to the big chieftains of each tribe that they should hold the sides and corners of it so that they all have a share in the act. Nabi ﷺ took the stone, placed it on the shawl, and ordered them all to

carry it and when they reached the place where the stone was to be placed, Nabi ﷺ placed it with his own two hands. Now, all the people had a share and hand in the act and the blood-spilling war that was about to ensue not long ago, came to an end in a very beautiful manner and by the use of a very pleasant tactic. Nabi ﷺ put an end to the ensuing war with such wisdom, therefore, the construction of the Ka`bah was completed, as well as the placing of the stone.

### THE APOSTLESHIP OF NABI ﷺ

At the age of forty, Nabi ﷺ was blessed with Prophet-hood. This had transpired on the 27<sup>th</sup> Ramadhaan, when he was in the Cave of Hira. Jibreel عليه السلام came to him, squeezed him, and commanded him to read. Nabi ﷺ replied, saying that he was unable to read and was not taught how to read. Jibreel عليه السلام again squeezed him and the same discussion took place, then after squeezing him for the third time, Nabi ﷺ began reading,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ  
الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ. (سورة علق آية 1-4)

*Read in the name of your Rabb, who is the creator of everything and who has created*



*mankind from a clot of blood. Read in the name of your Rabb, who is the most honourable and kind, who has taught through the medium of the pen and who taught mankind that which he knew not.*

The entire verse was revealed and Nabi ﷺ recited it.

### **THE CONDITIONS AT THE TIME OF THE FIRST REVELATION**

Because it was the very first time that the angel had approached Nabi ﷺ in that particular form and manner and had squeezed him, he became perplexed and very quickly hurried home and began saying,

زَمِّلُونِي زَمِّلُونِي

*Cover me in a shawl! Cover me in a shawl!*

He was covered in a shawl because he was trembling and shivering. AllaahTala says, regarding the Quraan.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ

اللَّهِ . (سورة الحشر آية 21)

*If we were to reveal this Quraan upon a mountain, then you would behold the mountain lowering itself and shattering.*

AllaahTala says that if the Quraan were to be revealed upon the mountains, then they would

be shattered into pieces, however, AllaahTala had, preceding this event, made such unseen arrangements for Nabi ﷺ, such as his heart being split open a number of times, washed and filled with the necessary potential to be able to bear this load and responsibility. Despite all of this, due to it being the very first revelation, Nabi ﷺ became perplexed.

### THE CONSOLATION OFFERED BY HADHRAT KHADEEJAH رضي الله عنها

When Nabi ﷺ regained consciousness, he explained to his life-partner the entire incident that had transpired and said that he feared for his life. Hadhrat Kadeejah رضي الله عنها then encouraged him and said,

كَأَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّجْمَ، وَتَحْمِلُ الْكَلَّ،  
وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. (صحيح البخاري

ج 1 باب كيف كان بدء الوحي، رقم الحديث 3)

*Hadhrat Khadeejah said, "No! By the oath of AllaahTala, He will never disgrace and humiliate you, because you join family ties, help the weak, fulfil the needs of the needy, treat the guests well and assist the people in matters of truth. It is due to these reasons that AllaahTala will not destroy you.*

### IN THE PRESENCE OF WARAQAH BIN NAWFAL

Hadhrat Khadeejah رضي الله عنها then took Nabi ﷺ to her cousin, Waraqah bin Nawfal, who had grown old and had lost his eyesight. He had knowledge of the previous scriptures; therefore, as soon as Nabi ﷺ was brought to him and explained to him all that had transpired, he exclaimed that the very same angel had come to Nabi ﷺ who had come to Moosa عليه السلام. He said that Nabi ﷺ was the Rasool of AllaahTala and that his people would eventually evict him. Nabi ﷺ was left astonished, as he knew that all the people of Makkah used to honour him and refer to him as being trustworthy and truthful and that is why he then asked, “Will my people expel me?” Waraqah said, “Yes, the people of the world became enemies of whoever came before you with the same message that you have come with and if I am alive at that time, I will openly help and assist you.” However, when Nabi ﷺ proclaimed his Prophet-hood, Waraqah had already passed away. Many scholars are however of the opinion that he was the first person to embrace Islaam.

