



مواقف منتقاة من سيرة المصطفى  
Selected Incidents From the Life of the  
Chosen Prophet

Peace and blessings be upon him

Transcribed & compiled by: Abul-Mundhir ibn Shakeer

Source: روضة الأنوار في سيرة النبي المختار - صلى الله عليه وسلم

Rawdhat ul-Anwaar fy Seerat in-Nabiy il-Mukhtaar- sala allahu 'alyhi wa sallam  
[The Garden of Lights: A Biography of the Chosen Prophet- peace be upon him]

By Shaykh Safy Ar-Rahmaan al-Mubaarakpury

صحيح السيرة النبوي

Authentic Prophetic Seerah

By Shaykh al-Albaani

Version 1.1

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

“Indeed in the Messenger of Allah you have a good example”

(Surah Al-Ahzab, 21)

## Before the Revelation



### Introduction:

In the Name of Allah, all praise is due to Him, Lord of the worlds. May He bless his Prophet and send peace upon him, and his family and all who follow him in righteousness till the last day. We seek His aid and assistance, and ask Him to provide us with sincerity in all of our actions.

As for the importance of this topic, then it has preceded in another article entitled "The Importance of Learning Seerah". So what remains for us now is to actually delve into the subject at hand.

The approach taken for this particular series is one aimed at benefitting the people in general, the student of knowledge, and mostly, the Caller to Islaam. It is not a complete study of Seerah focusing on every detail, but rather a look at general historic events throughout the life of the Last Prophet, صلى الله عليه وسلم, and how these situations were dealt with, along with some benefits that can be extracted from these situations which can be implemented in our lives today. This is in accordance with the statement of Allah عز و جل la haruS ni Ahzaab: "Indeed in the Messenger of Allah you have a good example".

The information here is taken in general from the book *Rawdhat ul-Anwaar fiy Seerat in-Nabiy il-Mukhtaar*, by Shaykh Safy ur-Rahmaan al-Mubaarakpury, (al-

Mubaarakfury), author of *Ar-Raheeq Al-Makhtoom (The Sealed Nectar)*. This book in particular was chosen due to its focus on collecting the most authenticated material in the most approachable and understandable manner. And *Saheeh as-Seerah an-Nabawiyyah* by Shaykh al-Albaani was chosen as a supporting text due to its focus on authentic narrations.

What is hoped is that the reader will, after reading these situations in Seerah, be able to himself extract some of the wisdom and understanding used by the Prophet صلى الله عليه وسلم. However one should always remember to return back to the understanding of the early generations, in particular that of the Companions because they understood the religion the best and earned the pleasure of Allah.

We ask Allah, Lord of the worlds, to make our actions sincere for Him, and to make us firm upon the right way. We ask for guidance and for increase in beneficial knowledge, verily He the All-Hearing the All-Wise.

In the Name of Allah, the Most Beneficent, the Most Merciful, all praise is due to Allah, Lord of the creation. We praise Him and seek his assistance, and we seek the pleasure of none besides Him. We ask Him to send peace and blessings upon His final Prophet and Messenger, Muhammad ibn 'Abdillah صلى الله عليه وسلم, and upon his family and companions and all those who follow them till the last day.

To proceed: It is important to understand the condition of the people before the Revelation was sent, in order to truly understand the significance of the event of the Revelation itself and the significance of its effect upon the world at large. As well, it is necessary to understand to whom the Message was sent.

