

The Basic Level

SEERAH AND HISTORY

CURRICULUM

The first semester

SER 151

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First Edition

2020 C.E. – 1442 A.H.

SEERAH AND HISTORY

CURRICULUM

The

Prophets



The Prophets

Adam – Noah – Hud and Saleh

Introduction (Session 1)

Why do we have to study the story of prophets?

1. The stories of prophets prove that the Quran is the word of Allah and the Messenger of Allah (pbuh) is the last prophet. The Quran mentions the important events and exemplary incidents that happened to some of the prophets beginning from Adam to the last Prophet Muhammad (pbuh). The same stories are also mentioned in the Old and New Testaments. The Quran mentions the issues that those books agreed on by approving them and mentions the issues that they disagreed on by correcting them.

Thus, those stories are not the products of the mind and intelligence of our Prophet. They are not things that can be thought of and made up. The fact that an illiterate person informs people about the events in the past as if he has seen them proves that he is the Messenger of Allah and that his knowledge is based on divine revelation. The issue is referred to as follows in the Quran:

“We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not..”

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ (يوسف - 3)

“Such are some of the stories of the Unseen, which We have revealed unto thee: before this, neither thou nor thy People knew them..”

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ
(هود- 49)

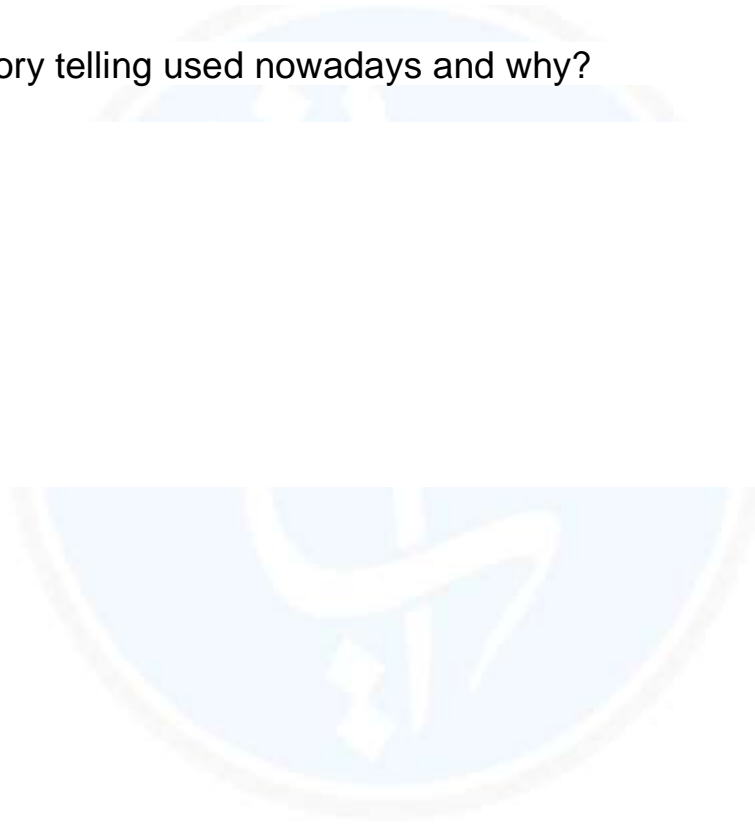
2. The stories of the prophets were not mentioned in order to give plain information about history or to narrate stories of the past. They were narrated to teach believers something and make them draw lessons from various events.
3. One of the important reasons why the stories of the prophets are mentioned in the Quran is to console and strengthen all the believers, primarily the Messenger of Allah (pbuh) and to threaten the unbelievers with torture.
4. Another reason why the stories of the prophets are mentioned in the Quran is to prove the institution of prophethood. Thus, the prophethood of Muhammad (pbuh) is proved spontaneously. By narrating the stories of other prophets, the Quran clearly proves that the institution of prophethood exists in the history of mankind.
5. By mentioning the stories of the prophets in the Quran, the belief of the believing people is strengthened against the attacks and denials of the people of aberration. The previous prophets and the stories of their nations narrated in the Quran show that the way that Muslims are following is not an ideology and belief that is put forward for the first time but a continuation of the struggle between belief and disbelief that has been going on throughout history.
6. Another important wisdom behind the fact that the stories of the prophets are narrated in the Quran is what is shown through the miracles. By pointing to the principles and foundations of material advancement through the stories of the prophets, the Quran virtually says something like, "O people! The miracles that you see are some samples and



examples. You can produce things that are like them by uniting your ideas and working together". The past is the mirror of the future.

Questions:

1. How is story telling used nowadays and why?



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Adam- آدم (Session 2)

Islam provides us with astonishing details of the creation of Adam. Both Christian and Jewish traditions are remarkably similar yet importantly different to the Quran. The Book of Genesis describes Adam as being made from “the dust of the earth,” and in the Talmud, Adam is kneaded from mud.

Allah said to the angels:

“Verily, I am going to place mankind generations after generations on earth.’ They said: ‘Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You.’ Allah said: ‘I know that which you do not know.” (Quran 2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة- 30)

So begins the story of Adam, the first man. Allah created Adam from a handful of soil containing portions from all its variations on Earth. The descendants of Adam were destined to be as diverse as the handful of soil from which their ancestor was created; all having different appearances, attributes, and qualities.

1. The First Man is Honored

Allah honoured the first human, Adam, in countless ways. He blew his soul into him, He fashioned him, and He ordered the Angels to bow down before him. Allah said to the Angels:

“Prostrate to Adam and they prostrated except Iblees (Satan)....”

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (طه - 116)



While worship is reserved for Allah alone, this prostration by the angels to Adam was a sign of respect and honour. Thus, in his first seconds of life, the first man is recognized as an honoured creature, has Allah's Mercy upon him.

Allah told mankind that He did not create them except that they should worship Him. Everything in this world was created for Adam and his descendants, in order to aid us in our ability to worship and know Allah. Due to Allah's infinite Wisdom, Adam and his descendants were to be the caretakers on earth, so Allah taught Adam what he needed to know to perform this duty. Allah mentions:

“He taught Adam all the names of everything.” (Quran Baqqara:31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (البقرة- 31)

Allah gave Adam the ability to identify and designate names to everything; He taught him language, speech and the ability to communicate. Allah imbued Adam with an insatiable need for and love of knowledge.

Adam was given the ability to reason, make choices, and identify objects and their purpose. But he was alone in Heaven. One morning Adam awoke to find a woman gazing at him. Adam opened his eyes and examined the beautiful face looking down at him. Adam was surprised and asked the woman why she had been created. She revealed that she was to ease his loneliness and bring tranquillity to him. He called her Hawwa (Eve).



**Questions:**

1. If Iblis was created from fire and thought he was better than Adam who was made of clay, why didn't the angels see that?
2. How dare the angels ask Allah why He will create a Human?



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Session 3

Adam and Eve dwelt in tranquillity in Paradise. The Quran does not reveal the exact location of where this Paradise was, however, commentators agree that it is not on the earth, and that the knowledge of the location is of no benefit to mankind. The benefit is in understanding the lesson from the events that took place there.

Allah continued his instructions to Adam and Eve by warning them when He said:

“...come not near this tree or you both will be of the wrongdoers.”
(Baqqara:35)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
(البقرة- 35)

Iblis was in the Paradise of Adam and Eve and his vow was to misguide and deceive them and their descendants. Satan said:

“Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left...” (Quran Aaraf:16-17)

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (الأعراف- 16-17)

Satan was arrogant, and considered himself better than Adam, and thus mankind. He is sneaky and cunning, and ultimately understands the weakness of human beings; he recognises their whims and desires. He whispered into the hearts of Adam and Eve and planted disquieting thoughts and desires. Their minds became filled with thoughts of the forbidden tree, and one day they decided to eat from it. Adam and Eve behaved as all

human beings do; they became preoccupied with their own thoughts and the whisperings of Iblis and they forgot the warning from Allah. Adam and Eve bear equal responsibility. It was not the original sin spoken about in Christian traditions. The descendants of Adam are not being punished for the sins of their original parents. It was a mistake, and Allah, in His infinite Wisdom and Mercy, forgave them both.

“Then they both ate of that tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus, did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness and gave him guidance.” (Taha 20:121-122)

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطُوفَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى .. ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (طه- 121-122)

This experience was an essential lesson and demonstrated that humans have free will. If Adam and Eve were to live on earth, they needed to be aware of the tricks and schemes of Iblis, and they also needed to understand the terrible consequences of sin and the infinite Mercy and Forgiveness of Allah. Allah knew that Adam and Eve would eat from the tree. He knew that Iblis would strip away their innocence.

It is important to understand that, although Allah knows the outcome of events before they happen and allows them, he does not force things to happen. Adam had free will and bore the consequences of his deeds. Mankind has free will and thus is free to disobey Allah; but there are consequences. Allah praises those who obey his commands and promises them great reward, and He condemns those who disobey him and warns them against doing so.

We do know that Adam and Eve descended to earth on a Friday. In a tradition narrated to inform us of the importance of Fridays, the Prophet Muhammad, may the mercy and blessings of Allah be upon him, said:

“The best of days on which the sun has risen is Friday. One this day Adam was created, and on this day, he was descended to earth.” (muslim)

قال رسول الله صلى الله عليه وسلم: (خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا) رواه مسلم.

Questions:

1. Give a name to the emotion that prevented Iblis from prostrating, and that which made Adam ate from the tree. Explain your choice in 3 lines.

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Session 4

Adam, the first prophet of Allah was responsible for teaching his wife and offspring how to worship Allah and seek His forgiveness. His task was to maintain, cultivate, construct, and populate the earth. Adam and Eve's first children, Cain and his sister, were twins; Abel and his sister, another set of twins, soon followed. Cain ploughed the earth while Abel raised livestock. Time passed and the occasion came for the sons of Adam to marry. Inter-marriage of the male of one pregnancy with the female of another had been the practice among Adam's children. Cain was not pleased with the partner chosen for him. Cain began to envy his brother and refused to obey the command of his father and, in doing so, disobeyed Allah.

Allah commanded that each son was to offer a sacrifice. His judgement would favour the son whose offer was the most acceptable. Cain offered his worst grain, but Abel offered his best livestock. Allah accepted Abel's sacrifice, so Cain became enraged, threatening to kill his brother and finally killed him.

