

# Muhammad

(peace and blessings of Allâh be upon him)

## for the Global Village

An absorbing story and a modern  
reading into the life and teachings  
of the Prophet of Islam

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**DARUSSALAM**

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## Foreword

Dr 'Aa'id al-Qarni

Praise be to Allāh and blessings and peace be upon the Messenger of Allāh and his family and companions and those who follow him.

If I could wring out my heart and write this foreword with its blood, I would have done so. If I could make my tears fall so that I could write these words with them, I would have done so. But it will suffice me to write a foreword to a book about the noblest of men, the best of creation, the purest of human beings. The reason for that is the love in my heart, which is inspired by such deep admiration that it is as if I am writing with every fibre of my being, using my blood and my tears for ink. As I said of the infallible Prophet (ﷺ) in my qaseedah *Taa' al-Madaa'ih*:

*If I loved anyone after Allāh like you, whether a Bedouin or city-dweller, an Arab or a non-Arab,*

*May my gaze never fall upon any beautiful sight and may my mouth never utter good words.*

The book that I have before me is not speaking of a fluent poet, a loquacious speaker, a rambling philosopher, a dreaming novelist, a verbose writer or a tyrant king. Rather it speaks of a final Prophet, a chosen Messenger, a lofty example, who reached the Lote-Tree of the Utmost Boundary, was honored with the greatest power of intercession and was

singled out to attain the highest status (*al-waseelah*), the one to whose Cistern the people will come on the Day of Resurrection, the one who will occupy a station of praise and glory (*al-maqam al-mahmoud*), and the one for whom the banner will be raised.

This book, *Muhammad ﷺ for the Global Village* by Dr Muhammad al-Haashimi al-Haamidi, the highly-educated and brilliant media man, whom we know from watching him on the al-Mustaqillah channel to be a man of culture and conscience, whose main characteristics are honesty, responsibility, respect and high values, is a worthy volume which combines sweetness of words, seriousness of content, careful selection of ideas and authentic documentation.

In this brilliant book, Dr al-Haashimi sends a message to all people that is filled with love for the one who was the Messenger to all people, who was the best of all people and the guide of all people. When you read this book you will see signs of this sincere and deep love toward the one whom Allāh chose from among His creation, His beloved among His slaves. Hence this work of Dr al-Haashimi deserves to be widely accepted and he is deserving of great respect for the sincerity of his intention and the soundness of his method. May Allāh reward him for his patience in defending the truth at a time of alienation and for defending the leader of high values at a time when many people are turning away, and for manifesting the light of Prophethood in the darkness of a generation swamped by deviation and negligence.



## Foreword

By 'Abd-Allāh Zanjeer

On behalf of the Center (Markaz al-Raayah li'l-tanmiyah al-fikriyyah — al-Raayah Center for Intellectual Development).

In an atmosphere of doom and gloom, this book shines like a beacon upon the global village, based on a new approach in studying the *seerah* founded on the earliest sources of Islam. This approach combines the deepest humane principles that are practiced by developed societies with the noble teachings of Islam when it was put into practice at the time of the Messenger Muhammad (ﷺ) and his rightly-guided prophetic state, which was founded on peace and knowledge.

When the author looked beyond things that are thought to contradict one another, such as tradition and modernity, friendship and enmity, faith and disbelief, white and black, in order to discuss the major issue in the Muslim's life, and his relationship with the world he lives in, in the light of the *seerah* and the recognized goals that the Muslims should aim for, and to point out the blessed family tree of Ibrāhīm and the strong connexion between the Messenger of Islam (ﷺ) and the Father of the Prophets, he escaped the dominance of myth in favor of listening, seeing and understanding, and he escaped the legacy of the past in favor of knowledge that is needed at present in the interests of civilization.

What is apparent from the biographies of the Prophet (ﷺ)

written in Arabic and other languages over the last few decades is that they do not fulfill the interests of the people, rather they focus too much on quoting properly and precisely.

But the *seerah* is not an historical text to be recited at *Mawlid* parties, and it is not a book in the tradition of the *Thousand and One Nights*. *Seerah* is not the only discipline for understanding things and learning facts in the field of Islamic or *sharee'ah* studies, because *hadeeth* and *Sunnah* take precedence over it.