*Origin and Family of the Prophet صلى الله عليه وسلم:*

He is Abu al-Qaasim صلى الله عليه وسلم, Muhammad ibn 'Abdillah ibn 'Abd il-Muttalib ibn Hishaam ibn 'Abd il-Manaaf ibn Qusay ibn Kilaab ibn Marrah ibn Ka'b ibn Lu'iy ibn Ghaalib ibn Fahr ibn Maalik ibn an-Nadhr ibn Kinaanah ibn Khuzaymah ibn Mudrikah ibn Ilyaaas ibn Madhr ibn Nazzaar ibn Ma'd ibn 'Adnaan.' Adnaan is from the lineage of Isma'eel (Ishmael) ibn Ibraheem (Abraham) عليهما الصلاة والسلام, however it is not agreed upon how many generations are between them.<sup>1</sup>

The lineage of the Prophet صلى الله عليه وسلم is from Quraysh, through the House of Bani Haashim. Bani Haashim is the most noble of the families in Quraysh, and Quraysh is the most noble of the tribes among the 'Arabs. Also looking into the roots of Quraysh, their connection to many of the other 'Arab tribes is seen, making them stand in a unique position, in that they are the common relatives between many different tribes, and it is often said that for this reason they were called "Quraysh", which carries a meaning of bringing together, and Allah knows best.

From here it is possible to extend this topic by including many of the noble attributes of the leaders of Quraysh and family of the Prophet صلى الله عليه وسلم, and mention a few of their stories; however, as mentioned before this is not a detailed study, and rather for the purpose of staying on the original method of extracting our points from the Messenger of Allah himself صلى الله عليه وسلم, these stories will be left out. They can, however, be found in detailed books of Seerah and history.

*Condition of the people during that time:*

The importance of understanding the situation of the place and people that the Revelation was sent to should not be underestimated. Makkah is a sanctified land that was made sacred from the first moment it was created. It is a place of bountiful blessings and stern restrictions specific for it (i.e. not found anywhere else on Earth). It is *the* most beloved place to Allah and his Messenger صلى الله عليه وسلم on the Earth, and nothing comes near it in its holiness and sanctity.

When Ibrahim and Isma'eel عليهما الصلاة والسلام were commanded to build the Ka'bah there, it became the first house of worship. (Some narrations mention that the original foundations were earlier laid by Adam عليه السلام.) It is also the place of Pilgrimage for all the Prophets عليهم السلام. It should be noted that from that time, Isma'eel, who had been living with the 'Arabs had instilled in his people the concept of *Tawheed*, singling out Allah for worship (i.e. none has the right to be worshiped but Allah), which is the very essence of Islaam. And for many generations after them the people continued upon this pure religion. Somewhere along the lines however, during early trade expeditions, someone had brought back to Makkah idols from another land and with this began the deviation that eventually lead to wide-spread paganism taking over the land of Hijaaz<sup>2</sup>.

Makkah then remained drowned in this condition as the people further engulfed themselves in idol-worship with the passing of generations. Rituals of Hajj were still kept alive at that time; however, they all blended with the rampant polytheism. Only a handful of people managed to keep their heads above the encompassing darkness at that time, and in accordance with the biography the noble companion Salmaan al-Faarisy, the last of the true Christian scholars of that time had then passed away. The majority of the people then were upon paganism and those left from the people of the Book were also far away from the guidance of the previous Prophets عليهم السلام.

It should, however, be noted that even at this great time of darkness, even while the people were committing the greatest sins against their Lord, the 'Arabs still honoured the sanctity of Makkah and the sacred months of the year to an extent that most of us today fall short of comprehending. Nevertheless, it was time in which the people far away from the Religion of Allah, and a time of a people who had turned away from seeking the pleasure of Allah. This period of rampant polytheism is what is referred to as the Period of *Jaahiliyah*<sup>3</sup>.

### *Various events before the Revelation:*

As mentioned before, during the times of Jaahiliyah very few people opposed the wide-spread pagan practices. From these were Muhammad صلى الله عليه وسلم and his faithful companion, Abu Bakr, along with a few others who eventually became from the first of the Muslims. They had no organized connection between themselves, or common bond in terms of religion other than they chose to single out Allah alone in worship, and would not accept the practices of the pagan rituals. It was their each individual quest for truth that made these early Muslims firm in the Religion when it was sent. Each of their stories is truthfully worth looking into and the benefits of their characters at that time are boundless lessons for us all. They held fast to what they knew was true, even with the world against them, and when the truth came to them, they ran towards it. Our focus however will be on just some of the events of the Prophet's life صلى الله عليه وسلم before his prophet-hood, some dealing with early signs and others with his noble character.