### THE COMMAND TO CALL THE MASSES TO ALLAAH TALA WAS ISSUED IN THE SECOND REVELATION

Immediately upon receiving the command to propagate after three years had elapsed, Nabi ﷺ made the announcement and this was only done after the following command had been issued from the side of Allaah Tala:

يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ، وَرَبَّكَ فَكَبِّرْ، وَوَيْتَانَكَ فَطَهِّرْ، وَالرُّجْزَ فَاهْجُرْ،  
وَلَا تَمُنُّنَّ تَسْتَكْبِرُونَ، وَلِرَبِّكَ فَاصْبِرْ، فَإِذَا نُقِرَ فِي النَّاقُورِ، فَذَلِكَ يَوْمَئِذٍ يَوْمٌ  
عَسِيرٌ، عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ . (سورة المدثر آية 1-10)

AllaahTala initiated the second chain of revelation a few days after the revelation of “Iqra”, ordering Nabi ﷺ to stand up and openly call towards AllaahTala, saying:

*Oh the one wrapped in a shawl! Stand up and warn the people, proclaim the greatness of your Rabb, keep your clothing clean, shun all filth, do not display acts of kindness to people in the hope of receiving more in recompense and be patient in the path of your Rabb. When the trumpet will be blown, then that will be a very difficult day that will be in no way at all easy upon the disbelievers.*

So to say, the general command had now been issued to openly call people towards AllaahTala.

## **THE BEGINNING OF THE INVITATION TOWARDS ALLAAH TALA**

Nabi ﷺ stood on the hill of Makkah and made an announcement, after which all the people congregated. It was the practice in Makkah during those days, that if any person wished to convey an important message, he would stand on the hill and call out in a loud voice, due to which all the people would then gather. **Nabi ﷺ also stood on the summit of Hill Faaraan and called out in a loud voice, after which all the people of Makkah gathered.** Nabi ﷺ then said, “Look, if I were to tell you that the enemy were camped behind this particular hill, ready to attack, would you believe me?” All the people replied in a single voice, “Why not? We will definitely take your word. You have stayed amongst us for a period of forty years and have never spoken a word of lie. You are trustworthy and truthful, therefore we will undoubtedly take your word”. Nabi ﷺ said, “In that case, say ‘Laa Ilaaha Illallaah’ and you will attain success. Bear testimony to the fact that besides AllaahTala , there is no other deity worthy of worship, He is one and that I am His Rasool. If you do this, then you will attain success”.

### **THE FIRST PERSON TO OPPOSE NABI ﷺ WAS ABU LAHAB**

Abu Lahab, the uncle of Nabi ﷺ, was the first to say.

تَبَّأ لَكَ سَائِرَ الْيَوْمِ الْهَذَا جُمِعْتَنَا

*May you be destroyed! Have you gathered us only for this?*

After Abu Lahab uttered this, the people then scattered and that is why AllaahTala revealed a Soorah (chapter) in the Quraan, pertaining to Abu Lahab. AllaahTala says:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

*The two hands of Abu Lahab will be destroyed.*

It is only he who was destroyed. AllaahTala made mention of him by name and his hands will continuously be broken until the day of resurrection. The first person to stand as opposition is always one's own household member and someone who is deemed as being a close relative. The very first person to cause distress is a member of the household and a dear one. Abu Lahab was the uncle of Nabi ﷺ, however, he fully opposed Nabi ﷺ for as long as he lived. Abu Jahal also opposed Nabi ﷺ, however, on the day that Nabi ﷺ was born, when

the slave-girl of Abu Lahab came to inform him of the birth of his nephew, then because Nabi ﷺ was an orphan, due to his father passing away even before he was born, Abu Lahab, out of joy due to hearing the good news, freed this slave-girl of his and told her, “Go! You are free”.

**ALLAAH TALA CREATES  
WHOMSOEVER HE WISHES WHEREVER  
HE WISHES**

AllaahTala bestows favours upon whomsoever He wishes. AllaahTala says:

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (سورة الشورى آية 13)

*AllaahTala choses whomsoever He wishes and guides to Him whoever turns to Him.*

The system of AllaahTala is of a different nature, viz. He creates whomsoever he wishes wherever he wishes. AllaahTala creates a demolisher of idols in the house of an idolater, as he had created Ibraaheem عليه السلام, who was the father of all the Prophets and whom AllaahTala had befriended, in the house of Aazar. Therefore, the measure in the sight of AllaahTala, as well as His system, is of a different nature. We are of the notion in this world that a person should be of such and such a family and such and such a tribe.

Yes, there is some significance in a person's family, as well as his tribe. If the family is such that they are honourable, possess piety, are obedient to the dictates of Islaamic law, are respectful, dignified and are not involved in any obscenities, then they surely do hold significance in the sight of AllaahTala, as well as in the sight of the people of the world.

### **ALLAAHTALAIIS WELL-AWARE OF WHO IS WORTHY OF PROPHET-HOOD**

Still too, the measure in the sight of AllaahTala is of a different nature and He deals with people according to His measure and rates and chooses whomsoever He wishes. The people of Makkah said:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ. (سورة الزخرف آية 31)

*If AllaahTala wished to reveal the Quraan, then He would have revealed it upon a reputable person, either from the great city of Makkah or the great city of Taaif. (Explanation of verse)*

They asked if AllaahTala could not find any other person besides Muhammad ﷺ to make His Nabi, whereas if it were any other person, then too, the people would object because it is within the very nature of man to object. The family



members and the tribe members as well, objected and asked, “Could AllaahTala find only him to make a Nabi?”