“And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice to God, it was accepted from the one but not from the other. The latter said to the former; ‘I will surely kill you.’” (Maeda-27)

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يُتَقَبَّلُ لِلَّهِ مِنَ الْمُتَّقِينَ (المائدة- 27)

“So, the self of the other encouraged him and made fair seeming to him the murder of his brother; he murdered him and became one of the losers.” (Maeda-30)

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (المائدة- 30)



Adam was devastated; he had lost both his first and second born sons. One had been murdered; the other was won over by mankind's greatest enemy – Iblis. All of mankind are the children of Adam. Adam died at the age of 960. The Angels descended and washed the body of Prophet Adam; they dug the grave and buried the body of the father of mankind. Before his death, Adam reminded his children that Allah would never leave them alone or without guidance. Adam appointed as his successor his son Seth.

Questions:

1. Describe Cain's feelings in a monologue as you imagined them from the day a wife was chosen for him until he buried his brother.

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Nuh- نوح (Session 5)

Nuh ibn Lumik ibn Mutushalkh, also referred to as Noah, is one of the earliest prophets sent by Allah to mankind. He is ninth in descent from Adam. Noah's mission had a twofold purpose: he had to warn his people, asking them to call for repentance, and at the same time, he had to preach about Allah's mercy and forgiveness, promising them the glad tidings Allah would provide if they led righteous lives. References to Noah are scattered throughout the Quran, and there is even an entire Surah carrying his name. Noah was a calm, patient man who called his people to return to the worship of the One True Allah. He was an exceptional speaker, instructing those around him to leave the worship of idols, and to hear his warning of a terrible punishment for those who venerated idols and statues.

“And indeed, We sent Noah to his people and he said O my people! Worship God! You have no other God but Him.” (Almumenun:23)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿المؤمنون- ٢٣﴾

When Noah began to speak of the punishment that awaited idolaters, his people became resentful and angry.

Prophet Muhammad informed us that there were ten generations between Prophets Adam and Noah. In those years, between Adam and Noah, there were generations of people who worshipped Allah correctly. As years passed, the people forgot; at times, the righteous men amongst them reminded the people of their obligations to Allah. As time continued to move on, the righteous men began to die, and Iblis came whispering to the people who had looked up to them, putting thoughts into their minds in his sly, cunning way. He inspired people to make statues of the righteous men so

they would remember them. Many years later, they worshipped these idols directly.

Noah continued to appeal to his people, day after day and year after year. For 950 years he endured their taunts and mockery. A war of words began between Noah and the disbelievers.

“Indeed, We sent Noah to his people: I have come to you as a plain Warner that you worship none but God, surely, I fear for you the torment of a painful Day.’ The chiefs of the disbelievers among his people said: ‘We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they too followed you without thinking. And we do not see in you any merit above us in fact we think you are liars.”

(Hud:25-27)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ قَوْمِهِ إِنِّي لَأَمْلَأُ
الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ إِلَّا تَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِآدِي الرِّأْيِ وَمَا تَرَىٰ لَكُمْ
عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (هود- 27)

He tried to reason with them and make them see the reality of their situation. Without personal gain and with a humble but heavy heart, Noah refuted their arguments.

“O my people! I ask of you no wealth for it; my reward is from none but God. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant. O my people! Who will help me against God if I drove them away? Will you not then give a thought? And I do not say to you that the Treasures of God are (only) with me or that I know the unseen, nor do I say I am an angel; and I do not say that God will not bestow any good on those whom your eyes look down upon. God knows what is in their inner selves In that case, I would indeed be among the unjust.” (Hud:29-31)

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْ لَّرْمُكُمْ هَا وَأَنْتُمْ لَهَا
كَارَهُونَ وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ
وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُمْهُمْ أَفَلَا تَتَذَكَّرُونَ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ

اللَّهُ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي
أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ (هود- 29-31)

Finally, he could bear no more and turned to Allah with heartfelt supplication. Allah instructed Noah to build the ark and passed judgement on the disbelievers in the form of a flood. Noah chose a place outside the city and far away from the sea to build his ark. The disbelievers mocked and laughed, making comments about the ship's location, far from any water source. The disbelievers had no comprehension of the power and magnificence of Allah, so they could not understand why Noah would build a ship on the top of a hill far away from the ocean. They called him crazy and laughed out loud. The ship began to take shape and when it was finished, Noah patiently waited for the command from Allah.

“Until when Our Command came and the lowlands gushed forth, overflowing, We said: ‘Load it with two of each kind of animal (male and female), and embark your family, except against whom the Word has already gone forth, and those who believe.’ And none believed him except a few.” (hud:40)

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ
وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ (هود- 40)

When the water started to gush from the earth and fall from the sky, Allah instructed Noah to enter the ark with his family and the believers. Allah also commanded Noah to take a pair (male and female) of every animal, bird and insect with him. Noah's wife did not join him, for she had never believed in the message that Noah had been preaching; nor did his eldest son, who preferred to flee to a high mountain. The scholars of Islam hold different opinions about the number of people on the ark, but the highest estimate is 80. As the believers and animals entered the ark, the water gushed from

every crack in the earth, and rain fell from the sky in quantities never seen before. Hour after hour the water levels rose, and the seas and rivers invaded the land. The believers entered the ark in the name of Allah, just as Muslims today begin everything they do, in the name of Allah.

“Embark there in; in the Name of God will be its course and its anchorage. Surely, my Lord is Oft Forgiving, most Merciful. So it sailed with them amidst waves like mountains...” (Hud:41)

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
(هود- 41)



From his secure place on the ark, Noah could see one of his sons overwhelmed by the water. Noah cried out to his son, imploring him to come aboard the ark and to leave the non-believers to their fate. The son, however, was thinking in terms of this world, and not with heartfelt trust in Allah. He replied that he would take himself to a mountain, never imagining that waves could swallow a mountain. Noah pleaded with his son, saying “nothing can save you on this day except the mercy of God”. The son refused and drowned.

“And Noah called out to his son, who had separated himself (apart), ‘O my son! Embark with us and be not with the disbelievers.’ The son replied, ‘I will betake myself to a mountain; it will save me from the water.’ Noah

said: ‘This day there is no saviour from the Decree of God except him on whom He has mercy.’ And a wave came in between them so he (the son) was among the drowned.” (Hud:42-43)

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرِقِينَ (هود- 42-43)

Unlike Christian and Jewish traditions, Islam does not mention Noah sending a bird (neither a dove nor raven) to search for dry land. Rather, at Allah’s command, the rain stopped, and the water ceased to gush from all the cracks in the earth. Calm returned and the sun began to shine. The flood had cleansed the earth from idolatry and disbelievers. Not a single person who had disbelieved in Allah remained on the earth. The earth swallowed up the water and the ark rested upon Mount Judi (what is believed to be in present day Turkey).

Noah released the animals, the birds and the insects and they scattered over the earth. Noah and his family came ashore, upon which Noah touched his head to the ground in prostration. This is the point at which the Quran and the narrations of Prophet Muhammad leave the story of Noah.

Questions:

1. Why do you think the people around Noah worshipped the stones symbolising the pious 5 men?

Hud- هود (Session 6)

Hud is not mentioned in the Bible. He is a prophet of ancient Arabia mentioned in the Quran. However, Hud has sometimes been identified with Eber (or Heber), the great-grandson of Shem, the son of Noah, who is mentioned in the Old Testament.

To the tribe of 'Aad was sent the Prophet Hud; he is one of three pre-Islamic prophets mentioned in the Quran that have an exclusive Arab provenance.

Sent by Allah to his comrades, Hud spread the message that Allah is One and to worship Him alone. It was the same message spread by all the Prophets of Allah. Hud said to his people,

“O my people, worship God, you have no other God but Him”. (Hud:50).

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ إِنِّي أَنتُمْ إِذَا مُفْتَرُونَ (هود- 50)

Hud belonged to the ancient civilization known as 'Aad, and its capital city is believed to have been the fabled city of Ubar, known in Quran as Iram. (Alfajr:6-7)

'Aad is believed to have been situated in the desolate hills between Oman and Yemen. The people were known to build lofty towers, and thus the area became known as the land of a thousand pillars. It was a civilization unlike any other. Allah blessed 'Aad and its people. He provided them with fertile land and abundant agriculture, many children, an ample supply of livestock, and easily accessible water resources. The people themselves were described as tall, strong, and well built.



The rulers and leaders of ‘Aad were powerful tyrants, and their wealth did not make them soft, as sometimes happens, but rather they grew strong and dominated the lands around them. Their arrogance and pride grew, and the worship of idols became prevalent.

Prophet Hud was also a strong man but he used his strength to confront the problems that abounded in his society; however, the people were too proud to listen. They did not want Hud to point out their mistakes, but he persisted in calling them to righteousness. He said:

“O my people! Ask forgiveness of your Lord and then repent to Him, He will send you abundant rain, and add strength to your strength, so do not turn away as criminals, or disbelievers in the Oneness of God.” (Hud:52)

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ
(هود- 52)

In the same manner of arrogant people throughout time, the people of ‘Aad looked at Hud with disdain, they then looked around and found that they were the most powerful nation in existence.

The wealthy arrogant people of ‘Aad argued with Hud about the nature of the Day of Judgment. They believed that after death the body turned to dust and was swept away by the wind. They wondered why a man who ate and drank, just like them could have such a different view of life. With their eyes firmly fixed on wealth and luxury, the people of ‘Aad convinced themselves that following Hud would mean that they too were crazy.

“There is nothing but our life of this world! We die and we live! We are not going to be resurrected! He is only a man who has invented a lie against God, but we are not going to believe in him.” (Almomenoun:33-34)



وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاعِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ
مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ، وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ (المؤمنون- 33-34)

Eventually the people of ‘Aad looked at Hud and said:

“We understand why you are crazy, our God’s (idols) have harmed you because you insulted them”. (Hud:53)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (هود -53)

Hud turned to Allah and renounced his people. He knew that Allah’s punishment would be swift and severe. The people looked to the sky hoping to see signs of rain. The punishment was obvious but still the people of ‘Aad mocked and ridiculed Hud. One fateful day the weather changed. The windstorm raged for more than a week. The people were destroyed by a furious violent wind which Allah imposed on them for seven nights and eight days in succession.

