



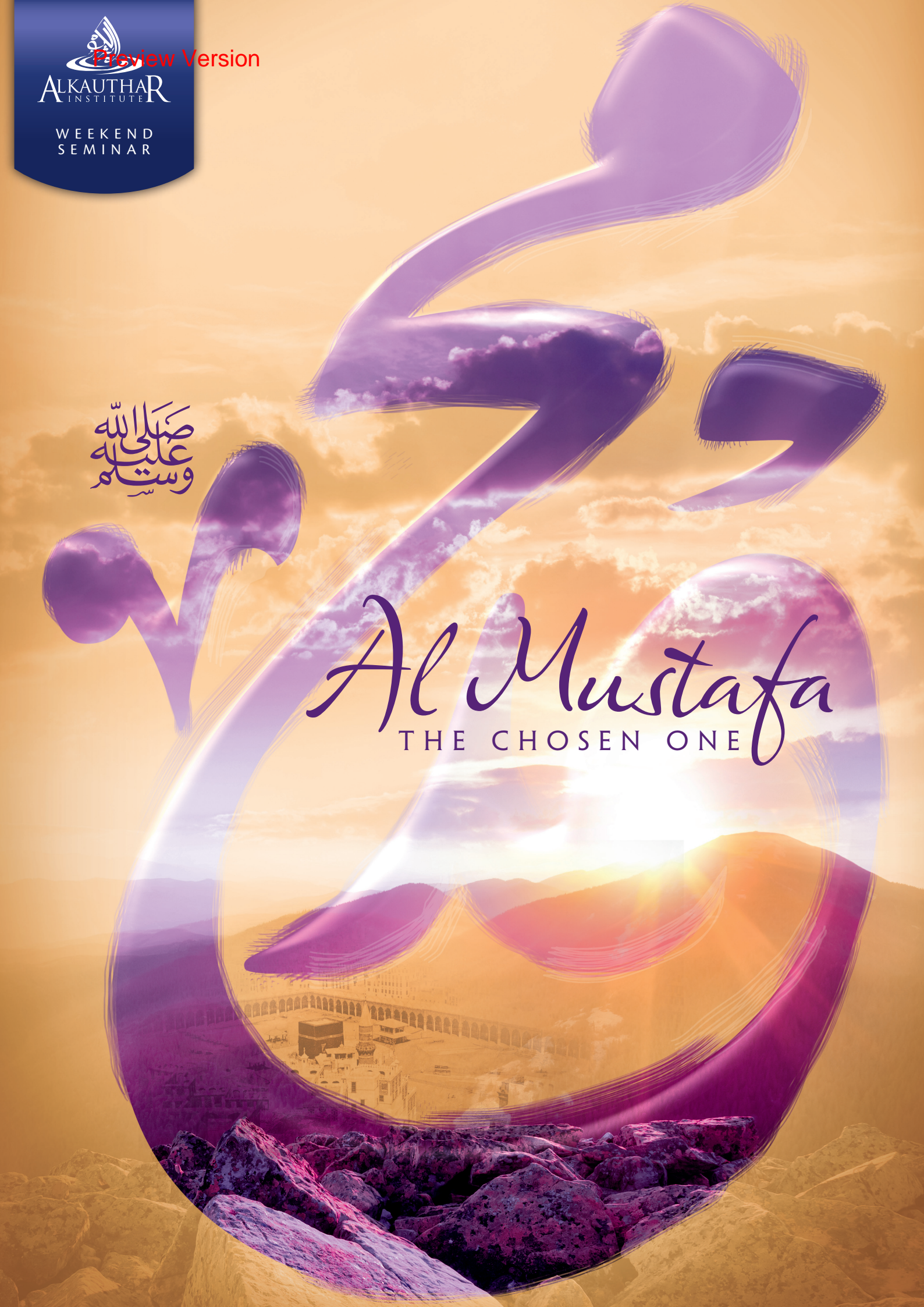
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WEEKEND
SEMINAR

صَلَّى اللهُ
عَلَيْهِ
وَسَلَّمَ

Al Mustafa

THE CHOSEN ONE



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Course objectives

1. To increase love of the Prophet ﷺ via knowledge of him through the authentic traditions.
2. An appreciation of the Prophetic person, attributes, characteristics and description.
3. Familiarisation with the Prophet's life, his lineage, birth, early years, adulthood, prophethood, his *da'wah*, his demise etc.
4. Knowledge of his miracles.
5. An appreciation of Muḥammad's ﷺ teachings and guidance.
6. A grasp of the prophetic methodology in inviting to the truth.