### *With Bani Sa'd*

The 'Arabs traditionally sent their children from a young age to live with the Bedouins in the desert due to the healthier environment away from the city, especially in Makkah where large crowds came, and also because of the purer language spoken between them. Wet-nurses would come into the city when the tribes would stop by

looking for anyone ready to send their babies with them and would earn money in this way.

Allah had willed that a group of women from Bani Sa'd ibn Bakr would come to Makkah. The women all refused the baby Muhammad صلى الله عليه وسلم fearing that they would not get sufficient money as he was an orphan. Then came Haleemah bint Abi Dhuwayb to find that the other women had already been employed, and was not able to find any babies remaining except Muhammad, so upon finding him she took the job.

From the moment Haleemah took the baby she noticed something strange. The jenny (donkey) that she came with was extremely weak due to a recent drought that had affected the region. She had a camel with not a drop of milk. Her baby son would not sleep and cry and fuss all through the night. However upon taking the baby (Muhammad صلى الله عليه وسلم) he would suckle and sleep and then her child would also suckle and sleep. Her husband (al-Haarith ibn 'Abd il-'Uzza) then went to the camel and found her filled with milk, so he milked her. And when they all got ready to return to their place Haleemah took the baby Muhammad صلى الله عليه وسلم to ride with her on her jenny. The donkey, which was previously the slowest animal in the group from Bani Sa'd now began to walk faster than rest.

Haleemah and al-Haarith continued to see and experience many blessings and phenomena in the presence of the baby. Truly Allah gives to His slaves what He wills, and from the most blessed of His servants are His prophets and messengers عليهم السلام. Even with all the difficulties they may have to face in their lives, Allah places many blessings around them, even before they reach prophet-hood and these are often also signs of prophet-hood.

### *Splitting the chest*

Anas ibn Maalik narrated about the Prophets صلى الله عليه وسلم stay with Bani Sa'd while he was a young child. He says: "Jibreel came to the Messenger of Allah while he was playing with the other children and grabbed him and then put him on the ground ( i.e. laid him down) then split his chest then extracted from it his heart, then took from his heart a piece of flesh and said: "This is the Shaytan's (Satan's) endowment with you." (i.e. this flesh is the devils chance to whisper to you.) Then he washed it in a golden vessel with Zamzam. Then Jibreel squeezed it back together and placed it back in his chest.

The children ran to their mother (.i.e. their wet-nurse) saying "Muhammad has been killed!" Then they met him and he was of a different colour.

Anas said: "And I used to see the scar of that on his chest."

After this incident Haleemah became worried about keeping the baby, should a similar event take place so she returned the baby Muhammad صلى الله عليه وسلم to his mother.

### *Trade Expedition to Shaam and Encounter with the Monk*

Muhammad صلى الله عليه وسلم lived with his mother until she passed away, when he was approximately six years old. He then went to live his grandfather and was very beloved to the household. He stayed there as a young boy, similarly, until his grandfather passed on. From that point he صلى الله عليه وسلم stayed with his uncle Abu Taalib who grew to love him very much, even favouring him over his own children as was the case with his grandfather. Abu Taalib's position in Quraysh was very important. He was a well respected leader of his people.

Abu Taalib held in his heart a very special place for his nephew Muhammad ﷺ even above his own children. Once while leaving on a trip to Shaam he felt sad leaving him behind so he decided to take him along. The Prophet ﷺ was then about twelve years old.

