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الحمد لله
صلى الله عليه وسلم

The SEERAH



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WHAT IS THE SEERAH?

In the Arabic language the word 'Seerah' comes from 'Saara Yaseeru'.

Specifically, Seerah refers to the biography of the Prophet Muhammad (ﷺ). It includes everything from the occurrences of his life, from his daily practices, attributes, physical characteristics, mannerisms, expeditions, to his family life.

Seerah is defined as the life or way the Prophet (ﷺ) lived, a collection of narrations about the people and events surrounding the Prophet (ﷺ) arranged in a chronological order. The biography of a person is called Seerah. The word 'Seerah' comes from a verb that means 'to travel'. The biography of a person is called Seerah because when we read it, we are essentially traveling the person's journey. So, when we study the life and times of the Prophet it is as if we are following in his footsteps; it is as if we are traveling in his journey.

Even though the Arabs used to use this word for the biography of any person, after the Prophet (ﷺ), Muslim scholars have used this word exclusively for the best human being. Therefore, no scholars now say Seerah except that they mean biography of the life and times of the Prophet.

As mentioned, linguistically, 'Seerah' means to travel or to be on a journey. When we're talking about someone's seerah we're talking about that person's journey through life. You are talking about the person's birth, the events surrounding it, his life and his death, and you are also studying the manners and characteristics of that person. In modern times we still call it Seerah, like a resume is called a Seerah or Seerah Dhaatihi in the Arabic language.



In Islamic sciences or the Sharee'ah, Seerah means the study of the life of the Prophet Muhammed (ﷺ), the Last and Final Prophet and the Messenger of Allah. It is the study of his life and all that is related to him. The information related to him would be like the events and aspects surrounding his biography. This would include knowledge of events that preceded his birth, his interactions and dealings with his companions, his family, the people around him, and also the events that occurred shortly after his death. No book of Seerah stops at the death of the Prophet (ﷺ), it goes a little further in time or a few events further. Also, any Seerah book usually talks about the Prophet's (ﷺ) birth, his parents, his lineage, his tribe, and people that lived before him and the major events that took place around his birth. Usually when a book on someone's biography is written it is imperative that a little information about the people that the subject interacted and death with. The Seerah of the Prophet (ﷺ) is no exception, it includes knowing about his companions, the disbelievers, the hypocrites, and the People of the Book that he interacted with.

May Allah's Peace and Blessings be upon the Prophet (ﷺ), his family, his companions, and those who follow his path until the Day of Judgment. Aameen.

STUDYING THE SEERAH

Learning about Seerah does not mean just reading a book; it involves contemplating, pondering, reflecting, and deriving lessons from it and applying those lessons in our lives.

It requires developing a spiritual relationship and a bonding with Prophet Muhammad (ﷺ). Why is it so important to learn Seerah? Here are five important reasons:

1. He was the best role model

Allah ﷻ tells us in the Quran that Prophet Muhammad (ﷺ) is the best role model to follow. So, to follow in his footsteps, we need to learn more about his life.

Allah says in the Qur'an,

“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.” [33:21]

2. Understanding the human nature of the Prophet so we can relate to him

We often consider Prophet Muhammad (ﷺ) to be super-human; but we tend to forget that he was a human being first, a Prophet second. This is the reason why we can emotionally connect with him and his life most of the time. There are instances in his life where we observe that he cried, he was hurt (both physically and mentally), he loved his family, he suffered losses, etc. These are all his humanly feelings which we neglect and only keep in mind his preaching, battles, prophethood, etc. Reading the Seerah helps us understand such issues better.



3. Learn and understand from his life.

We can learn a lot from the Prophet's life, and apply those lessons in our own lives. For example, he would introduce himself first whenever he met new people; he used to say Salam, and greet them very politely.

4. Patience

The prophet's life was a prime example of a man of extraordinary patience; he lost both his mother and father by a very young age, he then lost his grandfather who took up his guardianship also died soon. Then it was his uncle Abu Talib who protected him. Amongst many other examples.