Muhammad ﷺ: the physical description and beauty of the Prophet's person

This section offers an abridged study of Imām al-Tirmidhī's *Shamā'il al-rasūl*.

البخيل من ذكرت عنده فلم يصل على

°Alī b. Abī Ṭālib reported that the Prophet (ﷺ) said, 'The stingy one is he who remembers me and does not pray for me' (al-Nasa'ī, Ibn Ḥibbān & al-Tirmidhī).

The Ṣaḥāba's comprehensive description of the Prophet ﷺ

The companions of the Prophet (ﷺ) narrated many details about him, from the beauty of that blessed individual's external appearance, his radiance and disposition that left those who beheld him in awe, to his smile, and many other beautiful aspects that Allah had manifested in him. There were a fair number of such companions, and they have given many details of his great beauty. Those Muslims who lived at the same time as the Prophet (ﷺ) have described many aspects of the servant of Allah. While some of those describe him in broad terms, others have given long and detailed descriptions. Some of these accounts are as follows:

<p>°Alī ﷺ</p>	<p>°Alī described the noble features of The Prophet (ﷺ): 'Allah's Messenger was neither assertively tall, nor reticently short, and he was an average-sized member of the population. His hair was neither crisply curled nor lank, it was loosely curled. He was neither plump nor chubby-cheeked, and in his face there was a rounded quality. He was white with a reddish tinge, dark black-eyed, with long eyelashes. He had splendid kneecaps, elbow joints and shoulder blades, free from hair. He had a strip of hair from the top of the chest to the navel. The palms of his hands and the soles of his feet were thickset. When he walked, he moved as if he were descending a declivity, and when he looked around, he looked around altogether. Between his shoulders was the Seal of Prophethood, for he is the seal of the prophets. He was the best of the people in generosity, the most truthful of the people in speech, the gentlest of them in temperament, and the noblest of them in social intercourse. If someone saw him unexpectedly, he was awestruck by him, and if someone associated with him knowingly, he loved him.</p>
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	His describer says: ‘I have never seen the like of him, neither before him nor after him.’
Jābir ﷺ	I once saw Rasūl Allāh (ﷺ) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at Rasūl Allāh (ﷺ). Ultimately I came to the conclusion that Rasūl Allāh (ﷺ) was more handsome, beautiful and radiant than the full moon.
Anas b. Mālik ﷺ	The Messenger of Allah(ﷺ), was not excessively tall or short. He was not very pallid or dark. He did not have curly hair or lank hair. Allah commissioned him at the age of forty. He stayed in Mecca ten years and at Medina for ten years and Allah the Mighty, the Majestic made him die when he was sixty. There were not twenty white hairs in his hair or beard, may Allah bless him and grant him peace.

Specific descriptions of the Prophetic ﷺ features

Face	<p>‘His face shone like the moon’ (Hind b. Abī Hāla).</p> <p>‘His face was round like the moon’ (Barā b. Azib).</p> <p>‘His face was not quite round but inclined to roundness’ (°Alī).</p> <p>‘Broad forehead, slanting thick brows parted in the middle. A vein protruded between the two parts which became more prominent in anger’ (Hind b. Abī Hāla).</p>
Complexion	<p>‘Neither white like lime, nor tanned, but brown with whiteness predominant’ (Anas).</p> <p>‘White, reddish’ (°Alī).</p> <p>‘White but wholesome’ (Abū Ṭufayl).</p> <p>‘White and bright’ (Hind b. Abī Hāla).</p>
Eyes	<p>‘Black, with long eyelashes’ (°Alī).</p> <p>‘Black. Habit of looking from the corner of the eyes in shyness’ (Hind b. Abī Hāla).</p> <p>‘Red lines in the white parts, wide sockets, and natural grey corners’ (Jābir b. Samra).</p>
Nose	‘Somewhat high with unique brightness whereby it