In brief, the blessed *seerah* is a liberated outlook that promotes reason and respects rationality. It is essential in order to understand the reasons for revelation (*asbaab al-nuzool*). We can never understand the Qur'ān — which is the first reference point for Islam on all levels — without learning about the dynamics of life in Madīnah and in Arabia at the time when these teachings were put into practice and establishing their credibility.

The Revelation which interacted completely with life is that which calls us to follow the example of the Messenger of Allāh (ﷺ) in his call (*da'wah*) and worship, in his sublime behavior and in his perfection of reason and attitude, which is what made others incline toward him and feel at ease with him. The attraction of Islam is being negatively impacted today by the backwardness of its followers and their lack of interest in both religious and worldly affairs, although the future is definitely in their favor.

Jack Risler says: "... The victorious will inevitably embrace the religion of the defeated whom they have overwhelmed, and they will turn themselves into zealous defenders of this religion.

"This phenomenon is most amazing, but it is not rare in the history of the Muslim world. This is what happened to the Seljuk Turks, then their cousins the Mongols after that in the thirteenth century CE, and finally to the Ottoman Turks in the fourteenth century. The religion of Islam will always earn the



most brilliant victories throughout history in the shade of failure and foreign invasion."

In every era we have to understand the past and analyze and evaluate it as dictated by our present interests, and for the purpose of reconciling between wisdom and *sharee'ah*, as Ibn Rushd al-'Arabi did. But, nevertheless, decline has a natural historical cycle, as was discovered by Ibn Khuldoon, where there is no room for new developments. Therefore, it is no easy task to overlook this critical point of history where Muslim cultural values which become detached and irrelevant for the purpose reintroducing knowledge to become part of our identity and character as it used to be. All of that is for the purpose of reviving the *ummah* on the basis of goodness, truth and beauty so as to protect it from diverting the course of development into extreme materialism which may lead to atheism.

In the twelfth century, Butrous al-Mubajjal translated the Qur'ān into Latin in an audacious Orientalist effort which had both positive and negative impact.

Although it failed to bridge the gap, it pointed to a serious issue.

In the midst of ideological disputes, we present this book as a white dove against a grim horizon, as a new pillar in the field of *seerah* and religion. It is written in a simple yet eloquent style, based on authentic sources, by a brilliant media gentleman, Dr Muhammad al-Haashimi al-Haamidi, who has written it in a spirit of communal obligation, in an academic style that is appealing to the new generation.

The writer cleverly focuses on the Qur'ānic vision in time and place, and in this book he tries to do something for the sake of Allāh and for man, and for the sake of smooth change.

Dr al-Haashimi loves the Prophet (ﷺ) and his noble family and companions, because he is not beset by the inferiority complex that makes people blindly imitate Westerners; this

makes his book more academic, free, honest and truthful. Islam is the religion of the *fitrah* and it cannot be influenced by group interests or selfishness; its openness and global nature represent a safety valve and hope.

Along with Dr al-Haashimi we send blessings and peace upon this noble Messenger who, if he were to return to this world, he would solve the problems of the world before he finishes a cup of coffee, as George Bernard Shaw said.

We call upon Muslims and non-Muslims alike to love the one whom Allāh sent as a mercy to the worlds; in loving him they will find peace of mind, salvation and happiness in this world and the Hereafter.

Al-Bukhaari and Muslim narrated that Anas ibn Maalik said: "Whilst the Messenger of Allāh (ﷺ) and I were coming out of the mosque, we were met by a man at the portico of the mosque who said: 'O Messenger of Allāh, when will the Hour come?' The Messenger of Allāh (ﷺ) said: 'What have you prepared for it?' It was as if the man did not know what to say, then he said: 'O Messenger of Allāh, I have not prepared much for it in the way of prayer, fasting and charity, but I love Allāh and His Messenger.'

He said: 'Then you will be with those whom you love.'

Anas said: 'We did not rejoice at anything more than that.'

O Allāh, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. O Allāh, bless Muhammad and the family of Muhammad as You blessed Ibrāhīm and the family of Ibrāhīm; You are Praiseworthy, Most Glorious.