Did there exist any deficiency in him or his family until now? Until now, they would refer to him as a trustworthy and truthful person, take oaths upon his dignity and honour and were prepared to sacrifice their lives, due to the firm faith they had in him, so what had happened now? AllaahTala says:

اللَّهُ يَعْلَمُ حَيْثُ يُجْعَلُ رِسَالَتَهُ

*AllaahTala knows who is worthy of being made His Rasul.*

### **“SAY ‘LAA ILAAHA ILLALLAAH’ AND YOU WILL ATTAIN SUCCESS”**

AllaahTala selected Muhammad Rasoolullahﷺ and made him a Nabi and that is why he proclaimed to the people that they should say ‘Laa Ilaaha Ilallaah’, that there is no deity worthy of worship but AllaahTala, in order to attain success. What snake had they now been bitten by and why had they begun opposing him on that day, whereas it was the selection of AllaahTala and AllaahTala selects whomsoever He sees fit. After this proclamation of Nabiﷺ, those who were his friends became his foes.

## **MUHAMMAD ﷺ WAS SENT AS A NABI FOR THE ENTIRE WORLD**

AllaahTala commanded Nabi ﷺ in the following verse:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (سورة الأعراف آية 158)

*(AllaahTala, in the Quraan, commanded Nabi ﷺ, that, Oh Muhammad,) Say! Oh people! I have been sent to all of you as the Rasool of Allaah.*

He was not sent only to the people of Makkah or only to the people of Madeenah, rather, he was sent to the people of China, Iraq, Afghanistan, India, America, Australia and to every other country in the world as well. Nabi ﷺ was commanded by AllaahTala to say, “I have been sent to the people of the entire universe”. Therefore, Muhammad Rasoolullah ﷺ was made the final Nabi of the entire universe and humanity.

## **THE CHAIN OF PEOPLE WHO EMBRACED ISLAAM**

Nabi ﷺ then began the task of inviting people towards one Allaah. Initially, a few close relatives had accepted the invitation of Nabi ﷺ and entered into the fold of Islaam. Hadhrat Ali رضي الله عنه was the first to embrace Islaam from amongst the

children, Hadhrat Khadeejah رضي الله عنها was the first to embrace Islaam from amongst his household, and Hadhrat Abu Bakr Siddeeqe رضي الله عنه was the first to embrace Islaam from amongst his friends. After these individuals, the chain of people who accepted Islaam grew. Those individuals who accepted Islaam became great admirers of Nabi ﷺ, worshipped one AllaahTala and would learn, teach and implement whatever portion of the Quraan was being revealed, whilst the polytheists of Makkah continued opposing Nabi ﷺ and inflicting difficulties upon the Muslims.

**“YOU CAN EVEN PLACE THE SUN IN MY  
ONE HAND AND THE MOON IN THE  
OTHER”**

When Nabi ﷺ continued calling people towards AllaahTala in Makkah, then the different people who had become his enemies all approached him together and said, “Oh Muhammad! If you desire leadership, then we will grant it to you and if you wish, then we will marry the most beautiful girl in Makkah to you, on condition that you abandon this task of inviting towards AllaahTala”. They approached

the uncle of Nabi ﷺ, Abu Talib and requested him to persuade his nephew, so Abu Talib said, “Oh my beloved nephew, I have aged and I no longer possess the strength and courage to fight, therefore accept the proposal of these people”. Nabi ﷺ said, “Oh my uncle, even if these people were to place the sun in my one hand and the moon in the other, I will still not desist from carrying out my task. Allaah has made me a Nabi ﷺ and I will continue proclaiming His oneness. I neither possess any desire for marriage, nor for wealth”. This was the proclamation of Nabi ﷺ, therefore, he remained occupied in the important task of calling towards the oneness of AllaahTala while in Makkah. The people of Makkah became his enemy, to such an extent that the time came when Nabi ﷺ was forced to issue the command of migration to his companions.

#### **THE INITIAL COMMAND WAS TO MIGRATE TO HABSHA (ABYSSINIA)**

The initial command issued by AllaahTala was to migrate to Habsha (Abyssinia). Immediately upon receiving the command of AllaahTala, the Sahaabah رضي الله عنه set out for

Habsha. The king of Habsha did not allow any person to be oppressed by another in his kingdom. The first band of Muslims who migrated numbered ten, with Hadhrat Uthmaan bin Madh`oon رضي الله عنه as their leader. After this, Hadhrat Ja`far bin Abi Talib رضي الله عنه migrated, after him, many more and in this manner, the number of Muslims that migrated to Habsha (Abyssinia) is said to be eighty-three in total. The Sahaabah رضي الله عنهم who had migrated met with the king, who greatly honoured them, however, the polytheists of Makkah and the disbelievers from the Quraysh pursued them there as well and attempted to conspire with the King Negus. They, however, returned unsuccessful and humiliated and the Muslims found a place of dignity. The king of Abyssinia was a Christian but was soft-natured. **Today, Habsha, as it was known in those days, is known as Ethiopia.** Black people reside there and we had the opportunity of visiting it. Their spoken language contains words that resemble Arabic. It resembles English, together with their mother-tongue, however the words do resemble Arabic words. It was towards this particular

place that the first migration took place during the fifth year of Prophet-hood.