	looked large at first sight’ (Hind b. Abī Hāla).
Cheeks	‘Even and soft, a bit of flesh drooping at the lower end’ (Hind b. Abī Hāla).
Mouth	‘Wide’ (Jābir b. Samra). ‘Moderately wide’ (Hind b. Abī Hāla).
Teeth	‘Thin and bright, symmetrical, openings in front teeth’ (Ibn °Abbās). ‘When talking a light seemed to sparkle from the teeth’ (Anas).
Beard	‘Full and thick’ (Hind b. Abī Hāla).
Neck	‘Thin and long, beautifully chiselled like a statue. Colour of the neck white like silver and handsome’ (Hind b. Abī Hāla).
Head	‘Large but symmetrical’ (Hind b. Abī Hāla).
Hair	‘Neither quite straight, nor sheep like’ (Qatāda). ‘Slightly curly’ (Anas). ‘Thick, sometimes touching ear lobes and sometimes reaching upto shoulders’ (Barā b. Azib). ‘Parted in the middle’ (Hind b. Abī Hāla). ‘The body did not have much hair. A line of hair running from the chest to the navel’ (°Alī and Hind b. Abī Hāla). ‘There were some hair on shoulders, arms and upper chest’ (Hind b. Abī Hāla).
General Structure (Body frame)	‘Body well built, bones joining limbs large and strong’ (Hind b. Abī Hāla). ‘Body was not fat’ (°Alī). ‘Neither tall nor short, small but middle-sized’ (Anas). ‘Inclined to be tall. Among the people he appeared to rise higher than others’ (Barā b. Azib). ‘The abdomen was not protruding’ (Umm Mabad). ‘Despite having poor conditions and lack of proper food his body was stronger and more virile than those

	<p>of better nourished persons’ (al-Mawāhib).</p> <p>‘I have not seen a braver and stronger man than the Prophet’ (Ibn ‘Umar).</p>
Shoulder and Chest	<p>‘Chest broad and even with the abdomen’ (Hind b. Abī Hāla).</p> <p>‘Chest broad’ (Barā b. Azib).</p> <p>‘Width between shoulders more than usual’ (Hind b. Abī Hāla and Barā b. Azib).</p> <p>‘Portion between shoulders fleshy’ (‘Alī).</p>
Arms and hands	<p>‘Wrists large, palms wide and fingers symmetrically large’ (Hind b. Abī Hāla).</p> <p>‘I have not touched any thick or thin silk or anything else which was softer and fleshier than Prophet’s palms’ (Anas).</p>
Calves and feet	<p>‘Calves were not fleshy but symmetrical’ (Jābir b. Samra).</p> <p>‘Feet were fleshy, lower parts of feet little hollow and feet so smooth that they could not retain water’ (Jābir b. Samra).</p> <p>‘Very little flesh on heels’ (Jābir b. Samra).</p>

Most comprehensive description of the Prophet's ﷺ person

An old lady at whose house the Prophet ﷺ stopped, on his way from the cave of Thawr to Medina al-Munawwarah, narrated the completest and most comprehensive description of the Prophetic person:

(The Prophet and his companions stopped by at her house on his way from the cave of Thawr to Medina. She related that her 'dry' goat gave so much milk, at the hands of the Prophet (ﷺ), that he and his companions were fully satisfied and yet there was much left over. So much so that when her husband returned home he expressed his surprise. She described their unexpected guest thus...)

'[Possessing] handsome features, bright face, likeable temperament, neither the abdomen protruding nor hair of the head fallen out, graceful, handsome, eyes black and large, hair long and thick, voice clear, long neck, bright black of the eye, natural grey corners, thin and drooping eyelashes, black and curly hair, silent with dignity inclined to cordiality, graceful and captivating at a distance and very sweet and most handsome from near. His talk was sweet and his words clear, neither more nor less than necessary, all talk consistent. He was middle-sized, neither short so as to look insignificant nor tall to look unbecoming, rather like a fresh twig of a handsome plant, charming to look at and well-built. His companions are so devoted that they always surround him, quietly listen to what he says and promptly obey what he orders. Obeyed, and liked, neither verbose nor cryptic.'

The Prophet's ﷺ ancestry and birth

The best lineage:

The Prophet ﷺ said, ‘Verily Allah chose Kinānah from among the descendants of Ismā‘īl and He chose Quraysh from Kinānah and He chose Banū Hāshim from Quraysh, and He chose me from Banū Hāshim’ (Ṣaḥīḥ Muslim).

The Prophet's ﷺ lineage going back to ‘Adnān:

محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف بن قصي بن
 كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن
 كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان

Muḥammad (ﷺ) b. ‘Abd Allāh b. ‘Abd al-Muṭṭalib b. Hāshim b. ‘Abd Manāf b. Quṣayy b. Kilāb b. Murrah b. Ka‘b b. Lu‘ayy b. Ghālib b. Fihir b. Mālik b. al-Naḍr b. Kinānah b. Khuzaymah b. Mudrikah b. Ilyās b. Muḍar b. Nizār b. Ma‘d b. ‘Adnān.

