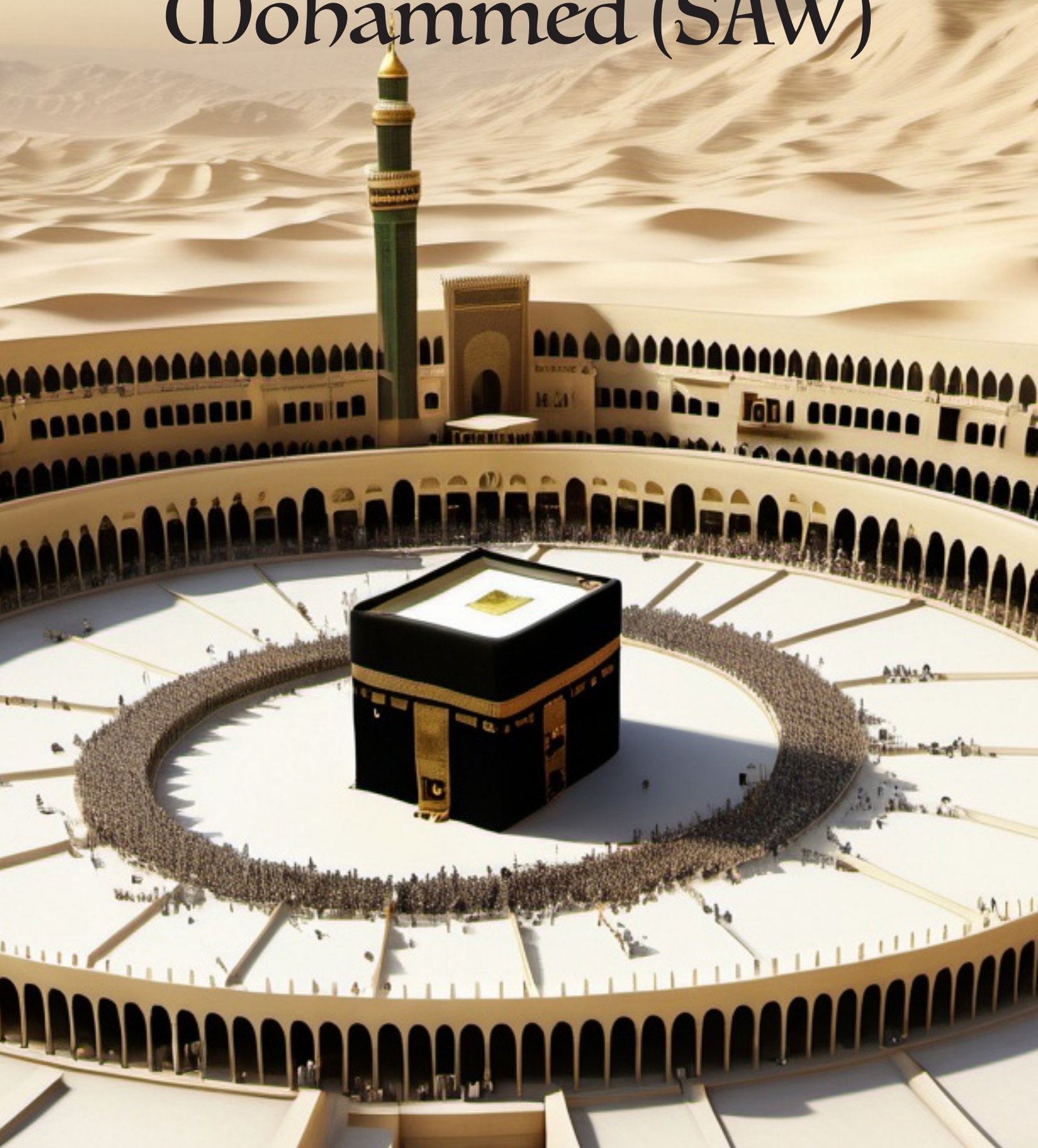


The Story of Prophet Mohammed (SAW)



*In Memory of My
Beloved Parents
Hussein Ali Kassam
and Farida Kassam*

*Please kindly recite Surah Fateha
for them and all Marhumeen*

Dr. Zulfikar Hussein Ali Kassam



This is the Story of the Last
Messenger of Allah SWT,
Prophet Mohammed
(peace be upon him)





Birth and Early Life

Prophet Mohammed (peace be upon him) was born in the city of Mecca in 570 AD, into the respected tribe of Quraysh. His father, Abdullah, passed away before his birth, and his mother, Amina, passed away when he was very young. He was raised first by his grandfather, Abdul Muttalib, and then by his uncle, Abu Talib. At the time people used to worship idols.

