

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Life of the Prophet

Muhammad ﷺ

Habib Hādī ibn Aḥmad al-Haddār

Introduction

Allah ﷻ sent His Greatest Messenger, Muhammad ﷺ as a guide and teacher, leading creation [to their Lord] and refining them, guiding them to that which contains felicity in this life and the next. Allah brought him up with the noblest qualities and the most virtuous traits, sublime attributes, and resplendent states. He made him the most excellent exemplar of virtue and nobility. He said ﷺ, **“Indeed, you have in the Messenger of Allah an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”** [Quran 33:21] Allah made following his way—in his words, actions, and various states—a proof of belief in Allah, the path of guidance, and the key to felicity in this life and the Hereafter.

This is why a believer should strive to the utmost of his ability to know the Prophet’s ﷺ life and way in all his affairs and states, so that it becomes possible to follow him with excellence. By doing so, a believer attains the joy of being led by the noblest of creation and most magnanimous of Messengers ﷺ.

Let us mention some concise insights from his life that serve as a key to further study of the authoritative works of Hadith and Sīra. And Allah is the granter of *tawfīq* (enabling grace).

His Noblest Lineage ﷺ

He is the preeminent among all of humanity: Muhammad ibn ‘Abd-Allāh ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy ibn Kilāb (Ḥakīm) ibn Murra ibn Ka‘b ibn Lu‘ayy ibn Ghālīb ibn Fihr ibn Mālīk ibn al-Naḍr ibn Kināna ibn Khuzayma ibn Mudrika ibn Ilyās ibn Muḍar ibn Nizār ibn Ma‘ad ibn ‘Adnān. His noble lineage returns to Sayyidunā Ismā‘īl ibn Ibrāhīm ﷺ.

His mother ﷺ was Sayyida Āmina bint Wahb ibn ‘Abd Manāf ibn Zuhra ibn Kilāb (Ḥakīm). Her lineage meets ‘Abd-Allāh’s at Kilāb (Ḥakīm), his fourth grandfather.

His Birth & Childhood ﷺ

He ﷺ was born in the noble city of Mecca at dawn on the 12th of Rabī‘ al-Awwal in the Year of the Elephant (equivalent to April, 571 CE).

He ﷺ was nursed first by his mother, then by Thuwayba al-Aslamiyya (his uncle Abū Lahab’s slave), then by Ḥalīma bint Abī Dhu‘ayb al-Sa’diyya. He lived in the desert region of Banī Sa’d with Ḥalīma and her family and tribe until he was four years old, after which she returned him to his mother, having witnessed many extraordinary occurrences from the blessing of his presence ﷺ.

His father passed away while the Prophet was in his mother’s womb. This occurred while he was visiting his maternal uncles from [the tribe of] Banū ‘Adī ibn al-Najjār in Madina. His mother then passed away when he was six years old, at al-Abwā’ between Mecca and Madina. She had traveled to take him to visit his maternal uncles from Banī ‘Adī ibn al-Najjār, but she passed away while returning to Mecca.

Thereafter, his paternal grandfather ‘Abd al-Muṭṭalib became his guardian. He loved the Prophet very much and would seat him next to himself on his cushion [near the Ka‘ba]. He would rub his back and would take joy in what he would do; and he used to say, “By Allah, he has a great destiny [ahead

of him]!” ‘Abd al-Muṭṭalib then passed away when the Prophet was eight years old, entrusting him to his uncle Abū Ṭālib, the full brother of the Prophet’s father. Abū Ṭālib was full of affection and compassion towards the Prophet and preferred him over his own sons.

The Journey to Shām with His Uncle

When he was twelve years old , he traveled with his uncle Abū Ṭālib to Shām (Greater Syria) with a caravan of Quraysh. His uncle could not bear to part from him, such was his affection and love for him. When the caravan reached Buṣrā in Shām (the city of Ḥawrān), a learned monk from the People of the Book was there in his monastery. It is said that his name was Baḥīrā. While he was sitting in his cell, he saw Muhammad with the caravan as they approached. The Prophet was being shaded by a cloud, while the others were not. When they sat down under the shade of a nearby tree, he saw the cloud cover the tree, then the tree extending its branches out over him to shade him.

The monk came down from his cell and invited the caravan to be his guests, requesting that all of them join him, old and young. They all came except Muhammad, who stayed behind due to his young age. The monk, after asking about him, insisted that he join them, after which he came. The monk began to observe him closely and look at various parts of his body. He subsequently saw the Seal of Prophethood (*Khātam al-Nubūwwa*) between the Prophet’s shoulders. Baḥīrā began to ask him questions about his experiences, and Muhammad answered him. The monk then knew that he was the future Prophet described in their Books, so he told Abū Ṭālib, “Take your brother’s son back to his homeland, and protect him from the Jews. He certainly has an immense destiny!” Abū Ṭālib then quickly took him back to Mecca.

His Working as a Shepherd ﷺ

In his early years, he ﷺ used to herd flocks for the people of Mecca. This is another sign [of his Prophethood], for an authentic Hadith states that, “*Every Prophet sent by Allah shepherded a flock.*” The Companions asked, “Even you, O Messenger of Allah?” He replied, “*I too: I herded flocks for the people of Mecca for (or at) Qarārīt.*” *Qarārīt* (singular: *qirāt*) means a tiny piece of a silver or gold coin. It is also said that *Qarārīt* is a place in Mecca. There was a profound wisdom in his working as a shepherd, which refined and prepared him to eventually shepherd all the people of the world.

