

IT'S IMPORTANT TO REMEMBER THAT MY NOTES MAY CONTAIN ERRORS, SO IT'S ADVISABLE NOT TO RELY SOLELY ON THEM. WHILE YOU CAN USE THEM AS A REFERENCE, IT'S ESSENTIAL TO VERIFY THE INFORMATION INDEPENDENTLY. LIKE ANY HUMAN, I AM PRONE TO MISTAKES

Lesson 1 - Revelation (Seerah)

Seerah -

• Seerah is from the verb

'Saara yaseeru siraa'

The root verb is 'Saara' which means 'to tread a path' or 'to walk' or 'to travel'

Linguistic meaning -

'Seerah' means "someone's biography is translated as, however it's the path they've took as following the path and the journey that they took throughout their life"

Islamic meaning (or) Technical Definition -

It is often stated as 'the various events that Prophet (Sallallahu alayhi wa sallam) went through in his life and that the companions also took part in, from the time around his birth up until his death.'

• Seerah can be broken down into 2 parts in terms of the place:

✓ (1) Makkan period

✓ (2) Madan period

(i) Makkan period - The events that occurred before al-Hijra, from Prophet's birth until Hijra, the migration to al-Madinah.
(Ahdul Makki)

(ii) Madan period - The period in Madinah, which is after Hijra up until Prophet's death.
(Ahdul Madani)

• Seerah can be categorised in terms of period:

✓ (i) The period before he was sent as a Messenger - This period is from Prophet's birth up until he received Revelation

from Allāh (Subhanahu wa Ta'ala)

(ii) The period ~~before~~ after Prophethood.

Why do we study Seerah?

- * There are many answers
- (i) One of the answers is to understand the personality of the Prophet (sallallahu alayhi wa sallam).

As Allāh said,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

{Al-Ahzab [33: 21]}

"There is indeed for you a perfect and a good example"
Here, you meaning 'the ummah' including the companions.
There is in the Prophet (sallallahu alayhi wa sallam) a good
& perfect example for whoever hopes to meet Allāh
in the Last Day and remembers Allāh much.

So this is one of the main reasons why it's
important to know and study the Seerah of

the Prophet

(ii) Also, Allāh (Subhānahu wa Ta'āla) ordered us to obey Prophet (sallallahu alayhi wa sallam)

Allāh said

أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

"Okey Allāh and okey the Messenger and if you then turn away then Allāh doesn't love those who disbelieve."

So this is a severe warning from disobeying the Prophet (sallallahu alayhi wa sallam) and there are various verses alluded to this, issue of disobeying and the sin of disobeying the Prophet. So it's important that we know him and we learn about his life.

(iii) Also loving the Messenger (sallallahu alayhi wa sallam) is an obligation, it's even connected to our Imaan as the Prophet said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَنْفِهِ مَا يُحِبُّ لِنَفْسِهِ

[Reference: Hadith 13, 40 Hadith an-Nawawi]

that "none of you truly believe until I become more beloved to them than their father or their son or all of mankind."

So the Prophet (sallallahu alayhi wa sallam) should be the most beloved to us. as he said we don't truly believe until he becomes more beloved to us than your father, your son or all of mankind. So this is another reason why we study the Seerah, because 'Can you love someone if you don't know anything about them?'. It's impossible to love someone and you know nothing about them. When someone love someone, they not only follow that person but

they love to speak & learn about them, they love to even imitate them & act like them so we've been actually ordered to follow him and obey him so we should follow & love and learn about the Prophet (sallallahu alayhi wa sallam).

• Also some of the virtues of studying the Seerah -

(i) We can attain the love of Allah by following the Prophet (sallallahu alayhi wa sallam) and in order to follow him, we've to know about him (sallallahu alayhi wa sallam) as Allah said,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

{Aal-e-Imran [3:31]}

that "say, if you truly love Allah then follow me then Allah will love you and forgive your sins."

So this is the end result of following the Messenger and this is a way in which we can attain the love of Allah through following him. And you can only really follow him if you know him.

(ii) Also, through studying the Seerah of Messenger, we say his name a lot and there is a lot of virtue in that as he (sallallahu alayhi wa sallam) said,

مَنْ صَلَّى عَلَيَّ وَآلِيَّ وَسَلَّمَ ^{واحدة} ، صَلَّى اللَّهُ عَلَيْهِ بِمَا عَشَرَ

not sure

that, 'whoever says sallallahu alayhi wa sallam or sends salutations upon the Messenger (sallallahu alayhi wa sallam) once then Allah will send that on them ten times/tenfold.'

So this is a great virtue that we can achieve by studying his Seerah as well say the Prophet's name many times and you'll hear that a lot.

* It's from the Adaab & Prophets right upon us that we say 'Sallallahu alayhi wa sallam' when we hear his name or when we mention it ourselves.

Sources of Seerah-

① The primary ^{main} source in which we take Seerah from is ② the Qur'an because we hear particular ^{events} mentioned in the Qur'an and it's the most authentic book on the face of the Earth and it's the speech of Allah (Subhanahu wa Ta'ala). As we find that Allah mentions even some of the battles in various Surahs. For example Surah Aat-e-Imran, Allah mentioned battle of Badr, some of the events that took place there where Allah says,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

that Allah indeed aided you in the battle of Badr while you were weak.

also we find in Surah Anfal, the mention of Battle of Uhud.

and in Surah Al-Ahzab. the battle of Khandaq and
So on. So, the primary source of Seerah & some of the events
is the Qur'an.