The Prophet's ﷺ lineage going back to Ādam:

- ‘Adnān was from the descendents of Ismā‘īl b. Ibrāhīm
- Ibrāhīm was from the descendents of Nūḥ
- Nūḥ was from the descendents of Ādam.

Birth

Date	The Prophet Muḥammad ﷺ was born in the month of Rabī‘ al-Awwal, in the year, 571 C.E, almost 600 years after Prophet Jesus, the son of Mary.
Location	Prophet Muḥammad ﷺ was born in the sacred city of Makkah, in the barren land of Arabia.
Name	Muḥammad ﷺ the son of ‘‘Abd Allāh, the son of ‘Abd al-Muṭṭalib, the son of Hāshim. ‘Abd al-Muṭṭalib was elated at the news of his late son’s baby boy and named the child ‘Muḥammad’, meaning ‘the praised one’.
Tribal affiliation	He ﷺ was from the Banū Hāshim clan of the Quraysh tribe. His ancestry went all the way back to Prophet Ismā‘īl and Prophet Ibrāhīm
Family and upbringing	Father: The Prophet ﷺ was born an orphan, his father ‘Abd Allāh passed away two months before his birth.

! Makkah was an important and prosperous city. Within it stood the Ka‘bah, the First House ever built for humanity, to worship the one true God, Allah. The original Ka‘bah was built by Ibrāhīm and his son, Ismā‘īl, near the blessed spring of ZamZam. Over time, the people had abandoned the teachings of Ibrāhīm and Ismā‘īl and had introduced a variety of stone carved idols and wooden statues in the Ka‘bah. At the time of the birth of the Prophet, the Ka‘bah had 360 idols in it.

	<p>Fostering: it was customary in Makkan soceity for mothers to send their babies into the desert, under the care and fosterage of a desert tribe, where they were permitted to grow in a traditional, healthy, outdoor environment. The Prophet’s ﷺ foster mother was Ḥalimah al-Sa°diyyah.</p> <p>Mother: at five years the Prophet ﷺ returned to his mother, however, his mother passed away one year later during their travel to her native al-Yathrib.</p> <p>Grandfather: following the demise of Amīnah, the Prophet Muḥammad’s ﷺ mother, °Abd al-Muṭṭalib, his paternaternal grandfather, claimed him and brought him up in kindness, love and affection. Two years later, when the Prophet was of eight years, he also died.</p> <p>Uncle: Abū Ṭālib, the Prophet’s ﷺ paternal uncle – and °Abd Allāh’s full brother – undertook Muḥammad’s care and upbringing.</p>
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The reasons the elite of Makkah sent their children to be raised in the desert were:

1. To be raised in a pure and healthy environment
2. Away from the plagues and diseases of the city
3. To build their stamina and make them adjusted to rough life
4. To avoid pampering
5. To make them fluent in the Arabic of the desert

Muhammad ﷺ before prophethood

<p>Love of justice and equality</p>	<p>Ḥilf al-fuḍūl</p> <p>Even before his Prophethood, the Messenger of Allah ﷺ was concerned about his fellow men and stood up against injustice and inequality. The Messenger of Allah ﷺ with some other fair minded men once met at the house of °Abd Allāh b. Jud°ān and made a promise that they would unite and protect the rights of the weak and the needy. The Arabs called this agreement ‘Ḥilf al-fuḍūl’.</p> <p>Twenty years after Prophethood, he said: ‘I was present at the house of °Abd Allāh b. Jud°ān at the time of the pledge. I am not prepared to break my promise, even if I were to be given a hundred red camels. If somebody should appeal to me today, by virtue of that pledge, I would hasten to his help.’</p>
<p>Personal beliefs</p>	<p>Even before he received his first revelation, Muḥammad ﷺ believed in One God, the God of Ibrāhīm and never fell into the common practices of his people of worshipping idols. He believed that there was only one God, and only He was truly worthy of worship.</p>
<p>Abhorrence of vice</p>	<p>He ﷺ never gambled nor did he drink alcohol.</p> <p>He did not engage in gossip and backbiting.</p> <p>He gave charity to the poor and looked after the needy.</p> <p>He never lied, never broke a promise and never bore false witness.</p>
<p>Character</p>	<p>Everyone respected him ﷺ, and the people addressed him as ‘al-Amīn’, which means ‘the trustworthy’. He was also known as ‘al-Ṣādiq’ or ‘the truthful’ for he never told a lie.</p>



The Messenger of Allah felt honoured for being able to participate in an alliance that was formed on the basis of establishing justice. He wanted to demonstrate that oppression and injustice is unacceptable, whether the person wronged is a Muslim or Non-Muslim, whether black or white, rich or poor.