He shepherded the people of the world entirely,

This was after first shepherding flocks

His Journey ﷺ to Shām to Sell Goods for Khadīja ﷺ

Khadīja bint Khuwaylid was a Qurayshī noblewoman of honor, status, and virtuousness. She was also wealthy and successful in commerce, offering a commission to the agents who sold goods on her behalf. Khadīja was intelligent, judicious, and wise. When she learned of the Prophet’s truthfulness ﷺ, immense trustworthiness, and noble character—he was already known as *Al-Amīn*, ‘The Trustworthy’—she sent someone to ask him to sell her merchandise in Shām. He ﷺ accepted and traveled with her goods to Shām, and Maysara, her servant, went with him. The Prophet ﷺ was twenty-five years old at the time.

Maysara informed her that [on their journey] the Prophet ﷺ had sat in the shade of a tree that was close to a monk’s chamber. The monk then came out to Maysara and asked him about the Prophet ﷺ. He informed the monk of what he knew of him, and the monk then said, “Undoubtedly, only a Prophet has sat beneath this tree.”

The Prophet ﷺ then sold the goods and returned to Mecca, having made a sizeable profit that exceeded what any of Khadija's previous agents had earned. During their travels, Maysara noticed that whenever the midday heat was intense, the Prophet ﷺ would be shaded by clouds from above. He also observed the marvels of his traits and character.

When they returned, Maysara informed Sayyida Khadija of what he had seen and witnessed, which led her to seek his hand ﷺ in marriage. When the Prophet learned of this, he informed his uncles Abū Ṭālib and Ḥamza who then proposed to her father on his behalf. He ﷺ married her a little over two months after his return from Shām—she was forty years old at the time. She was the first woman he married, and he did not marry again until after her passing. Khadija gave birth to all of his children except for Ibrāhīm, whose mother was the bondswoman Māriya. She had been gifted to the Prophet by al-Muqawqis, a governor of Egypt.

His Worship ﷺ in the Cave of Ḥirā'

Shortly before the Prophet ﷺ received Revelation, nothing was dearer to him than seclusion. It freed him from being preoccupied, allowed him to continuously remember Allah, caused the lights of gnosis to shine in his heart, and distanced him from the practices of Jāhiliyya (Days of Ignorance) that he detested. He secluded himself in the Cave of Ḥirā' on the outskirts of Mecca for many days and nights, sometimes for an entire month. He would take provisions with him, and when they depleted, he would return home to prepare for another period.

When the Prophet ﷺ was forty years old, Allah honored him—and, by extension, his Umma—in the blessed month of Ramadan. On the 17th night of Ramadan, Jibrīl, the Angel entrusted with Revelation, came to him in a dream. He then appeared to the Prophet on a Monday, and said to him, "Read!" The Prophet responded, "I am not one who reads." Jibrīl repeated his statement, and

the Messenger repeated his response. After the third exchange, Jibrīl said to him, **“Read, in the Name of your Lord Who created—created man from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen—taught man what he did not know.”** [Quran 96:1-5] Once the Prophet ﷺ had repeated it after him, Jibrīl then left. The Messenger ﷺ returned to Khadija and informed her of what he had experienced, and he said, “I fear for myself.” To which she said, “No! By Allah, Allah would never disgrace you! You uphold family ties, speak the truth, support the weak, give to the needy, honor the guest, and assist others in their times of adversity.”

For a while no further Revelation came, the wisdom of which was to intensify the Prophet’s yearning for it. During this period, he experienced great sorrow and he would return to the Cave as he had done before, until His Words ﷻ were revealed, **“O you wrapped up [in your clothes]! Arise and warn.”** [Quran 74:1-2] After that, Revelation came in succession, and he took on the mission of calling people [to Allah] and warning them.

Calling People to Islam Secretly

Initially, he ﷺ kept his Prophetic mission and worship private. He called people to Allah in secret, and was followed by a few people, most of whom were vulnerable members of society.

The first woman to believe in him was Khadija ﷺ, the first adult man was Abū Bakr al-Ṣiddīq, the first child was ‘Alī ibn Abū Ṭālib (who was ten years old), the first emancipated slave was Zayd ibn Ḥāritha ibn Shuraḥbīl, and the first slave was Bilāl ibn Rabāḥ. The following became Muslim through Abū Bakr al-Ṣiddīq: ‘Uthmān ibn ‘Affān, Zubayr ibn al-‘Awwām, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqās, Talḥa ibn ‘Ubayd-Allāh, and others for whom Allah had willed good and felicity.

Then gradually, others entered Islam in Mecca, both men and women, and the news of Islam began to spread in the city.

Calling to Islam Openly

Three years after he first received Revelation, Allah ordered His Messenger ﷺ to call people to Allah openly, saying, **“So proclaim what you have been commanded, and turn away from the polytheists”** [Quran 15:94]; also, **“And warn [all, starting with] your closest relatives, and be gracious to the believers who follow you”** [Quran 26:214-215]; **“And say, ‘I am truly sent with a clear warning.’”** [Quran 15:89] He then openly announced the call [to Islam], after which his people resisted, defied, and opposed him—except for the few whom Allah protected by [gracing them with] Islam. When he belittled their gods, exposed their foolishness, showed the falseness of their worship, and warned them of the punishment they would receive if they persisted in their misguidance, they increased in their hostility towards him, denied his truthfulness and harmed him, and accused him of being a sorcerer, poet, fortune-teller, and insane.

