

STUDY GUIDE



Teartal Moments
FROM THE LIFE OF
Mubammad
pbuh

BY SHAIKH YAHYA IBRAHIM



COURSE OUTLINE

COURSE TOPICS

1. The effect of Qur'an on the lives of the Prophet (pbuh) and the Sahaabah (ra)
2. The death of Ibrahim and the eclipses are signs of Allah's creation
3. The Prophet's (pbuh) Salaah
4. The Prophet (pbuh) too was a human being
5. The Prophet's (pbuh) love for his Ummah
6. The Prophet's (pbuh) love for his companions
7. Prophet (pbuh) shedding tears at the funeral
8. Importance of obedience and respect towards one's parents
9. The lessons and benefits learnt from the Battle of Badr
10. The lessons and benefits learnt from the Battle of Uhud
11. The Prophet's (pbuh) Da'wah to the people of Taif
12. The first Wahi (revelation) and the Amaanah of spreading the message of Islam



COURSE OUTLINE

COURSE OBJECTIVES

1. Learn about the different moments and instances that had the Prophet (pbuh) concerned about his Ummah and made him cry
2. Understand and gain benefits from the instances that made the Prophet (pbuh) emotional and concerned

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video – 3 hours 5 min

Study Guide – 1 hour

Assessment – 10 min

Total Duration – 4 hours 15 min

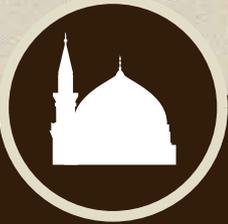


LESSON 1

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 1



THE EFFECT OF QUR'AN ON THE LIVES OF THE PROPHET (PBUH) AND THE SAHAABAH (RA)



Abdullah Ibn Mas'ood (ra) reported:

"One day I was sitting with the Prophet (pbuh), and he said to me, 'Recite the Qur'an to me'. I said, 'O Messenger of Allah! Shall I recite the Qur'an to you when it has been revealed to you?' He (pbuh) replied, 'I love to hear it recited by others.' So, I recited to him a portion from Surat An Nisa. When I reached the Ayah: 'How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (pbuh)) as a witness against these people?' He (pbuh) said, 'Enough for now.' When I looked at him, he had welled up with tears and wept uncontrollably."





Among the many benefits we learn from this Hadith are:

- i** The love of the Prophet (pbuh) and the Sahaabah (ra) for the Qur'an and the effect it had on them.



“Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them).”

Al Qur'an 57:16

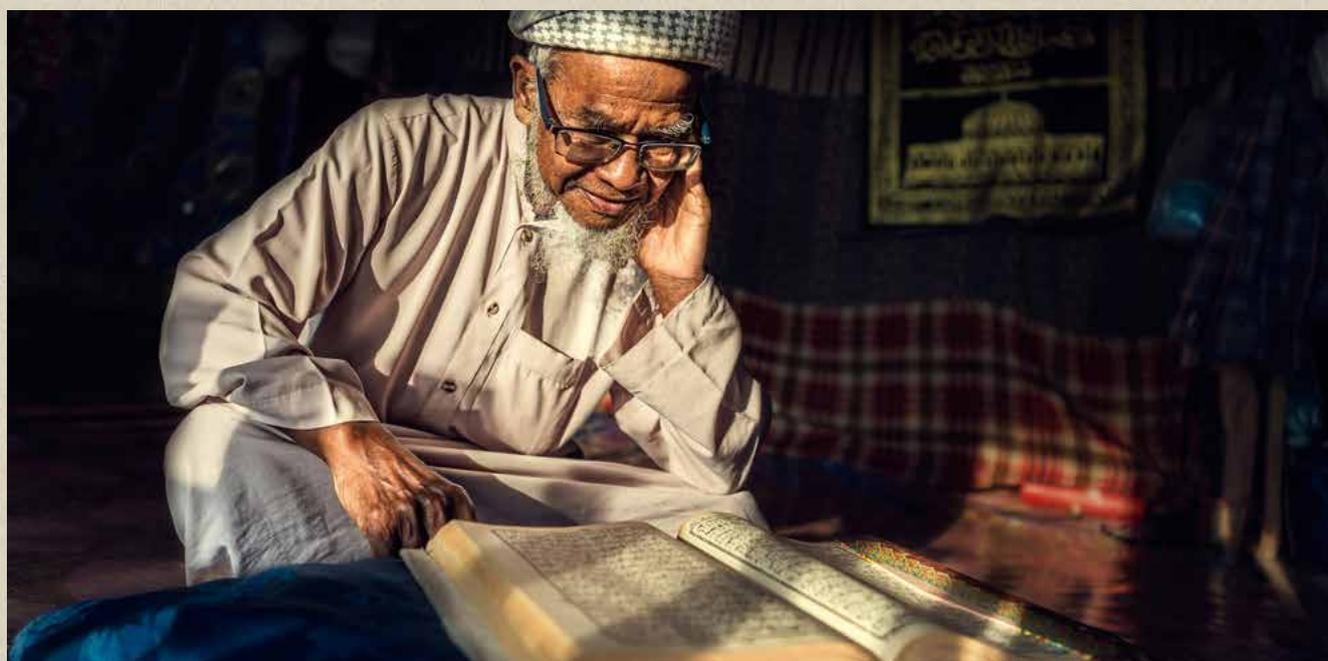
The Prophet (pbuh) had great love for his companions and loved to teach and explain the Qur'an to them as and when it was revealed to him.