### **THE VALLEY OF ABU TAALIB**

In their enmity for Islaam, the polytheists of Makkah boycotted Nabi ﷺ, together with his family members and he was forced to remain in captivity with his entire family for three years in the valley of Abu Talib. During the tenth year of Prophet-hood, Nabi ﷺ attained emancipation from this valley. Just a few days after the attainment of this freedom, the compassionate uncle of Nabi ﷺ, Abu Talib, passed away, after which his devoted wife, Hadhrat Khadeejah رضي الله عنها also passed away. Nabi ﷺ suffered a great blow and was saddened by these two incidents because both these individuals had lent him tremendous support in his worldly matters.

### **THE INCIDENT OF MIRAAJ**

When Nabi ﷺ was at the noble age of fifty-one and a few months, during the twelfth year of Prophet-hood, on the 27<sup>th</sup> Rajab, while Nabi ﷺ was resting in the house of Umme Haani رضي الله عنها at night, Jibreel عليه السلام arrived, woke Nabi ﷺ up and gave him the glad

tidings of Mi`raaj. Nabi ﷺ went with Jibreel عليه السلام, mounted on a Buraaq, to Bait-ul-Maqdis, **wherein he led all the previous Prophets of AllaahTala in namaaz, after which he traversed all the skies until he reached the exalted court of AllaahTala**, where he was honoured to speak with AllaahTala. He received the gift of the five namaaz that became obligatory upon all his followers. Numerous other scenes and occurrences took place, the details of which can be found in the Hadeeth.

### **MIGRATION TO MADEENAH**

After some time, when the wretchedness of the polytheists of Makkah increased and they began causing greater difficulty, the command to migrate to Madeenah was issued by AllaahTala. The Sahaabah رضي الله عنهم therefore, began migrating to Madeenah, after which Nabi ﷺ also migrated to Madeenah together with Hadhrat Abu Bakr رضي الله عنه and the remaining Sahaabah رضي الله عنهم began entering Madeenah. The people of Madeenah welcomed them.

**Darkness is always found beneath a lamp.**

The people of Makkah were driving them off,

while the people, of Madeenah were welcoming them, saying, “Come! Come! You are most welcome here!” The people of Makkah were ungrateful and the people of Madeenah presented sacrifices and the highest example of selflessness. One cannot even imagine the type of sacrifices they made. The people who arrived from Makkah, arrived with absolutely nothing, in such a way that the people of Makkah did not allow them to leave with any wealth, some of their wives accompanied them, while others were unable to, some family members did not allow the daughters to leave with their fathers and others allowed the daughters to leave and not the sons. In this manner, they were forced to migrate to Madeenah very suddenly, in a short space of time. When they reached Madeenah, they received amazing treatment.

#### **THE PREFERENTIAL TREATMENT OFFERED BY THE INHABITANTS OF MADEENAH**

The people of Madeenah are known as the Ansaar and the people who had migrated from Makkah are known as the Muhaajireen. In dealing with them, the people of Madeenah presented an example of great sacrifice. They



came to Nabi ﷺ and said, “We pledge our lives, as well as our wealth to you”. Those amongst them who had two wives said to the muhaajireen (migrants) of Makkah, “I have two wives, I will divorce the one whom you choose and then you may marry her”. They also gave them the option of choosing any room they desired from their homes and were prepared to give them any of the wealth, riches, camels, or conveyances that they wished to take. They presented this example of love, brotherhood, and compassion however, the condition of the Muhaajireen was amazing as well. They said, “No, may AllaahTala grant you blessings in your spouses and in your wealth. All we require from you is that you show us the road to the market, after which we will toil on our own, work and earn a living by means of which we will eat. May AllaahTala grant you blessings in your wives, homes and wealth, of which we require nothing at all”. This was the type of example of self-sacrifice and sympathy that they presented and until the day of resurrection, there will not exist for mankind a better model and example of brotherhood.