5. Striking a balance between the Deen and the Dunya

He (ﷺ) showed us that the best way to lead one's life was to strike a balance between Deen and Dunya. He did not neglect Dunya — he took care of his family and loved them immensely, he would go to the market to earn a living, etc.

The Prophet Muhammad (ﷺ) is the only man in the history of mankind whose life has been documented in absolute detail. We know the way he ate, drank, greeted people, dressed, etc. Even the simplest of things about Prophet Muhammad (ﷺ) are well-recorded. Although there is not a single picture of him, his physical appearance is completely recorded as well. Quite obviously, the Seerah of Prophet Muhammad (ﷺ) is reliable and trustworthy beyond compare.

The Ummah is undergoing an Iman crisis and we need to revive the glory of our Ummah by educating ourselves and our family and friends about the Seerah of Prophet Muhammad (ﷺ) and applying the lessons learnt in our lives.



THE DIFFERENCE BETWEEN THE SUNNAH AND THE SEERAH

Many people think that Seerah and Sunnah are the same, but that's not true.

The Sunnah is technical and it involves only excerpts from Prophet Muhammad's (ﷺ) life. It consists of narrations from his life and includes what he said, did and approved of.

The Seerah, on the other hand, is the life of Prophet Muhammad (ﷺ) in its entirety. It includes not only his life after Prophethood, but also life before Prophethood.

In fact, some scholars also discuss the conditions in Mecca before his birth, to help us truly understand the circumstances in which he was born and the difficulties he faced later in his life, in order to fully appreciate his life.

Thus, let us all take an initiative and make a sincere attempt to learn about the life of Prophet Muhammad (ﷺ). Let us not just limit ourselves to the Sunnah for interacting with Prophet Muhammad's (ﷺ) life, but also take a closer look at the Seerah. Seerah, Sunnah and Hadith should go side by side. We cannot comprehend one without the other two.



THE MESSENGER OF ALLAH

The Holy Quran mentions that Muhammad (ﷺ) is a messenger just like many others that have come before him and were sent by Allah (3-144). Some of whom have been highlighted in the Quran along with their stories. Although Allah informs us that He has sent a messenger to every nation, He mentions only 25 of them in the Quran (16-36).

All the Prophets were sent with the same message of Tawheed – True Monotheism, that there is no God but Allah and He is deserving of worship alone. Along with the message of Tawheed, they were all sent to perfect the manners of their people and the vast majority of them and their followers were met with fierce opposition from the ruling elite of their respective nations.

The Quran highlights some of the oppression that had stemmed from such opposition, on the people of Lut, Musa and Saleh (AS). Their stories served as encouragement for the Prophet Muhammad (ﷺ), that every messenger in the past were often mocked and ridiculed by their people as being a magician or a lunatic.

In the story of Lut AS, his people who were engaged in illicit sexual activities with the same gender, rebelled against Allah's commandments brought to them through Prophet Lut AS. As a result of their persistence on that filthy act, they were eventually destroyed and made into an example for future generations to ponder over.

Examples such as these gave assurance to the Prophet Muhammad (ﷺ) of the legitimacy and appropriateness of his approach. It helped him persevere through the tough phases of his divine mission. Following on the footsteps of previous messengers, he too was calling his people to the pure, unadulterated conception of Tawheed (Monotheism).

Along with Tawheed, the prophets were also sent to teach their people the worship of Allah the Almighty alone. For the ummah of Muhammad (ﷺ), Allah has commanded us to pray five prayers (salah) throughout the day. This ensures a person is connected to his Lord throughout the course of his entire day.

All of the prophets and messengers sent by Allah were very devout in their worship. The Prophet Muhammad (ﷺ) used to stand in voluntary night prayer until his feet would swell. When asked about this exhaustion, he simply replied 'Shall I not be a grateful servant to my Lord?'. Similarly, Prophet Dawood (David) would voluntarily fast every other day.

Contrary to popular belief, the concept of worship in Islam extends well beyond the commandments of the five pillars. We are reminded in the sayings of Prophet Muhammad that the best of people are the ones who bring the most benefit to others. Such benefits can come in various forms, such as (but not limited to);

- Helping someone in need of service
- Settling the debts of those who are insolvent.
- A simple act of kindness can weigh heavy on the scales of good deeds.

