



Now, O `Umar

A brief introduction to the Biography of the Prophet (Sirat Al Nabi) (PBUH)

Pointing out how to follow and support him and how to deal with the offenders.

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Under the supervision of: **Al-Nokhba House**

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**In the name of Allah, the most
gracious, the most merciful**

الآن يا عمر

عن عبد الله بن هشام ، قال :
كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ ، فَقَالَ لَهُ عُمَرُ : يَا رَسُولَ اللَّهِ ،
لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي .
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَئِنْ أَذَى نَفْسِي بِيَدِهِ
حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ " .
فَقَالَ لَهُ عُمَرُ : فَإِنَّهُ الْآنَ ، وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي .
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
" الْآنَ يَا عُمَرُ " .

Narrated `Abdullah bin Hisham:

We were with the Prophet and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "**O Allah's Apostle! You are dearer to me than everything except my own self.**" The Prophet said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) **till I am dearer to you than your own self.**" Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet said,
"**Now, O `Umar,**".
(now you are a believer).



Introduction

In the name of Allah, and all praises be to Him, Who fulfilled His promise, supported His Servant (Muhammad, (PBUH)), and inflicted decisive defeat on the allied enemies.

All praises be to Allah, Who raised the remembrance of His Prophet.. and glorified him.. All praises be to Allah, Who preserved and purified His messenger. All praises be to Allah, Who has guided us by His Prophet to Islam. And peace and blessings of Allah be upon the best of creation.. Who brings together all commendable acts and great virtues.

Allah, the Most Merciful, sent him to be the last of all heavenly missions.. And supported him with proofs and signs.... And supported him in his life and after death..

And after...

Feelings are competing with love and support for the Beloved (PBUH), so his holiness is revered and dignified. A sincere Muslim shall not accept offending the Holy Prophet, some have sinned against our Prophet, and we Muslims strongly reject such offenses and try to fend off them in various ways.

Why not! The Prophet is more beneficial to the one than himself, his family, his wealth, his child and everything. He is our path that guides us to Allah, as Allah made following him a reason that leads to entering Jannah and surviving the Hell-fire. So, his life is more important and greater than all of our lives. As he carried out the responsibility, fulfilled the duty, and proclaimed his mission well. Perhaps that is what made Omar, may Allah bless him, make up his mind in moments before saying:

“Now, by Allah, you are dearer to me than my own self.”

In this regard, Ibn Hajar, may Allah have mercy on him, stated in Fath al-Bārī 1/59 from some prominent scholars:

“If a person thinks of the benefits that he has been given through the Prophet (peace and blessings of Allah be upon him), through whom Allah brought him forth from the darkness of kufr into the light of faith, he will realize that he is the cause of his soul remaining forever in eternal bliss, and he will understand that this benefit is greater than all others. So he (the Prophet (PBUH)) deserves that his share of a person’s love should be greater than anyone else’s. But people vary with regard to that, depending on the extent to which they bear that in mind or neglect it.”

Sheikh al-Islam Ibn Taymiyyah, May Allah be merciful with him, says in Majmū'-al Fatwaa 27/246:

The reason why it is obligatory to love the Prophet (PBUH) and venerate him more than any other person is that we cannot attain the greatest good in this World or in the Hereafter except at the hands of the Prophet (PBUH), by believing in him and following him. That is because no one can be saved from the punishment of Allah, and the mercy of Allah cannot reach him except by means of the Prophet, by believing in him, loving him, being loyal to him and following him. This is the means by which Allah will save him from punishment in this World and in the Hereafter. This is the means by which he will attain what is good in this World and in the Hereafter. The greatest blessing is the blessing of faith, which can only be attained through him, and which is more beneficial than his own self and his wealth. He is the one by means of whom Allah brings people forth from darkness into light, and there is no other way to Allah. As for a person's self and family, they will not avail him anything before Allah.

In the spirit of our jealousy and love for Al-Mustafa (PBUH), we came together in the (Now, O `Umar) campaign, thinking, cooperating and wondering.. How to support him? How to deal with the offenders? How to spread the Prophet's Sunnah (PBUH) widely in a variety of ways? Until the most merciful gathered us, revealed to us, and facilitated this campaign by participating a blessed group, may Allah reward them with the best reward.

As a result of this blessed campaign, this book came out with fruitful cooperation among the sisters, the members of this campaign, asking Allah to bless us with sincerity, acceptance and the best of success.

