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AL-QASIM

GUIDANCE OF ISLAM IN LIGHT OF QUR'AN, HADITH, AND FIQH

THE PROPHET ﷺ:

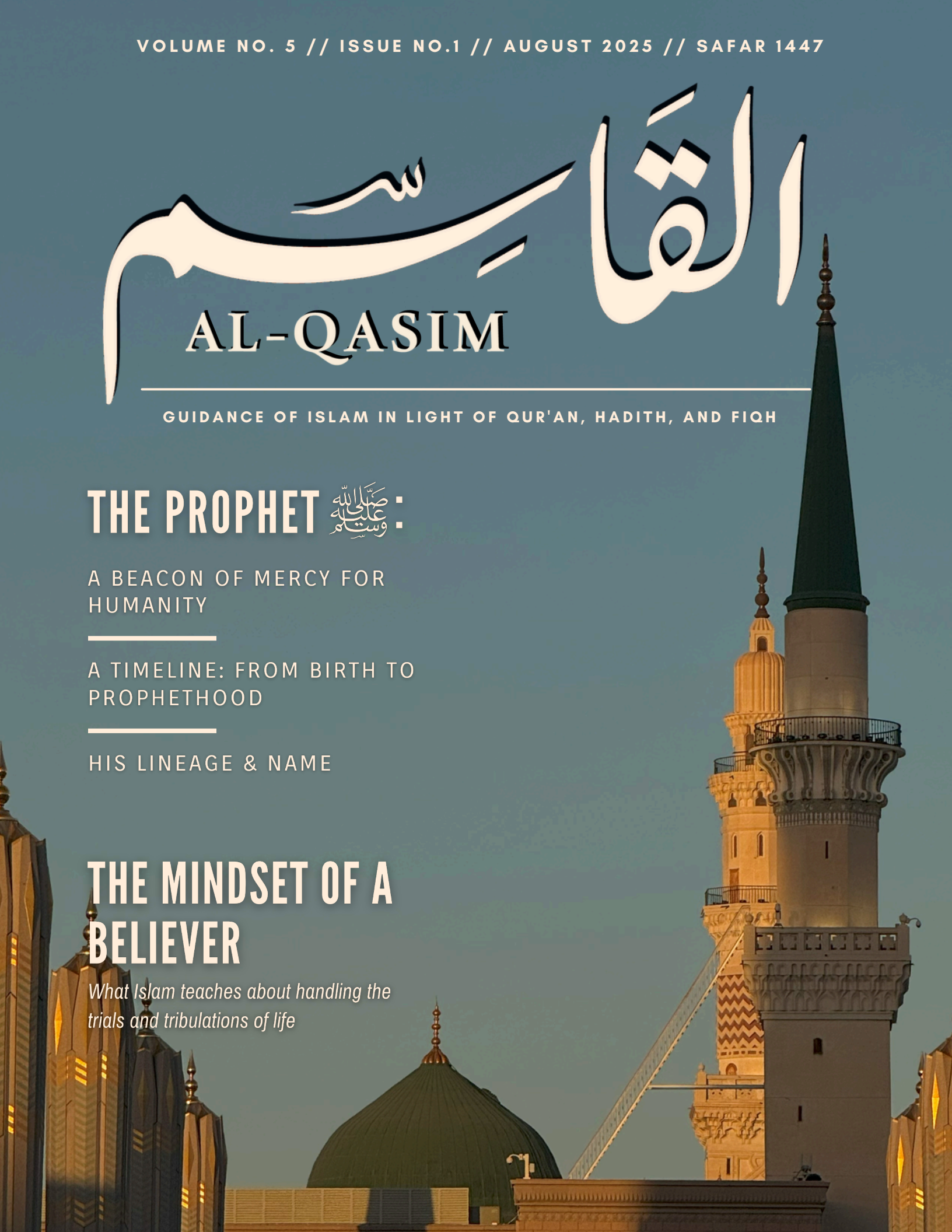
A BEACON OF MERCY FOR
HUMANITY

A TIMELINE: FROM BIRTH TO
PROPHETHOOD

HIS LINEAGE & NAME

THE MINDSET OF A BELIEVER

*What Islam teaches about handling the
trials and tribulations of life*





JAMIAH QASIMUL ULOOM

JQU AT A GLANCE

Jamiah Qasimul Uloom (JQU) is an institute established in 2015 to provide the Muslim community with traditional Islamic education. Mufti Ahmed Bemat (d. 2004) and Maulana Asad Bemat (d. 1993) had a vision to start an Islamic seminary in Toronto for the community. The name, suggested many years ago by Mufti Ahmed, is primarily based on the Prophetic narration in which he عليه السلام said, "And indeed I am a distributor (qasim), and Allah is the only One Who truly gives."



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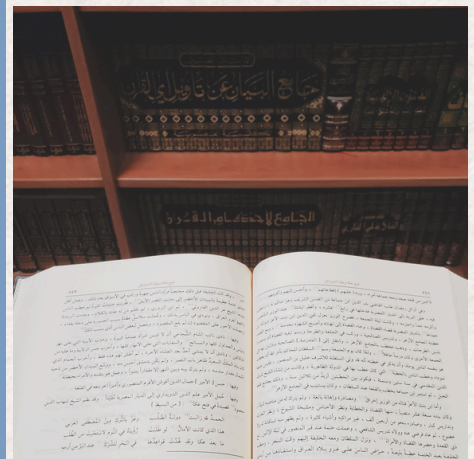
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A Letter from the Editor

Writing with gratitude.

Alhamdulillah — four years ago, what began as a quiet dream to contribute to Islamic academia in a meaningful way became the revival of a small project rooted in the legacy and dedication of our teachers. Originally begun in the 1990s by our dear Mufti Adam Koya as a newsletter in Canada, his platform was entrusted to us to carry forward. What was once a simple, handmade compilation has now grown into Al-Qasim: a scholar-based literary space for deep reflection, critical thought, and Islamic pedagogy for all audiences. As we grow with big changes on the horizon, we are humbled by the opportunities and profound lessons learnt along the way.

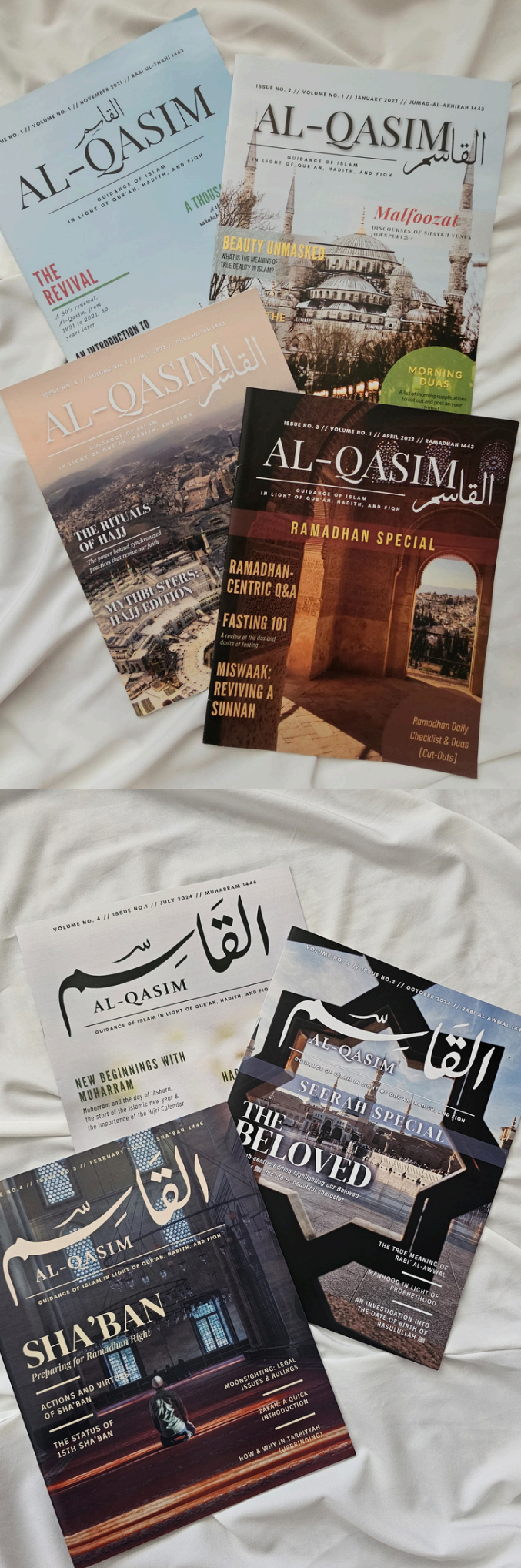
Each issue is a reminder for us to stick to the company of those who strive for Allah. We remain committed to walking this path with patience and servitude, alongside every reader and contributor who witnessed this growth and supported the vision of accessible, scholarly Islamic writing. And we cannot begin to thank our teachers who provided us with this opportunity, supporting and guiding us along every step of the way — who taught us that serving, preserving, and propagating comes in a myriad of ways.

Before we knew it, Alhamdulillah, hundreds of articles have been published, and we've received thousands of downloads online. As our fourteenth issue approaches and we enter our fifth year, it still feels like the gentle unfolding of the first page, when we were just getting started.

May Allah accept us all for the khidmah of His deen, and may He preserve and elevate all those involved in the conception of this newsletter.

Sincerely,

The Editorial Team
Jamiah Qasimul Uloom



THE BEAUTIFUL CHARACTER OF THE PROPHET ﷺ

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

And you are truly a man of outstanding character.

Surah al-Qalam, 4

Trustworthiness

The Prophet ﷺ was titled *al-Amin* (the trustworthy). Even when his people rejected his message and persecuted him, they still trusted him with their most valued possessions.

(*Al-Sunan al-Kubra*, 12696)

Bravery

"When the battle grew fierce, by God we would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet ﷺ."

(*Sahih Muslim*, 1776)

Mercy

When the Prophet ﷺ faced rejection, ridicule, and abuse in Ta'if and was offered retribution, he responded, "I hope that Allah will bring people from their descendants who will worship Allah alone without associating partners with Him."

(*Sahih al-Bukhari*, 3231)

Kindness

Anas ibn Malik reported: "I served the Prophet, peace and blessings be upon him, for ten years. By Allah, he never even said to me, 'Uff!' He never said harshly, 'Why did you do that?' or, 'Why did you not do that?'"

(*Sahih al-Bukhari*, 6038)

Resilience

When mercenaries were on the verge of finding the Prophet ﷺ and Abu Bakr رضي الله عنه during their Hijrah, he said, "Oh Abu Bakr, what do you think of two, when Allah is their third?"