<p>Marriage to Khadijah</p>	<p>At 25 he ﷺ married Khadijah bint Khuwaylid, an honourable Qurashī woman of exceptional character. Khadijah was a successful businesswoman with fine intellect and great wealth, when she was informed about the Prophet’s character, truthfulness and outstanding ability, she expressed a wish to marry him. Their marriage proved a blissful one.</p> <p>Khadijah was the first woman the Messenger of Allah ﷺ married, and she bore him all his children except Ibrāhīm. They had:</p> <ul style="list-style-type: none"> - Four daughters: Zaynab, Ruqayyah, Umm Kulthūm, and Fāṭimah - Two sons: al-Qāsim and °Abd Allāh (also known as al-Ṭayyib and al-Ṭāhir).
<p>Placing of the black stone</p>	<p>When the Messenger of Allah ﷺ was thirty-five years old, the Quraysh undertook to rebuild the Ka°bah, after a sudden flood had shaken its foundations and cracked its walls. When the rebuilding had reached the stage where the Black Stone (ḥajr al-aswad) had to be put in its place, a dispute arose and argument was fierce, each clan wanted the honour of placing the stone.</p> <p>The people were about to take up arms against one another, when one of the elders suggested: ‘Make the first person to enter the gate your judge’. They all waited and to their immense delight the Muḥammad entered. ‘It is al-Amīn, the trustworthy one’, they rejoiced, ‘We are content to follow his verdict’.</p> <p>The Prophet ﷺ saw what was happening and asked for a piece of cloth. He then took the Black Stone and placed it in the centre of the cloth. Thereafter, he told each clan leader to take a corner of the cloth and lift it together. They did this, bringing it to its position. He then put the Black Stone in its place with his own hands. Thereby averting a bloody conflict and resolving the dispute to everyone’s satisfaction.</p>

Prophethood

<p>Precursors to prophecy</p>	<p>Seclusion: around the advent of prophecy the Prophet Muḥammad ﷺ began to devote most of his time to contemplation and worship. He would often go to Cave Hira, situated near the top of Mt al-Nūr and would stay there until his provisions ran out.</p> <p>True dreams.</p>
<p>First revelation</p>	<p>On the 21st of Ramaḍān, 610 C.E., when Muḥammad ﷺ was 40 years of age, the first verses of the Qur’an was revealed to him and the period of revelation commenced.</p> <p>The angel Jibrā’īl came suddenly upon him, while he was meditating in Cave Hira, and said to him: ‘Read!’</p> <p>‘I cannot read!’ Muḥammad replied all shaken.</p> <p>The angel repeated the command, squeezing him further, ‘Read!’.</p> <p>The Messenger of Allah once again protested, ‘I cannot read!’</p> <p>Yet, again ‘Read!’ commanded the mighty voice.</p> <p>‘I cannot read’ replied the Prophet.</p> <p>The angel then squeezed him and said:</p> <p style="text-align: center;"> أَقْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝ </p> <p style="text-align: center;"> <i>Read. In the name of your Lord, Who created. Created man from a clinging substance. Read. And your Lord is the Most Generous. Who taught by the pen. Taught men what he did not know (Sūrat al-‘Alaq, 96:1–5).</i> </p>
<p>Muḥammad’s ﷺ reaction and Khadijah’s response</p>	<p>The first revelation left the Prophet ﷺ shocked and confused, he trembled in fear, traumatised by his experience, he sought his home immediately. On his return the Prophet ﷺ asked Khadijah to wrap him in blankets and once he was calm he confided to her.</p> <p>Khadijah knew the character and integrity of the Prophet ﷺ better than anyone, she was well aware of his honesty and balanced personality, and thus she – at once – reassured him: ‘No! God would never disgrace</p>

	<p>you! You keep good ties with your relatives, you look after the weak, you help the poor and the needy, you entertain guests and suffer hardships in the path of truthfulness.’</p> <p>She suggested that they consult her cousin Waraqah b. Nawfal, the Christian. Waraqah heard their narration and said: ‘I am certain the angel that descended on Moses, has descended on you. Your people will abuse and mistreat you. I wish I could be alive to give you my support when your people will turn you out.’</p> <p>‘Will they turn me out?’ The Prophet ﷺ found this difficult to believe. Waraqah replied that the people have always turned against those who received a message from Allah (ﷻ).</p> <p>Waraqah lived only a short period after this incident.</p>
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