Despite this, he ﷺ continued to openly proclaim without concealing anything, and he would initiate conversations with the disbelievers, even though they disliked it. Those who showed the most extreme hostility to him and harmed him and his Companions the most were: Abū Jahl, Abū Lahab, Umayya ibn Khalaf, ‘Uqba ibn Abī Mu‘ayt, al-Ḥakam ibn al-‘Āṣ, and other misguided men who mocked them.

The First Migration (*Hijra*): Abyssinia

After witnessing the persecution and suffering inflicted on his Companions, the Prophet ﷺ directed them to migrate to Abyssinia. He said, *“A king resides there, and no one is wronged in his land, which is an honorable land. Migrate there, so that Allah may grant you relief from what you are experiencing here.”*

The first to migrate were twelve men and four women, among them were ‘Uthmān ibn ‘Affān and his wife Ruqayya (the Messenger’s daughter ﷺ), Zubayr ibn al-‘Awwām, ‘Abd al-Raḥmān ibn ‘Awf, ‘Uthmān ibn Maz‘ūn, and ‘Abd-Allāh ibn Mas‘ūd. They left secretly in the month of Rajab in the 5th year of Prophethood. Reports eventually reached them that Quraysh had ceased harming the Prophet and the Muslims, so they then returned to Mecca.¹

After the migration [to Abyssinia], ‘Umar ibn al-Khaṭṭāb and Ḥamza ibn ‘Abd al-Muṭṭalib ﷺ became Muslims. They strengthened the Muslims and through them Allah made Islam mightier.

The Second Migration to Abyssinia

Upon their return to Mecca, they and the other Muslims faced even greater persecution and suffering. Due to this, the Messenger gave them permission to migrate to Abyssinia a second time. This time eighty-three men and eighteen women migrated. Among them were ‘Uthmān ibn ‘Affān and Ruqayya, Ja‘far ibn Abī Ṭālib and his wife Asmā’ bint ‘Umayy, al-Miqdād ibn al-Aswad, ‘Abd-Allāh ibn Mas‘ūd, Zubayr ibn al-‘Awwām, and Umm Ḥabība bint Abī Sufyān.

When the Quraysh finally learned of their migration, they sent ‘Amr ibn al-‘Āṣ and ‘Abd-Allāh ibn Abī Rabī‘a after them with gifts for the Negus, Aṣḥama, and his bishops to persuade them to turn over the Migrants. The Negus refused, so [the delegates from Quraysh] said to him, “These people say something egregious about Jesus! They say that he is [merely] God’s servant!” The Negus called for the Migrants, and when they gathered they were led by Ja‘far ibn Abī Ṭālib. The Negus asked them about what they say regarding Jesus, so Ja‘far recited verses from Sūra Maryam to him. The Negus then said, “This is exactly what Jesus said. It does not differ, even to the extent of this twig”—and he pointed to a small twig in his hand.

¹ Translator’s note: upon their return, they discovered that these reports were fabricated and false.

He gave refuge to the Migrants and returned the gifts to Quraysh, and the delegation returned humiliated to Mecca.

The Plot Against Allah's Messenger ﷺ

When the Quraysh witnessed the Messenger's immense impact, the spread of his message, the Islam of 'Umar and Ḥamza, the safety, protection, and stability the Negus gave to the Migrants, and the extent to which his invitation reached the Arab tribes, they gathered at Muḥaṣṣib (one of the hilltops of Mecca). There they unanimously agreed to cut ties with [the Prophet's clansmen] Banū Hāshim and Banū al-Muṭṭalib, not sell to them, intermarry with them, speak to them, nor sit with them until they handed over Muhammad for them to kill and be rid of, after which they would pay the blood money. They wrote this all down in a document and hung it inside the Ka'ba.

Banū Hāshim and Banū 'Abd al-Muṭṭalib—believers and nonbelievers alike—were then confined to Abū Ṭālib's valley. This took place in Muḥarram of the 7th year of Revelation. The Prophet ﷺ was with his entire clan, all except Abū Lahab, who had sided with the Quraysh against the Messenger ﷺ.

They remained under this oppressive ban—which constrained them to the utmost and cut off their food and provisions—for almost three years. They experienced the most intense difficulty and ate only dry leaves and herbage. People outside the valley could hear the wailing of the children as they wept from intense hunger.

Eventually, some people were moved to compassion and a group from Quraysh who disapproved [of this treatment] sought to nullify the document. The first of them was Hāshim ibn 'Amr ibn Rabī'a ibn al-Ḥārith.

Allah showed His Messenger that termites had eaten the statements of oppression and divisiveness in the document, leaving only what contained the remembrance of Allah—as they used to write '*Bismik Allāhumma*' [In Your Name, O Allah] in their books. The Prophet told Abū Ṭālib of this, and he then informed Quraysh and said to them, "If what my nephew has said is true, put an

end to your evil decree.” They removed the document [from inside the Ka’ba] and found it just as the Messenger ﷺ had described. The group [from Quraysh who had sympathy for the sufferers] then worked to annul the document.

The Messenger, and those with him, left the valley [they had been confined to] in the 10th year of Revelation. Abū Ṭālib then died six months later, and three days after his passing, Khadija also died. The Messenger ﷺ felt intense sadness at her death.

The Prophet’s Visit to Ṭā’if ﷺ

After Abū Ṭālib’s death, the Quraysh harmed the Messenger ﷺ more than they had ever been able to during his life. They openly harassed him and incited the town’s troublemakers against him. The Prophet then went to the tribe of Thaḳīf in Ṭā’if in hopes that they would enter Islam, accommodate him, help him, and protect him from his people.