(*Sahih al-Bukhari*, 3653)

Compassion

The Prophet ﷺ said, "When I stand for prayer, I intend to prolong it, but hear a child crying, so I make my prayer brief due to not wanting to cause hardship for his mother."

(*Sahih al-Bukhari*, 707)

Humbleness

The Prophet ﷺ used to be invited to a meal of barley bread and rancid oil, and he would accept the invitation.

(*Ash-Shama'il al-Muhammadiyah*, 332)

Generosity

The Messenger of Allah ﷺ never said "no" to anyone who requested something of him.

(*Sahih al-Bukhari*, 6034)

Simplicity

The Prophet's ﷺ home was so small that when he would pray, he would tap 'Aishah رضي الله عنها to bend her legs to make room for him to prostrate.

(*Sahih Muslim*, 512)



THE PROPHET MUHAMMAD'S ﷺ LINEAGE & BIRTH

By Mufti Adam Koya

Translated by Maulana Anas M, Teacher, JQU

The lineage of the Prophet Muhammad ﷺ traces back to Ismaeel عليه السلام. There were no prophets between Ismaeel عليه السلام and the Prophet Muhammad ﷺ.

Ibrahim's عليه السلام other son, Ishaq عليه السلام, had a son named Yaqub عليه السلام, who had twelve sons from whom tribes formed. There were thousands of prophets within their progeny, and the last of them was Isa

عليه السلام. Ismaeel عليه السلام also had twelve sons. The lineage of all Arabian tribes can be traced back to two of his sons, Na'it and Qaydher (Ibn Kathir, 1:581).

The maternal side of this Arabian lineage traces back to Banu Jurhum, a Yemeni tribe. The paternal lineage of the Prophet Muhammad ﷺ can be traced back with certainty to Adnan. The lineage of the Prophet Muhammad ﷺ is as follows:

Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusai ibn Kilab.

At Kilab, the maternal lineage of the Prophet also connects. His maternal lineage is as follows:

Aminah bint Wahab ibn Abd Manaf ibn Zuhra ibn Kilab. The Prophet Muhammad's ﷺ father and mother were of the same lineage.

Thereafter, the lineage from Kilab to Adnan has ten or

twelve generations. The lineage from Adnan to Ismaeel has 40 generations, as mentioned in *Seeratun Nabi*.

The Prophet's tribe is called the Quraysh. Amongst the forefathers of the Prophet Muhammad ﷺ is Fihr ibn Malik, whose title was "Quraysh." This word refers to a creature of the sea that is dominant over all other creatures, and they all fear it. Fihr ibn Malik had established a powerful regime, and the various tribes came together under his rule. It was for this reason he





was given the title of Quraysh. So, the Prophet Muhammad ﷺ is Qurashi (Kanhdelwi, 1:24).

The Prophet's great-grandfather, Hashim, was a noble, well-respected, and honoured man. The radiance of *nubuwwah* could be seen from his face. It is from his children and lineage that the Prophet Muhammad ﷺ was born. "Hashim" means "one who crumbles bread into soup to make *thareed*." His practice was that when people would come to Makkah to perform the Hajj, he would cook big pots of *thareed* and feed the pilgrims. This was a great honour for him, and for this reason, he was given the name Hashim (Kanhdelwi, 1:30).

Hashim would travel to the Levant for trade. On the way, he would often stop in Madinah. On one occasion, while he was in Madinah, he proposed marriage to a woman named Salma from the tribe of Banu Najjar. The tribe members accepted this proposal on the condition that their daughter Salma will live here in Madinah and will not go to Makkah with Hashim. He accepted this condition, and they were married.

After staying in Madinah for some time, Hashim continued his journey to the Levant. Upon reaching Gaza, he passed away. Meanwhile, his wife Salma was pregnant in Madinah. She gave birth to a son who was named Shaybah. The word "Shaybah" means "white hair" (when the child was born, he had some strands of white hair) (Kanhdelwi, 1:32). When he reached the age of eight, his paternal uncle, Muttalib, came to take him from Madinah to Makkah. As they arrived in Makkah, the people saw this boy sitting on Muttalib's camel, so they began calling the boy Abdul Muttalib ("the servant of Muttalib"), not knowing that he was Hashim's son. Since then, the boy's name became Abdul Muttalib. This was the grandfather of the Prophet Muhammad ﷺ.

Today, many don't know that the Prophet's grandfather is actually named Shaybah; he became famous by the name Abdul Muttalib. Some have mentioned that his name was Aamir. However, the majority of scholars state that his name was Shaybah. He was blessed with noble character, wisdom, and the ability to make good decisions. Allah had given him respect, honour and authority (Kanhdelwi, 1:33).

ABDUL MUTTALIB HAS A DREAM ABOUT ZAMZAM

When Hajar and Ismaeel عليه السلام first came to Makkah, Allah caused the well of Zamzam to flow. For many years, it continued to give water. Long after the demise of Ismaeel عليه السلام, the Quraysh tribe and the

Continued on pg 24

FROM BIRTH to PROPHETHOOD

By Humza Asad
Ifta Student, JQU

INTRODUCTION

Prophet Muhammad ﷺ is one of the most influential figures in human existence. His life, from birth to prophethood, is a journey filled with profound events that shaped the course of history. Born in the 6th century in Makkah, a city in present-day Saudi Arabia, Muhammad ﷺ would eventually lead a movement that transformed the spiritual and social fabric of the Arabian Peninsula and beyond. This article outlines the key events of his early life, including the significant role played by Halimah as-Sa'diyah رضي الله عنها leading up to his marriage to Khadijah رضي الله عنها. It highlights some qualities that distinguished him even before becoming a prophet.

EARLY LIFE

Birth and Lineage

Muhammad ﷺ was born in the Year of the Elephant, around 570 CE, into the Banu Hashim clan of the Quraysh tribe, a respected family in Makkah. His father, Abdullah, passed away before his birth, leaving his mother, Aminah bint Wahb, to care for him. He was born into a noble lineage, as his family held significant prestige and honour among the Quraysh.

The Custom of Desert Upbringing

During that time, it was customary for Arab families in Makkah to send their newborns to be raised in the desert by Bedouin wet nurses. This practice was believed to promote health, strengthen the child's physical constitution, and immerse them in the purest forms of the Arabic language and culture. The desert environment was also considered more conducive to developing resilience and a strong character.

THE STORY OF HALIMAH AS-SA'DIYAH

Among the women who came to Makkah seeking to nurse infants was Halimah bint Abi Dhuayb رضي الله عنها, commonly known as Halimah as-Sa'diyah رضي الله عنها, from the tribe of Banu Sa'd. Halimah رضي الله عنها and her husband, Harith, were experiencing extreme poverty and hardship. Their livestock were weak, and resources were scarce due to a prolonged drought affecting their land.

When Halimah رضي الله عنها arrived in Makkah, most wet nurses sought infants from wealthy families for better compensation. Because Muhammad ﷺ was an orphan, many wet nurses overlooked him, fearing inadequate financial support. However, Halimah رضي الله عنها could not find any other child to nurse, and she did not wish to return empty-handed. Out of compassion, and perhaps divine inspiration, she took Muhammad ﷺ under her care despite their own struggles.

EARLY
LIFE

Birth &
Lineage

Upbringing

HALIMAH
AS-
SA'DIYAH

Blessings Brought by Muhammad ﷺ

The moment Muhammad ﷺ joined Halimah's رضي الله عنها family, they began to experience unprecedented blessings and prosperity. Narrations describe several miraculous events that occurred during his time with Halimah رضي الله عنها:

1. **Increase in Provision:** Halimah's رضي الله عنها previously weak and undernourished camel and goats suddenly began producing abundant milk, providing sufficient nourishment for the family and even a surplus to share.
2. **Fertile Lands:** The drought-stricken lands around them started to flourish, yielding ample pastures for their animals to graze, leading to further prosperity.
3. **Protection and Safety:** Halimah رضي الله عنها noticed that an aura of peace and safety always surrounded Muhammad ﷺ. There were accounts of clouds shading him from the harsh desert sun and a sense of tranquillity enveloping their household.

Recognizing these blessings, Halimah رضي الله عنها grew deeply attached to Muhammad ﷺ and felt immense love and affection for him. She became increasingly protective and extended his stay with her family beyond the customary period.

The Incident of the Opening of the Chest

When Muhammad ﷺ was around four years old, a significant event occurred that further highlighted his special status. While playing with his foster brother in the fields, the Angel Jibreel عليه السلام appeared, took hold of Muhammad ﷺ, laid him on the ground, and opened his chest. Jibreel عليه السلام then removed a black clot from his heart, symbolically cleansing him from any impurities, and washed his heart with the water of Zamzam before restoring it to its place.

His foster brother witnessed this event and ran back to inform Halimah and Harith رضي الله عنهما, expressing fear that Muhammad ﷺ had been harmed. Upon finding him unharmed but visibly affected by the experience, Halimah grew concerned for his safety. Although Muhammad ﷺ appeared well, Halimah رضي الله عنها and her husband decided it was best to return him to his mother in Makkah, fearing for his well-being after such a profound and mysterious incident.

RETURNING TO HIS MOTHER AND SUBSEQUENT LOSSES

Upon returning to Makkah, Muhammad ﷺ reunited with his mother, Aminah. However, this reunion was short-lived. When Muhammad ﷺ was six years old, Aminah decided to visit Yathrib (later known as Madinah) to visit his maternal relatives and to pay respects at his father's grave. On the journey back to Makkah, Aminah fell ill and passed away at a place called al-Abwa, leaving Muhammad ﷺ an orphan.

Following his mother's death, Muhammad ﷺ was taken in by his grandfather, Abdul Muttalib, who loved him dearly and treated him with great care and affection. Abdul Muttalib was the chief of the Quraysh tribe and provided Muhammad ﷺ with a stable and nurturing environment. However, this period of care also ended abruptly when Abdul Muttalib passed away two years later.

At the age of eight, Muhammad ﷺ came under the guardianship of his paternal uncle, Abu Talib, who loved Muhammad ﷺ deeply and treated him as his own son. He provided for, protected, and supported him throughout his early life and into adulthood.

Blessings of Muhammad ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Opening of the Chest

RETURNING TO MAKKAH

KEY EVENTS LEADING TO PROPHETHOOD

Early Employment and Reputation

As Muhammad ﷺ grew into adolescence and young adulthood, he took on various responsibilities to support himself and his family. He initially worked as a shepherd, tending to sheep and goats in the outskirts of Makkah. This humble profession taught him patience, responsibility, and care—qualities that would serve him well in his future as a Messenger of Allah ﷺ.