Our tradition mentions a woman prostitute who was forgiven by Allah for when she fed a thirsty dog some water. Similarly, it also mentions a woman who was punished for her entrapping of a cat, resulting in the cat dying due to starvation.

Essentially, all prophets and messengers were sent with the message of Tawheed (Monotheism) and perfection of manners.



THE CHARACTER OF THE PROPHET (ﷺ)

In discussing the trait of Prophet Muhammad (ﷺ), one cannot help but be astonished by the perfection of his noble character.

He was described by Anas (RA) as having the best manners among all human beings. The Prophet Muhammad (ﷺ) himself has been reported to have said;

'I have been sent entirely to perfect good-manners.' [Bukhari]

When asked by his companions to curse his enemies for all the difficulty and harm they had inflicted on him and his followers, his most candid response was that he has not been sent to curse people, but rather as a mercy to all of mankind. Such was the beautiful nature of this noble Prophet of Allah. When Allah sent him the angel of mountains offering him the destruction of the people of Taif after being tortured by its people, he refused the option in hope that perhaps from the offspring of that town will come people who will accept and stand up for Islam. And that is exactly what had happened soon thereafter.

His merciful nature prevented him from ever raising his blessed hand on anyone, except in inevitable circumstances in war. He would shorten this prayer upon hearing the weeping of a baby in the congregation, so that the mother of that baby can finish her prayer quickly enough to tend to her baby. He displayed no vengeance towards the Jewish woman who invited him for a feast with the intention of poisoning him. Allah had informed prior to the invitation through angel Jibreel and he (ﷺ) ended up pardoning her for this vile and evil act.

His sense of mercy, as pure, natural and beautiful as it was, extended beyond only human beings. He commanded his companions to be kind to animals, especially before slaughtering them. He commanded them to not slaughter an animal within the sight of another animal, to prevent the feeling of torture and extreme fear for the animal watching.

Scholars mention that bravery and generosity usually go hand in hand in a person's character. One who is courageous is also likely to be very generous, and vice versa. The Prophet Muhammad (ﷺ) possessed the best forms of both of these traits. He was described by his surrounding as being the most courageous individual in the battlefield. And he was also described as the most generous human being they've ever seen. He was the most generous during the month of Ramadan. In fact, his generosity in that month was likened to being like the 'wind', in expression of the extremity of his generous nature.

Being the most modest amongst his people, the Prophet Muhammad (ﷺ) taught his companions that modesty is a part of Imaan (faith).



When pondering upon his beautiful life, one is bound to concede to the fact that his manners were that of the Quran, as described in these exact words by his beloved wife Ayesha (RA).

The Quran says about his mannerisms: *Innaka la ala khuluqin adheem (Indeed, you are of a great moral character.)*

The Prophet Muhammad (ﷺ) was of moderate height and stature, bearing wide shoulders, and hair reaching down to his earlobes. He was a very beautiful man as described in many narrations in the Islamic tradition. His companions would swear to the fact that his blessed face was more beautiful than the full moon.

When he (ﷺ) passed away he left no gold or silver behind. The small piece of land he used to possess, he willed it to charity. What was left of his possessions were only his white mule and some weapons.

It is said that the day the Prophet Muhammad (ﷺ) arrived in the blessed city of Madina, everything was illuminated. And the day he (ﷺ) departed from this world, everything was reduced to gloom.





THE PROPHET'S MARRIAGES

The Prophet Muhammad (ﷺ) married Khadija RA at the age of 25. She was 40 years old at the time, belonging to a very noble family. She was a successful merchant and was known to be a very beautiful woman. She had initially hired Muhammad (ﷺ) to lead one of her caravans to Greater Syria and that's when she noticed his excellent manners, his impeccable honesty and integrity. She initiated the proposal of marriage to him (ﷺ) through one of her friends named Nafisa. The Prophet Muhammad (ﷺ) accepted her proposal and got married to her, paying a large amount in dowry. He (ﷺ) led a very happy life with Khadija RA by his side, well before he reached prophethood.