Its idea is to: Combine the methods of the Prophetic support in a written, concise and comprehensive way; in easy words and with thought-provoking activities to be a guide for every and each Muslim in what he cannot afford to ignore the Prophetic biography and what he is ideologically supposed to do towards his prophet (PBUH). We have named it "Now, O `Umar" to recall this great hadith and pointing out that this faithfulness can be fulfilled only by preferring his love over everything, even over the one's soul. This book carries a call to prefer his love (PBUH) over every kind of love, seeking to learn about his biography and to support and venerate him, so that we may rejoice on account of "Now, O `Umar"



Its objectives are summarized as follows:

- A Brief introduction to the Holy Prophet (PBUH).
- Emphasizing his choosing by Allah and his virtue (PBUH).
- Pointing out what the Muslim is ideologically supposed to do towards the Prophet (PBUH).
- Showing the Muslim's need for supporting the Prophet (PBUH).
- Pointing out the methodology for dealing with the offences against the Prophet (PBUH).
- Mentioning the aspects of supporting and following him.
- Guiding the individual and the educator to the cognitive construction in the Prophetic biography.

The book has two topics, a conclusion and two indexes as follows:

The first topic: On the Saying of Allah, the Almighty (**Muhammed is the Messenger of Allah**) [Al-Fath: 29], including:

The first requirement: Introduction to the Holy Prophet (PBUH).

The second requirement: Pointing out the virtue of the Prophet and choosing him by Allah.

The third requirement: What we are ideologically supposed to do towards the Prophet (PBUH).

The second topic: on the Saying of Allah, the Almighty (**And [that] Allāh may aid you with a mighty victory**) [Al-Fath: 3], including:

The first requirement: The importance of supporting the Prophet (PBUH), and the need for such a support.

The first requirement: Jurisprudence of dealing with offending the Prophet (PBUH).

The third requirement: Aspects of supporting and following the Prophet (PBUH).

In conclusion:

We ask Allah, Almighty, to bless us with the best of success; Oh Allah, make it purely for your Holy face and make it be accepted and influenced. And make it a plea for us and a means of intercession for us. O Allah gather us with the beloved Muhammed (PBUH), and All Praises is to Allah by Whose grace good deeds are completed.

Al-Nokhba House for Memorization and Jurisprudence of the Qur'an and Sunnah

Dr. Sundus Adel Al-Ubaid.

Introduction to the Holy Prophet (PBUH)

1- Through the Prophetic biography, we learn about the virtue of The Prophet and choosing him by Allah, increasing our faith in him, love and submission.

2- The Prophet (PBUH) has the noblest lineage on Earth at all.

3- The Lineage of the Prophet (PBUH):
Muhammed bin Abdul-Muttalib bin Hashim bin Abd Manaf bin Qusay bin Kalab bin Kaab bin Luai bin Ghaleb bin Fahr bin Malik bin Nadar bin Kenana bin Khuzaymah bin Madaraka bin Ilyas bin Mudhar bin Nizar bin Maad bin Adnan.

4- The lineage of the Prophet (PBUH) is agreed upon among the genealogists to be reached to Adnan, and there's no dispute about this at all.

5- The Messenger (PBUH) is of the noblest and most honorable lineage, and there is a great wisdom in that.

6- The Prophet's mother and father are of the noblest lineages and are of one origin.

7- The Prophet's mother (PBUH) is Aminah bint Wahb bin Abd Manaf bin Zahra bin Kalab.

الأنبياء

8- Allah took care of His Prophet (PBUH) and protected him, so he grew up on the pure instinct and was not contaminated by the impurities of the pre-Islamic era (Jāhiliyyah) as a result of choosing him by Allah.

9- Kalab is the prophet's fifth grandfather from his father's side; and both of his father and mother descended from Kalab.

10- The divine protection surrounded the Prophet (PBUH) in all of his life stages.

11- His father died before his birth so he grew up as an orphan.

12- The Prophet grew up an orphan and brought up far away from his father, his mother and his grandfather; and that was for great divine wisdoms.

13- Being an orphan (PBUH) should be an example for all orphans everywhere and at all times.

14- He was born on Monday in the Year of the Elephant, in the city of Mecca.

15- Behind the birth of the Prophet in the year of the elephant, there were great signs and an establishment to the Prophet who was born in Mecca and increased the Sacred House in honor.

16- His grandfather named him Muhammad, which was not known to the Arabs, and he was pleased when he was born.

17- His grandfather, Abd al-Muttalib, circumcised him when he was seven days old, as the Arabs used to do.

18- The virtue and the great blessings of the Prophet's name (PBUH).

19- The Prophet Muhammed (PBUH) was first breastfed by Suwaibah, who was a slave to Abu Lahab.

20- Halimah al-Sa'diyah breastfed him in the desert of Bani Saad.