Even as a young boy, Mohammed (peace be upon him) was known for his honesty and trustworthiness, earning him the title “As-Sadiq” (The truthful one) and “Al-Amin” (The Trustworthy) among his people.



Revelation and Prophethood

When Mohammed (peace be upon him) was 40 years old, he used to meditate in the Cave of Hira near Mecca.

During one of these meditations, Angel Jibreel (Gabriel) came to him with the first revelation of the Holy Quran: “Recite in the name of your Lord who created—created man from a clinging substance. Recite, and your Lord is the most Generous—Who taught by the pen—taught man that which he knew not.”
(Surah Al-Alaq 96:1–5)

This marked the beginning of his mission as the last Prophet of Allah.

Early Challenges

When Prophet Mohammed (peace be upon him) started spreading the message of Islam, he called people to worship only Allah and to abandon idol worship. This was difficult for the Quraysh, who were attached to their idols and tribal customs.

The Quran mentions:

“And they wonder that a warner has come to them from among themselves. And the disbelievers say, ‘This is a magician, a liar.’”

(Surah Sad 38:4)

Despite the opposition, Prophet Mohammed (peace be upon him) remained patient and continued to teach with wisdom and kindness.





The Hijrah (Migration)

The persecution in Mecca grew worse, and enemies of Islam were plotting to kill the Prophet (peace be upon him). Allah instructed the Prophet to leave Mecca and migrate to Medina. This migration, known as the Hijrah, marked a turning point for Islam.

The Prophet Mohammed (peace be upon him) left Mecca with his father-in-law Abu Bakr (A.R.) while asking his cousin Ali (A.S.) to sleep on his bed so the enemies would believe that the Prophet is sleeping in his bed, while it actually was Ali (A.S.). The enemies stormed the house of the Holy Prophet and wanted to kill him but realized that it was Ali (A.S.) that was sleeping on the Prophet's bed. The enemies realized

that the Prophet (peace be upon him) had left Mecca, went in hot pursuit.

The Holy Prophet (peace be upon him) realized that the enemies were in hot pursuit and asked Abu Bakr to go together and hide in the cave. Allah SWT wanted to protect them and so He commanded a spider to weave a web around the cave entrance.

“If you do not aid him [the Prophet]—Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, ‘Do not grieve; indeed Allah is with us.’ And Allah sent down his tranquility



upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of Allah—that is the highest. And Allah is Exalted in Might and Wise.”

(Surah At-Tawbah, 9:40)

The enemies that were in hot pursuit reached the cave entrance and saw the web and assumed that the web must have been there for a long time as it was a huge web and therefore concluded that there must be no one in the cave.

The Prophet (peace be upon him) and Abu Bakr were eventually able to leave the cave and made their way to Medina where they were greeted with a very warm and joyous welcome.



Building the Muslim Community

The Prophet's migration (Hijrah) from Mecca to Medina in 622 AD was a pivotal event, marking the beginning of the Islamic calendar. He was warmly welcomed by the people of Medina, including the Ansar (helpers), who had pledged their support in the earlier meetings at Aqabah.

Upon his arrival, the Prophet first built a mosque, Masjid Quba, and then the Masjid al-Nabawi (the Prophet's Mosque), which became a center for worship, education, and community gatherings.



The Prophet (peace be upon him) acted as a leader, judge, and teacher. He received revelations guiding the Muslims on how to live their lives, such as praying, fasting, giving charity, and maintaining good character.

The Quran says:

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”

(Surah Al-Anbiya 21:107)

He asked his people to take the message of Islam to far away lands such as the Byzantine Empire (Eastern Roman Empire) and the Sassanian Empire (Persian Empire).



The Constitution of Medina

One of the Prophet Mohammed (peace be upon him) earliest acts in Medina was drafting the Constitution of Medina, a groundbreaking document establishing governance and coexistence among the diverse communities, including Muslims, Christians, Jews, and polytheists.

