

﴿قَالُوا أَجِئْتَنَا لِنَلْفِنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ
وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾﴾

“They said: “Have you come to us to turn us away from that (faith) we found our fathers following, – and that you two may have greatness in the land? We are not going to believe you two!”
(Qur’an 10: 78)

Fir’aun thought the same about Moosa ؑ. Because love of the world and its pleasures fully dominates their thoughts, motives, and actions, disbelievers think that others are the same, that the purpose behind any movement is the achievement of some worldly end, which is why the Prophets ؑ clarified to their peoples that they wanted no worldly treasures from them:

﴿وَيَقُولُوا لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ
الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْتَقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا يَجْهَلُونَ ﴿٢٩﴾﴾

“And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.” (Qur’an 11: 29)

Bukhaaree related from Al-Miqdaam ؓ that the Messenger of Allah ﷺ said, “No one has ever eaten better food than that which he eats from what he works at with his hand. And verily, the Prophet of Allah, Daawood ؑ, would eat from the work of his hand.”^[1]

When one is self-sufficient, depending upon no one but Allah ﷻ, one gains the freedom of being able to speak the truth. Because they are dependant upon the generosity of others, many people bow their heads low before evildoers, remaining silent about their wrongdoing because they fear losing their jobs and their livelihood.

^[1] Saheeh Bukhaaree, “The Book of Business Transactions”; chapter, “A Man’s Earnings, and the Work He Does with his Hand.” Hadeeth number: 2072.

All of the above-mentioned characteristics were being developed in the Prophet ﷺ, regardless of whether he realized that that was the case at the time – it is possible he didn't realize the significance of what was happening to him, since he ﷺ didn't know that he ﷺ was soon to be charged with the duties of Prophethood.

The Prophet ﷺ was faithful, caring, and sensitive to the needs of others. His uncle took care of him with all of his energy and soul, showing him the love and compassion of a father. How did the Prophet ﷺ respond to that love? No sooner did he feel in himself the ability to earn money than he went out to work and toil, so that he could contribute to pay for his uncle's household expenses.

We also gain from the Prophet's early employment an idea of the life that Allah ﷻ wants his obedient slaves to lead in this world. It was certainly easy upon Allah ﷻ to provide a comfortable and easy existence for the Prophet ﷺ, so that he would have no pressing reason to work all day in the heat of the desert, serving his flock. But Allah's Wisdom dictated that the Prophet ﷺ – and all Muslims – instead learn an important lesson: the best wealth a person gains is the wealth he earns through hard work, through providing valuable services to society and mankind. And the worst wealth a man receives is the wealth he is given while he is lying down on his back, the wealth he does not work to gain, the wealth that is given to him not as payment for valuable services provided to society and mankind.

How Allah ﷻ Protected The Prophet ﷺ During The Early Years Of His Life

Even during the pre-Islamic days of ignorance, Allah ﷻ protected the Prophet ﷺ from idol worship and from all forms of polytheism. 'Urwah related that Khadeejah's neighbour – during pre-Islamic times – informed him that he once heard the Prophet ﷺ say to Khadeejah ﷺ, "O Khadeejah, by Allah, I will never worship Al-Laat and Al-'Uzzaa."^[1] These were the names

^[1] *Al-Musnad*, Hadeeth number: 17947, and its chain is authentic.

of idols that the Quraish would worship. Also, both the Prophet ﷺ and Zaid ibn 'Amr ibn Nufail (may Allah have mercy on him) would abstain from eating the meat of animals that were slaughtered by other than the Name of Allah ﷻ.

To be sure, Allah ﷻ protected the Prophet ﷺ from the vile deeds that result from the recklessness of youth; but He ﷻ also protected the Prophet ﷺ from lesser sins as well, since many minor foibles are not compatible with the dignity of one whose mission it is in life to save others from the Hellfire. 'Alee ibn Abee Taalib ؓ reported that he heard the Messenger of Allah ﷺ say, "I never resolved to do any of bad things that the people of ignorance would resolve to do, except on two occasions in life; and on both occasions, Allah protected me from perpetrating those bad things. One night, I was north of Makkah in the company of a young man from the Quraish; we were with his family's sheep, which he was herding, when I said to him, 'Watch over my sheep, so that I can while away this evening with conversation and entertainment in Makkah, just as other youth while away their evenings with conversation and entertainment.' He said, 'Yes,' and so I set out (for Makkah). When I reached the nearest house from the houses of Makkah, I heard singing, the striking of Dufoof (drum-like instruments), and (the sound of) pipes. I asked, 'What is this?' They (people nearby perhaps) said, 'Such and such man married such and such woman.' It was a man from the Quraish who had married a woman from the Quraish. And so I amused myself with that singing and with those sounds until sleep overcame me (right there where I was), and then the only thing that woke me up was the heat of the sun, and so I returned. He (i.e., the other shepherd) asked, 'What did you do?' I informed him (about what had happened). Then I made a similar request to him on another night, and he agreed. I set out (towards Makkah), and I heard sounds that were similar (to the sounds of the earlier night), and words similar to what was spoken to me (on the earlier night) were spoken to me (again). I amused myself with what I heard, until sleep overcame my eyes. And it was only the touching of the sun that awoke me. Then I returned to my companion, who said,