21- The Prophet's foster mothers: Aminah (His Mother), Suwaibah, Halima and her daughter Shaima, and Umm Ayman.

22- The Blessings came upon Halimah al-Sa'diyah, the Prophet's foster-mother, and her family since his arrival.

23- The first incident of splitting the Prophet's chest took place at the age of four or five and had great wisdoms.

24- After the incident of splitting the Prophet's chest, Halimah took Muhammed (PBUH) back to his mother, fearing for him.

25- The incident of splitting the Prophet's chest was an establishment to the Prophet's mission and a preparation for 'Ismah and revelation since childhood.

26- His mother died when he was six years old, then he went to live with his grandfather who died when Muhammed was eight years old, then he passed into the care of his uncle, Abu Talib-

27- The Prophet Muhammed (PBUH) worked in shepherding sheep and in trade.

الأنبياء

28- Khadijah offered herself in marriage to the Prophet (PBUH) when she saw his honesty and trustworthiness and the blessings with her wealth when he returned from Syria after having made a large profit for her.

30- The loneliness was endeared to him, so he used to meditate in the cave of Hira before being called to Prophethood.

32- The first thing that the Prophet (PBUH) preached for was monotheism and to abandon worshipping the idols.

35- The Holy Prophet (PBUH) attended 27 invasions.

37- His wives were eleven, two of whom died during his lifetime, and he died and left behind nine wives.

29 - Since his childhood, he grew up to be sound-minded, strong, and have all great qualities.

31- Muhammad (PBUH) was called to Prophethood at the age of 40.

33- His preaching lasted 13 years in Makkah and 10 years in Medina.

34 - He emigrated to Medina after having permission from Allah and established the Islamic State.

36- The Prophet (PBUH) Performed four Umrahs, and performed Hajj only once.

38- All his sons are from Khadija, except Ibrahim, is from Mariyah.

39- Sons of the Prophet (PBUH): Al-Qasim, Abdullah and Ibrahim, all of whom died when they were young.

40- His daughters: Zainab and Ruqaya, Umm Kulthum and Fatimah, all of whom became Muslim and emigrated to Medina.

41- Allah almighty perfected his Prophet's morals and creation, and granted him the beauty of shape and the human perfection that hearts tend to.

42- His morals (PBUH) were the Qur'an, and he was moderate in creation in everything and good in shape. Whoever used to describe him says, I have not seen anyone before him nor after him that resembled him.

43- Allah preserved the Prophet (PBUH) from anything that defame his Prophethood or make people reject his call. So, the Prophet was the furthest from committing sins as well as he was pure from everything that defects or disgraces people in their behavior.

44- He died on Monday 12th Rabi'-ul-Awwal, in the eleventh year of Islam, at the age of 63.



Pointing out the virtue the Prophet and choosing him by Allah.

1- Allah, the Almighty, distinguished the Prophet (PBUH) with many virtues and great merits and choose him to proclaim the mission.

3- Guiding people to what is good and right for them in this World and in the Hereafter is one of the most important tasks of the Messengers.

5 - Choosing the Prophet (PBUH) by Allah, the Almighty, appears in many aspects, including: The purity of his lineage, taking care of him, his infallibility, perfecting his morals and creation, and honoring him with revelation.

2- There is no way to happiness and prosperity, neither in this World nor in the Hereafter except at the hands of the Messengers, and there is no way to know the good things and the bad things in detail except by them.

4- Allah chooses from His servants those who are blessed to carry out great tasks such as the mission and preaching of what is revealed to them from Allah, so the Almighty said, {Allah chooses messengers from angels and from men}

6- Allah, the Almighty, has preferred his Prophet (PBUH) over all humanity in various ways.

7- Our Prophet Muhammed (PBUH) is the pre-eminent among the descendants of Adam, the first one for whom the earth will be cleft open, the first intercessor, and the first whose intercession will be accepted, he is the safety to his Ummah (nation), and he was sent to all people.

8- Allāh forgave him (PBUH) for any previous sins (if there were any) and what was to come, granted him al-Kawthar river, made the spoils of war lawful for him, and spoke to him without any angel interceding.

9 - The Prophet (PBUH) has been granted Al-Maqam Al-Mahmoud (the praised position), meaning to be granted the greatest intercession, which is the position in which the first and last nations praise him, as stated by scholars.

10 - The Holy Qur'an is the greatest miracle of the Prophet (PBUH), which is still and will remain until the Day of Resurrection, Allah the Almighty says "We have, without doubt, sent down the Qur'an; and We will assuredly guard it (from corruption)."



What we are ideologically supposed to do towards The Holy Prophet (PBUH).