Later, Muhammad ﷺ became involved in the trade caravans that were central to Makkah's economy. He gained experience travelling to distant lands, engaging in commerce, and interacting with diverse peoples and cultures. Throughout these experiences, Muhammad ﷺ became well-known for his honesty, integrity, and strong moral character, earning him the nicknames "*al-Amin*" (The trustworthy) and "*as-Sadiq*" (The truthful). People in Makkah deeply respected him, often entrusted him with their valuable goods, and sought his counsel in resolving disputes.

Marriage to Khadijah رضي الله عنها

Muhammad's ﷺ impeccable reputation caught the attention of Khadijah bint Khuwaylid رضي الله عنها, a wealthy and esteemed widow known for her successful trading business. Impressed by his character and reliability, Khadijah رضي الله عنها hired Muhammad ﷺ to manage her trade caravans. He led her caravans with exceptional skill and honesty, bringing back substantial profits and further enhancing his reputation.

Recognizing his admirable qualities, Khadijah رضي الله عنها developed a deep respect and affection for Muhammad ﷺ. Despite being fifteen years his senior, she proposed marriage to him. Muhammad ﷺ accepted the proposal, and they were married when he was twenty-five years old.

Their marriage was a harmonious and loving union lasting twenty-five years until Khadijah's رضي الله عنها demise. Khadijah رضي الله عنها provided unwavering support and companionship to Muhammad ﷺ, and together they had six children: two sons, who died in infancy, Qasim and Abdullah and four daughters—Zainab, Ruqayyah, Umm Kulthum, and Fatimah رضي الله عنهن. Khadijah's رضي الله عنها support and belief in Muhammad ﷺ were instrumental during the early years of his prophethood, providing him with emotional strength and confidence to pursue his divine mission.

KEY QUALITIES OF MUHAMMAD ﷺ

Even before his prophethood, Muhammad ﷺ was distinguished by several key qualities that set him apart from his peers:

1. **Honesty and Trustworthiness:** Muhammad's ﷺ reputation as *al-Amin* was well-established throughout Makkah. His integrity in business dealings and personal interactions made him a trusted figure whom people relied upon for safeguarding their valuables and resolving conflicts fairly.
2. **Compassion and Empathy:** He consistently demonstrated compassion towards others, especially the poor, orphans, widows, and the marginalized. He was known for his generosity and kindness, often putting the needs of others before his own.
3. **Wisdom and Judgment:** Muhammad ﷺ exhibited remarkable wisdom from a young age. A notable example is the Black Stone Incident during the reconstruction of the Ka'bah. When disputes arose among the Quraysh leaders about who should have the honour of placing the sacred stone back into its position, Muhammad ﷺ devised a solution that satisfied all parties. He placed the stone on a cloak and had representatives from each clan

Early
Employment

Marriage

KEY
QUALITIES

lift the cloth together. He personally set it in place, preventing potential conflict and earning widespread admiration for his wise and diplomatic approach.

4. **Modesty and Humility:** Despite his respected status and successful endeavours, Muhammad ﷺ remained humble and modest throughout his life. He lived simply, was approachable, and treated everyone with respect regardless of their social standing.
5. **Resilience and Patience:** Facing numerous personal losses and hardships from an early age, Muhammad ﷺ developed profound resilience and patience. These qualities enabled him to endure and overcome the many challenges and adversities he encountered throughout his life.

THE FIRST REVELATION

FIRST REVELATION

At the age of forty, Muhammad ﷺ developed a habit of retreating to the Cave of Hira on the Mountain of Light (*Jabal an-Noor*) near Makkah. He sought solitude and peace, spending days in meditation and contemplation, reflecting deeply on the state of society, the nature of existence, and seeking spiritual truth.

It was during one of these retreats, in the month of Ramadhan, that Muhammad ﷺ received his first revelation. The angel Jibreel appeared before him and commanded him to “read.” Muhammad ﷺ, who was unlettered, responded that he could not read. The angel embraced him tightly and repeated the command several times before revealing the first verses of the Qur'an:

*"Read in the name of your Lord who created—
Created man from a clot of blood.
Read, and your Lord is the Most Generous—
Who taught by the pen—
Taught man that which he knew not."
(Surah al-Alaq, 1-5)*

This profound experience left Muhammad ﷺ shaken and overwhelmed. He returned home to Khadijah, trembling and fearful, seeking comfort and reassurance. Khadijah consoled him, expressing her unwavering belief in his integrity and the truth of his experience. She took him to her cousin, Waraqah ibn Nawfal, a knowledgeable Christian scholar, to further affirm and understand the event. Waraqah confirmed that the encounter was indeed a divine revelation and that Muhammad ﷺ had been chosen as a prophet to his people.

This event marked the beginning of Muhammad's ﷺ prophethood and the revelation of the Qur'an, which would continue over the next twenty-three years. With Khadijah's support and his steadfast character, Muhammad ﷺ embarked on his mission to convey the message of Islam, advocating for the worship of one God, justice, compassion, and moral rectitude.

The journey from birth to prophethood for Muhammad ﷺ was marked by significant events and experiences that shaped his character and prepared him for his monumental role as the final prophet of Islam. From the nurturing care of Halimah as-Sa'diyah and the early losses of his parents and grandfather to his esteemed reputation in Makkan society and his loving marriage to Khadijah, each chapter of his early life contributed to his development as a compassionate, wise, and resilient leader.

These foundational years set the stage for the profound impact he would have on the world through the message of Islam. Muhammad's ﷺ life exemplifies the virtues of honesty, empathy, humility, and perseverance, serving as an enduring model for millions of people across generations. His legacy continues to inspire and guide individuals toward principles of faith, justice, and moral excellence.

THE PROPHET ﷺ : A Beacon OF MERCY for Humanity

By Abdullah Hanslod
Graduate, JQU (Class of 2023)

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

"We have sent you (O Prophet) only as a mercy for the whole world." (Surah al-Anbiya, 107)

The Prophet ﷺ was sent as a mercy to all mankind, displaying immense compassion towards his ummah. The Qur'an highlights this by saying, "There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers" (Surah at-Taubah, 128). He holds a special place in the hearts of believers: "The Prophet has a stronger affinity to the believers than they do to themselves" (Surah al-Ahzab, 06). The Prophet ﷺ

embodied mercy for all of creation, and his arrival brought immense blessings to humanity.

One example of his mercy is a supplication he made that was accepted: "Oh Allah, do not send such a punishment on my ummah that they become disfigured." While previous nations were destroyed or disfigured for disobeying Allah, this ummah was spared such punishment due to his mercy.

The Prophet ﷺ was a mercy for animals. They would come to him and complain about their masters, and he would reprimand the owners for their mistreatment.

He was a mercy for women, putting an end to the oppression they faced. In pre-Islamic society, women were often devalued and considered burdens, and their birth was seen as a disgrace and bad omen. The Prophet ﷺ changed this by demonstrating their worth and teaching others how to treat them with love and respect. He

emphasized that raising daughters was a source of great reward.

He was also a mercy for men, teaching women to respect their husbands. He stated that if prostration before anyone besides Allah were allowed, he would have instructed wives to prostrate before their husbands.

He was a mercy for the elderly, stating that those who do not honour the elderly are not from among us.

The Messenger ﷺ was a mercy to labourers, stating that whoever earns through the hard labour of their hands and then spends their evening in that state will have their sins forgiven. Similarly, businessmen are promised that honest merchants will be among the prophets, the truthful ones, the martyrs, and the righteous on the Day of Judgment.

He was also a mercy to neighbours, stating that a person does not have complete faith if their neighbour is not safe from their harm. The Prophet ﷺ was a mercy to orphans, saying that the caretaker of an orphan would be close to him in the Hereafter, like the index and middle finger.

He was a mercy for parents, emphasizing the importance of respecting them. He stated that Paradise lies under the feet of the mother, and that the pleasure of Allah is in the pleasure of the parents, while His displeasure is in the

displeasure of the parents. The Prophet ﷺ said that a child who casts a look of mercy and affection upon his parents shall be granted, for every look of his, rewards equivalent to that of an accepted Hajj, even if it were a hundred times a day.

He was a mercy to scholars, declaring that they are the inheritors of the prophets. Likewise, he promised that those who seek knowledge will be guided to Paradise.

He was a mercy for angels. Allah states in His noble book: "Indeed, this (Qur'an) is the Word of (Allah delivered by Jibreel,) a noble messenger-angel, full of power, held in honour by the Lord of the Throne, obeyed there (in heaven), and trustworthy" (Surah at-Takwir, 19-21). Jibreel was titled "obeyed" and "trustworthy" due to the Prophet ﷺ.

He was a mercy for his enemies. During the conquest of Makkah, he told the people, "There is no blame on you today," forgiving them despite the severe harm they had caused him.

He was a mercy for all of mankind, making this ummah the most virtuous and the best of people to walk the earth.

It is truly a great favour from Allah that He placed us in this noble ummah, led by the most beloved and final Messenger ﷺ, the leader of all the prophets. A poet beautifully

summarizes this by saying: "After Allah, you are the greatest—the story is very short." Allah created the universe because of the Prophet ﷺ, and through him, all the prophets, the earth, the sky, the sun, and the moon, day and night, humankind, jinn, and angels came into existence. This is the Prophet whose blessings touch every particle in the universe, whose beauty surpasses that of the moon, and whose birth shook palaces, toppling the idols of the kings. When he was born, his mother witnessed the world being illuminated by the light emanating from him.

Khatib al-Baghdadi reports a detailed description concerning the birth and early life of the Prophet Muhammad ﷺ, narrated with his chain of transmission, as mentioned by the author of *Happiness and Glad-tidings*. When Aminah gave birth to him ﷺ, she said, "I saw a great cloud with light. In it, I heard the neighing of horses, the fluttering of wings, and the speech of men, until it enveloped him and he was hidden from me. Then I heard a caller proclaiming:

"Take Muhammad ﷺ throughout the entire earth and present him to every spiritual being of jinn, humans, angels, birds, and beasts. Give him the creation of Adam, the knowledge of all things, the courage of Nuh, and the compassion of Ibrahim and the tongue of Isma'il, the contentment of Ishaq, the eloquence of Salih, the wisdom of Lut, the glad tidings of Ya'qub, the strength of Musa, the patience of Ayyub, the obedience of Yunus and the striving of Yusha', the voice of Dawud, the love of Daniyal, the humility of Ilyas, the protection of Yahya and the asceticism of 'Eesa. And immerse him in the characteristics of the prophets." She said: "Then it cleared from me, and he was holding a white silken cloth, green and tightly folded, from which water was flowing.