‘What did you do?’ I said, ‘I didn’t do anything.’ By Allah, after that, I never again resolved to perpetrate the evil that the people of ignorance would perpetrate. I continued upon that (protected state) until Allah ﷻ honoured me by making me His Prophet.”^[1]

This *Hadeeth* clarifies two important realities:

- 1) The Prophet ﷺ possessed the main characteristics that are common to all human beings. He felt the same inward inclinations and desires that all young people feel, and he understood what it meant to while away the hours of the night with conversation and entertainment. He ﷺ knew that evenings spent in such a manner were enjoyable, and within himself his soul was saying to him, “Would that you enjoyed some of the things that other people enjoy.”
- 2) Despite the above-mentioned natural inclinations and desires, Allah ﷻ protected the Prophet ﷺ from all forms of evil and from anything that was not in harmony with the message for which he ﷺ was being prepared.

Buhairah The Monk Meets With The Messenger Of Allah ﷺ

Abu Taalib would often travel to Ash-Sham (Syria and surrounding regions) and elsewhere for business purposes. On one such journey, he took the Prophet ﷺ along with him; also accompanying them were Makkah’s chieftains. When their caravan overlooked the monastery of the monk Buhairah, they made camp and began to unload some of their supplies. Meanwhile, to their surprise, Buhairah was coming out to meet them. What was so surprising was that, though they had frequently stopped beside his monastery on previous business trips, he would never come out to meet them or even pay any attention to them at all.

As they were removing some of their things, Buhairah began to

^[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-’Alee (pg. 57).

walk among them, until he reached the Messenger of Allah ﷺ, when he stopped, took the Messenger ﷺ by the hand, and exclaimed, "This is the chief of 'Alaameen (i.e., mankind, jinns, etc.). This is the Messenger of the Lord of all that exists. Allah will send him as a (form of) mercy to all that exists." The chieftains of the Quraish said, "And what makes you know this?" He said, "When you overlooked (this place), as you were arriving from 'Aqaba, every single tree and stone (in the area) fell down in prostration, and they do not perform prostration for anyone save a Prophet. And indeed, I know him from the seal of Prophethood that resembles an apple (in shape) and that is located below his shoulder blade."

He returned to his monastery for a while in order to prepare food for them. When he returned with the food, the Messenger of Allah ﷺ was busy watching over their camels. Buhairah requested that they call him to join them in their meal. He came to them, and there was a cloud above him giving him shade. When he arrived, he found that everyone else had beaten him to the shade of the tree; nonetheless, when he sat down, the shade moved towards him and covered him. Seeing this, Buhairah said, "Look! The shade of the tree has moved to cover him."

Buhairah told Abu Taalib and the other chieftains that they should return with the Prophet ﷺ to their homeland; he particularly pleaded with them not to take him to the lands of the Romans, for if the Romans were to know about him and were to see the signs of his Prophethood, they would certainly kill him. As he was explaining this to them, he turned around and saw seven Romans approaching. He went to them and asked them what they wanted. They said, "News has reached us that the (awaited) Prophet is coming out during this month. Every road has been blocked with guards, and we were sent to watch over this road." Buhairah said to them, "Suppose Allah wants a matter to be fulfilled; can any person prevent that from happening?" They said, "No." He said, "Then pledge allegiance to him." They then joined the chieftains of the Quraish and did no harm to the

Prophet ﷺ. But by this point, Buhairah was becoming very worried; he had managed to convince these guards to leave the Prophet ﷺ alone, but there was no telling whether more guards were on the way or whether the Prophet ﷺ would be identified at a Roman checkpoint. And so he said to the chieftains of the Quraish, "I insist that you tell me who his guardian is." They said, "Abu Taalib is his guardian." Buhairah then continued to plead with Abu Taalib until the latter finally took his advice to heart and sent the Prophet ﷺ back home to Makkah.^[1]

The story of Buhairah provides us with many insights into the life of the Prophet ﷺ.

First, we learn that not all priests and rabbis distorted their revealed books. There were some among them, albeit very few in number, who were sincere and truthful, and who openly acknowledged that Muhammad ﷺ was indeed a Messenger to all of mankind; they knew this from the signs and descriptions that they found in their revealed books.

