

Sirah through Surahs for Beginners: Linking the Prophet's (PBUH) Life With the last Ten Chapters of the Holy Quran

السيرة النبوية من خلال السور القصار:

ربط حياة النبي ﷺ بأختر عشر سور من القرآن الكريم

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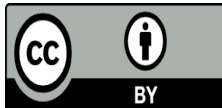
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Abstract

This article presents a beginner-friendly study that explores the intrinsic connection between the Sirah (biography) of Prophet Muhammad (peace be upon him) and the last ten Surahs (chapters) of the Holy Quran, from Sūrat al-Fīl to Sūrat al-Nās. Recognizing the emphasis placed by the Federal Government of Pakistan, provincial governments, the Higher Education Commission (HEC) Islamabad, and provincial higher education departments on integrating Quranic understanding and the Sirah of the Prophet (PBUH) into the national curriculum, this work seeks to offer a simplified yet meaningful pathway for learners. These final ten Surahs are among the most frequently memorized and recited chapters of the Quran, making them an ideal starting point for those new to Islamic studies. Each Surah is thematically linked with key events, values, and messages from the life of the Prophet (PBUH), reflecting early Islamic history, challenges, and divine guidance. By relating these Surahs to the context of the Prophet's (PBUH) experiences, the article aims to deepen the learner's appreciation of the Quran and Sirah as complementary sources of Islamic knowledge. This effort is also rooted in the profound testimony of Umm al-Mu'minīn A'ishah (RA), who stated that "his character was the Quran," highlighting the lived embodiment of the divine message. The article serves children, new Muslims, students, and the broader public, offering them a foundational framework to understand Islamic teachings in a relevant and accessible manner.

Keywords: Sirah, Quran, Last Ten Surahs, Beginners, Islamic Guidance

Introduction

The Holy Quran and the *Sirah* of Prophet Muhammad (PBUH) together form the foundation of Islamic belief, practice, and identity. The Quran conveys the divine message, while the Prophet's life offers its practical application. For beginners, especially children, new Muslims, and general students, understanding this link is crucial for developing a grounded perspective in Islamic studies.

This study focuses on the final ten Surahs of the Quran—short, powerful chapters that are often the first to be memorized and recited. These chapters not only emphasize central Islamic principles but also resonate deeply with significant events from the Prophet's life and the early Muslim community's struggles and triumphs in Makkah and Madinah.

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With growing institutional support across Pakistan's educational systems for including Quranic and *Sirah*-based learning in curricula, there is a pressing need for accessible resources. This article meets that need by providing a thematic mapping of each Surah to corresponding episodes or teachings from the *Sirah*. In doing so, it creates a simple yet profound method for understanding Islam's early message. Through this approach, the Quran becomes more relatable and the *Sirah* more vivid, empowering learners to connect with Islamic history and values on a personal level.

Literature Review:

1. The Objectives and Styles of Quranic Sirah-Writing: An Illustrative Study By Asifa Aslam & Dr. Ghulam Shams Ur Rehman¹
2. The Hybrid Nature of Sirah Nabawiyyah: An Analysis of Quranic Biography of Muhammad's Early Life By Ahmad Sanusi Azmi²
3. The Philosophy of Prophet Sirah in the Light of Quran By Nosheen Zaheer³

While these scholarly works provide valuable insights into the Quran-Sirah connection, there remains a need for introductory resources tailored specifically for beginners. Current Tafsir and Sirah literature, while comprehensive, often assume a certain level of prior knowledge, potentially posing a barrier for newcomers. This article addresses this gap by providing a simplified and thematic correlation between the last ten Surahs of the Quran and accessible narratives from the Prophet's (PBUH) life. By focusing on clear, beginner-friendly links, this study aims to make the profound relationship between these two foundational sources of Islam more readily understandable and engaging for those at the initial stages of their learning journey.

Research Questions:

1. How do the themes of the last ten Surahs of the Holy Quran reflect key events and principles from the life of Prophet Muhammad (PBUH)?
2. In what ways can the simplified linkage between the Quranic Surahs and the Sirah provide an effective introductory framework for beginners in Islamic studies?

