

The Great Messengers

HAZRAT MUHAMMAD ﷺ



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DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

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The Qur'an is the message and Nabi ﷺ is the messenger responsible for conveying the message to the creation. It is for this reason that every word of the Qur'an is linked to the character and life of Nabi ﷺ.

The Blessed Morning

Six centuries after the ascent of Hazrat Isa عليه السلام to the heavens, the teachings of over a hundred thousand messengers were forgotten by mankind. Rather than worshipping One Allah, people of the world worshipped other things. While some people worshipped the son of God, others worshipped people whom they claimed were gods and so many even worshipped lifeless idols. Some people worshipped the heavenly bodies, while others worshipped animals and stones. Even those who claimed to worship Allah did not worship Him exclusively and felt the need to associate others as partners to Him. This age of darkness and deviation was known as the period of ignorance.

It was in the year known as the Year of the Elephant that a light of guidance and knowledge was born, which would dispel the prevailing darkness of ignorance, Kufr and Shirk. It took place one Monday morning on either the 8th, 9th or 12th of Rabiul Awwal. This was the day when Nabi ﷺ was born in the house of Abu Talib in Makkah. His mother, Aminah, was the daughter of Wahb ibn Abdu Manaf of the Zahrah family. His father, 'Abdullah, was the son of Abdul Muttalib. His genealogy has been traced to the noble house of Ismaeel عليه السلام, the son of Ibraheem عليه السلام. Nabi ﷺ was an Arab and born in the most esteemed family of the Quraish tribe, called the Banu Hashim.

His father died before his birth. Before he was six years old his mother died, and as an orphan he was put under the charge of his grandfather, Abdul Muttalib who took the most tender care of him. But the old chief died two years afterwards. On his deathbed he confided to his son Abu Talib the charge of the little orphan.

Before Announcing his Prophethood

Nabi ﷺ developed a fondness to be alone from a young age and would spend much time in seclusion, away from the people. This was because the idolatry and deviation of his people concerned him deeply and made him restless. The closer the time drew for revelation to start descending upon him, the more his yearning for seclusion increased.

This later set the scene for the first revelation that came to Nabi ﷺ. The first verses revealed were those at the beginning of Surah Iqra, followed by some verses of Surah Muddassir.

The Start of the Mission

Nabi ﷺ was not commanded to openly call the people to Islam until Allah revealed the verses of Surah Shu'ara, which instructed him to extend the message to his closest relatives. After three years of constant but quiet struggle, only thirty followers were secured.

People had begun to doubt his sanity, thinking him insane or possessed by an evil spirit. Hitherto he preached quietly and unobtrusively. He now decided to appeal publicly to the Makkans, requesting them to abandon their idolatry. For this he arranged a gathering on a neighbouring hill and there spoke to them of their folly in the sight of Allah in worshipping pieces of stone which they called their gods. He invited them to forsake their old impious worship and adopt the faith of love, truth and purity. He warned them of the fate that had overtaken past races who had not heeded the preaching of former prophets. But the gathering departed without listening to the warning given them by the Prophet. Having thus failed to induce his fellow citizens to listen to him, he turned his attention to the strangers arriving in the city on commerce or pilgrimage. But the Quraish made attempts to frustrate his efforts. They hastened themselves to meet the strangers first on different routes, to warn them against holding any communication with the Prophet, whom they represented as a magician. When the pilgrims or traders

returned to their homes, they carried with them the news of the advent of the bold preacher who was inviting the Arabs loudly - at the risk of his own life - to abandon the worship of their dear idols.

Quraish Increase Persecution - First Hijra of 615 C.E. to Abyssinia

As the years passed, Nabi ﷺ extended the message of Islaam to the people of Makkah, neighbouring Taif and Hunain and even as far as the people of Madinah. During this time, he even dispatched the first group of emigrants to Abyssinia. It was them who conveyed the message to the king Najashi, who reigned as the sovereign over the region. This emigration was necessary because the Muslims could not bear the relentless torture and harassment they received from the Mushrikeen of Makkah.

The hostile Quraish, furious at the escape of their victims, sent deputies to the king of Abyssinia to request him to send the Muslims back, that they might be put to death for forsaking their old religion and embracing a new one. The king summoned the poor fugitives and inquired of them what was the religion they had adopted in preference to their old faith.