The caravan took rest in Basra, close to their destination in Shaam. Upon coming to a stop in Basra they were approached by a man known to be one of major Christian monks, named Baheera ar-Raahib, who swiftly made his way through the crowd and approached the young Muhammad ﷺ. He grabbed his hand and said: "This is leader of the worlds, this is the Prophet of the Lord of the worlds, this is the one that Allah will send as a mercy to the worlds". The people then asked: "And what made you know that?" He said: "Verily since the time you came over the hill there was not a stone or a tree left except that it was left prostrating, and they do not prostrate except to a prophet. And surely I know him by the mark of prophet-hood (the seal of the prophet-hood) below his shoulder blades like the size of an apple, and verily we find it (i.e. this description) in our books."

He then welcomed them as guests and asked Abu Taalib to send back Muhammad ﷺ and not leave him in Shaam fearing what the Jews or the Romans might do if they discovered who he was. (Because if the Jews knew that the awaited Final Prophet was not from the tribe of Israel they would kill him in anger and jealousy. The Romans on the other hand would not want anyone at all causing a big uprising in their colonies.) So Abu Taalib sent him back to Makkah.

It is important to note that from this point onwards the uncle of the to-be Prophet ﷺ will start to pay close attention to the young boy more and more, seeing signs of prophet-hood and observing the personality and character of his nephew as he grows. He was at that time his guardian and will continue to stay at his aid for many years to come.

### *Trading for Khadeejah and Marriage*

It is known that the Prophet صلى الله عليه وسلم grew up as an orphan, under the care of his grandfather and then uncle as mentioned before, not inheriting from his father that which was adequate for his needs. And as Muhammad صلى الله عليه وسلم grew he began working to care for himself, first by shepherding<sup>4</sup>, and then in his youth he began to trade. He often did business with a partner of his as-Saa`ib ibn Abi as-Saa`ib. He became known for his dealings in honesty and trust, so much so that he صلى الله عليه وسلم was nicknamed *al-Ameen*, or the trustworthy.

Khadeejah bint Khuwaylid ءنها رضي الله عنها was from the best of all women from Quraysh and was amongst the wealthiest of them. She used to give her money to businessmen who would travel and trade on her behalf for a fare. When she heard of Muhammad صلى الله عليه وسلم she offered him to trade for her in Shaam (the lands north of Arabia).

The Prophet صلى الله عليه وسلم went to Shaam with a servant of hers named Maysirah. There they bought and sold and finished their trades with profits unlike any before. Then they returned to Makkah and the Prophet صلى الله عليه وسلم returned the trust (i.e. gave the money as they had agreed).

Khadeejah saw in the Prophet صلى الله عليه وسلم qualities of trust and blessings that amazed her. Maysirah told her about what he saw in his trip with Muhammad صلى الله عليه وسلم from good etiquettes and manners. So Khadeejah sent a friend of hers to the Prophet صلى الله عليه وسلم to inform him of her desire to marry him, and the Prophet صلى الله عليه وسلم was pleased with that. He then went to speak to her uncles and her uncle 'Amr bin Asad agreed to their engagement and then to their marriage.

The wedding took place in the gathering location of Bani Haashim. Their wedding was attended by the major leaders of Quraysh and Abu Taalib gave the wedding lecture.

Khadeejah was married before to 'Ateeq bin 'Aa`dh who passed away. Then she married Abu Haalah who had a child with her, then died also. After that many major figures of Quraysh tried to marry her, but she refused, until she found Muhammad صلى الله عليه وسلم and married him. She found in him true happiness.

She was the first of his wives صلى الله عليه وسلم, and while married to her he never married anyone else. All of his children صلى الله عليه وسلم are from her except his son Ibrahim. They were: Al-Qaasim, Zaynab, Ruqayah, Umm Kulthoom, Faatimah, and 'Abdullah. (And there is some difference of opinion as for the order.) The boys died when they babies. As for the girls, then they all lived to witness the revelation, accepted Islaam, and migrate. They also all passed away before their father صلى الله عليه وسلم except Faatimah, who lived for six months after his death. رضي الله عنهم أجمعين.

