

Dawn of the life (Advent of the Prophet Muhammad SAW)

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Sirah or life of Prophet Muhammad ﷺ is a subject of great importance for Muslim Scholarship as well as for the common man. It is the main and the ultimate source of guidance for the Muslims. It stands as a bridge between the ancient times and the modern age. The study of the Seerah is not merely the study of a life of a man but it is the study of mankind as a whole as is best expressed by a Turkish scholar, in his book “*Muhammad The Messenger of God*, ” “The universe is a book, if the Prophet had not been created, this book would not have been understood.....He created Muhammad to describe the meaning of the creation to humanity.”¹ For a deep study of the Sirah of Prophet Muhammad ﷺ, it is necessary to begin with and divide it in different phases or periods.

The subject is too vast to be adequately dealt with by a single individual. For all the centuries, scholars have been engaged in this study Professor Morgoliouth has rightly said, “The long list of Muhammad’s biographers knows no end, but to gain a place there is a matter of pride.”²

Almost all the biographies were written with strict chronological order. The same course will follow in this study but here the facts will be studied by grouping them under different topics, and many things will still remain unfold. The main focus will be given on the mission of the Prophet and the message it carried. To write a book on the life of Prophet Muhammad is not an easy task as uncountable books on every facet of life of the Prophet and that too in every language of the world were already written by the the scholars of great repute. This will be one of an attempt of same kind as a mark of tribute to the Prophet (SAW) and the specific to the work is each and every event is explained in light of the absolute word (al- Quran) and not merely based on historical anecdotes – which stand as a further proof of explanation. As the book deals with the period of a personality chosen by Allah, Muhammad al- Rasullulah- for whom Allah has taken the solemn pledge from the Prophets. Quran testifies it as:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ عَلَىٰ ذَٰلِكُمْ
إِصْرِي قَالُوا أَفَرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

Behold! Allah took the covenant of the Prophets saying: "I give you a Book and Wisdom; then comes to you an Apostle confirming what is with you; do ye believe him and render him help." Allah said: "Do ye agree and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness and I am with you among the witnesses." (3:81)

At another place in the same surah Quran refers him as a Blessing on the believers as the people before him were living in manifest botch

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