Second, by the command of Allah ﷻ, inanimate objects would honour the Prophet ﷺ, a fact that is established in various narrations. Some narrations describe how a particular stone would greet the Prophet ﷺ; one particular narration describes how a tree wept when the Prophet ﷺ stopped delivering sermons beside it; and the above-mentioned narration describes how trees and stones performed prostration to the Prophet ﷺ as a way of honouring him.

Third, as precocious as he was by inherent nature, the Prophet ﷺ also benefited from accompanying his uncle on business trips, particularly when Quraish's chieftains also accompanied them. During such journeys, the Prophet ﷺ benefited from the experiences and knowledge of wise men from both the Quraish and foreign tribes.

Fourth, Buhairah knew that if the Romans found out about the Prophet ﷺ, they would kill him. This was significant because, at

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pgs. 58, 59).

the time, the Roman Empire extended into the lands of the Arabs, particularly Ash-Sham (Syria and surroundings regions). And so the Romans knew that the awaited Messenger, who was to come from the Arabs, would bring an end to their imperial control over the region. Since the Prophet ﷺ was a threat to the interests of their empire, Romans both feared him and ardently desired to first find him and then kill him.

The Fijaar War

The *Fijaar* war pitted the Quraish, along with their allies from the Kinaanah tribe, against the Hawaazin tribe. Like most Arab wars that were fought during the pre Islamic days of ignorance, the Fijaar War began with a trifling dispute and escalated into an all out war. A man named Urwah Ar-Rahhaal ibn 'Utbah ibn Hawaazin granted his protection to No'maan ibn Al-Mundhir and his trading caravan, which was travelling to the marketplace of Ukaadh. Al-Barraadh ibn Qais ibn Kinaanah said to Urwah, "Will you protect him against the Kinaanah tribe?" Urwah said, "Yes, and for that matter, I will protect him against all of mankind." When Urwah set out with No'maan and his trading caravan, Al-Barraadh followed close behind, waiting for an opportune moment to ambush Urwah and kill him by surprise. Al-Barraadh's tribe, the Kinaanah, found out about what was happening, and so they too followed in close pursuit, hoping to take their stronger adversaries from the Hawaazin tribe by surprise. When Urwah and the Hawaazin found out that they were being followed, they turned around and headed towards the Kinaanah tribe, now becoming the hunters instead of the hunted. They overtook the Kinaanah tribe before they were able to enter the inviolable city of Makkah, and the two tribes fought until nightfall, at which time the members of the Kinaanah tribe were able to enter Makkah. Since Arabs considered Makkah to be holy, the Hawaazin tribe did not pursue their enemy. But on the following day, the fighting began anew, except that this time around, the Quraish entered into the fray, lending their support to

the Kinaanah tribe. In the battles that ensued, the Messenger of Allah ﷺ participated alongside the Quraish, albeit playing a very minor role. The word *Fijaar* means wickedness. The reason why the war was given this name is that the inviolability of Makkah was being defiled, and Arabs considered any defilement of Makkah's sanctity to be a wicked and heinous crime. When he mentioned the war later on his life, the Prophet said, "I used to hand arrows to my uncles." What this means is that the Prophet ﷺ would pick up stray arrows fired by the enemies and hand them to his uncles.^[1] At the time, the Prophet ﷺ was either fourteen or fifteen years old; however, it has been said that he was twenty years old. That the Prophet ﷺ only handed arrows to his uncles without fighting strengthens the former view – that he was fourteen or fifteen years old. For had he ﷺ been twenty years old, he ﷺ probably would have been required to fully participate in the battle, and not play the minor, secondary role that he had in fact played.

The *Fudool* Alliance

The *Fudool* Alliance was formed after the Quraish returned from the *Fijaar* War. It began when a man from Zubaid – a region in Yemen – went to Makkah with some merchandise. Al-'Aas ibn Waail purchased the merchandise from him, took possession of the merchandise, but refused to pay for it. The man from Zubaid pleaded with Quraish's chieftains to help him, but they refused, simply because, like them, Al-'Aas was a nobleman and a chieftain and was therefore not to be opposed. The Zubaidi man didn't give up hope; instead, he stood beside the Kaaba and called out, asking for help from the descendants of Faihr (the Quraish) and reproaching them for their refusal to help him against the man who had wronged him. Zubair ibn 'Abdul-Muttalib, one of the Prophet's uncles, stood up and exclaimed, "Will no one help him!" As a result of Zubair's display of anger, a meeting was

^[1] *As-Seerah An-Nabawiyah* by Ibn Hishaam (1/221-224), and *As-Seerah Al-Halabiyah* (1/127-129).