In fact, it also had such an effect on him that would often get teary and cry contemplating its meanings and explanations.

Also, Abdullah Ibn Abbas (ra) would cry so often in his reading and recitation of the Qur'an that the tears had cut channels in his cheeks from the excessive weeping that he had before Allah (swt).



- ii** The love and respect of the Sahaabah (ra) for the Prophet (pbuh).
The Prophet's (pbuh) grace and presence was captivating. Though one would love to look at him, but they would also shy away from him. When Abdullah Ibn Mas'ood (ra) read the verses of the Qur'an that had been revealed to the Prophet (pbuh), he was too shy to look at the Prophet (pbuh) in the face reciting the Qur'an.
- iii** The one who is Faadhil (more knowledgeable) can also learn and benefit from the reading of the Qur'an from Al Makhdhool (the one beneath him in knowledge), and that the Qur'an can be read in a Majlis (gathering), wherein people gather, and someone reads upon them.
- iv** Importance of contemplating and understanding the verses of the Qur'an, as seen in the above Hadith, that the Prophet (pbuh) cries at a verse that is very emotional and spiritual and touching for his particular circumstance.





THE DEATH OF IBRAHIM AND THE ECLIPSES ARE SIGNS OF ALLAH'S CREATION



It was reported that the Messenger of Allah (pbuh) came to his son Ibrahim when he was breathing his last. The eyes of the Messenger of Allah (pbuh) began shedding tears. Abdur-Rahman bin 'Auf (ra) said, "O Messenger of Allah, you too weep?" He (pbuh) said, "O Ibn Auf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rabb. O Ibrahim! Indeed, we are grieved by your departure."





In another Hadith, we find that there was a solar eclipse in the time of Allah's Messenger (pbuh) on the day his son Ibrahim died.

The people said, "The eclipse of the sun has happened due to the death of Ibrahim."

At that moment, he stood up to give a lecture and praised Allah as customary and made a lot of Du'a and prayer to Allah. And then said:



"The sun and the moon are two of Allah's signs; they are not eclipsed due to the death or the life of anyone. So, when you see them (the eclipse of the moon or sun) supplicate to Allah and offer prayers until the eclipse is over."





Among the important lessons and benefits we learn from the above Ahadith are:

- i** The Prophet (pbuh) was not an opportunist person. Though he could have used the situation to his advantage and made claims that the eclipse was due his son's death and his sadness, instead he chose to speak the truth and make the people aware of the reasons that these are natural signs that Allah gives to humanity, to warn them of things to come.



"We only send the signs by way of terror (and warning from evil)."

Al Qur'an 57:16

- ii** The Prophet (pbuh) gave utmost importance to the teaching of Ta-wheed and stamping out the belief of Shirk (associating partners with Allah) from the hearts of people. He explained about the natural phenomena of the moon and the stars, and that they have no control over the events that occur on the earth.
- iii** The Prophet (pbuh) also taught the Ummah about how their reaction should be in such situations. We must have a sense of commitment to Allah (swt) and our first reaction in such situations should be to go towards the Masjid rather than wonder or bewilderment.
- iv** The Prophet (pbuh) also taught us the manner of praying to Allah (swt) under duress and fear; hasten towards the Masjid and pray behind any Imam who leads us in prayer, reminding us about our love and fear of Allah (swt).



LESSON 2

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 2



THE PROPHET'S (PBUH) SALAAH

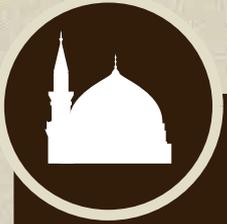
Salaah comes from the root word 'Silah' (connection), and when a believer starts his/her Salaah (prayer), they develop a connection with Allah (swt) for themselves. It is one of the greatest acts of worship, and the Prophet (pbuh) declared it as being the thing that pleased him and gave him love and comfort.



The Prophet (pbuh) said:

"Women and perfume have been made dear to me, but my comfort has been provided in prayer."

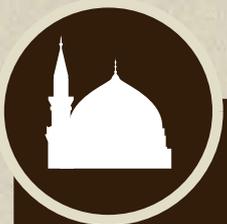




A Sahaabi (ra) narrates:

"I saw Allah's Messenger (pbuh) when he was engaged in prayer, and heard a sound from his chest, like the bubbling of a pot, from weeping."