At the age of 40, when the Prophet Muhammad (ﷺ) received his first revelation through angel Jibreel, it was Khadija RA who comforted him when he ran to her distressed about what he had just experienced. She took him to her cousin Waraqa, who was well versed in religious sciences and had realized that revelation from the Almighty Allah was coming to this man known as Muhammad.

Hence, the very first believer from among the women was Khadija RA, who supported the prophet (ﷺ) until her death. At the time of her death RA, the Prophet Muhammad was 50 years old, having spent a very happy marital life of 25 years. He continued to express his loyalty for Khadija RA even after her death. Apart from his son Ibrahim, all of his beloved children were through Khadija RA.

It was a societal norm in all cultures at the time for men to have more than one wife, and the Arabs were no different.

After the death of Khadija RA, The Prophet Muhammad (ﷺ) married another woman by the name of Saudah, who had previously been widowed. A few years later, he was inspired and directed in a dream to marry the daughter of his best companion, Ayesha RA. Ayesha RA was already engaged to someone else at the time, but her fiancée had backed away from her. That is when the Prophet Muhammad proposed to his best companion Abu Bakr RA and the marriage was conducted soon thereafter, although not consummated until years later.

Apart from Ayesha RA, all of his other wives were previously married. They were all either widowed or divorced.

Ayesha RA was a very intelligent woman. She lived a very long life, during which she was able to convey intricate details about the Prophet's life. She narrated a large number of ahadith of the Prophet. A lot of what we know about how the Prophet was inside his home with his family, are through Ayesha RA. He was described by all his wives to have been the best of men to his wives. In fact, he was reported to have said;

“The best of you are those who are best to his family. And I am the best among you to my wives and my family.”

When asked about the mannerisms of Prophet Muhammad (ﷺ), Ayesha RA replied that “his manners were the Quran”.



THE PEOPLE AROUND THE MESSENGER

The Prophet Muhammad (ﷺ) was blessed with a total of seven children. He had 3 sons and 4 daughters, all of whom were with Khadija RA except for baby Ibrahim, who he had with his wife Maria. It was the divine will of Allah The Almighty that none of his children would live past his lifetime except for Fatima RA, who also died within 6 months after his death. For a parent, losing a child during their lifetime is a devastating and painful incident, and for Prophet Muhammad (ﷺ), it was no less.

This is the reality of the prophets of Allah, as Allah purifies them through the hardest of tests in their lifetime, as confirmed by the sayings of Prophet Muhammad himself. He informed his companions that the prophets are the most tested among their people, and that is from the divine wisdoms of Allah The Almighty.



The companions of the Prophet (ﷺ) were of two groups:

1. The first were known as the Muhajirs.

They were the persecuted people of Makkah. They endured the initial stages of the Prophet's call to Allah, the first 13 years of Islam, many of were tortured, persecuted, and disowned by their own families. The word 'Muhajir' means the one who emigrates. They are those companions who emigrated to Madina to be with the Prophet pbuh, to escape the persecution of Makkans upon them.

2. The second group were known as the Ansaar, meaning 'the helpers'.

They were the people of Madina who had accepted the message of the Prophet and they were ready to protect, fight and die for him. Their loyalty to the Prophet Muhammad (ﷺ) is well known and admired.

The Prophet (ﷺ) had grouped each Ansar with a Mujahir, with the bond of brotherhood, which extended as far as inheriting from each other. This was a display of the immense loyalty these companions had for the Prophet and Islam, and their willingness to sacrifice for this new-found truth. Ansar's such as Saad Ar Rabee offered one of his two houses to Abdur Rahman bin Awf, his brother in bond.

The Muhajirs had left everything behind when they had emigrated over to Madina and the Ansars did everything they could to integrate them into society. And many times, that was done through giving away half of what they owned or possessed to their brothers and sisters from among the Muhajir.