It is a great favor from Allah that He granted us the honour of being the ummah of this noble Prophet. After embracing Islam, being part of his ummah is the greatest blessing we have received.

And I heard a voice saying, 'Well done, Muhammad ﷺ has taken possession of the entire world. There is no creature among its inhabitants except that it entered willingly under his control.'" She said: "Then I looked at him, and he was like the moon on the night of a full moon, and his scent was spread out like the most fragrant musk. And there were three men: one held a silver jug, another held a basin of green emerald, and the third held white silk. He unfolded it and took out a ring that dazzled the eyes. He washed it from the ewer seven times, then sealed it between his shoulders with the ring and wrapped it in the silk. Then he carried him and placed him among his wings for a while, then returned him to his place." This report was narrated by Abu Nu'aym from Ibn Abbas, and there is some weakness in it.

This is the Prophet whose companions were Abu Bakr and Umar رضي الله عنهما, whose helpers were the angels Jibreel and Mikaeel, and whose mode of transportation was the Buraq.

He was welcomed in the heavens and granted the miracle of the Ascension, about which the Qur'an says: "Then he approached, coming so close that he was two arm-lengths away or even nearer." (Surah an-

Najm', 08-09) He led all the prophets in prayer and spent his life concerned for his ummah, constantly pleading: "O my Lord, my ummah! My ummah!" On the Day of Judgment, while others will be overwhelmed with their own concerns, this Prophet will be focused on his ummah. To him, it will be said: "Raise your head and ask; you will be granted. Intercede, and your intercession will be accepted."

It is a great favor from Allah that He granted us the honour of being the ummah of this noble Prophet. After embracing Islam, being part of his ummah is the greatest blessing we have received. However, we have often fallen short in honouring his rights and neglected his Sunnah, despite him being our ultimate role model. His rights upon us include following his Sunnah, making him our highest example, and loving him more than we love ourselves and our parents. We are also commanded to send salutations upon him regularly, love his family, honour his companions and ummah, and study his blessed life.

In upholding and honouring these rights, the benefit is entirely ours. If we fail to do so, we only harm ourselves in both this world and the hereafter. Sadly, today, the Muslim ummah has distanced itself from the Sunnah of this noble Prophet and has taken other individuals as role models. May Allah grant us the strength and guidance to obey, follow, and fulfill the rights of the Prophet Muhammad ﷺ.

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THE MINDSET of a Believer

By Uzair Dawood
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مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِيبْ مِنْهُ

If Allah wills good for someone, He afflicts him with trials. (Sahih al-Bukhari, 5645)

The phrase “why me?” is one that many of us might’ve expressed ourselves or heard others utter. It is often invoked during times of hardship, as though we are not meant to encounter such challenges. For reasons that are not entirely clear, many Muslims have been led to believe that life should be free from difficulties and that misfortune should not touch us simply due to our adherence to the path of Islam. However, the Qur’an does not promise a life unburdened by hardships for the believer; in fact, it affirms the opposite. Allah تعالى says in the Qur’an:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do people think that they will be left (at ease) merely because they say, 'We believe,' and will not be tested? Indeed, We have tested those who were before them. So Allah will surely know those who are truthful, and He will surely know the liars." (Surah al-Ankaboot, 2-3)

This verse shows us that trials and tribulations are an inherent part of a believer’s life, intended to test the sincerity of their faith in Allah. It serves as a reminder that believers are not isolated in their struggles, for those who came before them endured similar, if not more severe, challenges. Reflecting

on the life of our beloved Prophet Muhammad ﷺ, as documented in the books of ahadith, we find that Allah continually tested him. From the early loss of his parents to the death of his beloved wife Khadijah رضي الله عنها and his uncle Abu Talib in the same year, from witnessing the martyrdom of his uncle Hamza رضي الله عنه in battle to burying all his children except Fatimah رضي الله عنها, the life of the greatest human being to ever walk the Earth was marked by a series of profound trials.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيْفِ الْقَيْنِ - وَكَانَ ظُفْرًا لِإِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ. ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ.

It is narrated from Anas ibn Malik رضي الله عنه he said, we accompanied the Messenger of Allah ﷺ to the home of the blacksmith Abu Saif, who was the husband of Ibrahim's wet-nurse. The Prophet ﷺ took his son Ibrahim, kissed him, and inhaled his scent. Shortly thereafter, we entered the home to find that Ibrahim was nearing the end of his life. Witnessing this, the eyes of the Prophet ﷺ filled with tears. Abdur Rahman ibn Auf رضي الله عنه, seeing this, remarked, "O Allah's Messenger, even you are weeping!" The Prophet replied, "O Ibn Auf, this is mercy." He continued weeping and added, "The eyes shed tears, and the heart is grieved, but we will not say anything except what pleases our Lord. O Ibrahim, indeed we are sorrowful for your departure." (Sahih al-Bukhari, 1303)

This emotional moment teaches us that the defining characteristic of a believer is not the mere presence of trials but how one responds to them. The Prophet ﷺ was not immune to sorrow or emotion; he deeply grieved for the loss of his son. Yet, he exemplified the principle that, in the face of such trials, we must refrain from complaint and instead utter only that which is pleasing to Allah.

We may mistakenly perceive that the real measure of success in a trial lies in the removal of the hardship. However, this is not the criterion by which success or failure should be assessed. Allah تعالى says in the Qur'an:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

"Those who, when a suffering visits them, say: We certainly belong to Allah, and to Him we are bound to return. Those are

the ones upon whom there are blessings from their Lord, and mercy as well; and those are the ones who are on the right path."

(Surah al-Baqarah, 156-157)

This verse reminds us that the true measure of success lies not in the ending of tribulations, but in how we respond to them. Does the trial bring us closer to Allah, or does it lead us further away from Him? Our reaction to hardship ultimately determines whether we have passed the test.

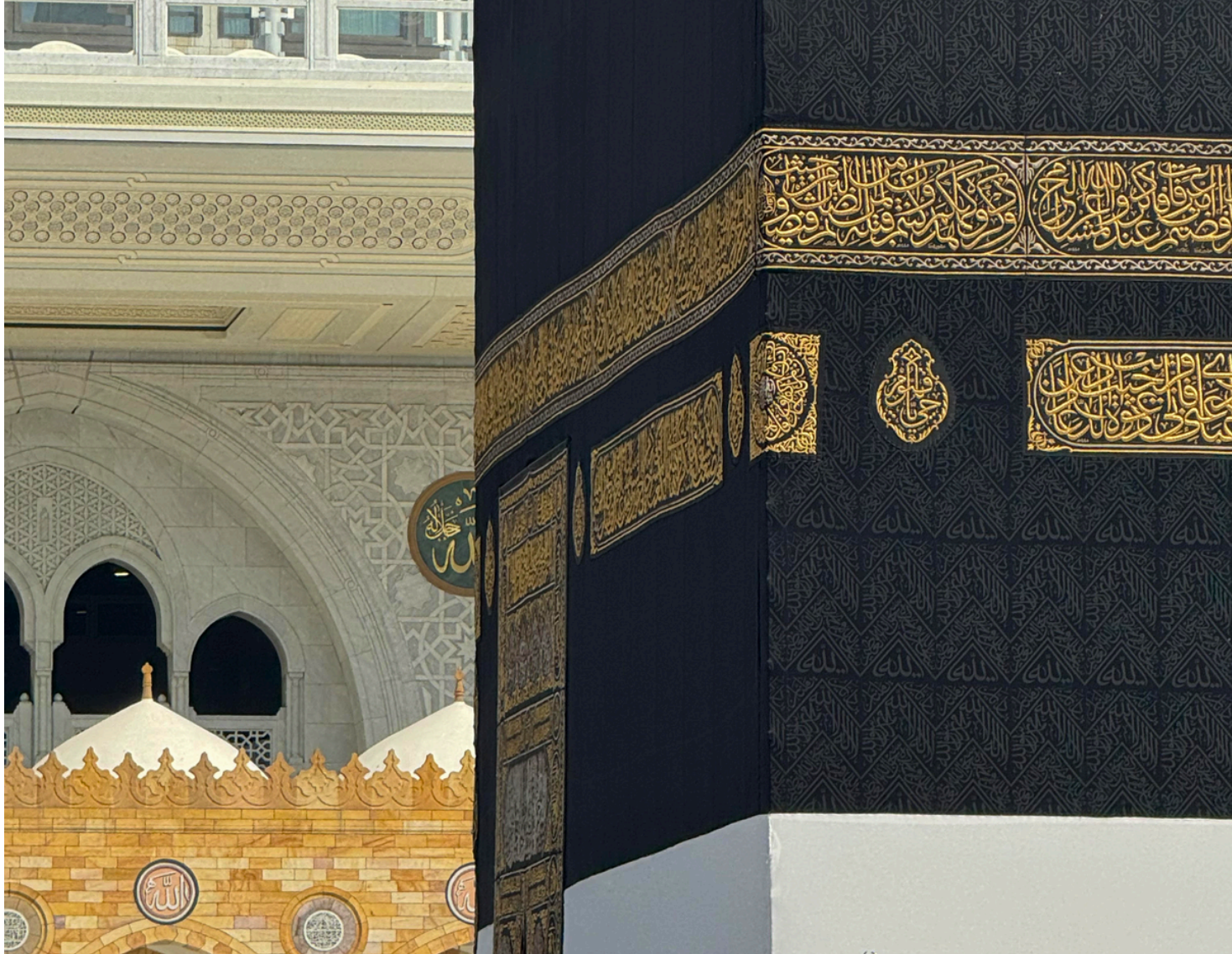
There is a saying, "Life is an ironic tragedy; it has to be lived forward but only makes sense in reverse" (inspired by Søren Kierkegaard). However, for the believer, this is not a tragedy, but rather a blessing. There are those who may seek answers written in the stars, in scientific texts, or in the world around them, searching for a purpose or direction. On the other hand, as Muslims, we place our trust solely in Allah. The realization that everything unfolds by His divine decree, and that He has meticulously planned every moment of our existence, brings comfort and tranquility to the heart, even when the wisdom behind a trial is not immediately apparent. The mindset of the believer is one of contentment, for they know that Allah is the best of planners. What is meant to pass us will do so, no matter how close it seems, and what is meant to reach us will do so, even if it is a million miles away.