Key principles of the Constitution included:

- Unity among Muslims and non-Muslims as one community under the leadership of the Prophet.
- Mutual protection and cooperation.
- Freedom of religion and respect for each other's beliefs.
- Justice and collective responsibility for maintaining peace.

This document reflected the Quranic values of justice and cooperation:

“Help one another in acts of righteousness and piety, and do not cooperate in sin and transgression.”

(Surah Al-Ma'idah 5:2)

To strengthen the Muslim community, the Prophet established a unique bond of brotherhood between the Muhajirun (migrants from Mecca) and the Ansar. This alliance exemplified selflessness and sacrifice, as the Ansar shared their homes, wealth, and resources with the Muhajirun.



The Holy Quran praised the Ansar for their generosity:

“And they give them preference over themselves, even though they were in need. And whoever is protected from the stinginess of his soul—it is they who will be successful.”

(Surah Al-Hashr 59:9)

Early Conflicts and Defense of the Ummah

The Prophet faced hostility from the Quraysh in Mecca, who were determined to undermine the Muslim community in Medina. Several key battles occurred during this period:

Battle of Badr (624 CE)

This was the first major confrontation between the Muslims and the Quraysh.

Despite being outnumbered, the Muslims achieved victory through faith, discipline, and divine assistance.

The Holy Quran speaks of this victory:

“And already had Allah given you victory at Badr while you were few in number.”

(Surah Al-Imran 3:123)

Battle of Uhud (625 CE)

The Muslims faced a setback in this battle due to disobedience among the ranks. However, it was a crucial lesson in unity and trust in Allah.

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

(Surah Al-Imran 3:139)



Figure: Hazrat Hamza (A.S.) in a battle

Battle of the Trench (627 CE)

This defensive battle showcased the ingenuity of the Muslim community, as they dug a trench around Medina to thwart the Quraysh's siege.

The Quran references this event:

“When they came at you from above you and from below you, and when eyes shifted [in fear] and hearts reached the throats...”

(Surah Al-Ahzab 33:10)

Social Reforms

In Medina, the Prophet implemented several social reforms based on Quranic guidance:

- **Zakat (Charity):** Instituted to ensure wealth redistribution and support for the needy.
- **Rights of Women:** Women were given rights to inheritance, education, and participation in society.
- **Justice and Equality:** The Prophet upheld justice irrespective of social status.
- **Freeing of slaves**

Zakat

The Holy Quran consistently pairs the command to establish prayer (Salah) with giving Zakat, emphasizing its importance:

“And establish prayer and give Zakat and bow with those who bow [in worship and obedience].”

(Surah Al-Baqarah 2:43)

“And establish prayer and give Zakat, and whatever good you put forward for yourselves—you will find it with Allah. Indeed, Allah of what you do is Seeing.”

(Surah Al-Baqarah 2:110)



The Rights of Women

Islam asserts the fundamental equality of men and women in their humanity and spiritual worth:

Equal Creation: Both men and women are described as created from a single soul:

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.”

(Surah An-Nisa 4:1)

Equal Opportunity for Spiritual Rewards: The Quran emphasizes that both men and women are rewarded equally for their good deeds:

“Indeed, the Muslim men and Muslim women, the believing men and believing women... Allah has prepared for them forgiveness and a great reward.”

(Surah Al-Ahzab 33:35)

The Prophet Mohammed (peace be upon him) stressed the importance of education for both genders:

He said: “Seeking knowledge is an obligation upon every Muslim (male and female).”

(Ibn Majah, Hadith 224)

Islam granted women financial autonomy and rights unprecedented at the time. Women could own, inherit, and manage their own property, independent of their male relatives.

“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much—an obligatory share.”

(Surah An-Nisa 4:7)

Women were entitled to earn and keep their income without being obligated to share it with their husbands or families.

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned.”

(Surah An-Nisa 4:32)



Islam introduced revolutionary inheritance laws that granted women a share in family wealth:

Specific Shares Defined: Women were entitled to inherit from their parents, spouses, and children, depending on their relationship and the circumstances.

“Allah instructs you concerning your children: for the male, what is equal to the share of two females...”

(Surah An-Nisa 4:11)

While the share might differ based on roles and responsibilities within the family structure, the inclusion of women as inheritors was groundbreaking for the time.

Islam transformed the institution of marriage, giving women several key rights, example consent to marriage. A Woman’s consent is a prerequisite for a valid marriage. The Prophet said:

“A woman cannot be married until her permission is sought.”