The Prophet (pbuh) had this sense of awareness and closeness to Allah (swt), this sense of fear that often caused him to weep while reciting the Qur'an and performing Salaah (prayer).



"During the final days of the Prophet (pbuh), when he was ill and unable to lead the Sahaabah (ra) in prayer, Aisha (ra) narrates that Bilal came to him to summon him to prayer. He (the Prophet) said: 'Ask Abu Bakr to lead the people in prayer'. She ('A'isha) reported: I said: 'Messenger of Allah, Abu Bakr is a tender-hearted man, when he would stand at your place (he would be so overwhelmed by feelings and cry) that he would not be able to make the people hear anything (his recitation would not be audible to the followers in prayer).' You should better order Umar (to lead the prayer). He (the Holy Prophet) said: 'Ask Abu Bakr to lead people in prayer.'"

The above Ahadith show the importance and the effect the Qur'an and the Salaah had in the lives of the Prophet (pbuh) and his Sahaabah (ra).

Also, one should weep and show feelings of Tahzeen (sadness) when in front of Allah (swt) in prayers out of humility, shyness, and fear of Him.



“And part of the night, prostrate yourself to Him; and glorify Him a long night through.”

Al Qur'an 76:26

Among the various important Fiqhi issues learnt from the above Ahadith are:

- i** Minor changes caused in the sound of the words of the Qur'an due to the weeping of the Imam in Salaah does not have an effect on the truth and purity of the Qur'an.
- ii** Crying in one's prayer is a sign of righteousness. The Prophet (pbuh) did it, and the Sahaabah (ra) too did it, because they understood the message that was preached and conveyed in it.
- iii** Importance of studying and understanding the meaning of the Qur'an, because it helps one understand what he/she is reciting and further influences and affects their deeds and actions along with creating a sense of attachment towards Allah (swt).





THE PROPHET (PBUH) TOO WAS A HUMAN BEING

The Prophet (pbuh) lived a complete life and experienced all the emotions that any other human would experience otherwise.

Though Muhammad (pbuh) was the greatest of Prophets of Allah, he experienced both; the joy and sorrow, and the love and fear that comes with day-to-day life.



“Muhammad is no more than a messenger: many were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels?”

Al Qur'an 3:144

وما رسلك إلا رحمة للعالمين



Usama bin Zaid (ra) narrates:

“We were with the Prophet (pbuh) when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet (pbuh) returned the messenger and sent her good wishes saying, ‘Whatever Allah takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah’s reward.’ She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied with Saad bin Ubadah, Muadh bin Jabal, Ubayy bin Ka’b, Zaid bin Thabit and some other men went to see her. The child was lifted to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet (pbuh) streamed with tears. Saad said, ‘O Messenger of Allah! What is this?’ He replied, ‘It is compassion which Allah has placed in the hearts of His slaves, Allah is compassionate only to those among His slaves who are compassionate [to others].’”

This Hadith is pivotal and among the numerous benefits that one can gain from it are:

- i** The importance of giving certain deeds and things priority over others is an important lesson learnt from the above Hadith. Though the Prophet (pbuh) was asked by his daughter to visit her dying son, he did not immediately respond to her call, but rather advised her because he was possibly discussing and deliberating important matters about the Halaal (permitted) and Haraam (prohibited) in Islam.



- ii** One is advised to be content and accepting of the Qadr (decree) of Allah (swt). The tears on the Prophet's (pbuh) face is evidence of his sorrow and sadness, but his advising to his daughter and abstaining from an emotional outburst are signs of his contentment with the Qadr of Allah (swt).
- iii** The Prophet (pbuh) advises and gives importance to visiting the sick even if it is a young child or an elder of the community.





LESSON 3

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 3



THE PROPHET'S (PBUH) LOVE FOR HIS UMMAH

The Prophet (pbuh) loved his Ummah dearly and dedicated his entire life in the pursuit of bringing them nearer to Allah (swt). He constantly remembered his Ummah in his prayers, wanting and desiring to lead us to Allah (swt) in all circumstances of life.





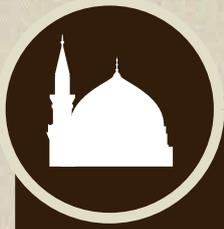
Abdullah Ibn Amr (ra) narrates:

“The Messenger of Allah (pbuh) recited the words of Allah, that Ibrahim (pbuh) had uttered. ‘My Lord! lo! they have led many of mankind astray: But whoso followed me, he verily is of me’ and Jesus (pbuh) said: ‘If You punish them, lo! they are Your slaves, and if You forgive them-verily You are the Mighty, the Wise.’

Then he raised his hands and said: ‘O Lord, my Ummah, my Ummah’, and wept; so Allah the High and the Exalted said: ‘O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep?’ So, Gabriel (pbuh) came to him and asked him, and the Messenger of Allah (pbuh) informed him what he had said (though Allah knew it fully well). Upon this Allah said: ‘O Gabriel, go to Muhammad and say: ‘Verily We will please you with regards to your Ummah and would not displease you.’”