Correlating Sirah with Surahs:

Before dividing the final ten Surahs of the Holy Quran in relation to the Sirah, we will mention the lexical and technical definitions of the word Sirah:

﴿قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى﴾⁴

«[Allah] said, "Seize it and Don't fear; We will return it to its former condition»

1 Rehman, Muhammad. "The Objectives and Styles of Quranic Sirah-Writing: An Illustrative Study." *ResearchGate*. Accessed May 12, 2025.

https://www.researchgate.net/publication/362694373_The_Objectives_and_Styles_of_Quranic_Sirah-Writing_An_Illustrative_Study

2 Khan, Hammad. "The Hybrid Nature of Sirah Nabawiyyah: An Analysis of Quranic Biography of Muhammad's Early Life." *ResearchGate*. Accessed May 12, 2025.

https://www.researchgate.net/publication/331344792_The_Hybrid_Nature_of_Sirah_Nabawiyyah_An_Analysis_of_Quranic_Biography_of_Muhammad's_Early_Life

3 Ali, Zubair. "The Philosophy of Prophet Seerah in the Light of Quran." *ResearchGate*. Accessed May 12, 2025.

https://www.researchgate.net/publication/369635774_The_Philosophy_of_Prophet_Seerah_in_the_Light_of_Quran

4 Tāhā, 20:21.

A person's *sīrah* is that person's journey through life, or "Biography encompassing his/her birth, events in their life, manners and characteristics, dealing with different people until his/her death."

The biography of any individual is called "Sirah". Hence, we may refer to the sirah of Abu Bakr (May Allah be pleased with him), the Sirah of 'Umar (May Allah be pleased with him) and so forth. However, the Muslim scholars use this word exclusively for the best of mankind i.e. The Prophet Muhammad ﷺ. Therefore, none of the scholars say Sirah except that they mean "Biography of the life of the Prophet" or simply "The study of the life of Muhammad ﷺ".

Shah Abdul Aziz⁵ defines "Seerah of the Prophet (pbuh):

آنچه متعلق بوجود پیغمبر ﷺ از ابتدای تولد آنجناب تا غایت وفات آن، را سیرت گویند⁶

«Anything related to the Prophet (pbuh) right from his birth until his death, is called Sirah of the Holy Prophet (pbuh)»

Division of Last Ten Chapters:

Considering the initial forty years of the life of the Messenger of Allah ﷺ, the twenty-three years of his prophethood, and his Da'wah (call) and addressees, we divide these last ten Surahs into three parts:

Part One: Consists of the first three Surahs, encompassing the pre-prophetic life of the Messenger of Allah ﷺ, i.e., his birth, his tribe Quraysh, and a discussion of the state of the Arabs before Islam.

Part Two: Surah Al-Kawthar, Surah Al-Kafirun, and Surah An-Nasr, consisting three Surahs. Among these, Surah Al-Kawthar indicates the prophethood bestowed upon him ﷺ, Surah Al-Kafirun pertains to the Meccan period, and Surah An-Nasr covers the entire Madani period, even indicating the demise of the Messenger of Allah ﷺ.

Part Three: Relates to the Da'wah of the Prophet ﷺ and his addressees. This consists of four Surahs. Surah Al-Masad mentions Abu Lahab and his wife, who, although belonging to Quraysh and despite Abu Lahab's initial joy at the birth of the Messenger of Allah ﷺ, faced destruction due to their refusal to follow him despite their high-ranking family. Surah Al-Ikhlās explains the central focus of the Prophet's ﷺ Da'wah, which was to invite people towards the Oneness of Allah (Tawhid). Abu Lahab's opposition was also due to this. And the final two Surahs contain prayers for the protection of the Prophet ﷺ from the enmity of the Jews and hypocrites and from all kinds of evil.

Here, we will explore each of the final ten Surahs and draw connections to the Sirah. Due to the word limit, each section will provide key correlations, which you can expand upon in your research.