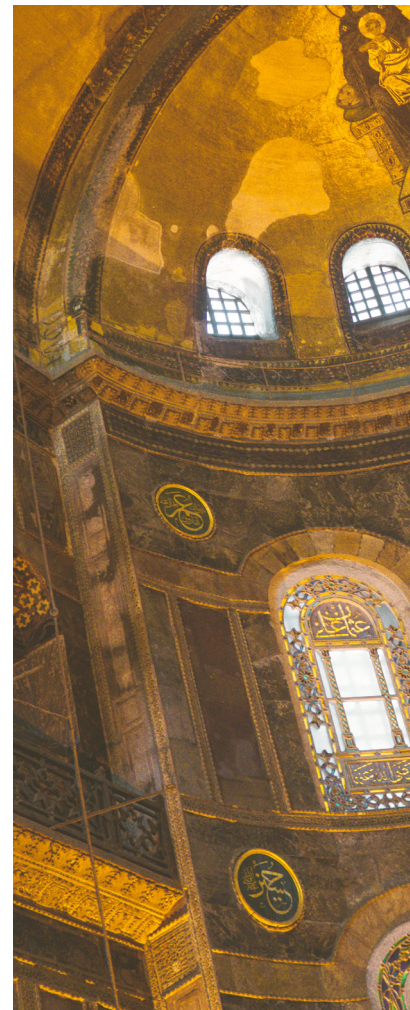
There are several instances in the Quran where Allah mentions Himself as being pleased with the companions of the Prophet (ﷺ). One such instance is when Allah praises the ones who gave allegiance to Prophet Muhammad beneath the tree:

“Indeed Allah was truly pleased with the believers when they swore allegiance to you beneath the tree – so He knew what was in their hearts – He therefore sent down peace upon them, and rewarded them with an imminent victory” [48-18]

The Prophet Muhammad (ﷺ) conveyed to his companions certain names from among them as future dwellers of Paradise, such as the ten who have been promised to be in Paradise. There are similar mentions of Bilal RA who was the muadhin of the Muslims in Madina. He had also mentioned his grandchildren Hasan and Hussein as being the leaders of the youth in Paradise, along with mention of his wives and daughters being in Paradise as well.

The Prophet (ﷺ) was known to have been a spectacular husband to all of his wives. Despite all the different responsibilities upon him, he went out of his way to make sure he spent ample time with his wives and children. He was open about his love both for his family and his companions. He would often talk about his love and loyalty for Khadija RA, and would send food to her friends even after her death RA.

Allah generally surrounds his prophets with the best of people of their respective nations. And it was no different in the case of the nation of Prophet Muhammad (ﷺ). His companions were and remain the best of people of his ummah/nation until the end of time. He was a mentor to them, a teacher, a leader and a role model. He would tend to their affairs as his own (ﷺ).



He consulted them in affairs of war, truce, agreements among other things advised by Allah in the Quran:

It was by Allah's mercy that you were gentle to them (the companions). Had you been rough with them, or hard-hearted with them, they would have dispersed away from you. So, pray for their forgiveness, and take counsel from them in matters of importance. And you are resolved on a course of action, place your trust in Allah SWT, for He loves those who put their trust in Him [Surah Al Imran, Verse 159]



His ability to show kindness to those who were aggressive towards him, had a drastic effect on the hearts of those men.

The famous story of the Bedouin coming into the mosque and urinating is a stand-out example of how merciful the Prophet (ﷺ) was with his people. Upon seeing the sight of the Bedouin urinating, the companions were furious and were about to do something to him, until the Prophet Muhammad (ﷺ) intervened and commanded them to leave him and allow him to finish. He spoke to the Bedouin man politely and explained to him how the house of Allah is not appropriate for such a filthy thing. The Bedouin man, upon being so impressed by the demeanour of the Prophet, made dua that Allah has mercy on him and the Prophet. Upon which, the Prophet told the man, isn't it better that you say that May Allah have mercy on all of us?