Ibn Kathir tells us that the violent gale did not stop until the entire region, once lush and green was reduced to ruins and swallowed by the sands of the desert. Only Hud and his small band of followers were saved and are believed to have migrated to the Hadramaut area of what is today known as Yemen.

Questions:

1. Why do you think the people of ‘Aad were not convinced by the message of Hud?

Salih- صالح (Session 7)

Prophet Salih was sent to the people of Thamud. After the destruction of the 'Aad, the tribe of Thamud succeeded them in power and glory. They also fell to idol-worshipping. As their material wealth increased, so too did their evil ways while their virtue decreased. Like the people of 'Aad, they erected huge buildings on the plains and shaped beautiful homes out of the hills. Tyranny and oppression became prevalent as evil men ruled the land.

So, Allah sent unto them His Prophet Salih (pbuh), a man from among them. His name was Salih Ibn Ubeid, Ibn Maseh, Ibn Ubeid, Ibn Hader, Ibn Thamud, Ibn Ather, Ibn Eram, Ibn Noah. He called his people to worship Allah alone, and to not associate partners with Him. While some of them believed him, most of them disbelieved and harmed him using both words and deeds. Salih directed them:

*"O my people! Worship Allah, you have no other Ilah (God) but Him."
(Hud:61)*

وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (هود- 61)

Salih was known for his wisdom, purity, and goodness, and had been greatly respected by his people before Allah's revelation came to him. Salih's people said to him:

"O Salih! You have been among us as a figure of good hope and we wished for you to be our chief, till this, new thing which you have brought that we leave our Gods and worship your God alone! Do you now forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to monotheism." (Hud:62).

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكِّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ
(هود- 62)

Salih's People demanded a Miracle. They doubted his words, thinking he was charmed, and they saw that he would not stop preaching. Fearing that his followers would increase, they tried to put him off by assigning him an important task; to prove that he was a messenger of Allah by performing a miracle to let a unique she camel issue from the mountains. Allah granted Salih this miracle and a huge, unique, she camel appeared from the direction of the mountain.

The Quranic commentators said that the people of Thamud gathered on a certain day at their meeting place, and the prophet Salih (pbuh) came and encouraged them to believe in Allah, reminding them of the favors Allah had granted them. Then pointing at a rock, they demanded: "Ask your Lord to make a she camel, which must be 10 months pregnant, tall and attractive, issue from the rock for us." Salih replied: "Look now! If Allah sends you what you have requested, just as you have described, will you believe in that which I have come to you with and have faith in the message I have been sent with?" They answered: "Yes." So, he took a vow from them on this, then prayed to Allah the Almighty to grant their request. Allah ordered the distant rock to split asunder, to bringing forth a great ten month pregnant she camel. When their eyes set on it, they were amazed. They saw a great thing, a wonderful sight, a dazzling power and clear evidence! A number of Salih's people believed, yet most of them continued in their disbelief, stubbornness, and going astray. Allah the Almighty said:

*"We sent the she camel to Thamud as a clear sign, but they did her wrong."
(Israa:59)*

وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا (الإسراء- 59)

and also:

"Verily the dwellers of Al Hijr denied the Messengers. We gave them Our Signs, but they were averse to them." (Alhijr:80-81)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ، وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ (الحجر- 80-81)

There are a number of ancient accounts of this camel and its miraculous nature. It was said that the she camel was miraculous because a rock in the mountain split open and it came forth from it, followed by its young offspring. Other accounts said that the she camel used to drink all the water in the wells in one day, and no other animals could approach the water. Still, others claimed that the she camel produced milk sufficient for all the people to drink on the same day that it drank all the water, leaving none for them.

At first, the people of Thamud were greatly surprised when the she camel issued from the mountain rocks. It was a blessed camel, and its milk sufficient for thousands of men, women and children. If it slept in a place that place was abandoned by other animals. Thus, it was obvious that it was not an ordinary camel, but one of Allah's signs. It lived among Salih's people, some of whom believed in Allah while the majority continued in their obstinacy and disbelief. Their hatred of Salih turned towards the blessed she camel and became centered on it. A conspiracy started to be hatched against the camel by the disbelievers, and they secretly plotted against it. Salih feared that they might kill the camel, so he warned them:

"O my people! This she camel of Allah is a sign to you, leave her to feed on God's earth, and touch her not with evil lest a near torment will seize you."
(Hud:64)

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ (هود- 64)

For a while, Salih's people let the camel graze and drink freely, but in their hearts, they hated it. However, the miraculous appearance of the unique camel caused many to become Salih's followers, and they clung to their belief in Allah. The disbelievers now began complaining that this huge she camel with its unusual qualities drank most of the water and frightened their cattle. They laid a plot to kill the camel and sought the help of their women folk to tempt the men to carry out their commands. Naturally, these young men were tempted and set about finding several others to assist them. They watched the camel closely, observing all its movements. As the she camel came to drink at the well, a man shot it in the leg with an arrow. It tried to escape but was hampered by the arrow. Another one followed the camel and struck it with a sword in the other leg. As it fell to the ground, he pierced it with his sword. The killers were given a hero's welcome, cheered with songs and poetry composed in their praise. In their arrogance they mocked Salih, but he warned them:

"Enjoy life for three more days then the punishment will descend upon you." (Hud- 65)

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرِ مَكْدُوبٍ (هود- 65)

Salih was hoping that they would see the folly of their ways and change their attitude before the three days went out. "Why three days?" they asked. "Let the punishment come as quickly as possible." He pleaded with them: "My people, why do you hasten to evil rather than good? Why do not you ask pardon of Allah so that you may receive mercy?" They replied: "We see your presence and that of your followers as bringing evil on us." Almighty Allah related their story:

"And indeed, We sent to Thamud their brother Salih, saying "Worship God Alone and none else." Then look! They became two parties quarreling with each other. He said: "O my people! Why do you seek to hasten the evil before the good? Why seek you not the Forgiveness of God, that you may receive mercy?" They said: We swear till sign from you and those with you." he said: "Your ill omen is with God; nay, but you are a people that are being tested." And there were in the city nine men, who made mischief in the land, and would not reform. They said: "Swear to another by God that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: "We witnessed not the destruction of his household, and verily! We are telling the truth."" So, they plotted a plot, and We planned a plan, while they perceived not. Then see how the end of their plot was! Verily! We destroyed them and their nation, all together. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know. We saved those who believed and used to fear and obey God." (Alnaml:45-53)

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ
 قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ
 قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ
 وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ
 قَالُوا نَقَاسِمُوا بِاللَّهِ لَئِن بَيَّنَّنَاهُ وَآهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ
 وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ
 فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ
 فَتِلْكَ بُيُوتُهُمْ خَاوِبَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ
 وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (النمل- 45-53)

Allah saved Salih and his followers from their wicked plans. Heavy hearted, they left the evil doers and moved to another place. Three days after Salih's warning, thunderbolts filled the air, followed by severe earthquakes which destroyed the entire tribe and its homeland. The land was violently shaken,

destroying all living creatures in it. There was one terrific cry which had hardly ended when the disbelievers of Salih's people were struck dead, once and for all, at the same time. Neither their strong buildings nor their rock hewn homes could protect them. Allah the Exalted said:

"To Thamud people We sent their brother Salih. HE said: "O my people! Worship God, you have no other Ilah (God) but Him. Indeed, there has come to you a clear sign from your Lord. This she camel of God is a sign unto you so you leave her to graze in God's earth, and touch her not with harm, lest a painful torment should size you. Remember when He made you successors after Aad people and gave you habitations in the land, you build for yourselves palaces in plains and carve out homes in the mountains. So remember the graces bestowed upon you from God, and do not go about making mischief on the earth." The leaders of those who were arrogant among his people said to those who were counted weak to such of them as believed: "Know you that Salih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in." So they killed the she camel and insolently defied the Commandment of their Lord, and said: "O Salih! Bring about your threats if you are indeed one of the Messengers." So, the earthquakes seized them, and they lay dead, prostrate in their homes. Then he turned from them and said: "O my people! I have indeed conveyed to you the Message of my Lord and have given you good advise but you like not good advisers." (Al-araaf:73-79)

وَأِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ آلِيمٍ. وَانكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا آلاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ. قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوهُ لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ. قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ. فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ. فَأَخَذْتَهُمُ الرِّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ. فَنَتَلَوَى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ .
(الأعراف- 73-79).

All were destroyed before they realized what was happening. As for the people who believed in the message of Salih (pbuh), they were saved because they had left the place. Ibn Umar narrated that while the Prophet

Muhammad (pbuh) was passing by Thamud's houses on his way to the battle of Tabuk, he stopped together with the people there. The people fetched water from the wells from which the people of Thamud used to drink. They prepared their dough (for baking) and filled their water skins from it. The Prophet of Allah (pbuh) ordered them to empty the water skins and give the prepared dough to the camels. Then he went away with them until they stopped at the well from which the she camel used to drink. He warned them against entering upon the people that had been punished, saying "I fear that you may be affected by what afflicted them; so, do no enter upon them".

عن ابن عمر رضي الله عنه أن النبي صلى الله عليه وسلم لما مر بالحجر قال: "لا تدخلوا مساكن الذين ظلموا أنفسهم، أن يصيبكم ما أصابهم، إلا أن تكونوا باكين" ثم قنع رأسه وأسرع السير حتى أجاز الوادي. (البخاري 4419، مسلم 2980) ومعنى تقنع: أي تستر بردائه.

وعن ابن عمر أيضاً: "أن الناس نزلوا مع رسول الله صلى الله عليه وسلم على الحجر أرض ثمود؛ فاستقوا من آبارها وعجنوا به العجين، فأمرهم رسول الله صلى الله عليه وسلم أن يهريقوا ما استقوا ويعلفوا الإبل العجين، وأمرهم أن يستقوا من البئر التي كانت تردّها الناقة" (البخاري 3379، مسلم 2981).

Questions:

1. After witnessing such a great miracle, what do think disbelieving arise from?

Reference:

Based on the Stories of the Prophets by Ibn Kathir.