convened at the house of Abdullah ibn Jud'aan; present at the meeting were the clans of Banu Haashim, Zuhrah, and Banu Taim ibn Murrah. The meeting occurred in Dhul-Qai'dah, one of the four inviolable months, and those who were present pledged and swore by Allah that they would be as one hand in their support of any victim against his wrongdoer. They then went together to Al-'Aas ibn Waail, seized from him the merchandise he had wrongfully taken, and returned it to its rightful owner. The Quraish referred to what happened in the house of Ibn Jud'aan as the *Fudool* Alliance. *Fudool* was an appropriate name for the alliance since *Fudool* comes from the word *Fadl*, which means nobility, superiority, and virtue. The Prophet ﷺ, who was present at the above-mentioned meeting, said later on in his life, "When I was a boy, I attended the *Al-Muteebeen* Alliance (i.e., the *Fudool* Alliance) with my uncles. I would not love to have even red camels as a recompense for me breaking (the terms) of that alliance."^[1] The owner of red camels during those times would today be equivalent to a millionaire. The Prophet ﷺ said in another *Hadeeth*, "I was present in the house of Abdullah ibn Jud'aan when an alliance (i.e., the *Fudool* Alliance) was formed, and I would not love to have in place of that alliance red camels. And if I were invited by it in Islam, I would answer it."^[2]

Morals and Lessons

- 1) The Messenger of Allah ﷺ felt honoured for being able to participate in an alliance that was formed on the basis of establishing justice, which shows that justice has an absolute and not a relative value; or in other words, no matter who it is that is carrying out justice, the act itself deserves to be praised.
- 2) The *Fudool* Alliance was like an oasis within the darkness of pre-Islamic ignorance. That the *Fudool* alliance was formed

^[1] *Saheeh As-Seerah An-Nabawiyah* by Ibraaheem Al-'Alee (pg. 59), and *Al-Albaanee*, may Allah have mercy on him, ruled it to be authentic.

^[2] *As-Seerah An-Nabawiyah* by Ibn Hishaam (1/134), and *Fiqh-us-Seerah* by Al-Ghadbaan (pg. 102).

proves that, just because evil pervades a given society, it does not mean that that society is completely void of virtuous acts and deeds. Makkan society was an ignorant society; within it, all of the following evils were rampant: the worship of idols, base manners, wrongdoing, fornication, and usury. Nonetheless, within the ranks of Makkan society were some men of noble breeding and character, men who despised evil and wrongdoing. This reality should provide an important lesson for *Du'aat* (callers to Islam) who live in societies wherein Islam is not applied or is being fought against.

- 3) No matter what form it takes, wrongdoing is unacceptable. It doesn't matter whether the person being wronged is a Muslim or a non-Muslim, a pious man or a sinner, a rich man or a poor man; whoever he is, others in society must come to his help.
- 4) It is permissible to form an alliance with non-Muslims if justice is being served in the process; in fact, doing so is a part of enjoining good and forbidding evil. Allah ﷻ says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا مُجْلُوا شَعَيْرِ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ
فَأَصْطَادُوا وَلَا يُجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن
تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا نَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for the sacrifice, nor the garlanded people of animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the Bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or ‘Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haraam (at Makkah) lead you to

transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.” (Qur’an 5: 2)

- 5) It is permissible for Muslims to form alliances that are similar in intent and content to the *Fudool* Alliance because they establish a goal that is recognized by and encouraged in the *Shariah*; however, in doing so, Muslims must take into consideration what is best for Islam and for Muslims in the short term and in the long run. The Prophet ﷺ said, “And were I to be invited by it in Islam, I would answer it,” which means that even after the advent of Islam, the Prophet ﷺ was prepared to participate in the *Fudool* Alliance or one that had similar aims and objectives.
- 6) A Muslim must strive to have a positive effect on society, to be a person who is remembered for the positive influence he has on the events that take place during his lifetime. Even prior to receiving revelation for the first time, the Prophet ﷺ was known for his many positive contributions to society, to the degree that everyone in the Quraish called him by the name, ‘Al Ameen’ - “The Trustworthy One.” People’s hearts were attracted to him when he was still at a very young age, and that attraction, in addition to love, continued to grow throughout his entire life, but especially during the years of his Prophethood.