### **THE DECISIVE BATTLE OF BADR**

During the second year after the migration to Madeenah, in the month of Ramadhaan, the decisive and historical battle of Badr took place. It was in this very battle that the decision for the destiny and future of the true call of the Muslim nation was made and upon which the good fortune of the progeny of the entire mankind was dependent. From that day onwards, all the conquests and victories that the Muslims had attained and all their governments and kingdoms that had been established are all indebted to the manifest victory that was attained on the plains of Badr. This battle was fought by a handful of individuals who numbered three hundred and thirteen and who faced an opposition of disbelievers who numbered nine hundred and fifty. It is for this reason that AllaahTala had named this day “Yawm-ul-furqaan”, i.e. The decisive day. When the two armies faced each other, Nabiﷺ supplicated in the following words, “Oh Allaah, the Quraysh have arrived today in their utter pride and arrogance, are ready to go to war with you and are declaring your Rasool to be a liar”. This had occurred on the night preceding Friday, on the 17<sup>th</sup> Ramadhaan.

As soon as dawn broke, the Quraysh advanced, stood face to face with their entire military power and both the groups were set for battle. Nabi ﷺ straightened the rows and then returned to `Areesh with Hadhrat Abu Bakr Siddeeqe رضي الله عنه. He then cried to AllaahTala, supplicated to Him and then interceded on behalf of this small army of Muslims and said,

اللَّهُمَّ إِن تُهْلِكْ هَذِهِ الْعِصَابَةَ لَا تُعْبَدُ بَعْدَهَا فِي الْأَرْضِ

*Oh Allaah, if You destroy this group of a handful, then there will be none on the surface of the earth to worship You.*

The senior chieftains of the disbelievers took part in this battle, seventy of their leaders were killed, seventy imprisoned and six Muslims from the Quraysh, as well as eight from the Ansaar were martyred. The Phir`own of this Ummah, Abu Jahal was also dispatched to Jahannam (Hell) in this battle and it ended as an evident victory for the Muslims and as a disgraceful defeat for the polytheists. Nabi ﷺ then said,

الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

*All praise is due only to AllaahTala who has fulfilled His promise, aided His slave and who has alone defeated all the groups and troops.*

Nabi ﷺ returned, triumphantly to Madeenah. Many of his enemies who resided in the different portions of Madeenah became filled with his fear and awe after this manifest victory and a great number of the inhabitants of Madeenah then embraced Islaam. The effect of the battle of Badr and the supplication of Nabi ﷺ can surely be found in all the freshness and signs of Islaam that are found anywhere in the world today.

### **LETTERS THAT WERE ADDRESSED TO THE KINGS**

Nabi ﷺ then resided in Madeenah for ten years, wherefrom he wrote letters to the kings, inviting them to Islaam of whom many appreciated these letters. The kingdoms of those kings who valued and honoured these letters remained in existence and such people were born in their progenies who accepted Imaan (belief), whereas AllaahTala, together with tearing apart the kingdoms of those kings who gave no importance to these letters, disgraced the representatives and tore the letters, AllaahTala destroyed the kings of those kingdoms as well, by the occurrences of different incidents.

### **THE CONQUEST OF MAKKAH**

Makkah was conquered in the eighth year after the migration to Madeenah had taken place. Nabi ﷺ left with ten thousand Sahaabah (companions) on the tenth of Ramadhaan with the intention of conquering Makkah. On route to Makkah, two thousand individuals joined the army, bringing the total amount of the Muslim army to twelve thousand. On the eighteenth of Ramadhaan, late in the day, they entered Makkah. Nabi ﷺ, at that time, was mounted upon a camel, with the verses of Soorah Fat`h on his tongue, with his head bowed down in the court of AllaahTala due to humility and was entering Makkah as an embodiment of gratefulness. When Makkah was conquered, Nabi ﷺ made a general announcement of pardon, that there would not be any reproach at all and that whoever were to enter the house of Abu Sufyaan would attain protection, whoever were to close the door of his house would be safeguarded and whoever were to enter Masjid-ul-Haraam would attain safety. He announced that the hand will only be raised against that person who stands as an obstacle in the way and who attacks them. This had a very great impact on the hearts of the Arabs,

AllaahTala opened their hearts for the acceptance of Islaam, and they began arriving in large numbers, in the forms of delegations and groups, in order to embrace Islaam. AllaahTala has made mention of this particular incident in Soorah Nasr.

When all the matters had been solved, Nabi ﷺ made arrangements to return to Madeenah and **before bidding farewell to Makkah, made Attaab bin Usaid رضي الله عنه the leader, with regards to all the affairs of Makkah and to oversee all the arrangements for Hajj. Attaab رضي الله عنه was twenty years old at that time.**

#### **WARS AND ISLAAMIC BATTLES**

After the conquest of Makkah, after the eighth year since the migration to Madeenah had taken place, the Battle of Hunain took place, in which the Muslims initially had to face defeat, after which they eventually gained victory and attained abundant booty.