*Rebuilding the Ka'bah* (pg 15 rawdh)

In the year that Muhammad صلى الله عليه وسلم reached thirty five a strong flood swept through Makkah cracking the walls of the Ka'bah. The walls were also weakened previously to a fire. This left Quraysh no choice but to rebuild the Ka'bah. They agreed that no impure money was to be used for the rebuilding. They did not allow prostitution money, or usury, or money taken by oppressive means.

On starting the project they were afraid that they would incur the wrath of Allah by destroying the Ka'bah. However al-Waleed ibn Mugheerah convinced them that Allah would not destroy those who seek rectification (of the Ka'bah). With that sad he began the demolition himself and soon after the others followed him. They continued until they reached the foundation laid by Ibraheem عليه السلام.

They then began the building process and assigned each tribe a portion to build. The noblemen amongst them would carry the stones on their backs and the prophet صلى الله عليه وسلم and his uncle al-‘Aas were amongst them.

When fundings began to run low they did not revert to unlawful money. Rather they left out a part of the northern side of the Ka’bah and built a low wall around the area to mark it. [This area is known as the Hitaam, or Hajar Ismaa’eel and is technically part of the Ka’bah.]

Nearing the completion of the reconstruction the tribes began disputing who will have the honour of placing the Black Stone. They continued to dispute for about four days and almost came to bloodshed until the oldest man of Quraysh, Abu Umayyah ibn al-Mugheerah came up with a solution they agreed to: They were to wait for the first person to enter the gate of the Masjid and let him choose. By the will of Allah it was Muhammad صلى الله عليه وسلم who walked through the gate and they were pleased upon seeing him. They said aloud “this is the trust-worthy, we are pleased with him” and then informed him of what happened.

With his wisdom he offered a simple solution they all were pleased with. He got a *ridaa* [a large cloth worn over the shoulders] and placed the Black Stone in the middle, after which he ordered for all of the leaders to hold the ends of the cloth and walk together to the Ka’bah. The prophet صلى الله عليه وسلم then placed the Black Stone himself in its proper place and all were pleased.

*Zayd ibn Haarithah* (pg 22 Rawdh. )

The story of Zayd ibn Haarithah is a unique event in human history and a shining example of how strong the personality of the Prophet صلى الله عليه وسلم was.

Zayd was taken from his family as a young infant and sold into slavery. The young boy then passed through several households, being sold and bought. He was eventually bought by Hakeem ibn Hizaam, who gave Zayd as gift to his aunt (i.e. Hakeem's aunt) Khadeejah bint Khawaylid, who after marrying Muhammad صلى الله عليه وسلم, gave him to the Prophet صلى الله عليه وسلم.

Zayd's father and uncle eventually found out what happened to their son and were able to trace his being traded and sold until they found him with the Prophet صلى الله عليه وسلم. When they came to the Prophet صلى الله عليه وسلم and informed him of Zayd's story of how he was kidnapped and sold into slavery they offered the Prophet صلى الله عليه وسلم to compensate him in return for their child. Muhammad صلى الله عليه وسلم refused the money but wanting what was best for the boy called him to their presence. He asked Zayd if he would like to return with his father and uncle to his family or remain with him (Muhammad) and his family. Zayd chose the Prophet صلى الله عليه وسلم over his own father and uncle, and at that moment the Prophet صلى الله عليه وسلم took Zayd before Quraysh to witness that Muhammad has adopted Zayd as his own son (i.e. he has the same full rights as a natural son)<sup>5</sup>.

Imagine what it would take for a person to make a child feel more loved and comfortable with him than the child's own parents or family. Even though Zayd was technically a slave before being officially adopted, he felt like family. This was the character of the Messenger of Allah صلى الله عليه وسلم before the Revelation.

### *General Qualities Before the Prophet-Hood*

Throughout his life صلى الله عليه وسلم as an orphan he lived with various people from his tribe and other than them, such as Bani Sa'd. In every house he entered he became the dearest person to that family. People who encountered him found *barakah* (blessings and increase) when he was around. This included many things like animals giving milk when not previously being able to, as mentioned before.