Ja'far bin Abi Talib, acted as spokesman for the exiles. He spoke thus: "O king, we were plunged in the depth of ignorance and barbarism, we adored idols, we lived in unchastity, and we ate dead bodies, and we spoke abomination, we disregarded every feeling of humanity and sense of duty towards our neighbours, and we knew no law but that of the strong, when Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware. He called us to profess the Oneness of Allah and taught us to associate nothing with Him; he forbade us the worship of idols and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of neighbours; he forbade us to speak evil of the worship of Allah and not to return to the worship of idols of wood and stone and to abstain from evil, to offer prayers, to give alms, to observe the

fast. We have believed in him; we have accepted his teachings and his injunctions to worship Allah alone and to associate nothing with Him. Hence our people have persecuted us, trying to make us forego the worship of Allah and return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us until, finding no safety among them, we have come to your kingdom trusting you will give us protection against their persecution."

After hearing the above speech, the hospitable king ordered the deputies to return to their people in safety and not to interfere with their fugitives. Thus, the emigrants passed the period of exile in peace and comfort.

The Isra (Miraj)

In the twelfth year of his mission, Nabi ﷺ made his night journey from Makkah Mukarramah to Masjidul Aqsa in Jerusalem, and thereon to the heavens. His journey, known in history as Miraj (Ascension) was a real bodily one and not only a vision. It was at this time that Allah Ta'ala ordered the Muslims to pray the five daily prayers.

The Hijrah - Migration

The idolaters of Makkah exerted themselves to make the lives of the Muslims a misery in Makkah so that they should forsake their Deen. When this became unbearable for the Muslims, Allah permitted them to emigrate to Madinah Munawwarah to preserve their Deen.

The Battle of Badr

From amongst the prominent expeditions that the Qur'an mentions, it is the Battle of Badr which heads the list because it was this battle that marked the beginning of the rise of Muslim strength and power. The result of the battle was that the Makkans were driven back with great loss. Several of their chiefs were slain, including Abu Jahl.

The Battle of Uhud

The Battle of Uhud also occupies an important position in the history of Islaam. It was the second major battle in Islaam and contained a treasury of lessons to be learnt. The details of this battle are recorded in the books of history, Ahadith and the Qur'an.

The Battle of the Trench

This battle was unique in Islamic history for several reasons, one of them being the fact that it was the first time that the Mushrikeen had united on such a large scale to fight the Muslims.

The Treaty of Hdaybiyah

The total number of Muhaajireen (emigrants) and Ansaar (helpers) numbered one thousand five hundred. They stopped at Dhul Hulayfah to enter into the Ihraam and garland the over seventy camels that they were taking along as sacrifices. A treaty was concluded and the Prophet returned with his people to Medina.

Quraish violate the Terms of Hdaybiyah

About the end of the seventh year of the hijrah, the Quraish and their allies, the Bani Bakr, violated the terms of the peace concluded at Hdaybiyah by attacking the Bani Khuzah, who were in alliance with the Muslims. The Bani Khuzah appealed to Nabi ﷺ for help and protection. Nabi ﷺ determined to make a stop to the reign of injustice and oppression, which had lasted so long at Mecca. He immediately gathered ten thousand men to march against the idolaters and set out. The Muslim army entered the city unpretentiously and peacefully. He ordered the destruction of all idols.

Nabi ﷺ returns to Madina

After performing the farewell Hajj Nabi ﷺ returned with his followers to Medina. The eleventh year of the Hijrah, being the last year of Nabi's ﷺ life, was spent at Madinah Munawwarah. His last days were remarkable for the calmness and serenity of his mind. He was able, though weak and feeble, to lead the public prayers until within three days of his death. He requested that he might be permitted to stay at 'Aisha's (Radiyahallahu anha) house close to the Masjid during his illness, an arrangement to which his other wives assented. As long as his strength lasted, he took part in the public prayers. Nabi ﷺ passed on while laying his head on the bosom of Aisha (Radiyahallahu anha). Hazrat Abbas ؓ, Nabi's ﷺ uncle, presided at the preparation for the burial, and the body was duly washed and perfumed. A grave was accordingly dug in the ground within the house of Aisha (Radiyahallahu anha) and under the bed on which Nabi ﷺ died. The funeral rites were performed by the family members and those who were present.

Thus ended the glorious life of Nabi ﷺ in this world.

May Allah shower His choicest mercy and blessings upon the final messenger and mercy to the worlds, as well as upon his family and his companions.

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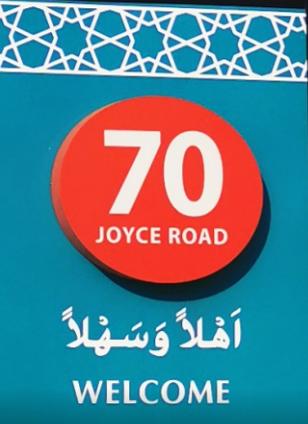
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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