Among the numerous benefits that can be derived from the Hadith are:

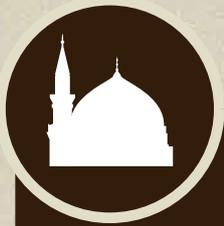
- i** The Prophet (pbuh) was greatly concerned for his Ummah, not just those present during his lifetime but also the ones who would come much after his death. He wanted to ensure that Allah (swt) treated his Ummah with kindness, gentleness, and mercy even after his death and on the day of Judgement too.



The Prophet (pbuh) said:

"I would be on the Cistern waiting for those who would be coming to me from amongst you. By Allah, some persons would be prevented from coming to me, and I would say: 'My Lord, they are my followers and people of my Ummah. And He would say: 'You don't know what they did after you; they had been constantly turning back on their heels (from their religion).'"

- ii The concern and love of Allah (swt) for his prophet, that whenever he would call upon Allah (swt), He would hear him and respond to his prayers.



The Prophet (pbuh) said:

"Your Rabb (Lord of the Universe) is Modest and Generous and would never turn the hands of a slave without gain when he raises them to Him (in supplication)."

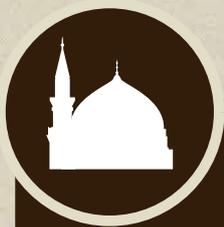
- iii The importance of Tawakkul (reliance) upon Allah (swt). Allah knows what our intentions are and what is in our hearts. He knows what we want and what we desire and what we need.

The Prophet (pbuh) when he raised his hands towards the sky in Du'a, all he uttered was 'Ya Rabbi Ummati Ummati – O Allah, my followers my followers.'



He had the Tawakkul that Allah (swt) knew what was in his heart and would treat his Ummah gently.

- iv The Aadaab (manners) of Du'a and asking Allah (swt) for help. The Prophet (pbuh) didn't just call upon Allah (swt) 'O Allah, Ummati Ummati, – my nation, my nation', but rather also reflected upon why he was fearful for his nation. He reflects upon the words of Ibrahim (pbuh) and Isa (pbuh) for their nations and prayed that his Ummah would not follow in the footsteps of the earlier nations.
- v The selflessness of the Prophet (pbuh), that he thought about his Ummah before himself.



The Prophet (pbuh) said:

“There is for every prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah.”

- vi This Hadith also teaches us that the only one who has the capability and authority to benefit us in any shape, way, or form is Allah (swt). Even the Prophet Muhammad (pbuh) taught us to always return to Allah for all our difficulties, wants, or needs.

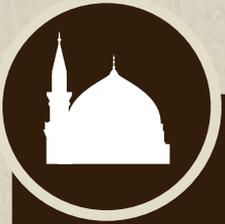


LESSON 4

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 4



THE PROPHET'S (PBUH) LOVE FOR HIS COMPANIONS



Aa'ishah (ra) narrates:

"The Prophet (pbuh) entered upon Uthman bin Maz'oon when he was already dead. The Prophet (pbuh) came up over and hugged him and kissed him and wept so much that I saw that tears were flowing (from his eyes)."

The Prophet (pbuh) was so attached to Uthman Ibn Maz'oon (ra) because he was one of the Muhajireen, and amongst the early believers in the message of the Prophet (pbuh).





The Prophet (pbuh) loved him for his deeds and actions and wept upon his death out of love and affection for he had lost a companion that was dearly loved by him and therefore loved by Allah, and not out of sadness or grief.



It is narrated:

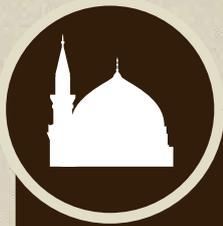
“The Messenger of Allah (pbuh) visited Saad bin ‘Ubadah (ra) during his illness. He was accompanied by Abdur-Rahman bin ‘Auf, Saad bin Abu Waqqas and Abdullah bin Masood (ra). When they entered his house, they found him unconscious. The Messenger of Allah asked, ‘Has he died?’ They replied: ‘No, O Messenger of Allah.’ Hearing this the Messenger of Allah (pbuh) began to weep. When his Companions saw this, they also began to weep too. He (pbuh) said, ‘Listen attentively: Allah does not punish for the shedding of tears or the grief of the heart but takes to task or shows mercy because of the utterances of this (and he pointed to his tongue).’”

The above Ahadith teach us the following:

- i** Though the Prophet (pbuh) was Al Faadhil – the one who was well above them in honour, prestige, authority, and in teaching, yet he was a great friend to his companions, and loved and supported them through the most difficult of circumstances.



- ii We must ask Allah (swt) to strengthen the ties of love, happiness and contentment with one another, and to help us think fondly of those who have passed away. The Prophet (pbuh)'s purity of love and brotherhood is an important step for us in our life.