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**During the
Battle of Uhud,
even after his tribesmen
hurt him, the Prophet ﷺ prayed
for them as he wiped the blood
off his face, "O Allah, forgive
my people, for they
do not know."**

(Sahih al-Bukhari, 3477)



IBRAHIM عَلَيْهِ السَّلَام

& THE ORIGINS OF MAKKAH

By Mufti Adam Koya,

Translated by Maulana Anas M, *Teacher, JQU*

It is a great honour and privilege to spend moments remembering our beloved Prophet Muhammad ﷺ. For a Muslim, no one is more cherished than him, and his life and teachings are a source of inspiration and guidance. Allah sent prophets as role models to connect humanity with Him, and they were uniquely guided by divine revelation. Prophet Muhammad ﷺ was sent as a messenger for all of humanity until the Day of Judgment, with a final, complete religion. Following his way of life is essential for success in this world and the hereafter, as the Qur'an emphasizes. However, many today are disconnected from his seerah, though it is the key to our salvation.

The seerah is vast, and while we can never do full justice to his exalted status, we endeavour to share what we can with our limited strength. It is important to start by discussing the tribe and lineage of the Prophet ﷺ, as well as his noble birth in Makkah. This includes a brief history of Makkah before his birth and how Makkah became established as a city. It is proven through the Qur'an and the Sunnah that Allah sent Ibrahim عليه السلام to Makkah. All the prophets after Ibrahim عليه السلام were from his progeny through his two famous sons, Ismaeel عليه السلام and Ishaq عليه السلام. Ismaeel عليه السلام was the elder of the two. His mother was Hajar, whose story is narrated in *Sahih al-Bukhari* as follows:

Ibrahim عليه السلام was travelling with his wife Sarah, who was a beautiful, righteous, and chaste woman of her time. At the time, other than the two of them, there were no Muslims. On the way, there was an evil and wicked king. This king had appointed guards at various checkpoints, tasked with sending him any beautiful women who passed through those checkpoints. The king's practice was that if a

woman was accompanied by a male and this male claimed to be the husband, then the man would be captured and imprisoned. However, if the man claimed to be a brother to the woman, then the man would be free to go on his way. When Ibrahim عليه السلام learned of this, he told Sarah, "If you are stopped, tell them you are my sister." Through this statement, Ibrahim عليه السلام had intended "sister in Islam," not blood sister. Ibrahim عليه السلام continued, "Likewise, if they ask me, I will say the same thing: that you are my sister." When they reached that area, the wretched king intended evil with her. Sarah made du'a to Allah: "O Allah, I have Iman (brought faith) in You and Your Prophet Ibrahim عليه السلام. I have lived a chaste life. Give me the ability to overpower this wretched king." Ibrahim عليه السلام was also busy praying and making du'a to Allah.

Their du'as were accepted. The king began struggling to breathe, and he fell to the ground. When Sarah saw this, she thought that if he died, she would be accused. She made du'a to Allah so that He could revive the king. The king then tried to approach her again; the result was the same, and the king fell to the ground. Sarah again made du'a that Allah revive the king. When the king got up, he tried a third time, and the result was the same. Sarah made du'a again. This sequence of events occurred multiple times. The king then called his guards, saying, "You have brought this *jinniya* (female jinn) to me, take her away." However, the king realized the truth, and he hosted and honoured Ibrahim عليه السلام and Sarah. When they were leaving, the king gave his daughter Hajar to Sarah as a gift (*Sahih al-Bukhari*, 1:295).

Ibrahim عليه السلام, Sarah, and Hajar thereafter travelled to Sham (the Levant). They remained for some time. Ibrahim عليه السلام, at this point, had no children. So Sarah either gifted Hajar to Ibrahim عليه السلام or facilitated their nikah. In Ibrahim's عليه السلام old age, Allah bestowed upon him his first son through Hajar. This son's name was Ismaeel عليه السلام. Then, after 13 or 15 years, Sarah also had a son whose name was Ishaq عليه السلام.

While Ismaeel عليه السلام was still an infant, Allah commanded Ibrahim عليه السلام to take Hajar and his infant son to the House of Allah and settle them there. At the time, Makkah was a barren desert land. It was a place in which there was no water, no inhabitants, no signs of life, and no apparent means of survival. At the time, the journey from the Levant to Makkah would take one month.

Ibrahim عليه السلام was, after all, the Khalil (friend) of Allah. He was ready to fulfill this command. He had gotten a son in his old age, and the command was given to take his wife and infant son and leave them in a place which, at the time, was completely uninhabited and had no signs of life.

For the average person, this would be unfathomable. However, Ibrahim عليه السلام was the *Khalil* (friend) of Allah. He would always submit to the will of Allah, so he fulfilled that command. That is how Ismaeel عليه السلام and Hajar came to be in Makkah, and eventually, a civilization was established there. The du'as that Ibrahim عليه السلام made are mentioned in detail in Surah Ibrahim. Those are du'as he made after leaving his wife and son in Makkah.

As the well of Zamzam began to flow, a caravan from Yemen consisting of the Banu Jurhum tribe was passing through the area. When they learnt of the Zamzam well, they requested to settle in the area. They sought permission from Hajar to settle. She granted them permission with the condition that she would have control over the well of Zamzam (*Sahih al-Bukhari*, 1:475).

Many years later, Ismaeel عليه السلام married into that tribe (Banu Jurhum), and his lineage continued (*Sahih al-Bukhari*, 1:474).

Ibrahim عليه السلام had a dream in which he was commanded to sacrifice something beloved to him. Ibrahim عليه السلام mentioned this dream to Ismaeel عليه السلام, who was ready to be sacrificed and happy with the decree of Allah. In the end, Allah sent a ram from Jannah, which was sacrificed instead. It is from this incident that he was given the name *Zabihullah* (ذبيح الله). Allah has revealed this whole story in Surah as-Saffat, and it is also detailed in *al-Bidaya wa an-Nihaya*.


Then Allah commanded Ibrahim عليه السلام to build the Ka'bah. Ibrahim عليه السلام and his son Ismaeel عليه السلام built the House of Allah together. When construction was completed, they made du'a to Allah: "O Allah, so accept this from us, make us from those who submit to you, make from our progeny those who will submit to you, show us the *manasik* (rituals of Hajj), show us the way to live our life, and forgive us." Towards the end, they also made the following du'a:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise." (Surah al-Baqarah, 129)

The manifestation of this du'a was our beloved Prophet Muhammad ﷺ. The Prophet ﷺ himself would say: "I am the du'a of my grandfather Ibrahim عليه السلام."

This entire story is mentioned in *Dala'il an-Nubuwwah*.



ANALYSIS OF THE NAMES: “AHMAD” & “MUHAMMAD”

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In the Torah, the Prophet ﷺ was mentioned using the name Muhammad. It was due to the many praiseworthy qualities of the Prophet Muhammad ﷺ and the virtue, nobility, and status of his ummah, that even a prophet as great as Musa

عليه السلام had hoped to be a part of this ummah. Qadhi Iyadh mentions that just as the Prophet Muhammad ﷺ was like no other human being, similarly before him, no one even thought to use the names “Ahmad” and “Muhammad.”

Ibn Hajar says:

هَذَا الْإِسْمَانِ أَشْهُرُ أَسْمَاءِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْهُرُهُمَا مُحَمَّدٌ وَقَدْ
تَكَرَّرَ فِي الْقُرْآنِ

These two names are the most famous names of the Prophet ﷺ, and of these two, Muhammad is the most famous because it is mentioned repeatedly in the Qur'an.

Hafidh Ibn Sayyid an-Nas has written in *Uyoon al-Athar* that Allah had placed a seal on the hearts and minds of the Arabs to the extent that no one even thought of these names until the time of the Prophet's birth was near. Some fortune-tellers, astrologists, and Jews began naming

their newborns Muhammad out of greed and hope that their child would be the Prophet. History tells us that before the Prophet Muhammad ﷺ, the number of people with the name Muhammad reached six in total. Allamah Suhaili says that the number is three. Ibn Hajar, from the 9th-century Hijri, says, “I began searching for these names, and I found twenty individuals with this name. After repetitions and doubts are removed, there are fifteen names remaining. The most famous of these is Muhammad ibn Adi ibn Rabi’a. His story is narrated by Allamah Baghawi, Ibn Sad, Ibn Shaheen, Ibn Sahn, and others. The story goes that Khalifah ibn Abdullah asked Muhammad ibn Adi how his father named him Muhammad in the days of ignorance. He says, ‘I asked my father this exact question. My father told me: “I was once travelling with three individuals from the Banu Tamim tribe. We were going to meet the Ghassani King, who was in the Levant at the time. On the way, we stopped near some water close to a church. The church priest came to us and told us that a prophet would be sent soon; we must all accept him when he came. We asked him about the name of the prophet. We were told that the prophet’s name would be Muhammad. After returning from the journey, we all had sons and named them Muhammad.”’ However, it was the plan of Allah, that of those boys named Muhammad; not a single one claimed prophethood. This prevented any doubt in the legitimacy of the *nubuwwah* of the Prophet Muhammad ﷺ” (Ibn Hajar, 6:402-406).

Allamah Ibn al-Qayyim has written in *Zad al-Ma’ad* that in the Torah, both names, Ahmad and Muhammad, are found (1:20). Ibn al-Qayyim, while linguistically explaining the words *ahmad* and *muhammad*, has written that *muhammad* is “the individual in whom many praiseworthy qualities are found.” The word *muhammad* is an *ism al-maf’ul* (passive participle noun) derived from the root word *tahmeed* (تحميد) on the verb pattern of *taf’eel* (تفعيل). The word *mahmood* is also a passive participle noun, however, it is derived from the base triliteral, or *thulathi mujarrad* (ثلاثي مجرد) verb from the root word *hamd* (حمد). When compared to the word *muhammad*, which is derived from a triliteral verb with extra letters, the word *muhammad* has a level of amplification in the praise, which is not found in the meaning of the word *mahmood*. *Muhammad* is also translated as “a person praised like no other.”

The word *ahmad* is the superlative form of the noun. It is used in the meaning of both the *ism al-fa’il* (active participle) and *ism al-maf’ul* (passive participle) nouns. If

it is used in the meaning of the active participle noun, it would mean:

أَحْمَدُ الْحَامِدِينَ لِرَبِّهِ

“Of those who praise their Lord, he is the one who praises his Lord the most.”

If it is used in the meaning of the passive participle noun, it would mean:

أَحَقُّ النَّاسِ وَأَوْلَى النَّاسِ أَنْ يُحْمَدَ

“The one from the people who is the most deserving of praise.”