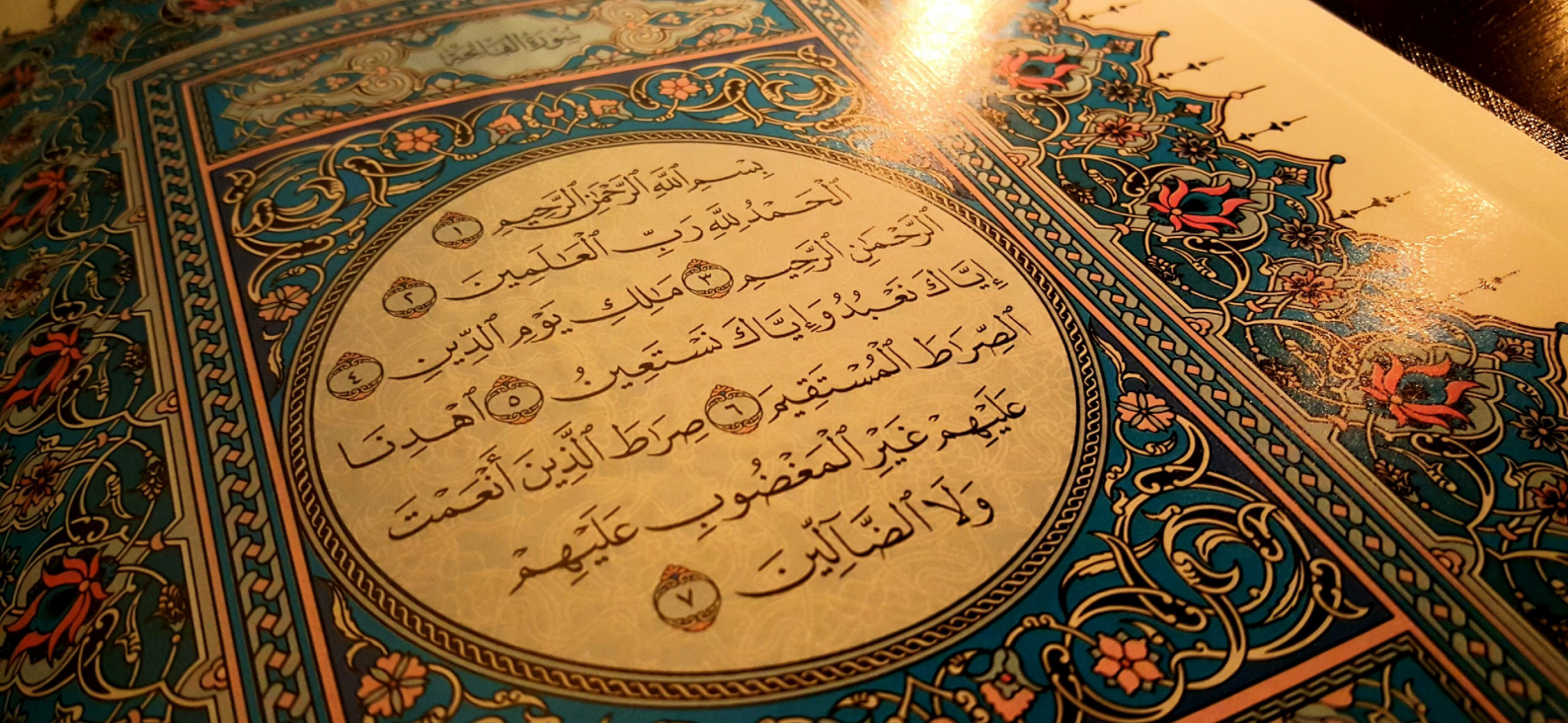
Allah mentions in the Quran:

“There has come to you a messenger from amongst yourselves, who is concerned with what brings harm to you, and desiring of your well-being, is kind and merciful to those who believe”

[At-Taubah, 128]

One night, the people of Madinah woke up to a loud noise, which had them scared of what it might be. Before the companions can even make their way out to investigate, they saw the Prophet (ﷺ) making his way back and assuring them that everything was okay.

The Messenger of Allah (ﷺ) was someone who was very down-to-earth. He would fit in with his people, to the extent that when people from outside the city would come to visit, they were often unable to distinguish the messenger from the rest of his companions. While at the same time, the companions had a very high degree of reverence for him. They would not look him in the eye while speaking to him. And they would lower their voice and whisper in his presence out of respect. The Prophet (ﷺ) would often joke with them as well, but his jokes would never include any sort of lies.