SEERAH AND HISTORY

CURRICULUM

The

Seerah

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The Seerah: Life of Prophet Mohamed

Peace be upon him

Introduction (Session 8)

To be able to tell the story of the Prophet and transfer the emotional impact, one has to truly love the Messenger of Allah. Every Muslim must be taught the life of the Messenger of Allah (PBUH). But not in the sense of general information... In the sense that it is a way of life... And man does not undertake an approach in life unless he finds it beneficial and it makes him happy, or to follow and imitate the one he loves. Love is the origin of compliance. The devotee finds it simple and easy to follow the trail of the one he loves and seeks his satisfaction. The matter does not need acting or pretense.

Who is the Messenger of Allah?

If the Messenger of Allah (PBUH) was not the prophet of Allah, he would have been a unique man, worthy of love and respect of everyone who hears about him. A man who has the most beautiful and strong qualities. However, he remained modest, smiling, and placed all people in the world before himself. He was a giving man, not out of poverty, but out of large wealth. For had he retained his own share in the conquests imposed by the Quran, he would have become a millionaire of obscene wealth, but he used to give and give, until he died with his armor mortgaged and never slept except on sackcloth that left its marks on his back. He was compassionate; open to everybody. He used to take care of and check on others; as if his companions were five or ten, not tens of thousands. He knew everything



about each and every one, he regularly checked upon and reassured them. Mohammed Ibn Abdullah Al Mustafa, “The Chosen One”, is a man whom you cannot but love.

The love for the Messenger of Allah, (PBUH) will make it easier to follow the teachings of Allah and will facilitate the understanding of the Quran. More importantly, it will make it easier to understand the spirit of Islam and its great meanings.

This book:

The idea of these stories is centered around the character of the Holy Prophet (PBUH). They are written in a manner that positions him as the hero of every story, even if he is not visible in it. He is either the most powerful, the most compassionate, the genius or the military commander.

Question:

1. How much do you know about our beloved prophet?

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Session 9

Muhammad (PBUH), the master of creatures

Long ago, there were trees and many beautiful birds and different animals among those. The world was enjoying a quiet life. Every creature knew its role and praised Allah in its own language. They never disobey the orders of Allah the Almighty. Allah, the sovereign decided to have a master for the beautiful universe in order to make it more beautiful and developed. Thus, he created Adam and Adam's wife, Eve. Allah gave them something that he did not give to any one of his creatures: "Reason" through which they can distinguish between right and wrong, and "Intelligence", which makes this new creature capable of concluding and planning. In this beautiful place which is heaven, our first grandfather, Adam and his wife lived and enjoyed whatever Allah allowed them to until the cursed Satan deceived them. They ate from the tree, which Allah prohibited and Allah took them out of heaven. Adam raised his head to the sky and asked Allah for forgiveness and repented for his sin. The surprise was wherever he turned, he read one phrase: "No God but Allah, Muhammad is the messenger of Allah." As for no God but Allah; he knows it. But who was Muhammad? Who is this person whose name is written in every place? Adam thought that this person must be very well-liked by the Lord of Glory. He must be the most important and loved creature to Allah, otherwise he wouldn't have added to His name to him. Adam said, apologizing for his and his wife's mistake: Forgive me, Allah for Mohammed's sake. Allah asked him how he knew Muhammad. Adam replied that he saw his name everywhere in heaven, so he realized his high status. Allah forgave Adam and his wife. Peace and blessings upon you, the master of sons of Adam and the most beloved creature to Allah.





Birth

Shortly after the incident of the elephant, Prophet Muhammad (PBUH) was born. When this cruel man came with a huge elephant and wanted to destroy the Kaaba, Allah punished him for his crime terribly. The skies of Mecca were filled with birds that no one had ever seen the likes of before. The people of Quresh were hiding in the mountain out of fear from the aggressor army. Meanwhile, another army holding balls of fire came above their heads. Where were they to flee!!? But what happened next was bizarre and strange. As if the bird could differentiate between the aggressor and the Qureshi. The fire balls were only hitting the soldiers of Abraha and caused their extinction to the last man. There must have been a secret in this small town, then; it is the House of Allah. Men and women felt safe, returned to their homes and everyone became busy with his affairs. But there was one woman that all the people of Mecca cared about. They used to ask and check-up on her from time to time. Her name was Amena bint Wahb. Of course, Amena wasn't the only pregnant woman in Mecca, but since she started showing symptoms of pregnancy, something changed that drew people to her. Amena's face became like the full moon in the sky, and her eyes as illuminated as the stars of the night. Every man sent his wife, daughter or female slave to help her, but Amena used to say: "I'm fine, I'm not complaining of what pregnant women complain of. I feel light and energetic that I can help myself. I thank you all." Amena used to say that all the time, however, no one was able to leave her, for her home had a strange attractiveness that made people feel comfortable in it and forget their concerns. One illuminated night, Amena felt that this was the day of her child's birth whom she had been waiting for eagerly. It was a Monday night, 12th of Rabi' the First. On the next day, people in Mecca heard that Amena had delivered a beautiful boy and his



grandfather named him Muhammad. Everyone came to congratulate Amena. But she no longer had that light that shone in her eyes like stars. The newborn child was astonishing. He was beautiful and perfumed. A newborn baby yet with solemnity in his beautiful face. “Can anyone believe this?!” This was what people of Mecca told each other and one of them replied: “Yes, by Allah, he is the grandson of Abdul Muttalib.” He is not like the rest of the children. That one would have a different status. Peace and blessings of Allah upon him. Mohammed Ibn Abdullah; he lit the universe with his birth. News travelled to the rest of the creatures, so they glorified, praised Allah and sent their blessing on him. “O ye that believe! Send your blessings on him and salute him with all respect.”

Question:

1. Do you believe what we just studied? Why?

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Session 10

Halima's Donkey

I am a weak donkey. I walk very slowly because I do not eat much as my owner is a poor woman and so is her husband. When walking in the caravan, I am always the last. Whenever I raise my head, I find the elk and horses ahead of me so I fear I may lose the way and I am forced to try to catch up with them. I cannot not let them get out of my sight. But soon my legs let me down once more and I return to walking slowly. I live in a barn with four sheep and 10 goats, and they are weak as well. It is an unproductive land and there are no plants for us to eat. I pity the small goat who does not find enough milk so he keeps following his mother who has dried udder. The poor one manipulates it with its tongue and the mother does not know what to do. I asked the head of the rams: "what's next?!" He said with his usual wisdom: "Allah must have decided something for us. We either starve to death or he sends us a blessing of his own to support us." Today, I left in one of the caravans of the tribe. How I pity myself from these long trips that I cannot bear anymore.

I now lie down with the rest of my companions; the camels and the horses of the caravan. We have reached our destination and we are waiting for the women's errand to end well in order to go back. I wish I could run away from our barn to sleep in the light of this majestic building and die next to it. I am not strong enough to stand on my feet, let alone return to our homes in Beni Saad. I do not know how much time passed while I am lying on the ground, but I do not feel I have had enough rest. I'm still exhausted. But here comes my lady owner carrying a child in her arms. She is approaching me. I must



get onto my feet. Oh, ALAH who have created heavens and earth, give me strength!!!My Madam gives the child to her husband to ride on my back I have a glimpse on this newborn. My Goodness! It is him; the Seal of the prophets, it is Prophet Mohammed (PBUH). My owner gets onto my back and then carries the boy. Then do not ask me what has happened afterwards. I personally do not know! How my head has lifted, my legs have straightened and my hooves have become stronger. I am carrying on my back the purest creatures of Allah. Imagine that! I start to run and run. I am ahead of all the camels, horses and donkeys in the caravan. They are looking in amazement and astonishment. I am no longer the despised weak one. I am the honored one and no one matches me in pride now. The envious looks of my companions follow me until we reach our homes. In the barn I cannot conceal the news. The sheep and goats gather around me. Is it really what you say?! I swear by Him who created us, it is Muhammad (PBUH) I look to the head of the rams and he gives me a look I understood well...Yes, Allah has decided something for us. He has decided that the conditions in our barn shall no longer be the same. The udders of the sheep are full and welfare overflows upon everyone. We are happy to go out and happy to come back. We race to carry the goodies for the best of people (PBUH).

The orphan

The little boy turned four and didn't need his wet nurse any longer. Halima carried him to his family in Mecca with a broken heart from the love and anguish of parting with the small pure child, whose presence filled her home with welfare and blessing. The days and months passed, and Amena yearned to visit her family near Yathrib. So she took the small child with her who has become six years old. On the way she felt very tired and laid in her

sick bed. Soon afterwards she died leaving her beloved, pure child a lonely orphan, but he was never broken or had a sad mind. This sadness has dug in his heart, a unique experience, despite of his young age. And it grew mercy which remained growing in this heart over the years along with a soft natural compassion that made him kind to all creatures. This noble feeling covered his childish, innocent features with reverence that increased his beauty and attractiveness. He lived in the small house of his grandfather Abdul Muttalib, the leader of the tribe and its president. When the Grandfather used to take his place among the elites and elders of his people, he used to spread his cloak in pride and say to those around him that his son would be a master, and would have a great status and why not? He had the features of greatness covering his innocent face that called for his respect. But wind blows where it pleases, and Abdul Muttalib died. Once more, Mohammed Ibn Abdullah was obliged to change his house before he reached the age of eight years. He joined the confines of his uncle Abu Talib who had many kids, little money, prestige and authority. In the house of his uncle, and in the house of his grandfather, he had mates with whom he used to play and loved like Hamza, Al-Abbas and Jafar. They were of the same age. And among them he was an obeyed master. Also, he had another friend. He was the closest friend to his heart. His name was Abu Bakr Ibn Abi Quhafa. Their tranquil nature joined them and made them very close. Abu Bakr used to accompany his friend with love, tenderness and devotion. And Mohammed used to seek the support of his companion in comfort and contentment. Oh Allah bless you a thousand prayers, O best of creatures

Question:

Three times orphan ... describe the feelings of an 8 years old boy.