Based on this, we can see the difference in the meanings of the words *muhammad* and *ahmad*. Muhammad is the one who is praised the most due to his impeccable qualities. Ahmad is the one who is praised in the best manner. In other words, the name Muhammad relates to the quantity of praise, and the name Ahmad relates to the quality of praise. Both names summarize that the Prophet ﷺ, due to his perfect qualities and characteristics, is the one who is deserving of the most praise and the highest quality of praise.

If the word is taken in the meaning of the object of a superlative noun, i.e. the *maf’ul* of an *ism al-tafdhil*, it would mean that everyone and everything, from the Creator Himself to the creation, the prophets, jinn, angels, animals, and plants, all praised and continue to praise the Prophet Muhammad ﷺ. Today, countless individuals are praising the Prophet Muhammad ﷺ at any given moment of the day. His trustworthiness, justice, honesty, and other qualities are continuously admired, even by those who are not Muslim.

If the word *ahmad* is taken in the meaning of *ism al-fa’il* (the active participle noun), the Prophet Muhammad ﷺ would still be the one most deserving of this name as no one has praised Allah more than him, and no one has praised Allah in a superior manner than the Prophet Muhammad ﷺ. He also emphasized the need to praise Allah to his ummah. An example is the hadith wherein the Prophet ﷺ, while speaking about *shafa’at al-kubra* (his intercession in front of Allah for mankind on the Day of Qiyamah), mentioned that the doors of praise would be opened for him on that day in such a manner that was never opened before for anyone else (*Sahih al-Bukhari*, 7510).

Qadhi Iyadh mentions that first, the Prophet was Ahmad, and then he became Muhammad. He first praised Allah, and then all of creation praised him. Likewise, on the Day of Qiyamah, first, he will praise Allah, and then all of mankind will praise him. In terms of existence, in the earlier books, he is mentioned using the name Ahmad, but his name was Muhammad in the actual realm of existence.

وهذا جدول يحتوي على وقائع النبي صلى الله عليه وسلم من مبعثه إلى وفاته

١	السنة الأولى من البعثة	ابتداء الوحي	عرض ذلك على ورقة بن نوفل	إسلام خديجة	إسلام أبي بكر	إسلام علي بن أبي طالب	إسلام زيد بن حارثة
٢	السنة الثانية من البعثة	إسلام عثمان بن عفان	إسلام الزبير	إسلام عبد الرحمن بن عوف	إسلام سعد بن أبي وقاص	إسلام طلحة بن عبيد الله	سعي أبي بكر في إظهار الإسلام
٣	السنة الثالثة من البعثة	إسلام عمرو بن عبسة رضي الله عنه		أمر الشعب	إسلام خالد بن سعيد رضي الله عنه	إسلام حمزة رضي الله عنه	إسلام حمزة رضي الله عنه
٤	السنة الرابعة من البعثة	إظهار الدعوة					
٥	السنة الخامسة من البعثة	هجرة الحبشة الأولى	إرسال قريش في طلب من هاجر	أمر الصحيفة	إسلام عمر بن الخطاب رضي الله عنه		
٦	السنة السادسة من البعثة	إخباره صلى الله عليه وسلم عن الصحيفة – أكل الأرض لها					
٧	السنة السابعة من البعثة	الإسراء والمعراج	وفاة خديجة	وفاة أبي طالب	تزوج النبي بعائشة	تزوج بسودة	عرضه نفسه على القبائل
٨	السنة الثامنة من البعثة	عرضه نفسه على الأنصار					
٩	السنة التاسعة من البعثة	انشقاق القمر					
١٠	السنة العاشرة من البعثة	هجرة النبي صلى الله عليه وسلم إلى المدينة المشرفة					
١	السنة الأولى من الهجرة	بناء المسجدين ومسجده ومسجد قباء	ولادة عبد الله بن الزبير وعقد لواء حمزة	عقد لواء عبدة ابن الحارث	عقد لواء سعد بن أبي وقاص	وفاة كلثوم ابن الهمد ووفاء أبي أمامة	إسلام عبد الله بن سلام وإسلام سلمان الفارسي
٢	السنة الثانية من الهجرة	غزوة الأبواء وغزوة العشيرة	غزوة بواط وطلب كرز بن جابر الذي أغار على سوح المدينة	بعث سعد ابن أبي وقاص	سرية عبد الله ابن جحش	زكاة الفطر وصلاة العيد	غزوة بني قينقاع
٣	السنة الثالثة من الهجرة	مسيره ﷺ إلى جمع بني ثعلبة	غزوة بني سليم	سرية قردة	قتل أبي رافع	تزوجته بحفصة بنت عمر	غزوة أحد
							غزوة حمراء الأسد
							استشهاد حمزة
							استشهاد عمرو بن الجموح
							استشهاد ابن النضر
							استشهاد سعد ابن الربيع

٤	السنة الرابعة من الهجرة	غزوة الرجيع	إرسال عمرو ابن أمية الضمري لقتل أبي سفيان	غزوة بدر الثانية	تزوجه ﷺ بأم سلمة	ولادة الحسين	استشهاد عاصم ابن ثابت	استشهاد عامر ابن فهيرة	وفاة عبد الله رقية	خروج أبي سفيان
٥	السنة الخامسة من الهجرة	تزوجته ﷺ بنزيب بنت جحش	غزوة دومة الجندل	استشهاد خالد ابن سويد	هلاك أمية بن الصلت	مبارزة علي وأصحابه	ضياقة جابر في الخندق	حكم سعد في بني قريظة	موت أم سعد ابن عبادة	موادعة النبي ﷺ بعينيه بن حصن
٦	السنة السادسة من الهجرة	غزوة بني لحيان	غزوة ذي قرد	عمرة الحديبية	سرية عكاشة	سرية محمد بن مسلمة إلى القرطاء	سرية أبي عبيدة	سرية زيد بن حارثة إلى بني سليم	سريته إلى العيص	
٧	السنة السابعة من الهجرة	سريته إلى بني ثعلبة	سريته إلى حسمى	سرية عبد الرحمن ابن عوف إلى دومة الجندل	سرية كرز بن جابر إلى العرنين	سرية عمرو بن العاص إلى صمم هذيل	سرية خالد ابن الوليد إلى بني جذيمة	غزوة حنين وغزوة الطائف	بعث عمرو ابن العاص إلى جيفر	إسلام عروة بن مسعود الثقفي
٨	السنة الثامنة من الهجرة	إسلام خالد ابن الوليد	طلحة الحنظلي وعمر بن العاص وعثمان بن طلحة الحنظلي	اتخاذ المنبر	سرية عمرو ذات السلاسل	سرية خالد ابن الوليد إلى مكة	سرية خالد ابن الوليد إلى أكيدر	موت عبد الله ذي الجنادين	إسلام أبي سفيان ابن حرب	سرية خالد ابن الوليد إلى أكيدر
٩	السنة التاسعة من الهجرة	بعث عيينة ابن حصن إلى بني تميم	بعث الوليد ابن عتبة إلى بني المصطلق	إسلام كعب ابن زهير	غزوة تبوك	سرية خالد ابن الوليد إلى أكيدر	موت عبد الله ذي الجنادين	إسلام قتيب وقصة اللعان	كتاب ملوك حمير	رحم الغامدية
١٠	السنة العاشرة من الهجرة	بعث أبي موسى الأشعري ومعاذ بن جبل إلى اليمن	بعث خالد ابن الوليد إلى بني الحارث بنجران	بعث جرير ابن عبد الله	بعث أبي عبيدة بن الجراح إلى أهل نجران	قصة بديل وتميم الداري	وفاة إبراهيم ابن النبي ﷺ	قدوم فيروز الديلمي إلى المدينة	حجة الوداع	موت باذان والي اليمن
١١	السنة الحادية عشرة من الهجرة	قدوم وفد النخع	سرية أسامة بن زيد إلى أهل أبي	ظهور الأسود العنسي	قصة مسيلمة الكذاب	قتل الأسود العنسي	قصة سجاح	قصة طليحة بن خويلد	ابتداء مرضه عليه الصلاة والسلام في أواخر صفر	وفاة النبي ﷺ يوم الإثنين في شهر ربيع الأول سنة إحدى عشرة، وعمره ثلاث وستون، غسله علي والعباس، وكفن في ثلاثة أثواب، وصلى عليه المسلمون فرادى، ودفن في بيت عائشة

Table Containing The Events of The Prophet Muhammad ﷺ's Life From His Prophethood to His Death													
1	1st Year of Prophethood	Beginning of Revelation	Presentation of Revelation to Waraqah ibn Nawfal	The Conversion of Abu Bakr The Conversion of Khadijah (First female)	The Conversion of Abu Bakr (First adult)	The Conversion of Ali ibn Abi Talib (First child)	The Conversion of Zaid ibn Harithah (First slave)						
2	2nd Year of Prophethood	The Conversion of Uthman ibn Affan	The Conversion of Zubair	The Conversion of Abdurrahman ibn Awf	The Conversion of Sa'd ibn Abi Waqqas	The Conversion of Talha ibn Ubaidullah	Abu Bakr's efforts in displaying Islam						
3	3rd Year of Prophethood	The Conversion of Amr ibn Abasa		The Conversion of Khalid ibn Sa'id									
4	4th Year of Prophethood	Public Declaration of the Call to Islam		The Incident of the Valley		The Conversion of Hamzah ibn Abdul-Muttalib							
5	5th Year of Prophethood	First Migration to Abyssinia	Quraysh Sends Delegation to Reclaim Those Who Migrated		The Incident of the Boycott Document		The Conversion of Umar ibn al-Khattab						
6	6th Year of Prophethood	The Prophet's ﷺ Informing Regarding The Document—The Termites Eating of it											
7	7th Year of Prophethood	Isra and Mi'raj (The Night Journey and Ascension).	The Death of Khadijah	The Death of Abu Talib	The Prophet's ﷺ Marriage to Aisha	The Prophet's ﷺ Marriage to Sawda	The Prophet's ﷺ Outreach to Tribes (for Support)						
8	8th Year of Prophethood	The Prophet's ﷺ Presenting Himself to the Ansar		The Beginning of the First Pledge of Aqabah									
9	9th Year of Prophethood	The Second Pledge of Aqabah		The Splitting of the Moon									
10	10th Year of Prophethood	The Migration of the Prophet Muhammad ﷺ to the Honoured City of Madinah											
1	1st Year of Hijrah	Construction of The Two Mosques, the Prophet's ﷺ Mosque and the Mosque of Quba	The Consummation of the Prophet's ﷺ Marriage with Aisha And the Migration of Sawda	The Birth of Abdullah ibn Zubair and the Appointment of Hamza as the Flag-Bearer	The appointment of Ubadah ibn al-Harith as the Flag-Bearer	The appointment of Sa'd ibn Waqqas as the Flag-Bearer	The Death of Kulthum ibn al-Hadhm And the Death of Abu Umamah	The Demise of Al-Walid ibn al-Mughirah	The Demise of Al-Aas ibn Wa'il	The Conversion of Abdullah ibn Salaam and Salman al-Farisi	The Death of As'ad ibn Zurarah	The Establishment of a Brotherhood between the Muhajirin And the Ansar	The Establishment of a Treaty with The Jews
2	2nd Year of Hijrah	The Battle of al-Abwa and the Battle of al-Ushayrah	The Expedition of Buwat and the Mission to Request Kurz ibn Jabir, who raided near Madinah			The Expedition of Abdullah ibn Jahsh	The Changing of the Qiblah	The Zakah of Fitr and the Eid Prayer	The Battle of Banu Qaynuqa	The Major Battle of Badr	The Martyrdom of Amr ibn al-Jamuh	The Battle of al-Sawiq	The Marriage of Ali to Fatimah
3	3rd Year of Hijrah	The Prophet's ﷺ March to Gather the Tribes of Banu Tha'labah	The Battle of Banu Sulaym	The Assassination of Ka'b ibn al-Ashraf	The Expedition of Qardah	The Killing of Abu Rafi' ﷺ	The Marriage of the Prophet ﷺ to Hafsa Bint Umar	The Battle of Uhud	The Battle of Hamra' al-Asad	The Martyrdom of Hamza	The Martyrdom of Anas ibn al-Nadr	The Martyrdom of Umar ibn al-Rabi'	The Martyrdom of Sa'd ibn al-Rabi'