6

The Prophet's ﷺ Marriage To Khadeejah ؓ, And Some Important Events That Took Place Prior To Prophethood

The Prophet's Marriage To Khadeejah ؓ

Both her previous husbands having died, Khadeejah bint Khuwailid ؓ was a widow. She was known for her noble character, and the people of the Quraish would call her, "The Pure and Chaste One." She ؓ was also very wealthy; she would engage men to do business on her behalf. After she heard about the truthfulness and trustworthiness of Muhammad ﷺ, she proposed that he do business for her in Ash-Sham, promising to give him more than she gave to any other man who did business for her. He ﷺ agreed and left Makkah in the company of Maisarah, Khadijah's servant. When Muhammad ﷺ reached Ash-Sham, he sold the merchandise he had with him, and with the proceeds purchased other merchandise. When all was said and done, he had made a lot of profit for Khadeejah ؓ; and she felt that her wealth was blessed then more so than ever before.

Other than the commission he earned, the Prophet ﷺ benefited greatly from the journey. Since he was headed northwards, he passed by Al-Madeenah, the city to which he would later migrate and make the stronghold of his nation. He also passed by many lands throughout which Islam was soon to spread; therefore, the

knowledge he gained from the journey was certainly of some value to him later on in his life. Also, his trip led to his marriage to Khadijah ﷺ. Throughout the trip, Maisarah witnessed the wonderful character, nobility, and truthfulness of the Prophet ﷺ; in addition to that, Khadijah ﷺ experienced hitherto unparalleled blessings in her wealth. Based upon these reasons, she had a heart to heart discussion with her close friend Nafeesah bint Munabbah, telling her about the positive feelings she was having about the Prophet ﷺ. Nafeesah went to the Prophet ﷺ and proposed to him on behalf of Khadeejah ﷺ. The Prophet ﷺ was pleased with the proposal, but he nonetheless first went to his uncles to seek their advice; they all agreed that he should marry her. And why shouldn't he marry her, for she was the noblest woman among the Quraish; after her last husband had died, almost every Makkan chieftain proposed to her, and she refused them all. And so shortly thereafter the Messenger of Allah ﷺ married her. She ﷺ was the first woman that the Messenger of Allah ﷺ married, and he didn't marry any other woman until she died. She gave birth to two of the Prophet's sons and four daughters. The two sons were Al-Qaasim and 'Abdullah - the latter of the two was also known by the names of At-Taahir and At-Tayyibb.

Around the age that he was able to mount a riding animal, Al-Qasim died. As for Abdullah, he died as a child, prior to the beginning of his father's Prophethood. The Prophet's daughters were Zainab ﷺ, Ruqayyah ﷺ, Umm Khultoom ﷺ, and Fatimah ﷺ. They all embraced Islam, married, and migrated to Al-Madeenah. When the Prophet ﷺ married Khadeejah ﷺ, he was twenty-five years old and she was forty.

Morals and Lessons

- 1) Trustworthiness and truthfulness are the two most important qualities of a successful businessman. They were the very two qualities that prompted Khadeejah ﷺ to ask the Prophet ﷺ to do business on her behalf. Consequently, Allah ﷻ opened many doors of goodness for her.

- 2) Business was one of the means through which Allah ﷻ provided sustenance for the Messenger of Allah ﷺ prior to his Prophethood. Later on his life, the Prophet ﷺ said that, if a Muslim businessman is both trustworthy and truthful, then he will be resurrected among the Prophets, the truthful ones, and the martyrs. Business is an ideal occupation for a Muslim, for a businessman is not a slave to others; he does not always have to succumb to the whims and desires of an employer. And it is not he who needs people, but it is people who need him.
- 3) Allah ﷻ decreed for the Prophet ﷺ to marry the ideal wife, Khadeejah ؓ, a wife that was both a suitable companion and a trusted counselor and helper. Khadeejah ؓ helped the Prophet ﷺ during difficult times, and participated alongside him in spreading the message of Islam.

One who invites others to the teachings of Islam is especially in need of a pious and good wife. Outside of the home, his days are filled with struggle, and he faces constant opposition from the enemies of Islam. He therefore is in dire need, within the home, of a partner who will comfort him and provide him with the strength and encouragement he needs to fulfill his religious duties.

- 4) The Prophet ﷺ tasted the bitterness of losing his sons, just as previously in life, he ﷺ tasted the bitterness of losing his parents. It was from the wisdom of Allah ﷻ that none of his sons lived past their childhood. With the death of the Prophet's sons, no one could then be tempted because of them, in terms of loving them to an extreme level and claiming Prophethood for them. Furthermore, the early deaths of the Prophet's children should serve as a comfort for those who aren't blessed with sons, and for those who are blessed with sons but lose them at a very early age.

The death of the Prophet's children was a form of tribulation, and as the Prophet ﷺ made it clear, no one is tested more severely than the Prophets ﷺ. It was as if Allah ﷻ wanted for

sadness and sensitivity to be part of the Prophet's existence, for men who become leaders of nations turn to tyranny when their hearts are made hard through a selfish and comfortable lifestyle. As for a leader who has experienced hardships and tests in life, and endures them with patience and forbearance, he is likely to then show compassion and sympathy to others who are afflicted with hardships.