The Prophet (pbuh) said:

"That among the seven categories of people Allah (swt) shall give shade to on the Day of Judgment shall be two people who came to love one another only for the sake of Allah."





PROPHET (PBUH) SHEDDING TEARS AT THE FUNERAL



Anas (ra) reports:

“We were in the funeral procession of the daughter of Allah’s Messenger (pbuh) and he (pbuh) was sitting near the grave and I saw his eyes full of tears. He said, ‘Is there anyone amongst you who did not have sexual relations with his wife last night?’ Abu Talha replied in the affirmative. And so the Prophet (pbuh) told him to get down in her grave and he got down in her grave and buried her.”





A significant lesson learnt from the above Hadith is that though the Prophet (pbuh) sat by the grave of his daughter and wept, he did it in silence without saying anything to displease Allah (swt). In fact, he led the procession and the dealings of the burial of his daughter



In another Hadith, Al Bara Ibn Aazib (ra) narrates:

“We were with the Messenger of Allah (pbuh) at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: ‘O my brothers, prepare yourselves for something like this.’”

Among the numerous lessons and Fiqhi benefits we gain from the above Ahadith are:

- i** The one who does the burial should be a person who has not had any sexual relations with his wife the night before.
- ii** One should be in constant remembrance of death for the Prophet (pbuh) has described it as ‘Haadimillazzaat’ – destroyer of your ambition and pleasures.
- iii** One should always ask Allah (swt) for His forgiveness and mercy, because otherwise none would be able to escape his punishment or enter Jannah.



The Prophet (pbuh) said:

“None shall gain admission to Paradise because of their righteous deeds. The Sahaabah (ra) were confused and asked, ‘Not even you O messenger of Allah have done enough good deeds to warrant a direct admission to Jannah? The Prophet (pbuh) said, ‘Not even I shall gain admission directly to Jannah until the Mercy of Allah (swt) envelops me.’”

- iv Among the things that we can do to bring ourselves into contentment and love and appreciation of Allah (swt) to ensure our death with ease is to improve our Ikhlaas in Allah (swt), our Ibaadaat (both voluntary and mandatory), and our Mu’amalaat (actions and deeds with one another).



LESSON 5

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 5



IMPORTANCE OF OBEDIENCE AND RESPECT TOWARDS ONE'S PARENTS



Abu Huraira (ra) narrates:

"The Messenger of Allah visited the grave of his mother and wept and caused those around him to weep. He said: 'I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death.'"





The Prophet's (pbuh) love for his family was significant, and he wished for them to accept Islam. This was also the reason why the Prophet (pbuh) was sad and grieved for his mother because she did not have an opportunity to live long enough to meet him and receive the message of Islam from him.

The desire of the Prophet (pbuh) of wanting to visit his mother's grave and pray for her forgiveness is similar to that of the incident of Ibrahim (pbuh) asking for forgiveness for his father, but Allah (swt) did not permit both of them.



"And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing."

Al Qur'an 9:114





In almost every verse wherein Allah (swt) orders man to worship none except him, the second part immediately instructs to be kind and well behaved towards one's parents.



"Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour."

Al Qur'an 17:23

Allah (swt) orders one to look after their parents and take care of them as they took care of you and nurtured you in your young years.



The Prophet (pbuh) said:

"Should I not warn you of the greatest sins that a person can commit? They said, 'Verily O Messenger of Allah'. He (pbuh) said, 'to associate partners in worship with Allah (swt), and to be unruly and disrespectful to your parents.'"



The Prophet (pbuh) said:

"May his nose be dusted (i.e. may he be disgraced), may his nose be dusted, may his nose be dusted." They said, 'Messenger of Allah, who?' He said, 'The one who lives to see his parents or one of them in old age, and (still) enters the Fire.'"

Our love for our parents is a source of Allah (swt)'s mercy and kindness upon us, and the one who goes against his parents and is unruly towards them is disobedience of Allah (swt) and His messenger (pbuh).

Though one has to respect, obey, and be dutiful towards their parents, but if they order you to disobey the commands of Allah and His messenger, you must not obey them, but correct them and try to guide them towards the truth.



"But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did."

Al Qur'an 31:15



In an authentic Hadith, the Prophet (pbuh) talks about a Tabi'ee, a man who was living at the time of the Prophet (pbuh) but was unable to come and accept Islam directly from the Prophet (pbuh) and learn from him directly, because he gave preference to believing in the Prophet (pbuh) and remaining with his mother to look after her illness.



Usair Ibn Amr (ra) reports,

"When delegations from Yemen came to the help of (the Muslim army at the time of Jihad) Umar (ra) would ask them, "Is there Owais bin 'Amir amongst you?" (He continued searching him) until he met Owais. He said, "Are you Owais bin 'Amir?" He said, "Yes". Umar asked, "Are you from the Qaran branch of the tribe of Murad?" He said, "Yes". He Umar (ra) again said, "Did you suffer from leukoderma and then you were cured from it but for the space of a dirham?" He said, "Yes". He Umar (ra) said, "Is your mother still alive?" He said, "Yes". He 'Umar (ra) said, "I heard Messenger of Allah (pbuh) saying, 'There would come to you Owais bin 'Amir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murad. He had been suffering from leukoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfil his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me". He (Owais) did so."