Growing up he صلى الله عليه وسلم was the best of his peers in character. Looking at him was like looking into a collection of every good quality desired in a person. His mind was sharp and his heart was soft. He had compiled in himself the best of manners, conduct, and etiquette. Even as a child he was a role-model for those around him. His youthfulness never prevented him from reaching the bounds of wisdom. He was a living example of what poets had imagined in generations past, and what tribes boasted of in gatherings, combining truthfulness with chivalry, bravery, justice, wisdom, kindness, purity, gratefulness, modesty, manhood, and so much more.

He صلى الله عليه وسلم was known for keeping ties with his family and friends. He was dependable, known for helping those in need, although he himself صلى الله عليه وسلم may not have had much. He was the one who would stand beside those in problems and help the oppressed. He صلى الله عليه وسلم was the one to speak up and defend. He صلى الله عليه وسلم was the one who looked after those who were forgotten and left behind, those orphaned, and those widowed.

The Prophet صلى الله عليه وسلم was always the furthest away from pagan rituals, drinking alcohol, and parties. He avoided gatherings of foul speech, backbiting, slander and wasting time in general.

Muhammad صلى الله عليه وسلم from a young age also worked to support himself. He did his best to not be a burden on anyone. One of the first jobs he had was as

shepherd, a job familiar to prophets of old. When he had some money saved he would then invest it in the trade expeditions to Shaam or Yemen. From his work صلى الله عليه وسلم in any field he became known to be of good qualities, trustworthiness, honesty, and wise decisions.

It can also be noticed in the life of the Prophet صلى الله عليه وسلم that those who were most able to help him, his parents, grandparents, and as we will see after the Revelation, his wife, uncle, and his wife's cousin all died early on, as if Allah wanted to make His servant realize there is no one he can depend on besides his Lord. Often we find from the above mentioned people, that they only stay alive long enough to serve a great purpose in helping the Prophet صلى الله عليه وسلم in some way and then shortly after they pass away. Overall this made the Prophet صلى الله عليه وسلم a strong person and gave him a very special dose of compassion for those who were poor and needy or orphaned. He was no stranger to difficulty as he often pulled through the most crucial times of his life from a young age with little help from anyone. It gave him unparalleled patience, which every prophet ever sent needed, as they would be the first ones tested and with the most difficult of tests. In the end, the unique situations in his life conditioned him to be in the prime state he needed to be in. صلى الله عليه وسلم

*Examples of what can be learned from these accounts:*

- 1- It is upon the Caller to Islaam, and Muslims in general to have the Best of Manners, even before calling to Islaam.
- 2- Likewise it is upon him to be trustworthy.
- 3- A Muslim should hold firm to his Religion, regardless of what the people around him are upon.
- 4- It is praiseworthy for a person to work hard and support himself and others and not be dependent on others.

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1- Note: Many of the names mentioned above are nicknames, because the 'Arabs were mostly known by their nicknames, sometimes more than their real names. Most of them have some sort of story behind how they got their nicknames, and one can return to books of Seerah for some of this information. 'Abd ul-Muttalib's name is Shaibah, Hishaam is 'Amr, 'Abd ul-Munaaf is al-Mugheerah, and so on...)[Refer to ar-Raheeq al-Makhtoom]

2- Hijaaz refers in general to the mountainous west coast of the Arabian Peninsula from Ma'aan in Jordan to the north to Sa'dah in Yemen to the south. In specific it is mostly associated with the lands stretching from Khaibar and Medinah in the north to south of Makkah, including Taa'if and Jeddah and Al-Baaha.

3- Jaahiliyah- often translated as Pre-Islamic Ignorance.

4- And raising sheep (or livestock) is the practice of the prophets عليهم الصلاة والسلام as it comes in a hadeeth.

5- This was before this type of adoption was forbidden.