- 5) The story of the Prophet's marriage to Khadeejah ﷺ should make it clear to a Muslim that the Prophet ﷺ was not concerned with achieving the maximum level of physical pleasures that men commonly strive for. Had he ﷺ been preoccupied with that, he ﷺ would have, as other young men do, sought the hand of a woman who was younger than Khadeejah ﷺ or at least one who was not older than him. In choosing Khadeejah ﷺ as a wife, the Prophet ﷺ showed that he ﷺ was primarily concerned with her nobility and character; after all, she was known in pre-Islamic days as "The Pure and Chaste One."
- 6) The Prophet's married life with Khadeejah ﷺ refutes the claims of those of Islam's enemies who think that the topic of the Prophet's marriages provides them with a lethal weapon with which they can attack Islam. When they talk about the Prophet ﷺ, they paint the picture of a man who was obsessed with satisfying his lusts and desires. But in reality, nothing was further from the truth. Up until the age of 25, the Prophet ﷺ lived a chaste life not within the confines of a puritan society, but within a society that was replete with evil and ignorance, a society wherein one was free to have romantic and sexual encounters with as many women as one desired. Then when the Prophet ﷺ did decide to marry, he ﷺ married a woman who was almost twice his age. During the next 15 years of his life, there was no *Shariah* or set of laws to forbid him from engaging in extra-marital affairs, as did other members of the Quraish, yet he ﷺ remained faithful to Khadeejah ﷺ, without even looking at any other woman, though there were many other women that were available.

The Prophet ﷺ remained married to Khadeejah ؓ until she died at the age of 65, at a time when the Prophet ﷺ was himself approaching old age. It is between the ages of 20 and 50 that a man has especially strong desires for women other than his wife; and even though the opportunities to marry other women were available to the Prophet ﷺ, he ﷺ remained monogamous throughout that entire period.

As for the Prophet ﷺ marrying 'Aishah ؓ later on, as well as his other wives, each marriage had a story, a reason, and a wisdom behind it. The story behind each marriage highlights the wisdom and wonderful character of the Prophet ﷺ.

The Important Role That The Prophet ﷺ Played In The Rebuilding Of The Ka'bah

When the Prophet ﷺ was 35 years old, which was about five years before he ﷺ received revelation for the first time, Quraish's chieftains gathered to discuss an important matter: the rebuilding of the Ka'bah. Due to flood waters and other causes, the walls of the Ka'bah began to split; the damage was so severe that the Quraish feared that the edifice of the Ka'bah would simply collapse at any time.

The Ka'bah was still upon the construction of Ibraaheem ؑ; it was slightly higher than the height of the average man, and it consisted of stones stacked up one on top of another, without any clay to hold them together. What the Quraish wanted to do was not a simple renovation; rather, they wanted to first destroy the edifice of the Ka'bah and then rebuild it with a roof. But they were afraid, feeling that doing so might be a form of sacrilege that would lead to evil repercussions. Al-Waleed ibn Al-Mugheerah, chief of the Makhzoom clan, said to the others, "I will begin with its destruction." He picked up an axe, stood beside the Ka'bah, and said, "O Allah, we have not gone astray, and we want only that which is good."

In the end, they decided to begin by demolishing only a part of the

Ka'bah, and then to wait one night. If, during the night, they saw an evil portent, they would stop destroying the Ka'bah and fix the part they had already destroyed. But if, during the night, they saw no warning sign, they would continue with the demolition and reconstruction of the Ka'bah. Since nothing untoward happened that night, they did the latter.

Each subtribe was assigned the task of working on one side of the Ka'bah. And though the work involved physical labor that was normally performed by the lower classes, the chieftains and noblemen participated as well, since the work was considered sacred in nature. And so Makkan chieftains would pick up stones and raise them up onto the new structure of the Ka'bah.