(Sahih Bukhari, Hadith 5138)

Dowry (Mahr): Women are entitled to receive a dowry from their husbands, which becomes their personal

property.

“And give the women [upon marriage] their due compensation graciously.”

(Surah An-Nisa 4:4)

Freeing of Slaves

The Quran and Hadith frequently encouraged the freeing of slaves as a virtuous and righteous act:

Expiation of Sins: Freeing a slave was prescribed as an expiation for various sins. For example:

“...But he who does not find [a slave to free]—then a fast for two months consecutively...”

(Surah An-Nisa 4:92)



Freeing of slaves

Path to Paradise: The Prophet said:

“Whoever frees a Muslim slave, Allah will save all the parts of his body from the Hellfire as he has freed the body parts of the slave.”

(Sahih Bukhari, Hadith 2522)

General Encouragement: The Quran describes freeing slaves as a highly rewarded act of charity:

“But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave.”

(Surah Al-Balad 90:11–13)

Compassion

There are several occasions where the Prophet Mohammed (peace be upon him) has demonstrated compassion to the less fortunate. One such incident is recorded in the Holy Quran in Surah Al-Insan.

“They fulfill their vows and fear a Day whose evil will be widespread. And they give food, in spite of love for it, to the needy, the orphan, and the captive. Saying, ‘We feed you only for the countenance of Allah. We wish not from you reward or gratitude.’ Indeed, We fear from

our Lord a Day austere and distressful. So Allah will protect them from the evil of that Day and give them radiance and happiness.”

(Surah Al-Insan 76:7-II)

Background and Story Behind These Verses

These verses were revealed in praise of the family of the Prophet Mohammed (peace be upon him), specifically about an event involving Imam Ali (A.S), Bibi Fatimah (A.S.) (the Prophet’s daughter), and their household.



The Event:

It is narrated in Islamic tradition that Imam Ali (A.S.) and Bibi Fatimah (A.S.) made a vow to fast for three days if their sons, Hassan (A.S.) and Husayn (A.S.), recovered from an illness. Allah blessed them with recovery, and they began their fast to fulfill the vow.

On the first evening, as they were about to break their fast with simple food (bread and water), a needy person knocked on their door, asking for food. They gave away their meal and broke their fast with only water.

On the second evening, an orphan came seeking food. Again, they gave their meal and broke their fast with water.

On the third evening, a captive (prisoner of war) came to their door. Despite their hunger, they gave away their meal once more and broke their fast with water.

For three consecutive days, they gave away their food solely for the sake of Allah, seeking no reward or thanks from those they helped. This selflessness and devotion to Allah's pleasure are what these verses highlight.

Key Lessons:

- **Sincerity in Worship:** Acts of kindness should be done solely for Allah's sake, without expecting anything in return.
- **Compassion for All:** Even in poverty, Ahlul Bayt (Family of Prophet Mohammed, peace be upon him) prioritized helping others, including captives, who were often from opposing groups.
- **Reward from Allah:** Their sacrifice and faith led to Allah's promise of protection and eternal happiness.
- This story serves as a profound example of altruism and devotion in Islam.

Final Years and Legacy

Prophet Mohammed (peace be upon him) returned to Mecca after years of struggle and peacefully conquered the city. He forgave his former enemies, showing great mercy and humility. The Quran emphasizes his character:

“And indeed, you are of a great moral character.”
(Surah Al-Qalam 68:4)

In his final sermon during the Farewell Pilgrimage, the Prophet reminded people of the importance of

worshiping Allah, upholding justice, and treating others kindly.

He said:

“Today, I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion.”

(Surah Al-Ma'idah 5:3)

He passed away in 632 AD, leaving behind the Holy Quran and his teachings (Sunnah) as a guide for all humanity.





Key Lessons

1. **Honesty and Integrity:** Always be truthful and trustworthy, like the Prophet.
2. **Patience in Adversity:** Face challenges with patience and trust in Allah.
3. **Kindness and Forgiveness:** Treat others with mercy and forgive even those who wrong you.
4. **Dedication to Knowledge:** Learn and spread beneficial knowledge.
5. **Unity and Justice:** Work towards unity and fairness in all that you do.

The life of Prophet Muhammad (peace be upon him) is a perfect example for young people to follow, as Allah says:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”
(Surah Al-Ahzab 33:21)