When he reached Ṭā’if, its people treated him even worse than the Quraysh had. They incited their scoundrels and slaves against him, and they insulted him and pelted him with stones until his feet began to bleed. Zayd ibn Ḥāritha used his own body to shield the Prophet, and as a result, Zayd’s head was wounded.

The Prophet ﷺ was saddened, and before returning to Mecca he made the well-known supplication known as the *Du‘ā* of Ṭā’if,

“O Allah, to You [alone] I complain of my weakness, the scarcity of my options, and my insignificance in people’s eyes. O Most Merciful, You are the Lord of the helpless, and You are my Lord. To whom will You entrust me? To a stranger who will treat me roughly, or an enemy to whom You have subjugated me? As long as You are not angry with me, I do not mind, though Your granting me well-being is easier for me.

“I seek refuge in the light of Your Countenance—by which darkness is illuminated and by which the affairs of this world and the Hereafter are set right—from ever having Your wrath befall me or Your anger descend upon me.

“I will continue to seek Your good pleasure until You are well-pleased. There is no power nor ability save by You.”

Allah ﷻ then sent the Angel of the Mountains to the Prophet ﷺ to ask his permission to crush the people of Mecca between two mountains that surround the city, but he said ﷺ, *“No, rather I ask for more time for them. I hope that Allah will bring forth from their progeny people who worship Allah and do not associate any partners with Him.”*

When the Messenger returned to Mecca, he entered it under the protection of Muṭ‘im ibn ‘Adī. He went to one of the corners of the Ka‘ba, touched it and prayed two *rak‘as*, then returned to his home. Muṭ‘im ibn ‘Adī and his sons were armed, and they surrounded him to guard him until he entered his home.

Inviting the Arab Tribes to Islam During the Hajj Season

Following the Messenger’s return ﷺ to Mecca, his people began to harm him even more and refuse his invitation to Islam with even greater intensity. He then decided to present himself to the other Arab tribes during the Hajj season. He invited them to Allah and to Islam, explained to them his message, and called on them to support him. Some turned away coldly, and others responded in the most shameful and disgraceful of ways, but some were guided by Allah to Islam and to support His religion and Messenger.

The Beginnings of Islam in Madina

Among those who were guided by Allah to Islam and granted felicity by believing in the Message were six people from [the tribe of] Khazraj from the people of Madina. The Messenger ﷺ met them during the Hajj season at ‘Aqaba in Minā in the 11th year of Prophethood. Among them were Abū Umāma As‘ad ibn Zurāra, ‘Uqba ibn ‘Āmir, and Jābir ibn ‘Abd-Allāh.

He presented Islam and recited the Quran to them, after which they said to one another, “He is the appointed Prophet that the Jews in Madina had informed us of, so let us not allow them to beat us to him.”

They believed in the Prophet ﷺ, accepted Islam, and returned to Madina as Muslims. They spoke about the Messenger of Allah and his Message until Islam spread throughout their city, and the Prophet ﷺ was spoken of in each of the homes of the Anṣār.

The First Pledge of ‘Aqaba

The next year, twelve men from the Anṣār came during the Hajj. They met the Messenger ﷺ for the First Pledge of ‘Aqaba, taking an oath with him never to associate partners with Allah, steal, commit adultery, kill their children, fabricate slander, nor disobey him in anything that is right.

The Messenger ﷺ said to them, *“If you fulfill your oaths, Paradise shall be yours. But if you go back on any of them, your fate will be left to Allah the Mighty and Majestic, Who will either forgive or punish as He wills.”* They then returned to Madina, and with them went As‘ad ibn Zurāra, ‘Ubāda ibn Ṣāmit, ‘Uqba ibn ‘Āmir, and Abū al-Haytham Mālīk ibn al-Tayhān.

The Messenger ﷺ sent with them Muṣ‘ab ibn ‘Umayr and instructed him to teach the people of Madina the Quran, educate them in Islam, and help them acquire understanding of the religion. After doing so for a while, Muṣ‘ab returned to Mecca.

The Second Pledge of ‘Aqaba

In the 13th year of Prophethood, three months before the Migration, seventy-three men and two women from the Anṣār came during the Hajj season. They agreed to meet the Messenger ﷺ at ‘Aqaba at night on the second of the three Days of Tashrīq.² After the Hajj, they went out secretly for the pre-arranged meeting with him ﷺ at night. The Prophet’s uncle al-‘Abbās ibn ‘Abd al-Muṭṭalib was with him, although at that time he was still following the religion of his people. Al-‘Abbās spoke to them to ensure that the Messenger ﷺ was safe to travel [to their land]. The Messenger ﷺ then spoke after him, reciting verses of the Quran, inviting them to Allah ﷻ, and encouraging them to enter Islam.

The pledge concluded with an oath that they would protect him to the same degree that they would protect their own women and children. The Messenger ﷺ appointed twelve leaders to serve as representatives for their people, nine from Khazraj and three from Aws. They returned to Madina and openly practiced Islam, proclaiming the Prophet’s invitation and Message. The majority of the Muslims in Mecca followed after them, at which point Islam became very widespread in Madina.

If Allah facilitates someone felicitous

For a people, then, truly, they are felicitous, too!