The Prophet ﷺ and his uncle Al-'Abbaas ؑ also participated in the reconstruction work. There is a famous account of how, as they were carrying stones, Al-'Abbaas ؑ said to the Prophet ﷺ, "Place your loincloth over your neck, so as to protect yourself from the stones." The Prophet ﷺ fell to the ground, and his eyes were fixed on the sky. Later on, he ؑ woke up and began to shout, "My loincloth, my loincloth!" He then immediately tied his loincloth around himself again.^[1]

When the reconstruction project was almost completed, a heated argument broke out. The only step that remained in the reconstruction was to place the Black Stone in its place; the problem was that every chieftain wanted the honour of picking up the Black Stone and placing it in the corner of the Ka'bah. This might seem like a trifling argument to some people today, but we must keep in mind that Arabs fought long and hard wars over the concept of honour. Even concerning the case in question, the various subtribes of the Quraish were on the verge of fighting one another. But that eventuality was averted when Makkah's oldest chieftain, Umayyah ibn Al-Mugheerah, said, "O people of Quraish, concerning that over which you

^[1] Saheeh Bukhaaree, "The Book of Hajj"; chapter, "The Superiority of Makkah"
Hadeeth number: 1582.

differ, appoint the first person to enter the door of the *Masjid* to act as judge over you." After they agreed to follow Umayyah's suggestion, they all anxiously waited to see who it was that was going to enter the door. To their mutual satisfaction, it was Muhammad ibn 'Abdullah ﷺ; and upon seeing him, they all exclaimed, "Here is the Trustworthy One. We are indeed pleased." After they told him about their dispute, the Prophet ﷺ said, "Bring me a robe." When they brought one to him, he ﷺ placed the Black Stone in its middle with his hands and said, "Let each tribe (i.e., subtribe) hold one corner of the robe." So the leader of each subtribe held one corner of the robe; then, together, they raised it and carried it to its place, at which point the Prophet ﷺ removed it from the robe and put it in its proper place. Everyone was satisfied, and war was averted.

The reconstruction effort was a success. The Ka'bah was now 18 arm-spans high, and six wooden columns were used to hold up the roof. The door of the Ka'bah was elevated slightly above ground level; stairs were constructed between the ground and the door to permit entry. They placed the door above ground level for two main reasons: First, to prevent easy access into the Ka'bah, for only certain people were allowed to go inside; and second, to prevent water from leaking through the door and entering the Ka'bah.

There was just one goal that the Quraish did not achieve. They didn't build the Ka'bah completely over the foundations of Ismaa'eel ؑ, for they left out Al-Hijr, which is the northern part of the Ka'bah. Instead of including Al-Hijr as a part of the Ka'bah, they constructed a short wall around it to let people know that it was part of the Ka'bah. They simply had no choice, for when they previously decided to reconstruct the Ka'bah, they had agreed to use only licit money – meaning money that was not derived through unlawful means, such as usury, theft, or unlawful dowry money. And they soon ran out of licit money, leaving them with insufficient funds to include the Al-Hijr area into the actual construction of the Ka'bah.

Morals and Lessons

- 1) What we know for sure is that, throughout time, the Ka'bah has been built and rebuilt for at least a total of four times. Ibraaheem ؑ, with the help of his son Ismaa'eel ؑ, built the original structure. It remained as it was until the Quraish rebuilt it, with the participation of the Prophet ﷺ. The next reconstruction took place during the rule of Yazeed ibn Mu'aawiyah. What happened was that Al-Husain As-Sakkoonee besieged Ibn Az-Zubair ؓ in Makkah, and the siege continued until the latter surrendered himself; nonetheless, fighting took place, and the Ka'bah was set on fire. And so Ibn Az-Zubair ؓ rebuilt the Ka'bah. It was then rebuilt for a last time after Ibn Az-Zubair ؓ was killed, which occurred during the rule of 'Abdul-Malik ibn Marwaan. The reason for the reconstruction was simple: 'Abdul-Malik wanted to return the Ka'bah to the way it was during the lifetime of the Prophet ﷺ, since Ibn Az-Zubair ؓ, when he rebuilt it, changed the shape and size of the edifice - albeit for a very good reason. Ibn Az-Zubair ؓ raised the structure of the Ka'bah by ten arm-spans; he ؓ added two doors to it, one as an entrance, and one as an exit; and, moreover, he ؓ included Al-Hijr, the six arm-spans of the Ka'bah that had been left out during the reconstruction project of the Quraish. Ibn Az-Zubair ؓ made the changes he did based on a *Hadeeth* of 'Aishah ؓ, in which the Messenger of Allah ﷺ said, "O 'Aishah, had not your people been from (the people of) ignorance so recently (i.e., it was only a short while ago that they were polytheists), I would have ordered for the House (i.e., the Ka'bah) to be destroyed (to make way for reconstruction), and I would have included into it what was previously excluded from it (i.e., Al-Hijr). I would have fixed it to the ground, made for it an eastern door and a western door, and made it reach the foundation of Ibraaheem."^[1] 'Abdul-Malik was not happy with the changes, which is why he

^[1] *Saheeh Bukhaaree*, "The Book of Hajj." *Hadeeth* number: 1586.

leveled the Ka'bah and rebuilt it, so that it would be similar to how it was during the Prophet's lifetime. It is said that he later regretted his decision. And Allah ﷻ knows best. Other than the four construction projects mentioned above, certain narrations indicate that the Ka'bah was built or rebuilt at other times as well; for example, one narration indicates that the Angels were the first to build the Ka'bah, and another indicates that Adam ﷺ built the Ka'bah; however, the authenticity of such narrations is a matter of dispute among scholars.