And even when you read the Tafseer of some of these verses
then it'll mention the stories behind the verses, the reasons
why the verses were revealed. Like the event that took
place with Abu Lahab when Allah revealed the verse,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

{ Al-Masad [111:1] }

this is again connected to the Seerah, the life of the Prophet

Even the first verse to be revealed! :-

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

{ Al-Alaq [96:1] }

again it is an event that took place in the life of the Prophet.
It is connected to the Seerah, so the primary source of
Seerah is the Qur'an.

② The second source is the Sunnah.

As we find many Ahadith that speak about particular
events ^{that took place} or explain the verses and will give more information

behind some of the meanings of the Sunnah and the
books of the Sunan.

Kutub al-Sittah, the 6 books -

- ① Bukhari, ② Muslim, ③ Ibn Majah, ④ Abu Dawood, ⑤ Tirmidhi, ⑥ Abu Dawood p.

An-Nasai

These 6 books of Hadith is where you can find mentions of the Seerah, the of the Prophet (sallallahu alayhi wa sallam).

③ Also the books of Ad-Dala'eel, these books that speak about the phase that show, & indicate that the Prophet was a Messenger, it mentions some of the miracles that took place. These books that specifically talk about that then that's also a source of Seerah as it's connected to the Seerah.

④ Also the books of Ash-Shama'il. Tirmidhi has a book Ash-Shama'il al-Muhammadiyah where he speaks about the characteristics & the manners of the Prophet (sallallahu alayhi wa sallam). Again these types of books that are connected to the Seerah of the Prophet (sallallahu alayhi wa sallam) are a source.

⑤ Lastly, ~~the~~ some of the chains of narrations that are being linked to recorded by the historians. The books of history is also a source of Seerah where people look and find out more about the Seerah, like the Seerah of Ibn Hisham and ~~these~~ ^{its} books & these are, this is one of the oldest books that have reached us: 'The Seerah of Muhammad Ibn Ishaq'.

— When you study Seerah usually, ^{the 1st thing that} you come across is the situation or the condition of the Arabian Peninsula. and why it starts is because it sets the tone for why there was a need for a Messenger to come and to be sent to the Arabs.

So, as we know, the Prophet was from the Arabian Peninsula, he wasn't from the modern Saudi Arabia,

He was born in Mecca, he was from the country area, it wasn't a country at that time, it was an area filled with various tribes, he was inhabited by them.

- And as it relates to the social condition then there was no one particular country of the Arabs that united them, there were, rather, various different tribes and there were actually at war, and there was many wars that took place amongst them and they used to fight over ~~some~~ ^{where someone over the} ~~where~~ ^{animals, for example, where someone} ~~which~~ ^{well they can use} and these types of things, very insignificant issues but that was the situation at that time as it relates to the social situation.

- As for the economic situation, then you would find that they were not in the best situation. It wasn't like a city that was fluctuating, they didn't have a huge amount of wealth either, even people were traders or they would be farmers or perhaps even people were like shepherds and just looking after sheep and herd sheep. This is something that you'll find that they did.

- As for relates to the religious stage, then idol worship was widespread there. And it's mentioned that there were over 300 idols surrounding the Kaabah and this shows us the nimaa of Al-Islam, that Allah has blessed us, if we look at the Kaabah now and we see images of the

Kaabah where its filled with Muslims worshipping Allāh and we think back to the situation it was in before then indeed Allāh has completely changed the whole region! There were some that were on the upright religion of Ibraheem, but this was a very rare, and very few in number. And its mentioned that Layd ibn Amar was from them, that was on the religion of Ibraheem (radhiallahu Ta'ala aan).

Also we mentioned that there were people worshipping idols at that time as its mentioned in the verses, "and they say,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ
وَمَنْوَةَ الثَّلَاثَةِ الْأَخْرَىٰ

{An-Najm [53: 19-20]}

These verses that speak about the idols that they had at that time, Al-Lat & Al-Uzza, these idols that were in the Arabian Peninsula, these are things that they were worshipping besides Allāh.

Also they used to say that 'we do not worship these idols except to draw us closer to Allāh' which shows that they would worship Allāh ^{but} also worship ~~the~~ idols and this is the Shirk that they had. And this is the Shirk that

the Prophet (sallallahu alayhi wa sallam) came to erase & eradicate. They also used to worship some stars and the planets and the Sun and the Moon, and find we find they were these various groups around and there are some of the things that they would worship besides Allāh.

There were also traces of the Jews & the Christians. They were also present. There were various Jewish tribes in Madinah, when the Prophet arrived in Madinah and one of the first things he did, to sort of lessen the conflict between them, so that's one of the 1st things he did, i.e. tried to lessen conflict that was there in at-Madinah due to the fact that there were Jewish tribes and he had now arrived in Madinah and this is something that we will discuss in sha' Allah.

There were also Jews in at-Yemen. So this shows us why there were a need for a Messenger to come because the people, that were under upright religion, were very few in number and the whole area was either Jews, Christians, Sun, Moon, stars or idol worshippers.

So Allah sent the Prophet Muhammad (sallallahu alayhi wa sallam) to erase all of these corrupt beliefs and to give the people opportunity to be removed from the darkness of Shirk and Kufr into the light of Islam.

And Allah mentions in a verse:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

{ Ad-e-Imran [3:164] }

that Allah has indeed blessed the believers when He sent, amongst them, a Messenger from amongst themselves & reciting over them

His verses, His signs and purifying them.

Here 'purifying them' means purifying them from Kufr & Shirk,
Inviting them to al-Islam.