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Session 11

The shepherd

In a big house filled with love and respect, the orphan boy Mohammed grew up with his cousins. And once he became older and entered the stage of boyhood his independence and pride guided him to work. Abu-Talib was a poor man, and Muhammad was not the lazy, sleepy type who leaves work for others. The beautiful boy rolled up his sleeves and went out herding sheep in the reefs. He was indefatigable, never complains of being tired, talked little and mediated a lot. As days passed, his love increased in the hearts of others. No one in Mecca disliked the sincere and honest Muhammad who never uttered a lie or broke a promise. He was young in age, yet a man among men, his words were taken into account and his actions were respected. Secretly, he felt he was different from the rest of his peers for he was not reckless or inconsiderate. He was quiet and measured his footsteps before taking them. Everybody loved his company; the old and young. His gentle smile and quite look spread reassurance, comfort and peace in the hearts of his interlocutor. He loved everyone. And he was kind towards the weak and respectful towards the elders. He loved to look at the sky and to meditate around him more than anything. How often herding sheep had allowed him to sit to himself high in the mountains, at the foothills and in valleys. And a sense of the greatness of the Universe Creator and the perfection of masterminding would fill his soul.

Buheira the monk





The sons of gentlemen do not remain in the desert looking after sheep. When they enter early adulthood, they move to trade and travel on trips to Levant or Yemen to sell and buy. Every father takes his sons with him to learn the ways of trade and financial transactions. The situation wasn't much different for the honest boy Mohammed Ibn Abdullah. It was time for him to accompany his uncle Abu Talib to Damascus to learn how to trade. The caravan proceeded with Mohammed in it ... It was a wonder that in the heat of the desert, there was a clear cloud that shaded the location of the caravan where Muhammad rode. The boys raced to walk next to him to take advantage of this shade which protected him alone. Near Levant, on the outskirts of the border, the caravans used to stop seeking rest in an arbor of one the monks. This was a well-known resting point for the caravans. This monk has left a public well for strangers and their riding animals to drink from. The arbor was built a long time ago to provide shade for them. The Arabs acknowledged his deed and appreciated his passion for worship and for being by himself. They made sure not to disturb him except for a short time to catch their breath. In the usual place and as always Abu Talib ordered the caravan to stop and to give the camel some water. He sat with other traders in a place chatting and eating the food remaining with them. Then something happened that no one understood or believed. One of the servants came out saying:

“Monk Buheira invites all of you to his table and no one should be left behind.”

The servant turned back and Abu Talib chatted with to those around him:

-“I have never seen him care about us before!”

-“He didn't even greet strangers.



-He is too busy with his worship!”

-“Maybe he wants to sell us something?!”

-“Shut up! You do not know. This monk is a senior among his people and has vast knowledge.”

-“Perhaps he pitied our situation and learned that our food was running out?!”

-“Stop this talk and let’s meet the man. It is not polite to keep him waiting. And leave the boys to guard the caravan.”

Abu Talib and his men entered to the lobby of a large hall. There was an extended table carrying all kinds of delicacies. They sat down and after a few moments, a tall, dignified man with a short, white beard and a quiet, demure face entered. He sat down and pointed to them to eat. He kept looking thoroughly at their faces, one after the other and suddenly, he stood up. Abu Talib was disturbed by his behavior and said:

-“Is there something wrong, sir?!”

-“No, but haven’t I requested that no one should miss my table?!”

-“We are just lacking 3 boys young in age. We left them to look after our luggage.”

-“I want you to invite them to my table”

-“As you wish!”

Abu Talib sent to Mohammed Ibn Abdullah and his friends. They were brought into the house and sat with the elders to the tabebuia, the monk looked at them thoroughly and then stopped at the face of the quiet young

man and kept examining his face carefully. Then he extended his hand and removed the young man's cloak to see his shoulders. The young man was astonished from what the monk has done but remained silent. Buheira lifted his head and then said:

- "Who is the father of this young man?"

"Abu Talib replied: "I am, my dear monk" Buheira turned his face to Mohammed Ibn Abdullah and then walked to Abu Talib. He sat next to him and then said, whispering:

- "His father should not be alive."

- "How did you know?! In fact he is my nephew and his father died, when he was just a fetus in his mother's womb"

- "I knew because he is the awaited Prophet; the last Prophet. I was waiting for his arrival at my place. Thank Allah, who kept me alive till I see him?"

- "What are you saying?! A prophet?!"

- "Your nephew will reach a great status. Take him back to Mecca and protect him well. Also, beware of the Jews, they will kill him if they knew."

- "Oh my god! But why?!"

- "Because righteousness will appear on his hands and people from everywhere will follow him, because he is Al Mustafa "The chosen"

This talk took place in whispers between Abu Talib and the Monk. Abu Talib turned to his nephew's pure face. Abdul Muttalib had asked them to look after him and predicted that he would be sovereign. Abu Talib swore to himself that nothing shall harm this innocent boy as long as there was a

breath in his chest and a heart ticking. Buheira bowed his head in respect and prayers for the honest Prophet and the universe echoed with prayers and blessing upon him.

Question:

Why do you think all prophets were shepherds at a certain point of their life?
What is the secret of grazing sheeps?

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Session 12

The Marriage

Khadija, the daughter of Khuwailid was like any Arab girl. She married to a good man named Atiq and bore him a son named Abd Manaf. Then Atiq died. And it was not the habit of Arabs that women stay without marriage. Khadija remarried Hind Ibn Zararah and gave birth to three sons. But he died as well and left her. Lots of Quresh elites proposed to her afterwards but Khadija refused. She was beautiful, honest, with lots of money, vast intelligence and a strong personality. Marriage proposals fled on her, but she did not accept anyone and focused on trading and investing. She used to hire men and choose the most qualified and experienced ones to guarantee profiting from her trade. One day she heard about Mohammed Ibn Abdullah, so she asked whether this is the shy young man, who grew up in the house of his uncle Abu Talib?! One of them replied: "Yes, he is" Khadija wondered that every day she would hear something about Muhammad that would elevate him in her eyes whether about the sincerity of his speech, his great honesty or high morals. And here he was; despite being new in the field of trade, yet he excelled other men and returned back with the best profits. Something in Khadija's heart told her that Muhammad Ibn Abdullah is the best man in Quresh for she hadn't heard about a person that had all these qualities combined before him. Khadija sent to Muhammad to hire him for trading using her money and promised that she shall deal with him better than any other dealer whom has dealt with him before. She sent with him a boy named Maysara and ordered him to watch Mohammed closely. Maysara returned to his mistress with lots of stories. "Madam I have never seen a man with better morals nor easier in dealing. He did not cheat anyone or tell a lie,



however, he is the best one in selling and buying. Oh ma'am! There was a big cloud following him wherever he went shading his head to protect him from the sun. Khadija listened to it all and Maysara confirmed what she thought before; that Muhammad was the best man in Quresh. Her father insisted that she must remarry, all masters of Quresh wished to marry her. She must choose; for women must never remain without marriage in Quresh. She had chosen the best man in Quresh but Mohammed didn't propose to her. So, Khadija went to one of her friends and told her the story. Her friend felt astonished: "Mohammed Ibn Abdullah?! The boy may be generous and well-mannered, but he is poor and the rich men of Quresh and its masters have been asking for your hand in marriage, so why this young man?!" Khadija replied: "For his good manners, honesty and sincerity of speech." Her friend went to Mohammed Ibn Abdullah and spoke to him: "Why don't you get married, Muhammad?! How about taking a bride who is one of the most honorable and prestigious women in Quresh?! It is Khadija bent Khuwailid. She had refused all masters of Quresh but she will accept you if you come forward." "Yes, she sent me. And since you want that also, then propose to her and do not fear rejection for Khadija had chosen you over the masters of Quresh." Mohammed Ibn Abdullah went with his uncle Hamza Ibn Abdul Muttalib who was his friend because they were close in age to meet Khuwailid Ibn Assad and ask for Khadija's hand in marriage. They got married. It was the first marriage for Muhammad who was 25 years old and Khadija was 40 years old. When the masters of Quresh heard the news, they were indignant: "What distinguishes him that made Khadija choose him over us?! Khadija, the best woman in Quresh as regards to status and family marries this quiet boy?! Why didn't she marry one of the tribal leaders who competed to marry her?!" And how would they understand that Our Lady





Khadija bent Khuwailid had the transparency that made her see the beauty and perfection of Mohammed that made her win by marrying him in this world and the hereafter. Allah bless you, the most honorable woman of the world.

Question:

How do you see this marriage? Then, the one with Aicha a 9-12 years old girl?



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Session 13

The Black Stone

Torrents hit the Kaaba and it was almost destroyed. People of Mecca were in grief at what happened to it. And they decided to demolish it completely and re-built it again. Every tribe in Mecca contributed with the best money they had and its best youths and men. Everyone worked actively and diligently. Each tribe was responsible for a certain corner till the structure rose above the ground and gone higher and higher. They reached the stage where they must place the black stone and people of Mecca knew its value and appreciated it (The Black Stone was said to be one of the stones of Paradise) The tribes fought over placing the black stone. Each tribe wanted to have this honor. Noise increased and voices were raised. And arguments turned to quarrels which turned into a fight. The case remained so for five nights; till an old man stood up and said: "O Quresh; name a judge to solve your disagreement. The first to enter the door of the mosque shall decide among you. The tribes agreed and stood looking at the entrance of the Kaaba with concerned eyes waiting for the first person to enter. Who would it be? Let him be wise in order to give us a useful judgment. This went through their minds until someone coming from afar appeared and eyes were fixed upon him. Smiles covered their faces and they were delighted. It was Mohammed Ibn Abdullah; the honest and trustworthy man. Thank Allah he was the best man to make a judgment. He was the only one whom people would never disagree about his judgment. Men approached Mohammed Ibn Abdullah and told him the situation. After a moment of silence, the quiet man then laid his robe (cloak) and spread it on the ground. He asked each tribe to grab a part of the cloak. He lifted the stone and placed it on the robe. Thus,



all the tribes lifted the robe and everyone marveled at his intelligence in reaching this convenient solution. This is how all the tribes participated in lifting the stone into its position. When they arrived at its place Muhammad stepped forward, took the stone and secured it in place with his hands. The battle ended which almost led to a tragedy among the brothers of Mecca's people. Had it occurred to their minds that he would raise the cause of Arabs and the rest of the world under one flag; that is no God but Allah and Muhammad is the messenger of Allah?!

