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# Why and How Should We Learn Seerah?



MUHAMMED EMİN YILDIRIM



## MUHAMMED EMİN YILDIRIM

He was born in Horosan, Erzurum in 1973. After his primary school education, he started to take Arabic lessons and Islamic lectures in a madrasah during both his middle and high school education. Later, in 1989, he came to Istanbul to maintain his Islamic studies. In addition, he continued to conduct Islamic studies encompassing Arabic and other Islamic studies in Egypt between 1999 and 2004.

From 1995 on, he started to give weekly lectures regularly. Thereafter, he sustained those lectures in Hikmet Foundation and Hikmet Association.

In October 2010, he pioneered the establishment of the Siyer Foundation the studies of which had already begun in the historic Zekayi Dede Mansion in Eyüp, Istanbul. From then onwards, he has been giving weekly lectures which are open to the public on Saturdays on the subject “Sirah and the Companions” in the above-mentioned foundation. Besides, all those lessons are published on the website [www.siyertv.com](http://www.siyertv.com)

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## Foreword



The blessed life of the Prophet (sas), *seerah*,<sup>[1]</sup> is a field that holds great significance for a Muslim. Verily, humans who were created to obey/worship Allah (swt) are supposed to learn the ideal form of servitude through the prophets and especially through our last prophet Muhammad (sas). For this reason, the generation of *Sahaba*<sup>[2]</sup> (the Companions) who are the first addressee of both the messages of the *Qur'an* and *Sunnah* showed great importance to any information related to the world of the Prophet (sas). Further, in the flow of time, they conveyed this fund of knowledge to *Tabi'in*<sup>[3]</sup> (the Successors) who are their disciples and the second blessed generation. Similarly, this generation conveyed this fund of knowledge to those who follow them and thereby enabled such a great treasure to reach even our day.

Really and truly, the information relevant to the blessed life of the Prophet (sas) reached a considerable extent that cannot be compared to any person or period within history. Now, there are hundreds, even hundreds of thousands of books on that

- 
- [1] The discipline that studies the life, character, military, and political struggles of the Prophet (sas) as well as His doings in terms of making people informed about/notified of Islam.
  - [2] As an Islamic term it means "the Companions of the Prophet Muhammad (sas)."
  - [3] As an Islamic term it corresponds to "the Successors who were preceded by the generation of the Companions."

## Why and How Should We Learn Seerah?



period in our libraries. The studies that belong to the VI. Century in the Gregorian Era, *Asr al Saadah*<sup>[4]</sup> (the Age of Bliss), do not solely consist of *seerah* works that directly narrate the blessed life of the beloved Prophet (sas). Any work that can shed light on our way in terms of understanding the blessed life of the Prophet (sas) more truly and deeply has a link with *seerah*.

In general, all sciences of the *Qur'an*, in particular *tafseer*,<sup>[5]</sup> the science of *hadith*<sup>[6]</sup> and *sunnah*,<sup>[7]</sup> *fiqh*<sup>[8]</sup> and laws, sciences in the scope of *akhlaq*<sup>[9]</sup> and *zuhd*,<sup>[10]</sup> *aqaid*<sup>[11]</sup> and *kalâm*<sup>[12]</sup> and further have a serious relation with *seerah*.

As a result, the value and importance of *seerah* increases far more. Despite this situation, *seerah* was not/could not (be) deemed as an independent field throughout history for some reasons and it was handled within other sciences because of the tight link it has with them. *Seerah*, which exists as a sub-discipline of *hadith* and the history of Islam, has made its place more

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[4] The term that means “the Age of Bliss”, which is the period when the Prophet Muhammad (sas) was in life.

[5] The term that means explaining and interpreting the verses (*ayahs*) of the *Qur'an*. The discipline of interpreting Quranic verses and the common name of works in this discipline.

[6] The term that means the sayings, actions, and approvals of the Prophet (sas). Also, the discipline that is pertinent to detecting, conveying, and understanding *ahadith* (sg., *hadith*).