THE MIRACLES OF THE PROPHET (ﷺ)

All of the prophets, peace and blessings be upon them, were sent with miracles. These miracles often served as a testament to the truthfulness of their prophethood. The miracles of every prophet lasted as long they were alive.

The miraculous staff (walking stick) of Musa/Moses only had its effect as long as he was alive.

Eesa/Jesus (upon him be peace) was able to cure the congenitally blind, but that miracle also only lasted as long as he did on Earth.

The miracles of Prophet Muhammad (ﷺ) however, outlived the span of his life, until today, and will continue until the end of times. That is because Muhammad (ﷺ) was sent with the Quran, which was not only a miracle for the time period for which he was sent, but it also contains prophecies of the future to come.

THE QUR'AN

The miracles of the Quran are not limited to its literary content but rather expanded to its prophecies and wisdoms among other things. These are relevant and preserved until the end of times, hence rendering it everlasting.

“Indeed, it is We who has sent down the Quran and We be surely be its Preserver” [Al Hijr:9]

THE DIVINE CHALLENGE

Allah, The Almighty, challenged mankind to bring forth an entire book that can be deemed similar to the Holy Quran. Then the challenge was lessened to 10 chapters, before being lessened to just 1 chapter, as He says:

“And if you were in any doubt about what We have sent down upon our servant [Muhammad], then come forth with a Surah [chapter] that resembles it, along with your witnesses, if you are truthful”.

[Al Baqarah:23]

THE VICTORY OF THE ROMAN EMPIRE

During the early years of revelation, the Persian empire had defeated the Roman empire in a major stand-off between the two massive armies. At the time, it seemed improbable and almost impossible that the Romans would recover back to defeating the Persians. The people of Makkah were in celebration of this Persian victory, as they had found more familiarity with the Persians due to their Pagan roots and similarities. Allah revealed the Chapter of Rum (Romans) which prophesied the victory of the Roman Empire in a short few years. Although it seemed improbable at the time of revelation, the Romans were victorious over the Persians just 7 years after that verse was revealed. This was a miracle witnessed by history itself.

THE SPLITTING OF THE MOON

Among the other miracles of Prophet Muhammad (ﷺ) was when he split the moon into two. Although this was witnessed by the people of Makkah, they did not hesitate to describe it as nothing more than just magic.

Allah says in the Qur'an,

“The Hour [day of judgement] has approached near and the moon has been split [into two]. And if they see a miracle, they turn away and say ‘Passing magic’”

[Al Qamar: 1-2]

There's also the time when a small portion of food; only sufficient for feeding a few people, fed hundreds from the barakah/blessings of his blessed hands as it came in contact with the food on the plate.





THE NATURE OF THE PROPHET

The Prophet Muhammad (ﷺ) was known to have been a spectacular husband to all of his wives. Despite all the various responsibilities he had to tend to, he made sure that he spent quality time with his wives and children. He was open about his love both for his family and his companions. He would often talk about his love and loyalty for Khadija, sending food to her friends even after she had passed away.

Allah surrounded His prophets with the best of people of their respective nations. And it was no different in the case of the nation of Prophet Muhammad (ﷺ). His companions were and still remain the best of people of his ummah/nation until the end of time. He was a mentor to them, a teacher, a leader, a role model, and he would tend to their affairs as his very own. He consulted them in affairs of war, truce, agreements among other things advised by Allah in the Quran:

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His ability to show kindness to those who were aggressive towards him, had a drastic effect on the hearts of those men. The famous story of the Bedouin coming into the mosque and urinating is a stand-out example of how merciful our Prophet Muhammad (ﷺ) was with his people. Upon seeing the sight of the Bedouin urinating, his companions were furious and were about to do something to him, until our Prophet Muhammad intervened and commanded them to leave him and allow him to finish. He spoke to the Bedouin man politely and explained to him how the house of Allah is not appropriate for such a filthy thing. The Bedouin man, impressed by the demeanour of the Prophet, made dua/supplication asking Allah to have mercy on him and the Prophet (excluding the rest who were present). Upon which, the Prophet told the man: isn't it better that you say that May Allah have mercy on all of us?