Worshipping alone

I am a cave. A cave in a mountain among the mountains. There are many mountains and there are many caves as well, but they are not like me. I am spacious and luminous so Mohammed Ibn Abdullah chose me for his solitude. The honest and trustworthy young man loved being alone since the beginning of his youth, and as years passed and he entered manhood his solitude turned to meditation. He spent many days and nights in praising. He didn't leave me, except to seek provision or run an errand. And he would hustle back as if on a date. He hadn't known yet. I could hear his voice echoing in praise and prayers to the Lord of heavens and earth; the Lord of his father Abraham and Ishmael; the creator of everything and his sovereign. His trembling voice would fill the universe and I would hear the stars utter the cries of joy and the mountains would repent with him as they used to do with his father Dawud. I heard his sweet voice carried by the wind to the trees, rivers and seas far away. I would boast in front of other places and inanimate objects. The Chosen, Al-Mahmood used to sit to worship Allah and the angels would gather around him. They used to rush the day that Allah has written in the preserved tablet for mankind. They rushed the light



that would transfer the sons of Adam from the darkness of sin, injustice and pain to the pure vastness and high paradise. The transparency of Mohammed Ibn Abdullah increased and with it his invoking prayers increased as the time for the light approached. I would enter history and Muslims would remember me in every time and place. I am the cave in which the Prophet Muhammad (PBUH) loved to worship and be alone. I am cave Hira. My letters would be written in light and why not. The pure breath of the Prophet filled my space and purified me.

Question:

Who at the end carried the black stone in his hand? although they were ready to battle why do you think they let him do?

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Session 14

The Revelation

Do you remember me? I am the cave with the great fortune. I am Hira the cave that was chosen by Mohammed Ibn Abdullah to sit by himself talking to his Lord and praising his blessings. I was the place lit by the illuminated letters of the Quran when it was revealed? For the first time to the world of humans. On this night Muhammad (PBUH) had spent a long time in his solitude worshiping and praying till he reached a high level of devotion and sincerity in worship. Suddenly, he heard a voice like the rattle of many bells that alerted him and alerted the entire universe and creatures. There was a wonderful creature with many wings filling the space between heaven and earth in a majestic view. The heart of the beloved peace and blessings upon him was taken and he got more tensed when this holy creature told him: "Read!" It was clear and Muhammad (PBUH) did not read so he replied: "I cannot read!" He repeated his request again after giving Muhammad a strong squeeze, and the Profit PBUH answered "I cannot read!". He gave him a stronger squeeze than the previous two till exhaustion showed on the beloved, and he said again: "Read!". Mohammed feeling exhausted from the squeezes, in the desolation of the mountain and with this radiant creature wanted to be relieved from all this so he replied "Read what?!". Then, the first verses shone in the darkness of this good, pure and blessed night, which elevated time and place and raised Earth and humans.

"Read! in the name of thy Lord and Cherisher, Who created. Created man, out of a (mere) clot of congealed blood"

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) سورة العلق





Then the Holy Spirit disappeared; Jibril, the carrier of revelation from heaven to earth. Mohammed returned quickly to his house. Inside him, there were mixed feelings of fear, confusion, surprise and puzzlement. In the arms of his compassionate wife he talked about his concerns:

“Was this a touch from the jinn?! Or demons?!”

“No by Allah! My beloved husband, you are honest, sincere and a man of morals. Oh, you are generous to your guest, kind to those close to you and help with the ravages of time. The Lord of heaven and earth shall never let you down. Rest assured!”

And she remained patting on him until he calmed down. And with the wisdom of a smart wife, she asked him to go with her to her wise cousin Waraqah Ibn Nawfal. When Mohammed Ibn Abdullah told him the matter, he replied:

“You are the prophet of the end of time, and this is the Holy Angel Jibril. I wish I would be alive when your people kick you out, fight you.

Is it possible that Quresh would kick Muhammad out and show him hostility that he would need aid and support?! But this is the hardship of the message, the tax of being an example, the pains of being a mentor and the troubles of being a preacher. “O Khadija! The time of sleep is over,” uttered by the Holy Prophet, (PBUH), when he felt the grand trust he received. And he was up to it

Question:

What did the prophet (PBUH) mean by the time of sleep is over?





Session 15

The Early Ones

Over the years Jews kept saying that the star of the expected Prophet has risen. And the same prophecy was told by many rabbis, and monks. People were waiting to see who this Prophet was?! The last Prophet, the one who would complete the heavenly messages. Imagine how many men thought they are good enough for this high status? Yet, the Lord of Glory had chosen from his slaves the best of them all. The one with the best manners, uncorrupted being, purest self and noblest heart. He chose a man with huge mercy inside him, loyal love, rare courage, great intelligence and unique insight. Mohammed Ibn Abdullah Ibn Abdul Muttalib, the perfect descendant of immaculate people, the noble man, the descendant of nobles and the generous man coming from the house of generous people. When (PBUH) met his friend and boyhood companion, he told him about the choice of heaven. He asked him to be his follower. Abu Bakr took a closer look at the face of his friend. Yes, how come he did not guess from the beginning that the Prophet of the end of time will be the honest and sincere?! And Abu Bakr uttered the truthful words and believed in Allah and His Messenger. He was the first man to enter Islam and the first to rush to companionship of the Prophet (PBUH) on his return trip and jihad. The young boy who grew up in the house of Muhammad (PBUH) listened to his spiritual father, educator, and idol. The two testimonies flowed smoothly and confidently from his lips for his heart has been ready since a long time. Thus, the son of Abu Talib has become the Imam of the pious, for the Prophet has raised him under his own eyes. As for Zaid, who chose slavery in the confines of Mohammed over freedom with his family was better in condition and status than free children





in the confines of their parents. He loved his master and became willing to sacrifice the priceless and precious for his sake to the extent that one day he abandoned his father and family in order to be near the Prophet (PBUH). Zaid was not far away from what happened. Thus, he has heard, and been called. His soul was delighted, and his heart rejoiced happily and proudly that his great master has been the Chosen Messenger of Allah sent to guide the two Worlds. And when witnessed that there is no God but Allah saw that his master and beloved Mohammed Abdullah is His Messenger, the first group of companionship was complete which was adorned by Khadija's faith and support.

Secret call

The Prophet began to invite to his call people with the utmost calmness, intelligence and wisdom. He chose who to announce his message to from among those who he trusted the wisdom of their minds. He was helped by his loyal friend Abu Bakr. Abu bakr was able to convert five of the 10 of the Paradise promised "sahaba": Othman ibn Afan, Zubair ibn al-Awam, Talha ibn Obaidullah, Saad bin Abi Waqas, and Abd al-Rahman bin Auf. The Muslims were meeting in a house of one of them, Al-Arqam ibn Abi Al-Arqam, located at the foot of Mount Safa on the south-eastern side of the Kaaba, he was 16 years old.

God has commanded his holy prophet to his family and relatives:

"And warn your nearest clan of people" (Al-shoaraa 214)

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ - الشعراء 214



the Messenger of Allah, made a great feast, invited his relatives, they were 45 persons, and after they had eaten and enjoyed food, he rose among them, saying:

Praise be to God, praise Him, believe in him and depend on him, and I testify that there is no god but Allah alone with no partner. "Then he said:" The pathfinder does not lie to his family, and by God who there is no other God but him, I am his messenger to you and to the whole humanity, and by God you will die as You sleep, and you will rise as you wake up, and be held accountable for what you do, and for it is heaven forever or hell forever. "Abu Taleb said: we do like to help you, and we accept your advice, and we most sincerely believe in your speech, and these are your closest family who are gathered together, I am but one of them, except that I hasten them to what you love. Go to what you were commanded for by God I am still holding you and protecting you, except that my soul does not obey me to parting the religion of Ab Muttalib. Abu Lahab said: This is the shame by God! Take on his hands before others do. Abu Talib said: By God, we will protect him as long as we live.

Ibn al-Atheer: Full in history. 1/659, 660.

الْحَمْدُ لِلَّهِ أَحْمَدُهُ، وَأَسْتَعِينُهُ وَأُؤْمِنُ بِهِ وَأَتَوَكَّلُ عَلَيْهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ . "ثم قال": إِنَّ الرَّاغِبَ لَا يَكْذِبُ أَهْلَهُ، وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ خَاصَّةً وَإِلَى النَّاسِ عَامَّةً، وَاللَّهُ أَتَمُّوْتُنَّ كَمَا تَنَامُونَ، وَلَتُبْعُنَّ كَمَا تَسْتَيْقِظُونَ، وَلَتَحَاسِبُنَّ بِمَا تَعْمَلُونَ، وَإِنَّهَا الْجَنَّةُ أَبَدًا وَالنَّارُ أَبَدًا . "فقال أبو طالب: ما أحببنا إيلنا معاونتك، وأقبلنا لنصيحتك، وأشد تصديقنا لحديتك، وهؤلاء بنو أبيك مجتمعون، وإنما أنا أحدهم، غير أني أسرعهم إلى ما تحب، فامض لما أمرت به، فوالله لا أزال أحوطك وأمنعك، غير أن نفسي لا تطاوعني على فراق دين عبد المطلب. فقال أبو لهب: هذه والله السوءة! خذوا على يديه قبل أن يأخذ غيركم. فقال أبو طالب: والله لمنعته ما بقينا"

ابن الأثير: الكامل في التاريخ 659/1، 660

Then, the order of Allah came down to announce the message publicly:

“So, reverberate with what is commanded, and turn away from the polytheists” [Al-Hijr: 94],

فَأَصْدَعُ بِمَا تُؤْمَرُ وَأَعْرِضُ عَنِ الْمُشْرِكِينَ [الحجر: 94]،

and by this order, two things are supposed to remain intersecting at this stage:

1- announcing the invitation to the public in general, even though this matter is dangerous.

2- turning away from the polytheists, meaning not to fight them, and this implies that the polytheists will try to the best of their ability to stop the extension of this call, and the Messenger, may God’s prayers and peace be upon him, during this period, must avoid clashing with nonbeliever, even if malice or torture occurred. Rather, if there is a killing, then these are the circumstances of a very delicate stage that the da’wa goes through.

Question:

What do you think about the two important points cited?