LESSON 6

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 6

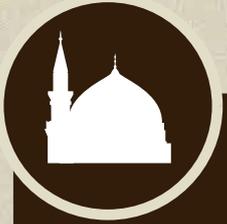


THE LESSONS AND BENEFITS LEARNT FROM THE BATTLE OF BADR

One of the most pivotal days experienced by the Muslim Ummah was the day of the battle of Badr, which took place after the Hijrah of the Prophet Muhammad (pbuh) in the month of Ramadhaan.

The Makkans wanting to obliterate the Muslims came with an army of around 1000 soldiers and plenty of horses and armour to fight the Muslims who had only 313 soldiers and a handful of horses.





Umar (ra) narrates:

“The Prophet (pbuh) looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So, the Prophet of Allah (pbuh) faced the Qiblah, stretched forth his hands and began beseeching his Lord: ‘O Allah! Fulfill what You promised for me. [O Allah! Bring about what You promised for me] O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth,’ He continued beseeching his Lord with his hands stretched, facing the Qiblah until his Rida fell from his shoulders. Abu Bakr came to him, took his Rida and placed it back upon his shoulders, then embraced him from behind and said: ‘O Prophet of Allah! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.’ So, Allah, Blessed and Most High, revealed:”



“Remember you implored the assistance of your Lord, and He answered you: ‘I will assist you with a thousand of the angels, ranks on ranks.’”

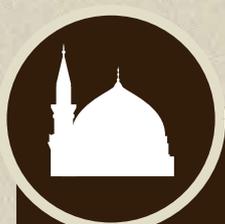
Al Qur’an 8:9



Abdullah Ibn Abbas (ra) explains the occurrences of the Battle of Badr in a Hadith,

“While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizum! He glanced at the polytheist who had (now) fallen on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip and had turned green with its poison. An Ansari came to the Messenger of Allah (pbuh) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e., the day of the Battle of Badr) killed seventy persons and captured seventy.”

Allah (swt) was so pleased with the bravery, honest, courage, spirituality, and Ikhlaas (sincerity) of the believers who fought in the Battle of Badr because they stood up in defence of Muhammad (pbuh) and Islam at a time when none other were prepared to do so on the face of the earth.



The Prophet (pbuh) said:

“Perhaps Allah has looked at those who witnessed Badr and said, ‘Do whatever you like for I have forgiven you.’”



Among the lessons and benefits that one can learn from the hadith are:

- i** The promise of Allah (swt) is always true. The Du'a of the prophet (pbuh) 'O Allah give me what you have promised me.' shows the trust and sureness that the Prophet (pbuh) has in Allah's (swt) promise and that he shall be granted victory as Allah (swt) has promised them.



"And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but you listened to me."

Al Qur'an 14:22

- ii** In the Battle of Badr is also a lesson for the believers that one must not rely on their strength solely or the mistaken belief that numbers matter. You need the help of Allah more when you have strength around you and without it one can never be successful
- iii** Allah (swt) responds and gives immediate answers to the Du'a (supplications) of the Prophet (pbuh). When the Prophet (pbuh) raised his hands in Du'a for victory, Allah (swt) responded to his call by revealing a verse of the Qur'an:



"Remember you implored the assistance of your Lord, and He answered you: 'I will assist you with a thousand of the angels, ranks on ranks.'"

Al Qur'an 8:9

- iv The victory in the Battle of Badr was considered as a victory for the entire Muslim Ummah and not just the Prophet (pbuh). When Allah (swt) revealed a verse in the Qur'an answering the Du'a of the Prophet (pbuh), He used the phrase 'FastajaabaLakum' instead of 'Fastajaaba Lak' showing that it was a collective answer for the victory of the entire Ummah.
- v It does not matter whether one is in a weak or a strong position, if Allah (swt) wishes to give victory to the weakest of armies, none can stop Him and if He wishes to give loss and destruction to the strongest of armies, none can stop Him.
- vi It is also an important part of our Aqeedah (faith) to believe in the unseen and that the creation like the Jinn and Angels whom we cannot see. They are under the control and power of Allah (swt), and He can send them for our assistance when He wishes.
- vii The Prophet (pbuh) does not know Al Ghayb (the unseen), because if he had already known what was going to happen, he would have assured his Sahaabah (ra) (companions) of victory and to be free from any worry. Rather, Allah would only share with the Prophet (pbuh) information as a need-to-know basis, the things Allah (swt) wanted him to know and have knowledge of.



The love of Allah, the worship of Allah, and leading people to the belief in Allah (swt) was a consistent theme in the life of Prophet Muhammad (pbuh) and the message he preached.