1- The second pillar of the two testimonies of faith is the testimony that Muhammad is the Messenger of Allah, and one cannot be a Muslim unless he fulfills the prerequisites of the two testimonies: With complete knowledge, acknowledgement, submission and willingness.

2- The testimony that Muhammad is the Messenger of Allah includes obeying him in what he has ordered, believing in everything he has informed us about, refraining from everything that he (PBUH) has prohibited, and not to worship Allah except in the way he (PBUH) has legislated.

3- Believing in the Prophet is based on two things: Believing and obeying him (PBUH).

4- The Belief includes: Believing in his Prophethood, and believing in everything he has brought and informed us about.

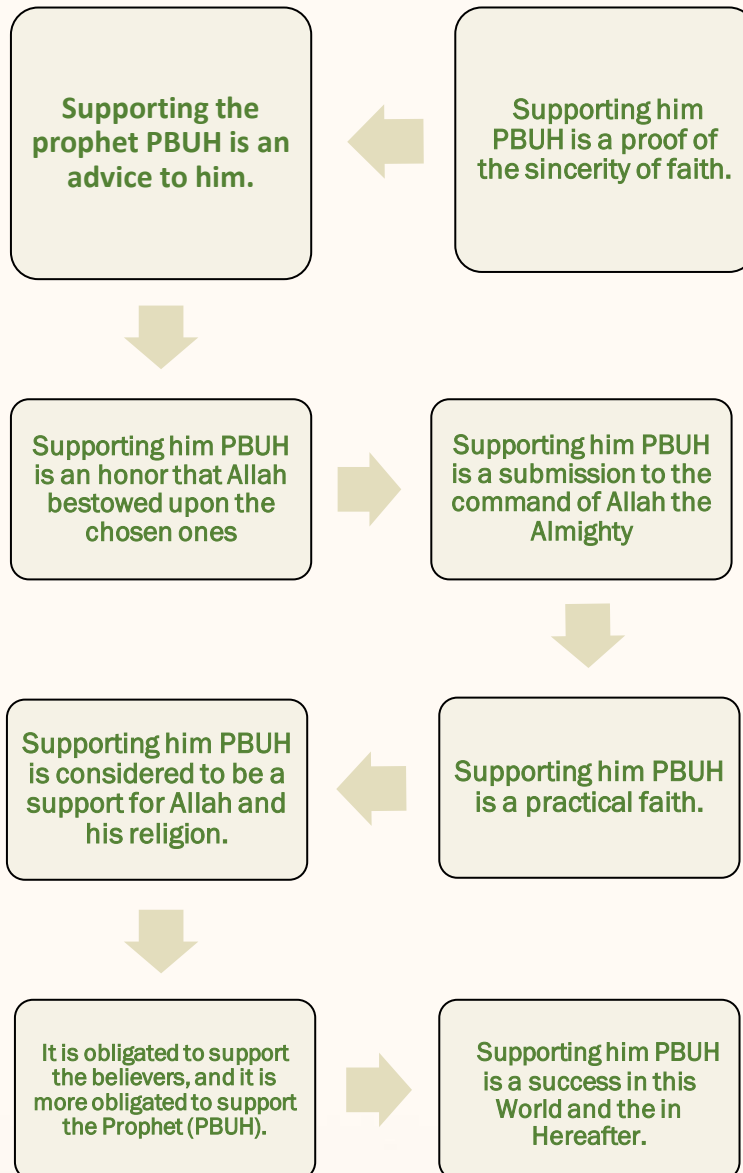
5- The believer must firmly believe in his Prophethood (PBUH), and shall believe that he (PBUH) fulfilled the mission and was the last of all heavenly missions, and that he was the Servant of Allah and His Chosen Messenger Who sent him to all people, preserved and protected him, and granted him due rights.

6- Loving the Prophet PBUH is not slogans that are raised nor written phrases, but a doctrine by which we owed to Allah, and a methodology we follow in life.

7 - The second pillar: Obeying him (PBUH), following his shari'a and submitting to him with obedience by doing what he has ordered and by refraining from everything that he (PBUH) has prohibited.

8- Signs of Loving the Beloved Prophet (PBUH): Following him, following his example, remembering him much, sending blessings on him, following his Sunnah, loving his beloved ones, supporting him at spreading his Sunnah (PBUH).

The importance of supporting the Prophet(PBUH) and the need for it.





Jurisprudence of dealing with offences against the Prophet (PBUH)

1- The offending: Any harm, damage or insult, whether moral, physical or economic, inflicted upon the Prophet (PBUH) whether in his life, or even after his death with verbal offences.

3- The first command in dealing with offences: A servant must learn about his Prophet (PBUH), and introducing him (PBUH).