The spread of Islam in Madina greatly affected the Quraysh. They realized that the Messenger now had followers and helpers in Madina, and they were extremely concerned that he would migrate there. They gathered at Dār al-Nadwa³ to discuss the matter. The accursed Abū Jahl suggested that one strong man be chosen from each clan, and that they jointly attack the Messenger and strike him simultaneously with their swords to kill him. Responsibility for his

² The Days of Tashrīq are the three days of Eid al-Aḍḥā after the Day of Sacrifice, i.e. the 11th, 12th, and 13th of Dhūl Ḥijja.

³ A place where the heads of Quraysh would assemble to discuss important affairs.

death would then be shared by all of the clans. The clan of ‘Abd Manāf would be unable to wage war against all the other clans collectively, so they would then be forced to accept the blood money. After agreeing unanimously to this, those present at Dār al-Nadwa dispersed.

Regarding this Allah ﷻ says, **“And [remember, O Prophet,] when the disbelievers conspired to capture, kill, or exile you. They schemed, but Allah had a plan; and Allah is the best of planners.”** [Quran 8:30]

The Messenger ﷺ had ordered the Companions to migrate to Madina, so they discreetly left. He remained in Mecca, waiting to receive Allah’s permission to migrate.

His Migration ﷺ to Madina

After Islam had spread in Madina, where many of its people had become his Helpers, Allah gave His Messenger permission to migrate there, when He said, **“And say, ‘My Lord, grant me an honorable entrance and an honorable exit and give me a supporting authority from Yourself.’”** [Quran 17:80] When the Quraysh became aware that he was going to migrate to Madina, they came together to carry out their plot to kill him. Jibrīl then came to the Prophet ﷺ and told him not to sleep in his bed that night, so he ordered ‘Alī to sleep there in his place and to cover himself with the Prophet’s cloak, and assured him that Allah would protect him.

The Prophet then went out to the disbelievers from Quraysh who had come to kill him. They were lying in wait around his house with their swords at hand, waiting for him to come out. The Prophet ﷺ came out, and while clutching a handful of sand, he recited the opening verses from Sūra Yā-Sīn to, **“We have covered up their vision, so they cannot see.”** [Quran 36:9] He sprinkled sand on each of their heads, while they remained oblivious to him. He then went to Abū Bakr al-Ṣiddīq’s house and together they left for the Cave of Thawr (a mountain to the south of Mecca). Meanwhile, the group surrounding his house

were still waiting for him to leave, until eventually someone informed them that the Messenger had come out, put sand on their heads, and left.

The next morning, they discovered that the person who had been sleeping in the bed was ‘Alī, not Muhammad. Frustrated, they went out in all directions to search for him. They eventually reached the Cave of Thawr, but then saw that a spider had spun its web across the entrance and a dove had made its nest there, so Allah diverted them from him by way of these miracles. Those searching for him included Abū Jahl, al-Ḥakam ibn al-‘Āṣ, ‘Uqba ibn Abī Mu‘ayṭ, Umayya ibn Khalaf, al-Naḍr ibn al-Ḥārith, Rabī‘a ibn al-Aswad, Ṭu‘ma ibn ‘Adī, Abū Lahab, and Ubayy ibn Khalaf. The Messenger ﷺ and Abū Bakr remained in the Cave for three nights until the fires of pursuit died down. Then they rode their camels to Madina, traveling under Allah’s protective care.

Regarding this, Allah ﷻ says,

[It does not matter] if you do not support him, for Allah did support him when the disbelievers drove him out [of Mecca] and he was only one of two. While they both were in the cave, he reassured his companion, ‘Do not worry, for Allah is certainly with us.’ So Allah sent down His serenity upon the Prophet, supported him with forces you [believers] did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise.

[Quran 9:40]

The people of Madina would go out every day to al-Ḥarra in anticipation of his arrival. During the early morning on Monday, the 12th of Rabī‘ al-Awwal, in the 13th year of Prophethood, the Messenger ﷺ arrived in Madina together with Abū Bakr. The Muslims joyously glorified Allah at his arrival, and while surrounding him, they gazed intently upon him.

He continued on his way until he reached Qubā' where he established a mosque, the first mosque **“founded upon *taqwā*.”**⁴ The Prophet prayed the first Jumu'a on his way to Madina in the village of Banī Sālim ibn 'Awf in the heart of the valley. He continued on until he reached the place where his mosque is today, where his camel had kneeled; and this is where he built his mosque and his homes.

The Messenger ﷺ then established bonds of brotherhood between the Anṣār and the Muhājirīn at the home of Anas ibn Mālīk.⁵ There were ninety men in total: half from the Anṣār and half from the Muhājirīn.

Being Granted Permission for Jihad

Allah granted His Messenger ﷺ permission to fight in jihad in order to protect the call to Allah, on the 12th night of Ṣafar in the second year after the Hijra. He himself took part in twenty-nine battles, including the great Battle of Badr and those of Uḥud, the Conquest of Mecca, the Trench, Khaybar, and Ḥunayn, as well as the Tabūk campaign. The expeditions that he dispatched but did not take part in were forty-seven in total.

The Spread of Islam in the Arabian Peninsula

Islam spread in the Arabian Peninsula and in some neighboring lands by virtue of his invitation, jihad, expeditions, and letters that he sent to rulers inviting them to Islam; consequently, people entered Islam in multitudes.

⁴ Translator's note: This is in reference to the Quranic verse, **“Certainly a mosque founded on righteousness from the first day is more worthy of praying therein. Within it are men who love to be purified; and Allah loves those who purify themselves.”** [Quran 9:109]

⁵ The Anṣār (the Helpers) are the Muslims from Madina who supported the Prophet ﷺ and the Muhājirīn (the Migrants) are the Muslims who migrated from Mecca to Madina.