Session 17

Torture

My name is Umayya Ibn Khalaf. I have a huge body with strong features. I am proud of being strong and of being one of the masters. I have a lot of slaves and I enjoy insulting, abusing them and seeing the look of humiliation in their eyes. But I am not like that with all the slaves. There are some strong, tough slaves that I treat gently, even though they can do me nothing, but I am scared of them. Among these slaves; a young one named Bilal Rabah. His father is an Arab, but his mother is an Ethiopian whom we captured on the day of the elephant. This young man, Bilal is very strong, intelligent and honest. I feel jealous of him sometimes for he is the slave and I am the Master, yet, as my friend Amr Ibn Hisham says: "He is better than you in morals and merits Ibn Khalaf. "How I wish I could humiliate him and force him to respect me. I know he obeys me because we own him. But...And the moment that I have been waiting for came. I got the opportunity that I have been dreaming about. O Bilal I shall humiliate you. I will make you know for sure I am your master and I am better and stronger. He followed this: Mohammed Ibn Abdullah and entered his new religion. He claims that there is no difference between whites and blacks or a master and his slave, except in piety. If this was true, then Bilal is better than me and he is my master. I am only his master because I was born as such but I have no qualities or merits. Amr Ibn Hisham told me before: "O Umayya; we must stop the flood of Mohammed's call for if Arabs followed him, you and I would become at the bottom of the list of masters. We have no honor to claim except for our relation to our parents. Ibn Abi Quhafa, and Othman Ibn Affan will be ahead of us. And your servant; this Bilal as well. We must stop this call and kill it in the bud; forever." We kept saying the same thing over and over again till we managed to enrage people of Quresh and they supported us in the idea of torturing those who believed Muhammad and make them an example to

others. Haven't I said that I got the opportunity that I have been waiting for since long time?! I would have never dared to hit Bilal without cause before, and no one would have agreed or supported me. Even my father would have reprehended me if he were alive. I started being creative in humiliating him. We took him out in the open air. At the heat of midday, when the earth pebbles have flared up from the sun. And we stripped him off his shirt and knocked him down. I wanted to hear the sound of burning sand extinguished by the coolness of his body and expected to hear him screaming from the burning fire but rather, he closed his eyes and I saw his lips mumbling. I gave him a blow with a stick in my hand in which I gathered my strength, but he did not lift a finger and his lips remained mumbling. "Put this stone on his stomach!" The slaves rushed to the stone. First a slave tried to lift it, then two and finally three slaves managed to lift it. I was happy from its weight, and I said to myself: "The earth is burning his back and the stone is crushing his stomach. Let us see and hear your screams now, you Niger." When they were done placing the stone over him, I looked to his forehead, which was perspiring from exhaustion then to his mouth, perhaps I hear a cry that pleases my heart but this damned person; his mumbling became louder and understandable. He was repeating one word: "Only one. Only one" He kept saying it with a loud voice as if calling someone, a kind of force or some people. This damned person has a sweet voice. A deep, manly and strong voice. I cannot deny it shakes feelings, and conscience. I looked thoroughly at the servants around me, as if tears were filling their eyes. "Oh, Umayya! You wanted to make him an example and here he is increases the lowliness of my image." "Shut up Coward! Call for Muhammad perhaps he may save you! Mention Allat and Uzah with good and save yourself from what you are



in.”He did not respond. He did not pay attention to me. He did not even open his eyes and remained repeating that word like a song.

I couldn’t sleep that night. I would hear his voice everywhere. What a voice! I left my bed and I went to Amr ibn Hisham. He said to me after letting me inside his house:

- “Don’t tell me that your plan in torturing Bilal has failed or I shall kill you. This Bilal is the last thing I need right now.”I was amazed and surprised. I asked him; why??

- “The elderly Yasser, his wife and their son Ammar; Oh Umayya, I have done to them what no one could imagine. I have tied them, dragged them on the ground, bit them with whips and deprived them from food. I poured boiling water and then frozen one over their heads with no use.”

Amr paused feeling defeated as if slapped in public.

- “I’ve come to you seeking your help, but you are worse than me!”

- “What drives them to endure all this? Where did this mighty power come from?!”

- “I swear my brother that I am ready to give up everything if only threatened with torture not to mention being tortured for real.”

- “If you had seen this damned woman and the cold, challenging look in her eyes. And her face is full of disgust from me, you would have spat in her face a thousand times and not only once as I did.”

- “The face Amr?! We used to honor it.”

- “I could not stop myself Umayya. That slave is disgusted from me?!!



- “Enough Aba Al-Hakam, if you had heard Bilal’s song today you would have died out of fury and anguish.”

- “Had that Niger been singing?!”

“Just repeating a single word in the same tone: “Only one. Only one.”

-Damn Mohammed Ibn Abdullah for he is the reason. Since his youth and he has been causing me a headache. When, we were young fighting and playing, he was the quiet, strong, sincere and faithful one ... My father used to scold me because I'm not like him and whenever we wrestled he bit me. Poetry and speech was the only area in which Muhammad stood helpless and I was able to win and excel him, but here he came with words that neither poetry nor prose. I do not know from where he came up with them. Words that gives strength and resilience and teach slaves and women resistance. Damn you Muhammad! Damn you!

-How I hate him Amr and hate Bilal!

-Tomorrow, I shall increase the dosage of torture! And you too! And you'll see to whom victory shall be in the end.

-Oh Aba Al-Hakam, victory indeed! I am fed up of this dreaded slave. I am the one who is tired of torturing and he never gets tired; only repeating “Only One!” with his beautiful voice that almost made me repeat the words after him. When Abu Bakr asked to buy him and raised the price, I sold him. Money would relieve me of his face and the ideas of torture, which did not give me any results except exhausting me. I missed my work and my pleasures. I am standing every day at noon with the other servants; without fun or women. I have sold him Amr and I knew that Sumaya and Yasser died,

and you sold Ammar. What will Ibn Abi Quhafa do with these slaves?! They say he liberated them?! An idiot, throwing his money down the drain and says it is for Allah's sake! Oh Aba Hakam, have you witnessed the same fate that happened to me on the day of Badr! I went seeking more retaliation of everyone who reverted to Islam. And we ended falling under their damned feet like dolls. The unarmed poor have defeated us. .. Do you know Abu-Jahl, who dropped me off my horse? Do you know who grabbed me from my clothes and called out loud: "The head of infidelity Umayya Ibn Khalaf I shall never survive if you survived." It was Bilal, my black slave, with his usual strong, melodious voice. They left me in his hands. None of my relatives moved to stop him. They rather stopped around him in respect and reverence as if they were going to participate in murdering me. Bilal gave me a single look that left my body trembling and my teeth-jarring in horror that killed me even before he stabbed his sword into my gut. Now Abu-Jahl aren't you the fuel of hell like me. I wish I would have believed you Muhammad and prayed upon you a thousand, thousand times.

Hamza Ibn Abdul Muttalib and Omar Ibn al-Khattab

Since my tender age, I loved hunting and traveling. My companions used to be afraid of the night in the desert but I saw its beauty that called for adventure. I never quitted hunting even if it was just a rat, enjoying the moments of suspense, stalking my prey and choosing the right moment to attack. And the most important thing was aiming right for if I missed, I shall not see my prey again. I have been counting the days and years till I get tougher, ride horses, wander in the deserts and caves and return with rare and precious preys. I was my nephew Muhammad's consort. He had a totally different character from me, but I loved him dearly and didn't feel comfortable

except with him. If I don't see his quiet, contented smile, I used to feel badly and do everything in my power to restore the light of his smile back to his face. The years passed and my wishes became true. I didn't settle in Mecca, but rather wandered in the wastelands and deserts hunting lions and deer. They called me "The Lion of the Desert". Whenever I went back to Mecca, and despite the tightness of my time, I had to visit Muhammad and derive from his closeness reassurance and serenity. And I did not leave unless his hand was the last hand that I shook. This time when I returned screams reached my ears even before I entered Mecca and as I drew nearer to Mecca, they became clearer. I glimpsed a female slave rushing in tears. I followed her, but she got more scared. And vainly I tried to talk to her but she escaped from me, while mumbling in fear: "Instead of beating me, save your nephew who is being beaten by Amr Ibn Hisham." "The ground shook underneath me, and the mare panicked by my confusion. I felt the anger of the whole worlds in my chest and I took off heading to Amr Ibn Hisham. I have heard before about the prophecy of Mohammed and his call. Inside me, I knew he deserved it and was worthy of being the prophet of this time for no one on earth had more noble ethics, but oh! This Ibn Hisham." "Amr!" "Was my voice that loud!? I have silenced everyone, and nothing but the sound of successive breaths could be heard. The looks of Muhammad's Companions were fixed upon me, then I searched for his illuminated face; the bastard has bloodied your face, O my nephew!" And the arrow dashed from my bow to hit Ibn Hisham's head and the blood flew smearing his face and clothes. Silence still prevailed and everyone was in shock. As if his blood calmed my anger, his screams of pain eased my soul, and the faint smiles on the humble faces pleased me so I said calmly: "A bully on unarmed people Abu Jahl?! I joined his religion so stop me if you can!" I found myself carried on their



shoulders and they were cheering “Allahu Akbar!” All what I remember is this sense of happiness and satisfaction that overwhelmed me. I no longer went out hunting for the companionship of the Messenger of Allah, (PBUH) gave me what I did not have in my entire life. We met in Dar Al-Arqam to memorize the verses of the Quran and learn. few days later we glimpsed the shadow of a man coming from afar and we stared to see who was coming before he reached us. I recognized him from his wide steps and powerful built. It was Omar Ibn Al-Khattab Damn him! The enemy of Allah, what brought him here?!

I heard scared grunts around me, and they had every right to be afraid. It was Omar the toughest and strongest of all Arabs. He was hard and harsh as a sharp sword. He had a hot temper and a strong personality. Whenever he fought with a man, he nailed him to the ground, had a loud voice and the power to convince. One of worst Qureshi on Muslims and his heart never knew mercy or pity. I told them in reassurance: “I will stand up to him” I was surprised when the Prophet stood up and said: “Leave him to me” and he headed to the door. I kept watching him as he approached. His hair was dripping with water as if just bathed. In his eyes, there was a look that I had never seen before. We gathered at the door and when the Prophet (PBUH) grabbed his robe and shook it, he wasn’t the Omar I knew. He was a soft-hearted giant standing in front of me with tears filling up his eyes and overshadowing the cruelty of his features. When he said the testimonies I was the first to glorify Allah and for the first time I embraced my old enemy. Cries of joy were heard, and we were overwhelmed with happiness. The famous Omar turned to the Messenger of Allah (PBUH), and said: “Aren’t we on the truth and they are on falsehood?” When the Loved one replied in



affirmative, he said: “By Allah I won’t let a gathering in which I declared my hatred to you, unless I declare my Islam as well.” He left quickly, strong and confident. I saw him as if he grew taller and more prestigious. “Hasn’t he gained from the “lantern spreading light”? The best and most sincere prayers and blessings upon him.