4	4th Year of Hijrah	The Battle of al-Raji'	The Dispatch of Amr ibn Umayyah Al-Damri to Kill Abu Sufyan	The Battle of The Well of Ma'una	The Expulsion of Banu Nadhir	The Battle of Dhat Al-Riqa'	The Second Battle of Badr	The Prophet's Marriage to Umm Salamah	The Birth of al-Husayn	The Martyrdom of Asim ibn Thabit	The Martyrdom of Amr ibn Fuhayrah	The Death of Uthman, Son of Ruqayyah	The Departure of Abu Sufyan
5	5th Year of Hijrah	The Prophet's Marriage to Zaynab bint Jahsh	The Battle of Dumat Jandal	The Battle of Trench (Al-Khandaq)	The Battle of Banu Qurayzah	The Death of Sa'd ibn Mu'adh	The Martyrdom of Khalad ibn Suwayd	The Demise of Umayyah ibn Abi al-Salt	The Duel of Ali and His Companions	The Hospitality of Jabir during the Battle of the Trench	The Judgment of Sa'd ibn Mu'adh Concerning Banu Qurayzah	The Death of Um Sa'd ibn Ubadah	The Truce of The Prophet ﷺ with Umaynah ibn Hishn
		The Battle of Banu Lihyan	The Battle of Dhi Qarad	The Battle of Mustaliq, also known as al-Muraisi'	The Battle of Banu al-Mustaliq, also known as al-Muraisi'	The Incident of the Slander (Hadith al-Ifk)	The Umrah of al-Hudaybiyyah	The Expedition of Ukasha of Ukasha	The Expedition of Muhammad ibn Maslamah to al-Qurta	The Expedition of Muhammad ibn Maslamah to al-Qurta	The Expedition of Abu Ubaydah	The Expedition of Zayd ibn Harithah to Banu Sulaym	The Expedition of Zayd ibn Harithah to Ees
6	6th Year of Hijrah	The Expedition of Harithah to Banu	The Expedition of Zayd ibn Harithah to Banu Tha'labah	The Expedition of Zayd ibn Harithah to Hasma	The Expedition of Zayd ibn Harithah to Hasma	The Expedition of Abd al-Rahman ibn Awf to Dumat al-Jandal	The Expedition of Abd al-Rahman ibn Awf to Dumat al-Jandal	The Expedition of Zayd to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa
		The Expedition of Zayd ibn Harithah to Banu	The Expedition of Zayd ibn Harithah to Banu Tha'labah	The Expedition of Zayd ibn Harithah to Hasma	The Expedition of Zayd ibn Harithah to Hasma	The Expedition of Abd al-Rahman ibn Awf to Dumat al-Jandal	The Expedition of Abd al-Rahman ibn Awf to Dumat al-Jandal	The Expedition of Zayd to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa	The Expedition of Zayd ibn Harithah to Umm Qirfa
7	7th Year of Hijrah	The Battle of Khaybar	The Expedition of Umar ibn al-Khattab to Turbah	The Mission of Abu Bakr to Banu Kilab or Banu Fazara in the Region of al-Dharyyah	The Mission of Bashir ibn Sa'd to Banu Murrah at Fadak	The Expedition of Bashir ibn Sa'd to Yumn and Jubar	The Sending of Letters to the Kings	The Expedition Towards Najd	The Prophet's Sending of a Letter to Jabalah ibn al-Ayham	The Killing of Shirwayh, Son of Khosrau, by Abracez	The Arrival of the Gift From the Muqawqis	The Umrah of al-Qada' - The Prophet's Marriage to Maymunah	The Expedition of Ibn Abi al-Awja' to Banu Sulaym
		The Conversion of Khalid ibn al-Walid	The Conversion of Amr ibn al-As, and Uthman ibn Talhah	The Adoption of The Minbar (Pulpit)	The Expedition of Amr ibn al-As to Dhat al-Sasil	The Conquest of Makkah	The Conversion of Abu Sufyan ibn Harb	The Expedition of Khalid ibn al-Walid to al-Uzza in Nakhlah	The Expedition of Amr ibn al-As to Suwa' (an idol of Hudhayl)	The Expedition of Khalid ibn al-Walid to Banu Jadhimah	The Battle of Hunayn and Battle of Ta'if	The Mission of Amr ibn al-As to Jaifar	The Conversion of Amr ibn Mas'ud al-Thaqafi
8	8th Year of Hijrah	The Mission of Umaynah ibn Hishn to Banu Tamim	The Mission of Khalid ibn al-Walid to Banu al-Mustaliq	The Conversion of Ka'b ibn Zuhayr	The Battle of Tabuk	The Expedition of Khalid ibn al-Walid to Ukaidir	The Death of Abdullah Dhu al-Bijadayn	The Conversion of Thaqif and the Story of al-Li'an	The Letter to the Kings of Himyar	The Stoning of the Ghamidiyya Woman	Death of the Negus (Najashi)	Death of Umm Kulthum	The Pilgrimage of Abu Bakr with the People
		The Mission of Abu Musa al-Ash'ari And Mu'adh ibn Jabal to Yemen	The Mission of Khalid ibn al-Walid to Banu al-Harith in Najran	The Mission of Ali ibn Abi Talib to Yemen	The Mission of Jarir ibn Abdullah al-Bajali to Dhu al-Kala	The Mission of Abu Ubaidah ibn al-Jarrah to the People of Najran	The Story of Budail and Tamim al-Dari	The Death of Ibrahim, Son of the Prophet ﷺ	The Arrival of Firuz al-Daylami to Madinah	The Farewell Pilgrimage (Hajjat ul-Wada')	The Death of Badhan, Governor of Yemen	The Revelation of the Verse of Seeking Permission	The Death of Prophet Muhammad ﷺ on a Monday in the Month of Rabi' Al-Awwal in the 11th Year of Hijrah. He was washed by Ali and Al-Abbas, wrapped in three garments, and the Muslims prayed over him individually. He was buried in Aisha's house.
9	9th Year of Hijrah	The Mission of Umaynah ibn Hishn to Banu Tamim	The Mission of Khalid ibn al-Walid to Banu al-Mustaliq	The Conversion of Ka'b ibn Zuhayr	The Battle of Tabuk	The Expedition of Khalid ibn al-Walid to Ukaidir	The Death of Abdullah Dhu al-Bijadayn	The Conversion of Thaqif and the Story of al-Li'an	The Letter to the Kings of Himyar	The Stoning of the Ghamidiyya Woman	Death of the Negus (Najashi)	Death of Umm Kulthum	The Pilgrimage of Abu Bakr with the People
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10	10th Year of Hijrah	The Mission of Abu Musa al-Ash'ari And Mu'adh ibn Jabal to Yemen	The Mission of Khalid ibn al-Walid to Banu al-Harith in Najran	The Mission of Ali ibn Abi Talib to Yemen	The Mission of Jarir ibn Abdullah al-Bajali to Dhu al-Kala	The Mission of Abu Ubaidah ibn al-Jarrah to the People of Najran	The Story of Budail and Tamim al-Dari	The Death of Ibrahim, Son of the Prophet ﷺ	The Arrival of Firuz al-Daylami to Madinah	The Farewell Pilgrimage (Hajjat ul-Wada')	The Death of Badhan, Governor of Yemen	The Revelation of the Verse of Seeking Permission	The Death of Prophet Muhammad ﷺ on a Monday in the Month of Rabi' Al-Awwal in the 11th Year of Hijrah. He was washed by Ali and Al-Abbas, wrapped in three garments, and the Muslims prayed over him individually. He was buried in Aisha's house.
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11	11th Year of Hijrah	The Mission of Abu Musa al-Ash'ari And Mu'adh ibn Jabal to Yemen	The Mission of Khalid ibn al-Walid to Banu al-Harith in Najran	The Mission of Ali ibn Abi Talib to Yemen	The Mission of Jarir ibn Abdullah al-Bajali to Dhu al-Kala	The Mission of Abu Ubaidah ibn al-Jarrah to the People of Najran	The Story of Budail and Tamim al-Dari	The Death of Ibrahim, Son of the Prophet ﷺ	The Arrival of Firuz al-Daylami to Madinah	The Farewell Pilgrimage (Hajjat ul-Wada')	The Death of Badhan, Governor of Yemen	The Revelation of the Verse of Seeking Permission	The Death of Prophet Muhammad ﷺ on a Monday in the Month of Rabi' Al-Awwal in the 11th Year of Hijrah. He was washed by Ali and Al-Abbas, wrapped in three garments, and the Muslims prayed over him individually. He was buried in Aisha's house.
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Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

Q: Is the seller obligated to disclose all defects and faults when selling an item, or does the responsibility lie with the buyer to identify them?