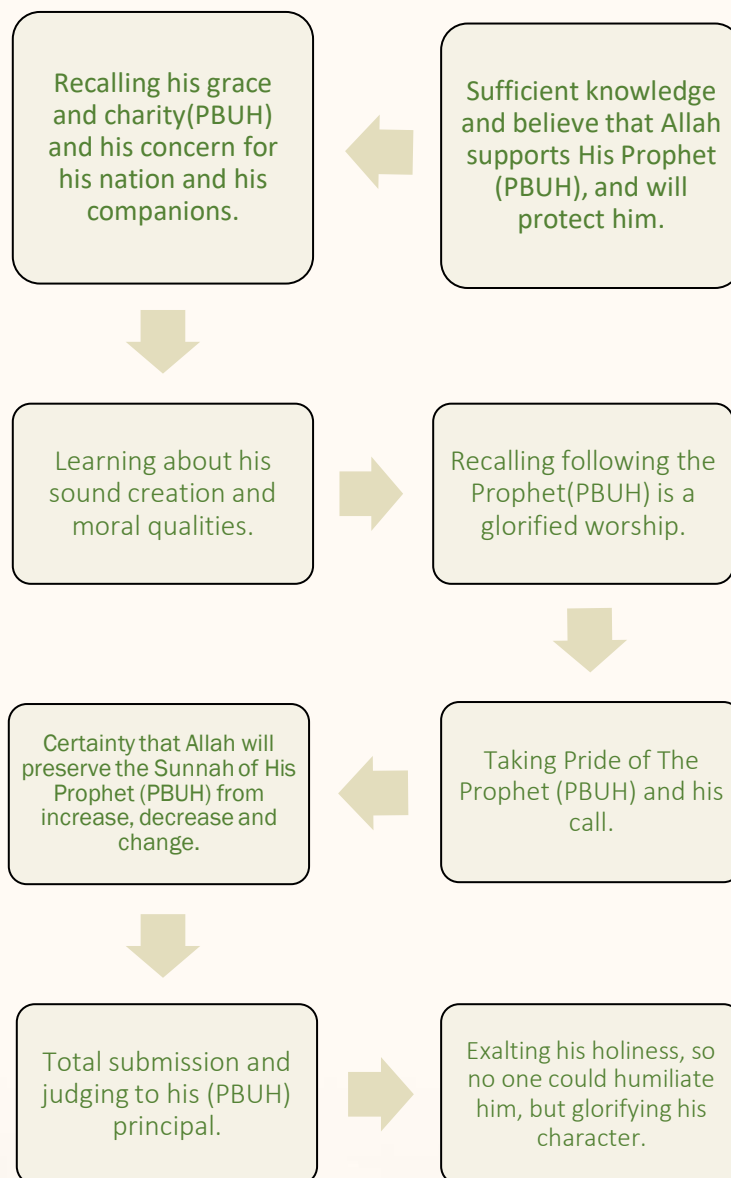
4- The second command: To dignify, respect and support the Prophet (PBUH):
Such a step represents the belief of the believer in the Prophet (PBUH). The believer must fulfill this belief to perfect his faith and fulfill the testimony that Muhammad is the Messenger of Allah, by believing and obedience.

2- The rational people do not differ that whoever offended the Prophet PBUH, whether in his life or after his death, is only one of two types, a (munāfiq) who claiming faith while hide disbelief, or a loser unbeliever (kāfir) who persisted in tyranny, and both of them are sinners deserve penalty to befall.