Question:

In your opinion, what is the characteristic of the mentioned four men? What is similar and what is different?

Session 18

The first migration

The heat was intense, it was a long way, the pack of animals were tired and there was a group of men and women escaping away with their religion. Among whom, a woman of great beauty burned by the sun and exhausted by the journey riding a weak donkey drove by her husband. Every now and then he would look at her with pity and she would respond to him with a faint smile to assure him that Allah is with them. It was Othman Ibn Affan and his wife Ruqyah, the daughter of Messenger of Allah (PBUH).

Osman is the first to emigrate with his family after Lut (PBUH) said our prophet (PBUH).

And another man whom you might mistake him for the Messenger of Allah (PBUH) because of the resemblance between them. He was walking full-paced and protecting his wife on the march as if to say: “Oh Asmaa! The daughter of the Messenger of Allah (PBUH) is with us, then let’s take her as a role model.” It was Jafar Ibn Abi Talib. The immigrants arrived to the land

of Abyssinia and began to settle. “Now we're in a strange land because the Messenger of Allah has promised that we wouldn't be unjustly treated. “Allah forgive our people. Why torture someone who says my God is Allah? “It is arrogance my brother; rejecting the truth” “I heard they sent Amr Ibn Al-Aas and Imara Ibn Walid in our trace.” “Amr Ibn Al-Aas?! Lord have mercy on your slaves!” This shrewd will not rest till he brings us back shackled in handcuffs.” “How did his intelligence betray him, and he could not see the right thing?” “We're not going to discuss this now. Let's go to Jafar Ibn Abi Talib and discuss the matter with him.” Jafar, Allah bless him, paused a second and then said to his companions: “I shall be your spokesman tomorrow!” "Amr Ibn Al-Aas; means cunning and resourcefulness. I wish you would see the light, Amr so you may gain both worlds. You must have come loaded with gifts and will accuse us with falsehood.”Jafar concerns were troubling him throughout the night and then he finally slept after the words of Moses came to his mind: “By no means! My Lord is with me! Soon He will guide me”

كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ (62) سورة الشعراء

At the Council of Nagaci, Amr presented his gifts, knelt and bowed to the king. He kept accusing Muslims and Jafar answered his accusations in confidence and honesty. Until Nagaci stood up looking at Amr Ibn Al-Aas with contempt and said: “I believe him to be the Messenger of Allah and we can find this in our Bible. He is the Messenger that Jesus son of Mary told us about. Live where you like! By Allah, if it was not for my kingdom, I would have gone to him to carry his shoes.” See the beauty of Allah and the magnificence of his victory when He favors His loyal slaves!!They have been



chased and tortured so they fled with their religion. Yet, they chased them to ruin their stay in this far, strange country. But the beloved was telling the truth when he said that they have a King who is never unfair to anyone. O Allah bless him the number of rain drops and leaves.



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Al-Taif

Sadness for the Prophet, may God's prayers and peace be upon him, multiplied with the death of the Mother of the Believers, Khadija, may God be pleased with her, and his uncle Abu Talib in one year.

The Quraysh took advantage of Abu Talib's absence and increased its harm to the Prophet, may God's prayers and peace be upon him, and tightened him up, and the situation became so intense that he thought of taking another method in his call to change the place, hoping that he would find acceptance, so he chose to go out to Taif, so he went out on his feet so that the Quraysh did not think that he intended exit from Mecca, and he was accompanied by Zaid bin Haritha

He began with the masters of the people, the influencers, so he spoke to them about Islam and called them to God, and they responded to him harshly, and said to him: Get out of our country. Rather, they tempted their fools and their servants, so they followed him cursing him and shouting at him and throwing stones. So, peace be upon him, was hit on his feet until blood flowed from them, and the Prophet, may God's prayers and peace be upon him, was struck by worry, sadness and fatigue that made him fall on his honorable face, and woke up only when angel Gabriel looked at him, telling him that God sent the angel of the mountains with a message saying: If you wish, O Muhammad he may compress the mountain over them, and the answer came from our compassionate messenger, peace be upon him, to pardon them, saying:

I hope that God will one day let their offspring worship him Alone (Narrated by Al-Bukhari).



أرجو أن يخرج الله من أصلابهم من يعبد الله وحده لا يشرك به شيئاً - رواه البخاري .

The people of Taif continued to harm him, may God bless him and grant him peace, until they forced him to a garden owned by shaybah Ibn Rabi'a, one of the masters of the people of Taif.

He cried this wonderful prayer to Allah:

O Most Merciful, You are the Lord of the oppressed, and You are my Lord, to whom do you trust me, to a far whom is frowning me? Or to an enemy who has power over me? If you are not angry with me, I do not care, except that your wellness is wider for me. You are satisfied, and there is no strength or power except with you. I seek refuge in the light of your face to whom the darkness has brightened, and the matter of this world and the hereafter is reconciled, for your anger to descend upon me, For you, until you are satisfied, there is no strength or power except in you

اللهم إليك أشكو ضعف قوتي، وقلة حيلتي، وهواني على الناس، يا أرحم الراحمين، إلى من تكلني، إلى عدو يتجهمني، أو إلى قريب ملكته أمري، إن لم يكن بك علي غضب فلا أبالي، غير أن عافيتك أوسع لي، أعوذ بنور وجهك الذي أشرقت له الظلمات، وصلح عليه أمر الدنيا والآخرة، أن تنزل بي غضبك، أو يحل علي سخطك، لك العتبي حتى ترضى، ولا حول ولا قوة إلا بك
هذا الحديث رواه الطبراني وغيره

The garden owner pitied him, so they turned away from him the bastards and the fools, then they brought their servant a Christian boy named Adass to serve him, so he carried a pick of grapes. When he put it in the hands of the Messenger of God, may God bless him and grant him peace, he extended his hand to it and said: (In the name of God) and then ate, so Adass said that these words are not what the people of this town say. Our messenger asked him: so, from which country are you? Adass replied: "I am a Christian from

Nineveh”, then the Messenger of God, may God’s prayers and peace be upon him, said: “the village of the righteous man, Yunus Ibn Matta?” Adass said: “How do you know about Yunus?” He said, may blessings and peace be upon him: “That is my brother, he was a prophet and I am a prophet”. Adass took the hands of the Messenger of God, may God bless him and grant him peace, and then his feet to kiss them.

Question:

How do you see the prayer Prophet Mohamad (PBUH) said?

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Session 19

The **Isra' and Mi'raj** (Arabic: الإسراء والمعراج, *al-'Isrā' wal-Mi'rāj*) are the two parts of a Night Journey that, prophet Mohamad (PBUH) took during a single night around the year 621. It was both a physical and spiritual journey. The beloved Muhammad (PBUH) is said to have traveled on the back of a winged baby horse like white beast, called *Burak* (=bright) to the farthest masjid. By tradition this masjid, which came to represent the physical world, was identified as the masjid Al-Aqssa in Jerusalem. At Masjid-el-Aqsa, Muhammad led the other prophets in prayer. His subsequent ascent into the skies came to be known as the *Mi'raj*. Muhammad's (PBUH) journey and ascent is one of the most celebrated dates by Muslims.

The Aqabah

One of the Muslims asked: "How many are coming from Yathrib. They say 75 people, including two women" "How was Musab Ibn Umair able to do all of this in one year only?" "They must have a sound human nature" "This is a great victory for Muslims" "And maybe we get the support and conquest from outside Mecca?!" In this dark night the Prophet (PBUH) met the delegation from Medina. He (PBUH) was grateful for Allah's blessings and thankful. Here is his call, has finally echoed. And here is Yathrib, has sent their delegates. The delegation from Medina which came during pilgrimage knew nothing about their Muslims. And Muslims of Medina were keeping it a secret. Since they have never seen the Prophet (PBUH), they asked about him indiscretion. They found him with his uncle Al-Abbas and the Messenger of Allah (PBUH) promised to meet them in the second half of the night at Aqaba. At the agreed upon place, 73 men and two women sneaked to meet

the Light despite all the dangers that accompanied the meeting in case it was discovered. Yet those 75 people were driven by a strength greater than that could be described or resisted. Their conditions and perceptions have changed after they declared Islam. As soon as they had the intention to believe in this man, whom they have never met before, tranquility has found a way into their souls which made life more beautiful and settled. What if they met him! While waiting to see the spark, everyone sat in complete silence. They saw him coming with Al-Abbas and he had his closest Companions Abu Bakr and Omar guard the mountains around them. When he took his seat among them hearts were at rest and breaths became slower. Al-Ansar focused on this beautiful, powerful comforting, quiet and smiling face. Al-Abbas told them: "My nephew is protected here by his family and if you intend to take him and hand him over, we shall die for his sake." And breaths said before tongues: "Allah forbids! We shall never hand him over. We shall protect him from what we protect our women and children of. And nothing shall ever harm him as long as we are alive. The Messenger of Allah (PBUH) smiled lighting up the darkness around them. Then someone had enough courage and asked him: "If Allah gives you victory over those people what is in it for us?" The Noble, beloved (PBUH) said; paradise. It was just one word that carried all the reward. And what a great reward! A huge reward that they were given and are still receiving. Thus, another journey began for this man, who carried on his shoulders the responsibility to deliver the message and carry the secretariat. (PBUH)

Question:



Al-Abbas told them: “My nephew is protected here by his family and if you intend to take him and hand him over, we shall die for his sake.” How do you perceive this sentence?



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THIS BOOK

This book presents the stories of four of the prophets: Adam, Noah, Hood, and Saleh (PBUT), reviews the major events in their stories, and discusses the lessons learned from them. This book also includes a review of the Meccan era in the mission of prophet Muhammad (PBUH), highlights the stances and sacrifices made by him and Muslims around him, draws lessons from the different events in this era, and studies important positions in Islamic da'wah. All of that is made according to an easy and contemporary style.

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