A: In Islamic commercial law, an item being sold must be in good condition and free from defects. Therefore, the seller is responsible for being honest and disclosing any known faults. Failing to do so is considered a serious act of cheating and deception. (*Al-Fatawa al-Hindiyya* 3/210)

Q: What is the ruling on sleeping after Asr?

A: One should refrain from sleeping after Asr as it is disliked. (*Fatawa Darul Uloom Zakariyya* 8/243)

Q: Is it permissible for me to purchase something if I know it's stolen or have a reasonable doubt that it's stolen?

A: No, it is not permissible to buy stolen goods or items that one reasonably suspects to be stolen. Such property must be returned to its rightful owner. (*Fatawa Mahmudiyyah* 16/86)

Q: Is it permissible to recite the Qur'an from an electronic device without wudhu?

A: It is permissible to recite the Qur'an from an electronic device without wudhu. However, you should not touch the text of the Qur'an on the display screen

without wudhu. (*Fatawa Darul Uloom Zakariyya* 7/729)

Q: What is the ruling on burying nails and hair? How about burning hair or nails to dispose of them?

A: It is recommended to bury one's hair and nails. Due to humans being honoured, it is not appropriate to burn one's hair or nails to dispose of them. (*Fatawa Darul Uloom Zakariyya* 7/370)

Q: In Saudi Arabia, the Maghrib prayer is typically performed about ten minutes after the adhan. Is it permissible to offer two rak'ahs before Maghrib in such a case?

A: The Prophet ﷺ emphasized in several ahadith that Maghrib should be offered promptly after sunset. Based on this, the Hanafi jurists hold that Maghrib should be performed immediately after the adhan, without any optional (*nafl*) prayers in between.

However, other jurists permit — and even encourage — offering two rak'ahs of nafl before Maghrib. This opinion is reflected in the current practice in the Haramain (Makkah and Madinah), where a brief interval is observed between the adhan and the congregational prayer.

Given that this delay of around ten minutes is standard in the Haram, one may take advantage of this time to offer two rak'ahs before Maghrib. Even according to the Hanafi school, there is no strict prohibition in such a case, since their concern was primarily about delaying the *fardh* prayer. When the delay is built into the schedule as is the case in the Haramain, there is no harm in offering the optional rak'ahs before Maghrib. (*Contemporary Fatawa* by Mufti Muhammad Taqi Usmani 1/122)

Q: Can making an indication with the hand or the head be considered backbiting?

A: Yes, anything that conveys meaning can be considered backbiting. (*Radd al-Muhtar* 6/410)

Q: If an individual misses the Friday Prayer at the mosque, can he pray at home?

A: If one misses the Friday Prayer at his local mosque, he should try to find another mosque where he can perform it. If he cannot find another mosque performing the Friday Prayer, he may perform 4 rak'ahs of Zuhr, as the Friday Prayer cannot be performed alone. Additionally, he should be more conscious of the prayer timing and ensure he does not miss it again. (*Aap ke Masaail aur unke Hal*, Vol 4, Pg 128)

Q: If one has to give the Jumua Khutbah at his university or college and is unable to memorize the words, can he look at a paper and read it?

A: One is allowed to read the Arabic *khutbah* off a paper, as this is not something blameworthy. However, an effort should be made to memorize it to be prepared for scenarios where a paper or pdf is not available.

Q: If one enters the mosque whilst the Jumua Khutbah is going on and says salam to the people. should he be replied to?

A: It is prohibited to talk during the *khutbah*, and this would include refraining from giving salam and replying to it. (الفتاوى العالمية، Vol 1, Pg 146, Darul Fikr)

Q: Are Qadiyanis/Ahmadis Muslim?

A: No, they are considered disbelievers.

Banu Jurhum tribe fought over the control of the well. As a result, the people buried the well, and all traces of it were lost. Abdul Muttalib was shown the location of the well in a dream and was told to dig up that spot. When he mentioned this dream to the people, they advised him against digging up that area. However, Abdul Muttalib was certain that the dream was true. So he and his son Harith began to dig up the spot shown in the dream despite heavy opposition from the people. He made du'a to Allah, "This well is for the people to drink and benefit from. However, for those who have evil intentions and ulterior motives, I absolve myself of their actions." As a result of this du'a, the people with evil intentions began to fall ill (Bayhaqi, 1:86).

On this occasion, Abdul Muttalib made another du'a. He said, "O Allah, I have one son. If you bless me with ten sons, I will sacrifice one in your name." Allah blessed him with ten sons, all of whom grew up to be strong and noble young men who greatly assisted Abdul Muttalib. He then saw a dream wherein he was instructed to fulfil the vow that he had made. Now, which son will he sacrifice? To decide this, he drew lots. The name in the draw was that of the youngest son, the Prophet's father, Abdullah. He took Abdullah to fulfil the vow. The remaining sons and daughters objected until eventually, it was decided that they would draw lots again. However, this time, it would be between Abdullah and ten camels. Whatever was picked in the draw would be slaughtered: Abdullah or ten camels. In the draw, Abdullah's name was picked again. Everyone objected and said to add ten more camels. The draw was now Abdullah or twenty camels. In the next draw, Abdullah's name was picked again. They decided to add ten more camels. This sequence continued, and they kept adding camels until the total number reached 100. Then, the camels were selected in that draw, so all one hundred camels were slaughtered, and Abdullah was saved (Bayhaqi, 1:99).

THE PROPHET'S MOTHER AMINAH

The Prophet's mother Aminah was amongst the noble women of the tribe Banu Zahrah. The marriage of Abdullah and Aminah was the cause of the Prophet's noble birth. Aminah would say: "When Muhammad was in my womb, I never felt any pain or difficulty. I would experience unique blessings. I would see dreams through which I was certain that the child in my womb was no ordinary child and that this child will become someone great in his time and will be someone who will be very close to Allah." When the Prophet Muhammad ﷺ was born, the entire house was filled with light (Kanhdelwi, 1:52).

In Persia, a fire had been lit for many generations. People would worship this fire, and it would never extinguish. At the exact time the Prophet Muhammad ﷺ was born, the Kisra (king of Persia) saw that this fire was extinguished. Fourteen turrets on his palace shook and fell to the ground, and a river named Sawa dried up. The scholars of his religion informed him that these were signs of the birth of the final prophet. The fourteen turrets falling was a sign that the Sassanid empire would end after fourteen kings. This is exactly what happened. In the time of Uthman ibn Affan, the Sassanid empire fell, and at that point, fourteen kings had ruled since the birth of the Prophet Muhammad ﷺ (Kanhdelwi, 1:55).

The Prophet Muhammad ﷺ was born in the month of Rabi' al-Awwal, which is the third month in the Islamic Calendar. The birth of the Prophet Muhammad ﷺ brought great happiness to the entire tribe of Quraysh. The prophet's father, Abdullah, passed away before his birth, so his grandfather, Abdul Muttalib, made arrangements for the *aqiqah*. The entire tribe of Quraysh was invited, and the baby was named Muhammad. This was a unique name, and when asked about the reason for selecting this name, Abdul Muttalib said, "My son is Muhammad, the one who will be praised by all." His mother, Aminah gave him the name Ahmad, or "the one who will praise the most." Both names fit the Prophet ﷺ. Aminah was informed through a dream that she would have a son and she should name him Ahmad. Isa عليه السلام told his followers that, "A prophet will come after me whose name will be Ahmad" (Surah al-Saff, 06). The Prophet Muhammad ﷺ would say, "I am the du'a of my father Ibrahim and the glad tidings of Isa" (*Musnad Ahmad*, 17150).

This was a brief description of the Prophet Muhammad's ﷺ birth. When Abdul Muttalib held his gatherings, no one dared speak in front of him, let alone sit right beside him. Yet, the Prophet Muhammad ﷺ, as a small child, would come and sit right beside his grandfather. If anyone disliked this and objected to a child sitting beside the chief and leader, Abdul Muttalib, showing his special bond with his grandson, would respond, "My son has a special status" (Kanhdelwi, 1:86.) Because the Prophet's father, Abdullah, passed away before his birth, Abdul Muttalib had immense love for his grandson.

Time passed. After his childhood, youth and adulthood until the age of forty, Muhammad's ﷺ prophethood began, and he remained in Makkah until age fifty-three. Thereafter, he migrated to Madinah, where he lived for ten years, until his demise ﷺ at age 63. These are all long discussions on their own, and it is imperative that every Muslim learns this history and implements it in their lives.

LET'S LEARN ABOUT AL-MASJID AL -AQSA

In Islam, we have three blessed mosques. They are (1) Masjid al-Haram in Makkah, (2) Masjid an-Nabawi in Madinah, and (3) al-Masjid al-Aqsa in Palestine!

Al-Masjid al-Aqsa is located in the capital city of Jerusalem. It translates to "the furthest mosque" and is not just a single mosque; rather, it is a large compound consisting of several significant structures. The whole area is known as "Bayt al-Maqdis".

The compound has two main masajid:

1. Dome of the Rock - also known as *Qubba as-Sakhra*, was built by the caliph Abdul Malik ibn Marwan. It is built on the place where our beloved Prophet ﷺ began his journey to the seven heavens (the Mi'raj).
2. Masjid al-Qibli - the silver domed mosque, originally made by Adam عَلَيْهِ السَّلَام, and rebuilt by Umar رَضِيَ اللَّهُ عَنْهُ after it was made a dumping ground by the Romans. Later, it was restored by Salahuddin Ayyubi following the occupation of the Crusaders.

Why is al-Masjid al-Aqsa special?

- ★ It is the direction of the first *qiblah*.
- ★ It is the second ever masjid built after Masjid al-Haram (*Sahih al-Bukhari*).
- ★ The miraculous journey of Isra' and Mi'raj took place to and from al-Masjid al-Aqsa.
- ★ Praying in al-Masjid al-Aqsa is rewarded 500 times more than anywhere else.
- ★ It is the land of the prophets. There is no piece of land that a prophet or angel has not stepped foot on (*Jami' at-Tirmidhi*).
- ★ Allah سبحانه وتعالى has blessed this land (Surah al-Isra).

Did you Know?

Did you know that Allah سبحانه وتعالى loves when we make du'a? We should pray to Allah سبحانه وتعالى that He keeps al-Masjid al-Aqsa safe and protected !

Allah says in the
Qur'an:

"Call upon Me; I will
respond to you."
(40:60)



Art Contest!

Draw, paint or sketch an image of al-Masjid al-Aqsa and email it to
newsletter@jquloom.ca (ages 5-15)



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