After this battle, the Battle of Taa`if took place, in which Taa`if was surrounded then, in the ninth year after the migration, during the month of Rajab, in severe heat, the Battle of Tabook took place. After the Battle of Tabook,

no other battle ensued. **In this manner, twenty-seven such battles took place in which Nabi ﷺ himself took place and the number of the remaining battles in which Nabi ﷺ did not physically take part, as well as the raids, numbers sixty.** We will not be able to find in the entire history of wars any mention made of less blood that had been spilt in comparison to the minute amount of blood that had been spilt in all the battles put together that Nabi ﷺ had commanded. **The total number of people that lost their lives in all these battles put together is not more than one thousand and eighteen, in which the numbers of both the groups have been included, viz; The Muslims, as well as the non-Muslims.** However, the conducting of an overall review and survey of how this minimal amount had saved mankind from the cheapness of their blood, disgrace, and dishonour is very difficult, rather it is an impossible task. The result of this was that such an atmosphere of peace and tranquillity was established, that a travelling woman would be able to walk from Hayrah, perform tawaaf (circumambulation of the Ka`bah) and return without fearing anyone but Allaah Tala.

**THE HONOUR OF  
THE SAHAABAH رضي الله عنهم**

AllaahTala afforded Sahaabah رضي الله عنهم their rank due to their service, honour, value, diligence, efforts, the magnificence, and magnitude of their Imaan and Islaam and due to the great sacrifices that they underwent. They sacrificed their lives, wealth, and families. They underwent the sacrifice of leaving their homes, family members and associates, as well as their friends and neighbours, trampling upon everything in the world that opposed Islaam and they presented such an example of support for Nabi ﷺ that cannot even be envisaged. It is due to this, that AllaahTala issued their certificate in the Noble Quraan in the following manner,

رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ

*They are pleased with AllaahTala and  
Allaah Tala is pleased with them.*

Every single Sahaabi (companion) is in Jannah (Paradise) and none of them will go to Jahannum (Hell). We have no guarantee that we will enter directly into Jannah, (without having to spend time in Jahannum). If we pass away with Imaan (belief), then we will be successful Insha Allaah and we will enter directly into Jannah Insha Allaah. We



should however always have hopes in the being of AllaahTala, that AllaahTala will deal with us in a good manner. It appears in a Hadeeth Qudsi, that AllaahTala says,

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. (صحيح البخاري كتاب التوحيد رقم 6856)

*I deal with My slave according to his expectations from Me.*

It is for this reason that we also need to have very strong hope in the mercy of AllaahTala, that He will forgive us as well and will enter us into Jannah without any reckoning Insha Allaah. We should think with regards to AllaahTala, that He is very great and magnificent and that there is no deficiency at all in His treasures, bounties, and Deen.

Anyway, we have mentioned this great example that the Sahaabah رضي الله عنهم had presented, regarding their self-sacrifice and efforts for Nabi ﷺ.

### **THE EFFORT AND TOIL OF THE SAHAABAH رضي الله عنهم**

Due to the invitation of Nabi ﷺ towards Allaah Tala, his toiling, and his efforts, one hundred and twenty-four thousand individuals had become Sahaabah in his very own lifetime.

These Sahaabah رضي الله عنهم began moving in all the different directions of the world, taking with them this message of Islaam. On one side, the Quraan was being revealed and on the other side, the Sahaabah رضي الله عنهم were asserting themselves entirely in striving (to pass on the message of Islaam).

**THIS DEEN OF ISLAAM HAS REACHED  
US AFTER GREAT EFFORTS AND  
SACRIFICES WERE MADE**

How many difficulties didn't the Sahaabah رضي الله عنهم have to undergo, how many hardships didn't they have to bear, how many sacrifices didn't they have to present, how many wars and battles didn't they have to fight against the enemies of AllaahTala and what and what didn't they have to endure, all just so that this way of life of Islaam could reach us? All these events are preserved in the books of history, biographies and the records of battles. It was only after all these sacrifices and efforts were made, that this way of life of Islaam reached us. It did not reach us without any sacrifices. In order for Islaam to reach us, great efforts and sacrifices had to be made and long periods of

time had to be spent in the condition of hunger and poverty. The pure wife of the final and beloved Nabi of the Rabb of the entire universe, `Aaishah Siddeeqah رضي الله عنهم says that at times, up to two months would go by and not even the stove would be lit in their home. The meaning of this, is that there was nothing available in the home that could be cooked which required that the stove be lit however, they would suffice only on dates and water alone.