Even when faced against his enemies, he didn't desire for retribution or putting them down, but rather was concerned with raising the banner of Tawheed and spreading the message of Islam.

The Battle of Badr was not a battle of retribution or revenge or arrogance or audacity. It wasn't a battle of claiming back money or taking back the caravan, but rather its central theme was raising up the banner of "Laallaa-hallallah Muhammadur Rasoolullah", ensuring that the future generations would have the Ne'mah (blessing) and Fadhl of knowing that there is only One God who is worthy of any type of worship and devotion.





LESSON 7

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 7



THE LESSONS AND BENEFITS LEARNT FROM THE BATTLE OF UHUD

The Battle of Uhud was one of the greatest battles fought by the Muslim Ummah. It was a day of sadness and loss wherein the Prophet (pbuh) and the Muslims experienced great personal tragedy with the martyrdom of around seventy Sahaabah (ra) including Hamza (ra), who was a great source of strength and support for the Prophet (pbuh) and the Muslims since the early days of Islam.

The Prophet (pbuh) was himself injured in the battle, his tooth was broken, helmet broken in half, and his skin was pierced to the point that blood covered his face.





In this battle the Prophet (pbuh) had decided to place the Muslim army with their back to the mountain of Uhud so that nobody could attack them from the rear side. Also, he (pbuh) placed 50 of the best archers of the Muslim Ummah on a small mountain that had left them exposed from one of the sides with an explicit order of not abandoning their post under any circumstances.

As the battle began, the Prophet (pbuh) turned to his companions and advised them *Ittaquallah* (fear Allah) and obey His commandments.

He gave Al Liwa (the central position of authority) to his companion and gave a flag on each side of the central army.

The Prophet (pbuh) and the Muslim Ummah was committed to victory, and soon after the battle began, success came to the Muslim Ummah. Seeing this, the archers disobeyed the command of Allah and His Messenger (pbuh), and their Ameer (leader), and descended from their position and ran to collect the war booty.

And it was this moment of disobedience that the tide of victory was taken away from the believers, and they were set upon by the leadership of Khalid Ibn Al Waleed, who saw the opportunity to encircle the Muslims and attack them from the rear, entrapping them from both sides and killing many of them.

During this commotion, the Mushrikeen screamed out loud, 'Qatalnaa Muhammad - we've killed Muhammad'. Many of the Sahaabah (ra) lost the morale and threw down their swords when they heard that the Prophet (pbuh) had been killed, but Anas ibn AnNadr (ra) encouraged them to fight back and protect the Prophet (pbuh) and their honour, and Islam.



The Prophet (pbuh) said:

"I saw in my dream cattle being slaughtered. I also saw that the blade of my sword was cracked, and finally I saw that I put my hand into a well secured armour, and I interpreted it to be al-Madinah."

The cattle that the Prophet saw in the dream were the seventy Sahaabah (ra) who would be killed in the battle, the crack in the sword was a man from the family of the Prophet (pbuh) who would be killed (and that was Hamza (ra)), and as for the shield, it was Al Madinah and its people, who would shield the Prophet (pbuh) from further troubles and tribulations.





Among the lessons and benefits that one can learn from the Battle of Uhud are:

- i** The importance of obedience of the command of Allah (swt) and His messenger, and that it is not the strength of an army that matters, but the help of Allah (swt) is important for one to be successful in any situation.
- ii** Muhammad (pbuh) as a personality himself is not as important as he is Prophet Muhammad (pbuh), the Messenger sent by Allah (swt) to convey the message of Islam.

It wasn't about the physical presence and the life of the Prophet (pbuh), but about what he taught.



“Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.”

Al Qur'an 3:144

- iii** The Prophet (pbuh) was not a coward, but rather a leader who led his people from the forefront. He was there in the middle of the field surrounded by enemies and treachery, fighting and defending the Deen of Islam.



- iv Not every day is the same, and that we as a Muslim Ummah must be ready to face tragedy and hardship. We must defend the truth with patience and firmness and resoluteness.



"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near."

Al Qur'an 2:214



"Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?"

Al Qur'an 3:142



LESSON 8

TEARFUL MOMENTS
FROM THE LIFE OF
PROPHET (PBUH)
PART 8



THE PROPHET'S (PBUH) DA'WAH TO THE PEOPLE OF TAIF

After the death of Abu Talib, the Prophet (pbuh) stepped out of Makkah and travelled towards Taif to meet with its elders and call them towards Islam. After the Prophet (pbuh) gave them the Da'wah and explained the religion of Islam to them, they rejected his message, mocked him, and drove him away.

In fact, they send children and mad people behind him to chase him out of the city with sticks and stones.

The Prophet (pbuh) crossed out of the border of Taif and turned towards Allah (swt) and raised his hand for Du'a weeping in pain and distress.