1. Surah Al-Fil (The Elephant):

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (1) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (2) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (3) تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (4) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (5)

«Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plan go astray? And He sent against them birds in flocks. Striking them with stones of baked clay. And He made them like eaten straw»

This Surah recounts the miraculous event where Allah protected the Ka'bah from Abraha's army and his elephant, sent to demolish it.⁷

5 Tazkirah al-'Ulamā' al-Hind (n.p.: n.d.), 302, Serial No. 313.

6 Shāh 'Abd al-'Azīz, *Ujālah Nāfi'ah* (Lahore: Maktabah Raḥmāniyyah, n.d.), 15.

Connection to Sirah: This event occurred in the year of the Prophet's (PBUH) birth.⁸ According to the consensus of scholars, this event occurred fifty days before the birth of the Messenger of Allah ﷺ. It is one of the signs that preceded the Prophet's (PBUH) birth.⁹ However, after the Prophet's (PBUH) death, the sanctity of the Ka'bah was violated by some rulers, and near the Day of Judgment, an Abyssinian will destroy the Ka'bah, as mentioned in a Hadith in Sahih Bukhari.¹⁰ While the Surah predates the Prophet's (PBUH) prophethood, it highlights Allah's power and his protection of the sacred House, which would later become the Qiblah for the Muslim Ummah. It foreshadows the significance of Mecca and the Ka'bah in the Prophet's (PBUH) life and mission. It also demonstrates Allah's ability to intervene directly in human affairs to uphold His will.

2. Surah Quraysh:

لِإِيلَافِ قُرَيْشٍ (1) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (2) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) الَّذِي أَطْعَمَهُمْ
مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ (4)

«For the accustomed security of the Quraysh. Their accustomed security in the caravan of winter and summer. Let them worship the Lord of this House (alone). Who has fed them against hunger and has made them safe from fear»

This Surah reminds the tribe of Quraysh of the blessings bestowed upon them, particularly the security and provision they enjoyed due to their custodianship of the Ka'bah and their trade journeys.

Connection to Sirah: Quraysh¹¹ was the Prophet's (PBUH) own tribe. The Surah highlights the established social and economic standing of Quraysh before Islam. It implicitly calls upon them to recognize the source of their blessings and to be grateful, which they largely failed to do by opposing the Prophet's (PBUH) message. The emphasis on security and provision can be contrasted with the initial persecution faced by the early Muslims at the hands of Quraysh, highlighting their ingratitude. The winter and summer journeys mentioned were integral to Meccan life during the Prophet's (PBUH) early years.

3. Surah Al-Ma'un (Small Kindnesses/Assistance):

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ (3) فَوَيْلٌ
لِّلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَاؤُونَ (6) وَيَمْنَعُونَ الْمَاعُونَ (7)

«Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray. But who are heedless of their prayer. Those who make show [of their deeds]. And withhold [simple] assistance»

This Surah condemns those who deny the Day of Judgment and are negligent in their prayers, while also withholding small acts of kindness and charity from the needy.

Connection to Sirah: This Surah reflects the social injustices prevalent in pre-Islamic Meccan society, which the Prophet (PBUH) sought to address. The condemnation of neglecting the orphan and the poor aligns with the Prophet's (PBUH) emphasis on social justice and caring for the vulnerable. The criticism of those who pray insincerely resonates

7 Ibn Hishām, *Sīrat Ibn Hishām* (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), 1:45.

8 Ibn Hishām, *Sīrat Ibn Hishām*, 1:158.

9 Ibn Hajar al-‘Asqalānī, *Fath al-Bārī* (Cairo: Dār al-Ma‘rifah, n.d.), 12:207 (Ḥadīth No. 6880).

10 Al-Bukhārī, Muḥammad ibn Ismā‘īl, *Ṣaḥīḥ al-Bukhārī* (Cairo: al-Maṭba‘ah al-Salafiyyah, n.d.), 1:1596.

11 Al-Sam‘ānī, ‘Abd al-Karīm ibn Muḥammad, *Al-Ansāb* (Hyderabad: Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, 1912), 1:434.

with the challenges the Prophet (PBUH) faced from hypocrites who outwardly conformed but lacked true faith.

4. Surah Al-Kawthar (Abundance):

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

« Indeed, we have granted you, [O Muhammad], Al-Kawthar. So, pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off»

This Surah announces the abundance (Al-Kawthar) granted to the Prophet (PBUH) and instructs him to pray to his Lord and offer sacrifice.