**A VERY AMAZING PRESCRIPTION  
THAT WAS ISSUED TO FAATIMAH  
UPON HER REQUEST رضي الله عنها**

On one occasion, the daughter of Nabi ﷺ, Hadhrat Faatimah رضي الله عنها had someone say to her beloved father, “Oh my dear father, if you possess anything, then can it please be given to me. I have developed blisters on my hands and we have nothing at all to eat.” Upon this, the leader of the entire creation, Nabi ﷺ said, “I will prescribe three things for you.” Nabi ﷺ then prescribed the following three tasbeehaat, saying, “Say ‘Allaahu Akbar’ thirty-four times, ‘Alhamdulillah’ thirty-three times and ‘Subhaanallaah’ thirty-three times, as this is better than that what you have asked

for.” How astonishing isn’t it, that she came as a candidate for receiving aid; and Nabi ﷺ directed her to this spiritual nourishment. Hadhrat Faatimah رضى الله عنها herself said that Ali رضى الله عنه told her, “Today is a day of great happiness for you.” This was the level of importance that they showed for this favour. Her father did not give her worldly possessions however, if he so wished, he could have given her a goat, a slave, and a portion of the treasures that he was receiving. Rather, he said to her, “Take this that I am giving you, go home and keep poverty and hunger in your home, while feeding others.” They would remain hungry within their own homes, while filling the stomachs of others. This was the blessed example of Nabi ﷺ.

#### **THE LIFE OF NABI ﷺ IS AN EXAMPLE FOR US TO FOLLOW**

The condition of our society today is such that other people remain hungry, while our stomachs remain full, the lamps of others remain extinguished, while our lamps continue burning, the houses of others become desolate and demolished, while our houses are inhabited and

others are in need of food and sustenance, while we receive our sustenance. Today, people are concerned only about their own wellbeing, whereas there lies for us, in the life of Nabi ﷺ, an ideal and beautiful example to emulate. AllaahTala says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. (سورة الاحزاب آية 21)

*Surely there is a beautiful example for you in the life of Nabi ﷺ.*

His entire life, including his birth, infancy, youth, period of Prophet-hood, as well as his demise is present before us like an open book. His period of infancy is present before us, as well as his period of youth. That period of life in which the majority of the youth wander from the straight path is also present before us.

### **EVERY ANGLE OF THE LIFE OF NABI ﷺ IS PRESENT BEFORE US**

That portion of life of Nabi ﷺ when he was a young man of twenty-five, how he conducted his business dealings, solved different issues of life and only in this span of twenty-five years became known to the people of Makkah as honest and trustworthy is also present before us. That period of life that ensued after he had

announced his Prophet-hood at the age of forty is also present before us. Nabi ﷺ was born as an orphan because his father had passed away even before his birth. His mother passed away when he was six years old and his grandfather passed away when he was eight years old. This entire period of life as well, is present before us. Just look at that period of life after he had reached the prime of his life, that a young man of twenty-five got married to a woman of forty. From this, a lesson can be derived, that he clearly did this only for the pleasure of AllaahTala and in no way for the gratification of his desires. After marrying Hadhrat Khadeejah رضي الله عنها, Nabi ﷺ stayed with her for twenty-five years, after which she passed away at the age of sixty-five, when Nabi ﷺ was at the age of fifty. After the passing away of Hadhrat Khadeejah رضي الله عنها, Nabi ﷺ then married other women of whom all were either widows or divorcees, with the exception of Hadhrat `Aaishah رضي الله عنها, whose marriage was conducted when she was six years old, who departed from her parent's home at the age of nine and who then stayed with Nabi ﷺ for a period of nine years. Every single

marriage of Nabﷺ had taken place due it being the command of AllaahTala and not out of his own accord. Nabiﷺ got married in different families and tribes with the express reason of being able to go to the different families in order to convey the message of Islaam to them and to forge ties and alliances with them so that it could prove as an aid for Islaam.

**THE MEDIUM BY MEANS OF WHICH  
ALL THE DOMESTIC RELIGIOUS  
ASPECTS OF THE LIFE OF NABIﷺ  
REACHED US**

Those aspects of Deen that are related to the life of Nabiﷺ outside the boundaries of his home reached us by means of the Sahaabah رضي الله عنهم in general however, it is also important to know how the details of his domestic life reached us. All the actions that Nabiﷺ would carry out at home, as well as the method in which he would carry them out, reached us via the medium of the pure wives of Nabiﷺ, the mothers of the believers. Every aspect and angle of the life of Nabiﷺ is present before us, whether it be his day to day life, his private life, his life in the places of trade or his life during the times of war. There is no part of his

life that is hidden and that is why this Deen of Islaam is complete. AllaahTala has also declared in the Quraan that there lies for us, in the life of Nabi ﷺ, an ideal example to emulate, whereas only that person can be referred to as an ideal example to follow, whose entire life, every aspect thereof, is preserved and every stage and aspect is present before us. Only such an individual can be classified as an ideal example to follow.