[7] The common name of the sayings, actions, and approvals of the Prophet (sas).

[8] The discipline of worship and laws in Islam.

[9] The moral qualities and features of a person that enable him/her to be attributed either as good or bad and his/her consciously done actions which are the product of these. Also, the discipline that studies it.

[10] A term of Sufism that means one's forsaking anything except Allah (swt).

[11] All the essentials that must be believed in the religion of Islam. Also, the discipline that scrutinizes it.

[12] The discipline that centres on the main principles of the religion of Islam.



## Foreword

remarkable at the point arrived in recent years and has started to become an agenda in terms of being regarded as an independent discipline. That is why, the interest shown to *seerah* not only on the basis of academy but also society has risen.

Humbly, in light of the studies and readings we have been making for over 15 years, we are of the opinion that *seerah* should definitely be regarded/handled as a separate discipline anymore. Moreover, we suggest that many requirements and problems —primarily the definition of accuracy in reports<sup>[13]</sup>— should be met/solved. During these readings, we have planned to prepare a methodology (*usul*) for *seerah* by compiling the information we have obtained properly.

In this study for which we tried to use language and style as understandably as we could, we strived our best to share the sources of all the quotations we made in the footnotes by minding scientific principles. Maybe, the number of these footnotes is so many in some parts, yet we found it appropriate to share such information with those who are fond of knowledge. What is more, we added a list of references for those who are fond of knowledge and want to do further readings in this field at the end of our study.

Without a doubt, the pen of humans is not free from error. No matter how much attention we have paid, our study is not free from errors, either. We frankly state that we are open to all criticisms and warnings made by those who are competent. With the permission of Allah (swt) and with the statements directed to us after the rigorous readings of those people, our book will be less flawed in later editions.

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[13] Ranking the reports (*riwayah*) according to certain conditions and determining their degree of accuracy.

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Just like each study, my dear brothers and sisters partake in as much effort as mine in this study. I pray for all of my brothers and sisters who took part in the process from redaction to editing, from layout to design, and from printing to publishing. I supplicate to Allah (swt) that He does not make devoid not only me but also them of working/serving for the cause of Islam.

If this book will contribute even a bit to people understanding the blessed and pure life of the Prophet (sas), it is an acquisition that is equal to the world for us. All those who exert effort in the field of *seerah* and *hadith* are in pursuit of reaching the prophetic glad tidings:

**“May Allah brighten the face of a person who hears a tradition from us and memorizes it until he can convey it to others. Perhaps he will convey it to one who understands better than him, and perhaps one who conveys knowledge does not understand it himself.”**

**(Sunan Abi Dawud, 3660)**

With these words, the Prophet (sas) expresses to us the way of becoming the fortunate ones on the day when some faces will go dark of the darkest and some will shine as bright as the full moon. Our sole desire is to be the subject of the prophetic glad tidings.

With the prayer of gathering under the banner of the Prophet (sas)...

*We are responsible for making an effort and the result belongs to our Lord.*



## *Abbreviations*



**swt:** Subhanahu wa Ta'ala

The most glorified, the most high. This phrase is used to glorify and honor Allah after mentioning His name.

**sas:** Salla-llaahu 'Alayhi Wasallam

Blessings and peace of Allah be upon Him. This expression is often said as a prayer after mentioning the Prophet Muhammad (sas) or his name. Every time a Muslim says this, s/he receives blessings from Allah too.

**ra:** Radiya Allalhu 'Anhu/Anha

May Allah be pleased with him or her. A prayer said after mentioning the name of a companion of the Prophet Muhammad (sas). If it is a male we say "Anhu"; for a female "Anha."

**AH:** After the Hijrah

**BH:** Before the Hijrah

**CE:** Common Era

*Dedicated to all lovers of seerah who try  
to adopt His way as the way, His method as  
the method, and His character as the character  
by learning the blessed life of the Prophet (sas).*

❁❁ The First Chapter ❁❁

# Why Should We Learn Seerah?