His Return ﷺ to the Highest Companion

After conveying the message, fulfilling the trust, establishing Islam and the worship of Allah alone, putting an end to polytheism and falsehood, and forming a just and rightly-guided Muslim Umma of believers over the course of twenty-three years, he ﷺ returned to the Highest Companion on Monday, the 12th of Rabi‘ al-Awwal, in the 11th year after the Hijra. He was sixty-three years old.

His Wives ﷺ who Survived Him & His Children

The Prophet ﷺ was survived by nine wives, may Allah be well pleased with them all. They are the Mothers of the Believers, whose names are: ‘Aisha bint Abū Bakr al-Ṣiddīq, Sawda bint Zam‘a, Ḥafṣa bint ‘Umar ibn al-Khaṭṭāb, Zaynab bint Jaḥsh, Umm Ḥabība bint Abū Sufyān, Umm Salama Hind bint Umayya, Ṣafīyya bint Ḥuyayy ibn Akḥṭab, Maymūna bint al-Ḥārith, and Juwayriya bint al-Ḥārith.⁶

As for his children, he had three male sons: ‘Abd-Allāh, al-Qāsim, and Ibrāhīm; and four daughters: Fāṭima, Zaynab, Ruqayya, and Umm Kulthūm. All of them were borne by Sayyida Khadija, except for Ibrāhīm who was from his bondswoman Māriya. They all died before him except for Fāṭima ﷺ, the wife of ‘Alī ibn Abī Ṭālib ﷺ. They are the progenitors of the purified Prophetic Household.

⁶ Maymūna bint al-Ḥārith is from Banī Hilāl. She was the last woman that the Prophet (peace and blessings of Allah be upon him) married, and she was ‘Abd-Allāh ibn al-‘Abbās and Khālīd ibn al-Walīd’s maternal aunt. As for Juwayriya bint al-Ḥārith, she is from Banī al-Muṣṭaliq.

Some of His Qualities ﷺ

His Mercy ﷺ

The Chosen One ﷺ was sent as a mercy to the worlds, a guide, a bearer of good news, a warner, a caller to Allah through His permission, and a luminous lamp. Allah ﷻ said, **“We have sent you [O Prophet] only as a mercy to all the worlds.”** [Quran 21:107]

Allah ﷻ described him in the Noble Quran with His Words, **“Truly you are of a magnificent character.”** [Quran 68:4] He ﷺ also said, **“There has come to you a Messenger from among yourselves. Your suffering distresses him and he is deeply concerned for you, full of kindness and mercy towards the believers.”** [Quran 9:128]

And He ﷻ said, guiding him, **“Be gracious, enjoin what is right, and turn away from those who act ignorantly.”** [Quran 7:199]

Again, He ﷻ said, describing his qualities,

“It was out of a great mercy from Allah that you [O Prophet] have been gentle with them. Had you been harsh or hard-hearted, they would have dispersed from around you. So pardon them, ask Allah’s forgiveness for them, and consult with them about matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.”
[Quran 3:159]

His Compassion ﷺ

He ﷺ loved the poor and spent time with them, and he showed them compassion and took care of them. He honored servants, and he would speak to and

sympathize with them. Anas ibn Mālik ﷺ said, “I served the Messenger of Allah ﷺ for ten years, and he never once said ‘uff’ to me.”⁷

He showed mercy to the young and old, the disabled and weak. He showed affection to the orphan and needy. He maintained family relations. He said of himself, “*Truly, I am a gift of mercy.*”

His Forbearance ﷺ

He ﷺ would visit the sick, attend funerals, and ask about his Companions. He would reach out to those who cut him off, give to those who withheld from him, and forgive those who wronged him.

Authentic narrations state that after one of his battles he ﷺ withdrew to the shade of a tree all alone, [hanging his sword ﷺ on one of its branches]. One of the polytheists came to him, drew the Prophet’s ﷺ sword above his head ﷺ, and said, “Who will protect you from me, O Muhammad?” He ﷺ said, “*Allah.*” The man’s hand trembled and the sword fell from it. The Prophet ﷺ then took it and responded, “*Who will protect you from me?*” The man said to him, “Be gracious in taking [the sword].” He ﷺ let him go and pardoned him, despite having the ability to punish him.

His Generosity ﷺ

He ﷺ was kind and merciful, open-handed, generous, and magnanimous. He gave like one who did not fear poverty. He would not store anything for himself or his family, and they would regularly go to sleep without eating.

⁷ Translator’s note: ‘Uff’ is the mildest expression of frustration in Arabic.

His Humility ﷺ

He ﷺ had immense humility and consummate manners, and he would initiate the greetings of *Salām* with whomever he met. He patched his clothes himself, mended his own sandals, swept his home, and served his family. He would go to the market for his needs.

He said ﷺ, *“Allah commanded me to have humility such that no one boasts to another, and no one oppresses another.”* He also used to say, *“The arrogant will be gathered on the Day of Resurrection like ants, and people will trample them with their feet.”* And he said, *“The dearest of you to me and of those sitting closest to me on the Day of Resurrection are the best of you in character.”*

He respected the elderly, showed kindness to children, and was generous to the poor and to neighbors. He gave equal attention to his Companions and greeted them all with the same cheerfulness. He would sincerely advise people and treat all with excellence, compassion, and respect.