He said:

"To You, my Lord, I complain of my weakness, lack of support and the humiliation I am made to receive. You are the Lord of the weak, and you are my Lord. To whom do You leave me? To a distant person who receives me with hostility? Or to an enemy You have given power over me? As long as you are not displeased with me, I do not care what I face. However, I know that your shelter is greater and more comprehensive than any difficulty upon me. I seek refuge in the light of Your face by which darkness is exposed to the truth, and both this life and the life to come are put in their right course."

"O Allah I pray against incurring your wrath or being the subject of your anger. To You I submit, until I earn Your pleasure. And there is no strength, ability or power except yours."



THE FIRST WAHI (REVELATION) AND THE AMAANAH OF SPREADING THE MESSAGE OF ISLAM

Before the beginning of Wahi (revelations) on the Prophet (pbuh), he was just a normal human like others, not expecting anything divine to come and touch him, or that he would be given such a great task of spreading the message of Tawheed to the entire humanity.



Aa'ishah (ra) narrated:

"The commencement of the Divine Inspiration to Allah's Messenger ((pbuh)) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet ((pbuh)) replied, 'I do not know how to read.' The Prophet ((pbuh)) added, 'The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said,



“Read in the name of your Lord, who has created (all that exists),
created man from a clot. Read! And your Lord is the Most Generous.”

Al Qur'an 96:1-3





"Then Allah's Messenger ((pbuh)) returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, 'Cover me! Cover me!' She covered him till his fear was over and after that he told her everything that had happened and said, 'I fear that something may happen to me.' Khadija replied, 'Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.'"

And it was from this moment onwards that the Prophet (pbuh) anticipated that some else would occur too, and then he was destined for a mission. He would often see small messages that would come to him in form true dreams or otherwise, but then when he didn't receive a revelation for a long period of time, he began to feel sorrow and sadness about it.

Among the benefits and lessons derived from the above incidents are:

- i** The Prophet (pbuh), though he was a prophet, he was also a human like others who needed to be consoled and comforted. The first person he turned towards for comfort was not his uncle, but his own wife – Khadijah (ra).
- ii** No matter your deeds and actions, or your love and devotion towards Allah (swt), there will always be difficulties and tests that one would encounter as a test from Allah (swt).



Recite in the name of your Lord who created man from a clinging substance Recite, and your Lord is the most Generous.

Al Qur'an 31:17

- iii One must have patience and not be in haste or hurry while doing any action.



"Be not in haste with the Qur'an before its revelation to you is completed, but say, "O my Lord! advance me in knowledge."

Al Qur'an 20:114

The Prophet (pbuh) was asked by Allah (swt) to not be hasty in his actions or while memorising the Qur'an when it was revealed to him, but rather asked him to be patient and trust Allah (swt) that He would help him memorise it.



QUESTION
&
ANSWER
BUCKET



MENTION THE IMPORTANT LESSON ABOUT ACCEPTING THE DECREE OF ALLAH (SWT) THAT ALI (RA) EXPLAINED TO ADI IBN HAATIM (RA).

Ans: One of the most important lessons that Ali (ra) teaches us is about having patience and acceptance upon the decree of Allah (swt).

When Ali (ra) met Adi Ibn Haatim (ra), he noticed his sadness and asked him about what troubled him. Adi (ra) replied, 'I'm upset because my son just died and left this worldly life.'

Ali (ra) said, "Listen to these powerful words that I recount to you today, if you show patience and acceptance to what Allah has ordained, He will make it softer for you and reward you for your patience. But, if you show discontent towards Allah's decree, there's nothing you can do to stop it, and there shall be no reward for your actions."





DID THE PROPHET (PBUH) HAVE ANY OTHER CHILDREN, OR WAS IBRAHIM HIS ONLY CHILD?

Ans: The Prophet (pbuh) had seven children, six (two sons and four daughters) from Khadijah (ra) and his son Ibrahim from a slave girl gifted to him, Mariya (ra).

- i Al Qasim
- ii Abdullah
- iii Zainab
- iv Ruqayyah
- v Umm Kulthum
- vi Fatimah
- vii Ibrahim





MENTION A MOMENT FROM THE LIFE OF THE PROPHET (PBUH) THAT SHOWS THE STRONG FAITH HE HAD IN ALLAH (SWT).

Ans: A moment from the life of the Prophet (pbuh) that shows the strong faith he had in Allah (swt) is when he hid in a cave with Abu Bakr (ra) during his Hijrah from Makkah to Madinah.



"When the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which you saw not, and humbled to the depths the word of the Unbelievers."

Al Qur'an 9:40





While the Prophet (pbuh) and Abu Bakr (ra) hid in the cave the Quraysh reached up to the cave searching for them. In fact, they were so close that if they looked down towards their feet, they would have seen the Prophet (pbuh) and Abu Bakr (ra).

In that moment of isolation, when the Quraysh was surrounding them, and there was no one who could save them, the Prophet (pbuh) comforted to Abu Bakr when he was scared and said, 'O Prophet of Allah, if they look down to where their feet are, they will find us.'



The Prophet (pbuh) said,
"Don't be scared, Allah is with us."



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