### **EVERY ACT OF NABI ﷺ IS PRESERVED**

It is for this very reason that every aspect of the life of Nabi ﷺ is present before us, is mentioned in the books, and preserved in the annals of history. Whether it be the extraordinary events that occurred at his birth, his suckling, his infancy or the prime of his life, it has all been preserved. All the records of how he had conducted himself as a husband, as a father, how he had conducted himself with the Ummah as a Nabi, a practical example, a leader and as a ruler, are all preserved. In the entire history of man, there is no individual whose practices of the entire life in totality have been preserved, with the exception of Nabi ﷺ. Nabi ﷺ is the only personality whose entire life, within the precincts



of the home, in the market place, how he dealt with his wives, how he dealt with the children, as well as the talks that he conducted within the Masjid, is preserved. It was in this manner that AllaahTala had set up the system for the preservation of Islaam, as Nabi ﷺ would not utter anything out of his own free will. AllaahTala says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ. (سورة النجم آية 3)

*Whatever Nabi ﷺ says is revelation from AllaahTala.*

When Nabi ﷺ reached the age of sixty-three, the deen of Islaam was complete and the guidance from AllaahTala, pertaining to this world and the Aakhirah was conveyed to his slaves, then the announcement was made by AllaahTala that the way of life of Islaam had been completed.

### **TODAY THE DEEN OF ISLAAM HAS BEEN PERFECTED AND COMPLETED**

The following verse of the Quraan was revealed by AllaahTala:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الإسلامَ ديناً. (سورة مائدة آية 3)

*Today I have perfected your deen for you, I have completed My favour upon you and I have preferred the way of life of Islaam for you (and in so-doing, have become happy with this as your way of life)*

After this announcement was made, the special companions of Nabi ﷺ, like Hadhrat Abu Bakr رضي الله عنه, as well as others, understood that now that the deen of Islaam had been completed, the time for the separation of Nabi ﷺ had drawn close. In this manner, Nabi ﷺ resided in Makkah for a period of thirteen years after Prophet-hood, in Madeenah for a period of ten years and in this period of twenty-three years, the entire Quraan was revealed.

#### **THE FINAL BEQUEST OF NABI ﷺ**

In the tenth year after the migration, on the occasion of the farewell Hajj, Nabi ﷺ advised the people with regards to very important matters. He advised the people with regards to Imaan (belief), namaaz, helping the poor, showing mercy to women, subordinates, and the young and being kind to the elderly. When the time for the departure of Nabi ﷺ from this

world drew close, then there were similar words on his tongue. He said:

الصَّلَاةُ الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ

*Safeguard your namaaz, safeguard your salaah, and do not oppress your subordinates.*

This was some of the final words of Nabi ﷺ before passing away.

### **THE DEMISE OF NABI ﷺ**

Nabi ﷺ passed away on the 12<sup>th</sup> Rabi-`ul-Awwal, 11AH, on a Monday, after midday. When the time for his separation drew close, he lifted his gaze and said:

اللَّهُمَّ الرَّفِيقَ الْأَعْلَى

*Surely towards the most exalted friend!*

These were the very last words that escaped the blessed mouth of Nabi ﷺ before passing away. Nabi ﷺ passed away at the age of sixty-three.

### **SOME LIGHT SHED ON**

#### **THE LIFE OF NABI ﷺ**

Due to today being the 12<sup>th</sup> Rabi-`ul-Awwal, the very day upon which Nabi ﷺ was born, as well as the very same day upon which Nabi ﷺ passed away, this little reminder and mention of

Nabi ﷺ was made. If the entire life of Nabi ﷺ were to be mentioned, together with mentioning the details of every angle and aspect of his life, then this entire night will elapse, tomorrow will elapse however, the discussion on the life of Nabi ﷺ will still remain incomplete. It is for this reason that I have mentioned brief aspects from the life of Nabi ﷺ, so that you could get a brief idea of what the life of Nabi ﷺ entailed. All of this was done so that we could become aware of the status of the person whom we follow and whose name we recite in the kalimah, so that we could become aware of how he had spent his life, the level of his acceptance in the sight of AllaahTala, what a great Nabi of AllaahTala he was and how he had sacrificed himself for this deen of Islaam. This was merely a small and light example that I had presented. Due to this discourse being of such a nature that it continues weakly, the entire biography of Nabi ﷺ will, Insha Allaah, in different manners and at different times, be presented before us. Therefore, you should come every Wednesday and participate in this gathering.

May AllaahTala grant us the divine ability to become aware of the life of Nabi ﷺ and the

courage and divine ability to then spend our lives in the correct Islaamic manner.

Translation edited by  
A.H.Elias (Mufti)  
May Allaah be with him  
1437—2016

### **ABOUT THE BOOK**

This is a text of a speech by Hadhrat Maulana Mufti Md Masood Azizi Nadwi.

Due to its conciseness and informative nature, it was duly penned.

It covers a brief History of the best of mankind from childhood, his role in Makkah, his preaching, migration, teachings, battles, and marriages.

It removes many false notions concerning Nabi sallahu alahi wasalam and explains especially to the younger generations the various dynamic aspects of his life, worship, and steadfastness.

For anyone who wants a quick glance of the blessed life of the last Rasul which can be read in one sitting, this is the booklet to read.