His Magnificent Character ﷺ

He ﷺ had the highest degree of detachment from the world (*zuhd*), contentment, integrity, patience, trustworthiness, loyalty, justice, courage, valor, fear and awe of Allah ﷻ, firm and steadfast adherence to the truth, appropriateness in speech and action, and wisdom in all affairs.

He ﷺ was the most eloquent of Arabs in language, the most truthful in speech, and the most beautiful in verbal expression. He was given comprehensive speech and the furthest-reaching wisdom. He was the supreme model of virtues and noble traits, and the greatest exemplar for all who aspire to truth, virtue, and high-mindedness.

The Miracle of the Quran

Allah ﷻ gave him amazing distinctions and manifest miracles. He favored him over all other Prophets and Messengers. He revealed to him the clear Arabic Quran, which **“falsehood cannot approach from any side; it is a Revelation from the All-Wise, the Most Praiseworthy.”** [Quran 41:42] It is the greatest and most enduring of all miracles, remaining for all mankind until the Day of Judgment.

Some of His Physical Qualities ﷺ

He ﷺ had a striking and awe-inspiring figure. His face would light up like the full moon. His complexion was white with a reddish hue. He was well-proportioned, had no slackness in his musculature, and his stomach and chest were even. In summary, he ﷺ was the most luminous, beautiful, magnificent, and perfect [of Allah’s creation]—exceeding all those granted perfection and beauty.

If you would like more details of his physical characteristics, you will find them in the *Shamā’il* of al-Tirmidhī and *al-Shifā’* of Qāḍī ‘Iyāḍ, and in other books of *Sīra*.

AUTHOR'S BIOGRAPHY

Lineage

He is Hādī ibn Aḥmad ibn ‘Abd-Allāh ibn Sālīm ibn ‘Abd-Allāh ibn Hādī ibn Sālīm ibn Hādī ibn ‘Alī ibn Muḥsin ibn al-Ḥusayn ibn Imam Shaykh Abū Bakr Bin Sālīm ibn ‘Abd-Allāh ibn ‘Abd al-Raḥmān ibn ‘Abd-Allāh ibn ‘Abd al-Raḥmān al-Saqqāf ibn Muhammad Mawlā al-Dawīla ibn ‘Alī ibn ‘Alawī al-Ghayūr ibn al-Faqīh al-Muqaddam Muhammad ibn ‘Alī ibn Muhammad Ṣāḥib Mirbāt ibn ‘Alī Khālī‘ Qasam ibn ‘Alawī ibn Muhammad ibn ‘Alawī ibn ‘Ubayd-Allāh ibn Aḥmad Al-Muhājir ibn ‘Īsā ibn Muhammad al-Naqīb ibn ‘Alī al-‘Urayḍī ibn Ja‘far al-Ṣādiq ibn Muhammad al-Bāqir ibn ‘Alī Zayn al-‘Ābidīn ibn Sayyidunā al-Ḥusayn, the son of Sayyidunā ‘Alī ibn Abī Ṭālib and of the Messenger of Allah’s daughter ﷺ, Sayyida Fāṭima.

Birth and Upbringing

Habib Hādī was born in 1339 H/1929 CE in the city of ‘Īynāt, in Ḥaḍramawt. Through Allah’s assistance, he was given a righteous upbringing by his noble family. He was raised under the guidance of his maternal uncle, Habib ‘Abd al-Muṭṭalib ibn Muhammad ibn Ṣāliḥ al-Haddār. His mother, the noble Ḥubāba Thurayyā bint Muhammad al-Haddār, was a righteous woman, and she raised him in the best way.

It is said that Habib ‘Abd al-Muṭṭalib was a person of inward realities and detachment (*zuhd*). He isolated himself and would shepherd a flock in some of ‘Īynāt’s valleys, often taking his nephew Habib Hādī with him. On the occasions when Habib Hādī’s parents protested, Habib ‘Abd al-Muṭṭalib would mention the Hadith of the Prophet ﷺ, “*Whenever Allah sent a Prophet, he shepherded a flock.*” Habib ‘Abd al-Muṭṭalib would say, “If you have given him to me in order to raise him, then leave him with me, and you will see his upbringing and what will come of him.”

His Teachers

Habib Hādī pursued the path of knowledge in ‘Īynāt and would regularly visit the city’s Shaykhs and scholars to learn, take knowledge, and benefit from them. He took a great portion from each sacred science, excelling in Fiqh and Literature. Allah ﷻ blessed him with a sharp intellect, prodigious mind, and remarkable acuity.

The most esteemed of his teachers were the erudite scholar Habib Ḥasan ibn Ismā‘īl al-Ḥāmid and Shaykh Muhammad ibn ‘Alī Zākin Bā-Ḥannān. He benefitted greatly from his older brother, Habib ‘Abd-Allāh ibn Aḥmad al-Haddār, and he accompanied him closely and studied many books with him, including rhetoric and history.

He also studied with Habib ‘Umar ibn Muhammad ibn Ibrāhīm al-Saqqāf, Habib ‘Abd-Allāh ibn ‘Umar al-Shāṭirī, Habib ‘Abd al-Bārī ibn Shaykh al-‘Aydārūs, Habib ‘Alawī ibn ‘Abd-Allāh Bin Shihāb, Habib Abū Bakr ibn Muhammad al-Sirrī, Habib Sālīm ibn Ḥafīẓ Ibn al-Shaykh Abū Bakr Bin Sālīm, Habib Muhammad ibn Hādī al-Saqqāf, Habib Aḥmad ibn ‘Abd al-Raḥmān al-Saqqāf, Habib Muṣṭafā ibn Aḥmad al-Miḥdār, Shaykh Abū Bakr ibn Aḥmad al-Khaṭīb, Shaykh Muhammad ibn ‘Awaḍ Bā Faḍl, and others.