Connection to Sirah:

In the first verse of Surah Al-Kawthar, commentators have mentioned several meanings for "Al-Kawthar,"¹² with the two most prominent "Khair al- Kathir" meaning the granting of the Quran¹³, and a river in Paradise.¹⁴ The granting of the Holy Quran marked the beginning of the Prophet's (PBUH) Messengership and prophethood, as witnessed by the first revelation. The second verse mentions the fundamental claim of his (PBUH) call, which was to invite people towards the worship of Allah, encompassing both physical and financial acts of worship. The last verse of Surah Al-Kawthar provides comfort to the Prophet (PBUH), mentions the everlasting nature of his (PBUH) call, and the fate of those who stood against him (PBUH), stating that eventually, their names and traces would be obliterated. In fact, if it is said that *these three verses of the Holy Quran summarize the entire life of the Prophet (PBUH), it would not be far-fetched*. The next two Surahs (Surah Al-Kafirun & An-Nasr) are an explanation and clarification of these two verses.

"Al-Kawthar" is interpreted in various ways, including a river in Paradise, abundant goodness, and numerous progeny (spiritual and physical). This Surah was revealed during a time when the Prophet (PBUH) faced mockery and grief due to the loss of his sons. It serves as a divine reassurance and a testament to the immense blessings bestowed upon him. The instruction to pray and sacrifice reflects the Prophet's (PBUH) deep devotion and gratitude to Allah, which was a central aspect of his Sirah.

5. Surah Al-Kafirun (The Disbelievers):

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)

« Say, "O disbelievers, I do not (currently) worship (in the way) you worship (meaning my way of worship is Tawhid - Oneness of Allah), nor do you worship (in the way) I worship (meaning your way of worship is Shirk - associating partners with Allah), and I will not (in the future) worship (in the way) you worship, nor will you (in the future) worship (in the way) I worship.¹⁵ For you is the (evil) recompense of your religion, and for me is the (good) recompense of my religion»

This Surah contains a clear and firm declaration of the irreconcilability between the monotheistic faith of Islam and the polytheistic beliefs of the Meccan disbelievers. It famously states, "For you is your religion, and for me is my religion.

12 Al-Qurtubī, Muḥammad ibn Aḥmad, *Aḥkām al-Qur'ān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 20:216.

13 Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:6578.

14 Muslim, *Ṣaḥīḥ Muslim*, 1:594.

15 Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, *Kitāb al-Tafsīr*, Chapter: 65.

Connection to Sirah

Surah Al-Kafirun indicates the entire Meccan life of the Messenger of Allah ﷺ, in which the focus of Allah's Prophet's call was to invite people towards the Oneness of Allah and to renounce polytheism.¹⁶ This Surah encapsulates the early Meccan period where the Prophet (PBUH) faced relentless pressure to compromise on his faith and incorporate pagan practices. It highlights his unwavering commitment to Tawhid (the oneness of Allah) and his refusal to negotiate on core Islamic principles. This Surah draws a clear line between truth and falsehood, a defining characteristic of the Prophet's (PBUH) mission.¹⁷

6. Surah An-Nasr (The Victory/Help):

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)

«When the victory of Allah has come and the conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance»

This Surah announces the imminent victory and the coming of people into the religion of Allah in multitudes, instructing the Prophet (PBUH) to glorify Allah and seek His forgiveness.

Connection to Sirah

Surah An-Nasr indicates the entire life of the Messenger of Allah ﷺ, which includes Jihad, the spread of Islam, the coming of Allah's help and victory, the conquest of Mecca, and people entering Islam in large groups.¹⁸ This Surah also indicates the demise of the Messenger of Allah ﷺ, as narrated by numerous Companions.¹⁹ This Surah is widely understood to refer to the conquest of Mecca. It signifies the culmination of the Prophet's (PBUH) struggle and the triumph of Islam.²⁰ The instruction to glorify Allah and seek forgiveness even at the moment of victory underscores the Prophet's (PBUH) humility and his recognition that all success comes from Allah. It also foreshadows the end of his earthly mission.

7. Surah Al-Masad (The Palm Fiber/Flame):

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3) وَامْرَأَتُهُ
حَمَالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5)

«May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well]—the carrier of firewood. Around her neck is a rope of palm fiber»

This Surah condemns Abu Lahab, the Prophet's (PBUH) uncle, and his wife for their relentless opposition and persecution of the Prophet (PBUH) and his message.