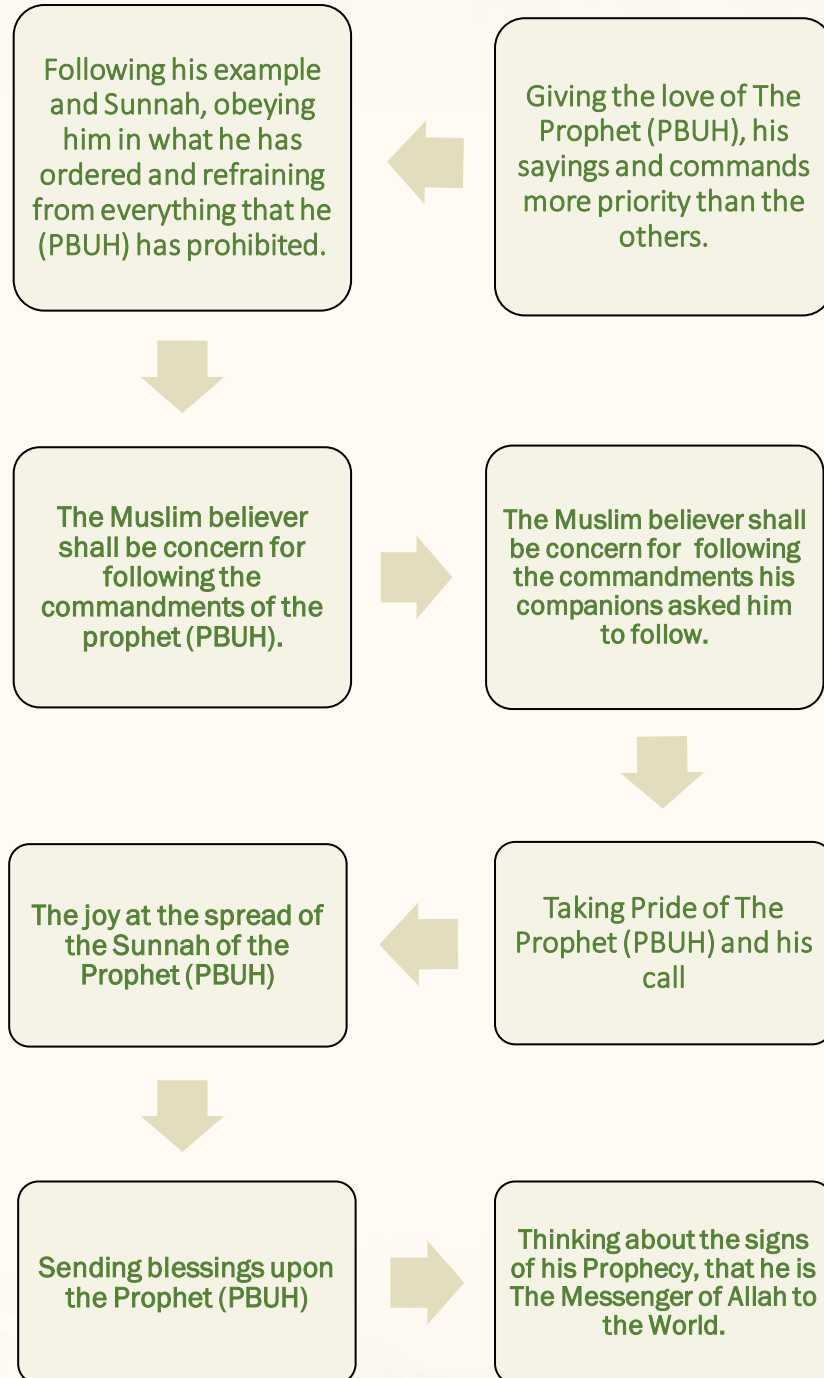
5 - The third command: Contributing to the Prophetic support in every available way: The true believer must fend off this offence by defending the Prophet (PBUH), in various ways and means, as well as defending his Sunnah, his Prophethood and his position (Maqam) PBUH.

6 - Fourth command: Acting wisely with the offender: Different policies must be adopted in dealing with this recurring crisis, a strong policy that starts from our religion and does not contradict it.

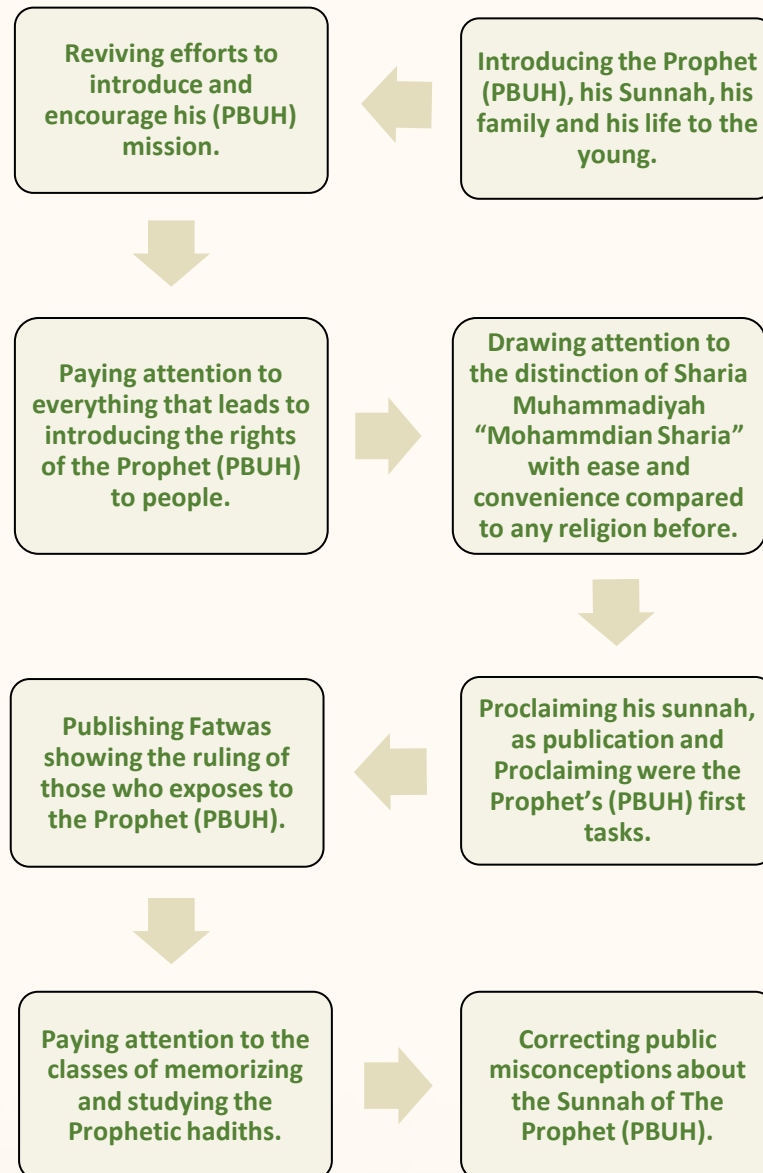
Aspects of supporting The Prophet (PBUH) from the servant to himself.