Calling to Allah ﷻ

After completing his studies, and after being involved in the effort to revive knowledge, he left ‘Īynāt and moved to East Africa in 1363 H/1994 CE. He settled in Mombasa and opened an Islamic school where Habib Ṣālīḥ ibn ‘Abd al-Muṭṭalib al-Junayd Ibn al-Shaykh Abū Bakr Bin Sālim assisted him in teaching. Many young men graduated from the school and benefited from him, especially in learning the Arabic language.

After living in Mombasa for approximately nine years, Habib Hādī was appointed by the Sultan of Zanzibar as a Judge on Pemba Island in the year 1371 H/1952 CE, ruling according to the Sharia. This came about when Habib ‘Umar ibn Aḥmad Bin Sumayṭ nominated him, after confirming his suitability for the position. He fulfilled the role exceptionally and worked with the excellence, sincerity, and vigor. In 1375 H/1956 CE, Habib Hādī was chosen to be a committee member of the Ministry of Endowments in Zanzibar.

Habib Hādī al-Haddār’s work was not limited exclusively to the duties of a judge, as he was also involved in spreading the Message of Islam in the region. He established religious classes for children, adults, Imams of Masjids, and for those who delivered religious sermons (*khuṭabā’*). He would speak in ways that were easy to understand, and the lights of faith, sincerity, and humility given to him by Allah would shine through in his teaching.

After the Zanzibar Revolution in 1383 H/1964 CE, he relocated to Noble city of Mecca and was received by Habib Ḥasan ibn Muhammad Fad‘aq, the Imam of the Shāfi‘is in the Holy Sanctuary. Habib Hādī performed his fourth Hajj that year, then he began working as an employee at the Muslim World League. Later, he took up an appointment at the Saudi Ministry of Media within the broadcasting division, where he would share Prophetic Hadiths and religious counsels.

During his residency in Mecca, which lasted for about six years, many pilgrims from the Comoro Islands would come for Hajj. They would contact him

and update him on religious and social developments in the Comoros, informing him of their need for more people who could impart religious guidance in their country. Habib Hādī then decided to move from the Noble city of Mecca, despite its exaltedness, to the Comoro Islands—acting upon Prophetic counsel ﷺ given to Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه, “*By Allah, for Allah to guide one man through you is better for you than red camels.*”

Habib Hādī then settled in the Comoro Islands and was received by the great Imam, Habib ‘Umar ibn Aḥmad Bin Sumayṭ, the country’s Mufti and Supreme Justice. After only a short while, after witnessing the sincerity of Habib Hādī’s efforts to serve the Muslim community, the country’s President appointed him as a cultural advisor. Observing the need for a school to teach the upcoming generation the foundational religious sciences and the Arabic language, he opened the Al-Falāḥ Islamic school in 1389 H/1969 CE. Habib Hādī developed its curricula and programs and taught the students himself, along with assistant teachers. So many Comorian children attended the school that it soon reached maximum capacity. Habib Hādī put forth a great effort to cultivate those students who were eager to study sacred knowledge and learn the Arabic language. He authored a well-known book, *Al-Durūs al-Islāmiyya* [Islamic Lessons], which benefited the students at Al-Falāḥ and throughout most of East Africa.

After the passing of Habib ‘Umar ibn Aḥmad Bin Sumayṭ in 1396 H/1976 CE and due to political unrest, Habib Hādī decided to leave the Comoro Islands. Undeterred by the changing circumstances, he relocated to Abu Dhabi in the United Arab Emirates in 1396 H/1976 CE where he continued to invite people to Allah and teach.

His Passing

On Friday, the 7th Rajab 1402/30 April 1982, Habib Hādī ibn Aḥmad al-Haddār passed at the age of 63 from a sudden heart attack. His passing occurred during a momentous occasion celebrating the arrival of Habib ‘Abd al- Qādir ibn

Aḥmad al-Saqqāf and Habib Aḥmad Mashhūr ibn Ṭā-Hā al-Ḥaddād to Abu Dhabi. Habib ‘Abd al-Qādir al-Saqqāf led the funeral prayer over Habib Hādī. Among those present at the funeral and burial were Habib Aḥmad Mashhūr al-Ḥaddad, Habib ‘Alī ibn Shaykh Bilfaḳīh, Habib Muhammad al-Mahdī ibn ‘Abd-Allah al-Shāṭirī, Habib Ḥasan ibn ‘Abd-Allah al-Shāṭirī, and the *Manṣib* Habib ‘Abd-Allah ibn Aḥmad al-‘Aydarūs.

Habib Hādī al-Haddār had gained such wide acclaim that people from all backgrounds sought him out and opened their hearts to him. His home was a haven for visitors, where he always greeted people with a welcoming smile and an open heart. He would share counsels, guidance, reminders, and his eloquent poetry with them. Habib Hādī would often help people and intercede for them. Allah ﷻ gave him His enabling grace, combining within him both knowledge and noble character, granting him a refined nature, trueness, sincerity, trustworthiness, dignity, and steadfastness. Allah ﷻ allowed him to be of those unique scholars and callers to Allah who became prominent in spreading knowledge and guidance.