16 Al-Qushīrī, Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim* (Nishāpūr: Dār al-Khilāfā al-‘Ilmīya, 1330 AH), 1:2722)

17 Ibn al-Qayyim, Muḥammad ibn Abī Bakr, *Badā’i ‘al-Fawā’id* (Beirut: Dār ‘Ālam al-Fawā’id, 2000), 1:138.

18 Al-Biqā’ī, Ibrāhīm ibn ‘Umar, *Masā’id al-Nazar* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2013), 3:268.

19 Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:4294.

20 Muslim, *Ṣaḥīḥ Muslim*, 1:3024.

Connection to Sirah: Abu Lahab and his wife were prominent figures among the Prophet's (PBUH) adversaries in Mecca. This Surah directly addresses their hostility and the consequences of their actions. It highlights the personal challenges and familial opposition the Prophet (PBUH) faced in propagating Islam. It serves as a divine indictment of those who actively sought to harm the Prophet (PBUH) and his mission.

8. Surah Al-Ikhlās (Sincerity):

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

« Say, "He is Allah, [Who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent»

Connection to Sirah:

This Surah is the central point of the call of the Messenger of Allah ﷺ, towards which the Messenger of Allah ﷺ invited people. It was on the basis of this call that enemies became enemies, and strangers became friends and brothers. This was the core message that compelled the Messenger of Allah and his companions to migrate to Madinah and before that to Abyssinia.

9. Surah Al-Falaq (The Daybreak):

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

«Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies»

10. Surah An-Nas (Mankind):

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

« Say, "I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind. From the evil of the retreating whisperer—Who whispers in the breasts of mankind—Among jinn and among mankind»

These two Surahs are known as Al-Mu'awwidhatayn (the two protectors). They are prayers for seeking refuge in Allah from various forms of evil, both external (like witchcraft and jealousy) and internal (like the whisperings of Satan).

Connection to Sirah: The Prophet (PBUH) himself faced various forms of opposition and harm, including attempts at sorcery and psychological warfare through rumors and slander. These Surahs provided him and his followers with divine protection and guidance on seeking refuge in Allah. They emphasize the importance of spiritual defense and reliance on Allah against both seen and unseen threats, which was a constant aspect of the Prophet's (PBUH) life and mission.

Conclusion

Based on the preceding analysis, the final ten Surahs of the Holy Quran serve as a powerful and concise commentary on the key aspects of Prophet Muhammad's (peace be upon him) Sirah and the early history of Islam. These Surahs, often among the first memorized, offer beginners an accessible entry point into understanding the profound interplay between the Quranic text and the Prophet's lived experiences.

From the miraculous protection of the Ka'bah in the year of the Prophet's (PBUH) birth (Surah Al-Fil) to the societal context of his early life within the Quraysh tribe (Surah Quraysh) and the social ills he sought to address (Surah Al-Ma'un), the initial Surahs lay a foundational understanding of the pre-Islamic Arabian landscape.

The bestowal of prophethood and divine blessings upon him (Surah Al-Kawthar) marked a pivotal moment, leading to an unyielding declaration of monotheism in the face of polytheistic pressures (Surah Al-Kafirun). The eventual triumph of his mission and the mass acceptance of Islam (Surah An-Nasr) highlight the culmination of his Prophetic endeavors. Simultaneously, these Surahs do not shy away from the personal challenges and opposition the Prophet (PBUH) faced, exemplified by the condemnation of his staunch adversaries (Surah Al-Masad). The very core of his message, the absolute oneness of Allah (Tawhid), is encapsulated in Surah Al-Ikhlās. Finally, the supplications for divine protection against both tangible and intangible harms (Surahs Al-Falaq and An-Nas) underscore the constant reliance on Allah throughout his life.

In essence, this beginner-friendly exploration demonstrates how the last ten Surahs of the Quran are not isolated verses but rather interconnected pieces that illuminate significant events, guiding principles, and the overall trajectory of the Prophet's (PBUH) Sirah. By simplifying these connections, this study provides a valuable framework for newcomers to Islamic studies, fostering a deeper appreciation for both the Quranic text and the remarkable life of Prophet Muhammad (peace be upon him). This approach aligns with the educational emphasis on integrating Quranic understanding and Sirah study, offering an effective and accessible pathway for beginners to grasp the fundamental relationship between these two foundational pillars of Islam.



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