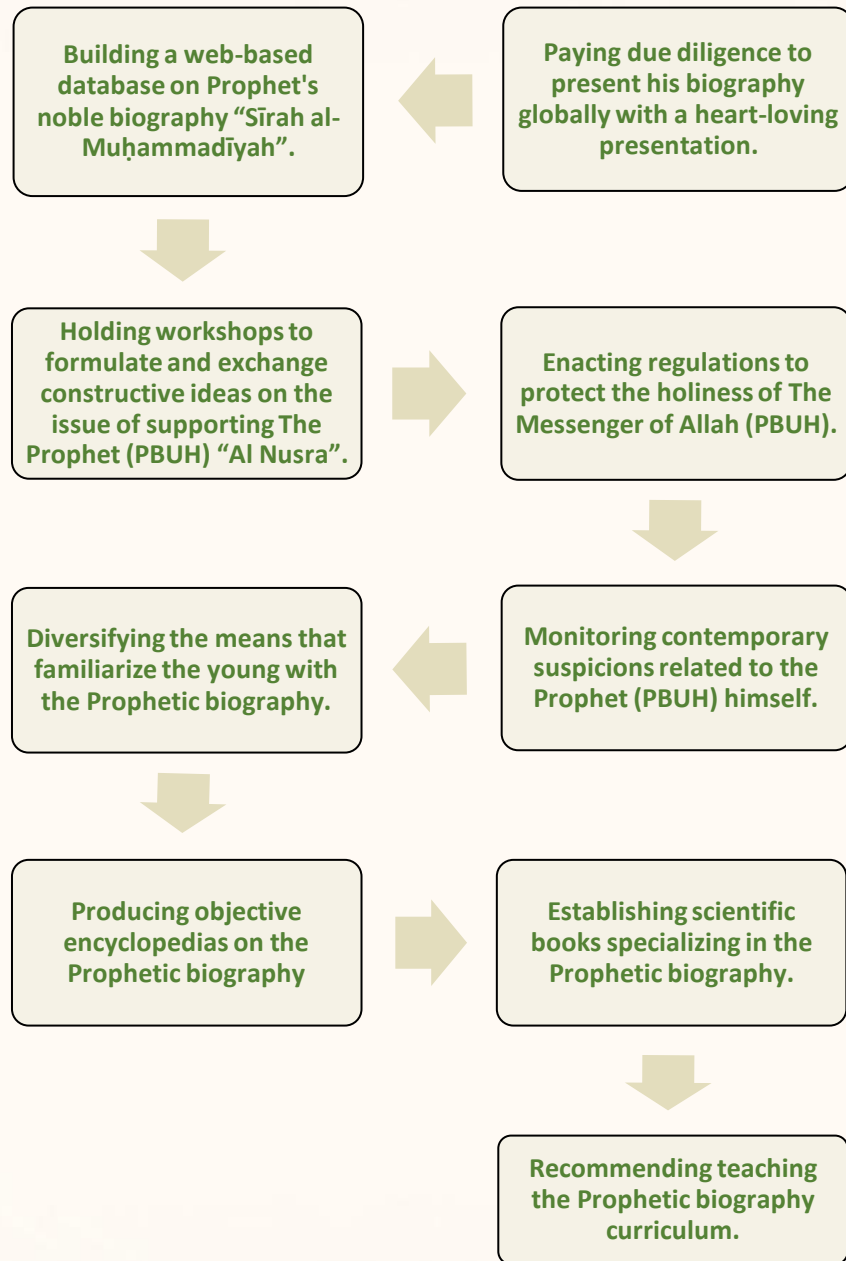


الاحياء



Aspects of supporting The Prophet (PBUH) by servants toward others.