In another instance, a Bedouin man grabbed his collar, while asking him for money. The Prophet simply smiled and told the companions to give the man what he was asking for. Allah the Almighty mentions in the Quran:

“There has come to you a messenger from amongst yourselves, who is concerned with what brings harm to you, and desiring of your well-being, and is kind and merciful to those who believe”

[At-Taubah, 128]

The Prophet was known to be very brave. An example of this is when, one night, the people of Madinah woke up to a loud noise, which had them scared of what it might be. Before the companions could even make their way out to investigate, they saw the Prophet making his way back and assuring them that everything was okay. The Prophet of Allah was someone who was very humble and down-to-earth. He would fit in with his people, to the extent that when people from outside the city would come to visit, they would often be unable to distinguish the Prophet from the rest of his companions. While at the same time, the companions had a very high degree of reverence for him. They would not look at him in the eye, while speaking to him. And they would lower their voice and whisper in his presence out of respect. The Prophet (ﷺ) would also joke with them at times, but his jokes would never comprise of any sort of lies.

THE LOVE OF HIS COMPANIONS

The Prophet Muhammad (ﷺ) was reported to have said that no one is complete in their belief until they love Allah and His Messenger more than anything else. The companions of the Prophet were the truest of mankind in their love for him. Many of them had sacrificed their lives along with their wealth just for his sake. Their love and obedience to him was witnessed and talked about even among their enemies. On the day of the treaty of Hudaibiyah, the chief negotiator of the Makkans/Meccans - Urwa bin Masood, went back to his people and said the following words in high regard of Prophet Muhammad (ﷺ):

“ He said: “I have visited many kings and rulers, but I have never seen anyone more beloved to his companions than Muhammad. When he performs ablution (wudu), his companions do not let a single drop of water fall on the ground, as they pick up the droplets for blessings. When he speaks to them, they give him their interrupted attention and never make eye contact with him, out of respect and reverence for him. They never look at him in the eye and when they speak in his presence, it is almost as if they are whispering to each other.”

Zaid bin Ad Dithinna, one of the companions of the Prophet, was once captured by the pagan Makkans/Meccans who had decided that they would execute him. At the point of his execution, they had offered him freedom in exchange for merely saying things which would aid their propaganda. He responded to the offer by saying that he would rather have his life sacrificed for the Prophet Muhammad (ﷺ) and that he would not even want to enjoy the company of his family and his freedom even at the expense of a thorn pricking the blessed skin of the Prophet.

Living among the Jewish population at the time of Prophet Muhammad's migration to the city, was a man and rabbi named Abdullah ibn Salam. When the Prophet first arrived in Madinah, he was among the first to go out and see him. He said:

“ *When I laid my eyes on him, I told myself that this is not the face of a liar.*”

Upon investigating the sayings of Prophet Muhammad and his message, Abdullah bin Salam was convinced of the truthfulness of Prophet Muhammad's revelation and had accepted Islam as his way of life and religion. Among other people who had accepted Islam merely from their interaction with the Prophet Muhammad was a person by the name of Thumama who had been imprisoned by the companions in the mosque of the Prophet. Upon observing the Muslims in the mosque 5 times a day, experiencing the immaculate good treatment of the Prophet and his companions towards him, even though he was a prisoner of war, he too had decided to become a Muslim. These incidents are not surprising when reflected upon in the light of what Allah The Almighty says about Prophet Muhammad in the Holy Quran:

“This is a book which We have revealed to you, in order for you to bring mankind out of darkness and into light, by the permission of their Lord, to the path of the Al Aziz ALHameed”

[Al Qur'an: 14:1]

When we peak into the Seerah of our beloved Prophet Muhammad (ﷺ) we can't help but continue to fall in love with him. He was the best of creation, the best of examples and the kindest of human beings. He was the embodiment of the Quran, to teach us how to live our lives in accordance to Allah being pleased with us. Through the Seerah of our beloved Prophet, we learn to live our lives, and deal with the difficult tests and obstacles that come our way. It is through his example that we learn to worship Allah The Almighty.

Peace and blessings be upon our beloved Prophet.



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