Aspects of supporting and following the Prophet (PBUH)

1- The Islamic religion is based on five pillars, and its second pillar is The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, and the second part requires supporting His messenger (PBUH).

2- Allah (SWT), Glorious is His dignity and Sanctified His names, is the supporter of His Prophet (PBUH), friend, and chosen one over His creation. inevitably, He (PBUH) is supported by Allah.

3- We, Muslim believers, need to support and defend our Prophet (PBUH), in order to defend our certainties, establish our tenets, and, seek for a great reward from Allah (SWT), and to be near to His Prophet (PBUH) in eternal Paradise.

4 -The merit of Al Ansar who supported the Prophet (PBUH) who had risked their lives and souls and stood with him against all tribes of the Arabian Peninsula, exposing their lives and their children to risk, by their aid and support, they have been rewarded a great position with the Messenger of Allah (PBUH).

5- In order for a servant to achieve the prophetic support in himself, he needs to achieve certainty, love, pride and jealous and other feelings of prophetic support, which drive his attitude and senses to work and follow the example of the Prophet of mercy and peace be upon him.

6- it is an essential advocacy, not just reactions or emerging emotions, but a belief in The Prophet (PBUH) and obedience to Him.

الآيات

7. One aspect of the Prophet's support is to exalt his holiness, preserve his status and not allow anyone to expose and humiliate him, but to exalt his personal dignity, as he is the best of creation to Allah.

8 – The virtue of remembering The Prophet (PBUH) with much remembrance and invoking the blessings of Allah on him whenever mentioned, after Adhan, on Fridays, and at all times, in compliance with the command of Allah The Almighty, and for His great right to us (PBUH), and for the great reward afterwards.

9. The faithful believer is concerned about the Sunnah, to rejoice at its spread and mourn at its abandonment of his sincerity of good will and carrying out the Islamic Dawa.

10 –All those who ridiculed Allah's Messenger (PBUH) were killed, one-at-a-time. The event is historically documented and authenticated. How many mockers and ridiculers of The Prophet (PBUH) have been avenged by Allah, and made an example of them.

Conclusion

Praise be to Allah by Whose grace good deeds are completed, blessings and peace be upon our Prophet sent with the last of missions.. , with good attributes and manners The Most Merciful had selected him, honored him, and raised his remembrance with virtues and miracles.. Allah has commanded us to believe and obey him (PBUH),.. showed his support and victory,.. punished everyone who exposed him..

After completing this book titled with "Now, O `Umar", we are pleased to record the most important outcomes and observations:

- In the Prophet's biography, Muslims can find a picture of the ideal in every matter of life and find hope, optimism, wisdom and solutions.
- The Prophet's biography builds a strong bond between the Muslim and the Prophet (PBUH), which increases his faith and love in him, acknowledging and willingness.
- The true value of the prophet's biography appears by making it a practical reality that we live, teach, and educate generations on.
- The faith of the believer in the Prophet (PBUH) proceeds from his testimony that He is the Messenger of Allah, and is completed with believing and obeying him, and what related to them of love, submission, strengthening and reverence.
- Allah pledged to protect His Prophet (PBUH) since his birth, and pledged to support Him and raise His remembrance in His life and after His death, and He refuses but to raise His remembrance and support Him.



- Allah is The Supporter of His Prophet (PBUH). Muslims need to support Him in order to prove their faith and be successful.

Anyone offended the Prophet (PBUH), whether in His life or after His death, is either a (munāfiq) who claiming faith while hide disbelief, or a (kāfir), unbeliever who persisted in tyranny, and both are sinners deserve penalty to befall.

- True advocacy is not slogans to be raised nor written phrases but an integrated system of four things: The first is the true knowledge of The Prophet (PBUH) and introducing Him, and the second is: To dignify, respect and support Him, and the third: Support Him by all available means, and the fourth is: Behave wisely with His (PBUH) offenders.

- The comprehensiveness and diversity of the aspects of the Prophet's support, to include individual, societal, family and global dimensions, and this is out of the broad mercy of Allah.

- This book briefly presents the prophetic system of support and what the Muslims need for support, asking Allah to bless us with acceptance, best of success and sincerity.

**Praises to Allah for what He brings, grants, blesses and facilitates
in preparing and completing this work**

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