- 2) The way in which the Prophet ﷺ brought an end to the dispute was both wise and just; everyone was pleased, and the shedding of blood was avoided. What was so wonderful about the Prophet's solution was that he ﷺ was able to satisfy the members of all subtribes; this was an example of how Allah ﷻ guided the Prophet ﷺ to make wise and correct decisions even before the period of Prophethood. Allah ﷻ decreed for the Prophet ﷺ to enter the As-Safaa door, in order to resolve the difficult crisis that was brewing. And everyone was pleased when they saw him because they knew that the Prophet ﷺ was trustworthy and that he would judge justly between them without taking sides.
- 3) The events that took place during Quraish's rebuilding of the Ka'bah underscore two important points: First, the Prophet's high status and ranking among the Quraish. And second, Quraish's self-contradictory attitude after the Prophet ﷺ declared his Prophethood, for they were calling him a liar, when only a few years earlier they had all declared that he was the "Truthful, Trustworthy One."
- 4) The Prophet ﷺ gained two important honours during the rebuilding of the Ka'bah: First, the honour of preventing bloodshed between Quraish's subtribes. And second, he ﷺ had the honour of doing what the Quraish were competing for, namely, the honour of placing the Black Stone in its place; Allah ﷻ decreed, through the sequence of events that took

place, that the Prophet ﷺ would be the one who placed the Black Stone in its place. After the chieftains of the Quraish carried it to the Ka'bah, the Prophet ﷺ picked it up from the robe and put it in the corner of the Ka'bah where it belonged.

- 5) The Prophet's solution to Quraish's problem was characteristic of his entire life, for throughout his life, Allah ﷻ guided him to choosing the best and most practical solution to every problem he ﷺ faced.
- 6) There are many examples of how Allah ﷻ protected the Prophet ﷺ from polytheism and evil deeds during the pre-Islamic period of ignorance. One such example occurred during the rebuilding of the Ka'bah, when the Prophet ﷺ was carrying stones. Al-'Abbaas ؓ told the Prophet ﷺ to raise his loincloth in order to protect himself from the stones he was carrying; consequently, the Prophet ﷺ fell down to the ground. His eyes remained fixed on the sky, and then he ﷺ woke up and shouted, "My loincloth, my loincloth." After this incident occurred, the Prophet ﷺ was never again seen naked.^[1]

How People Were Being Prepared To Accept The Prophethood of Muhammad ﷺ

It was from the wisdom of Allah ﷻ that people were being prepared for the Prophethood of Muhammad ﷺ in various ways, some of which are as follows:

- 1) Previous Prophets ؑ gave their people glad tidings of the coming of Prophet Muhammad ﷺ.

Ibraaheem ؑ invoked Allah ﷻ to send a Messenger from among the Arabs. Allah ﷻ answered his supplication by sending Prophet Muhammad ﷺ. Allah ﷻ said:

^[1] *Saheeh Bukhaaree*, "The Book of Hajj"; chapter, "The Superiority of Makkah" Hadeeth number: 1582. Also refer to the commentary of the Hadeeth in *Fathul-Baaree*.

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾﴾

“Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur’an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise.” (Qur’an 2: 129)

Elsewhere in the Qur’an, Allah ﷻ said that He ﷻ revealed glad tidings of the coming of Muhammad ﷺ to earlier Prophets ﷺ:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e., Muhammad ﷺ) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), – he commands them for Al-Ma’roof (i.e., Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayibat [(i.e., all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba’ith (i.e., all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah’s Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur’an)

which has been sent down with him, it is they who will be successful." (Qur'an 7: 157)

In particular, Allah ﷻ mentioned the glad tidings that Prophet 'Eesa ﷺ (Jesus) gave to his people:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ النُّورِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾﴾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad, i.e., Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic." (Qur'an 61: 6)

And Allah ﷻ said in another Verse:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾﴾

"And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Qur'an 3: 81)

There was a concerted effort on the part of some Jews and

Christians to distort their revealed books and to completely remove from them any mention of Muhammad ﷺ. Despite their efforts, the Prophet's name remained preserved in the Torah of As-Saamirah and the Gospels of Barnabas. As for the latter book, it was still in the hands of people prior to the advent of Islam, but around the end of the fifth century (of the Christian calendar), the church forbade its circulation. The scrolls that have recently been uncovered near the Dead Sea support what is mentioned in the Gospels of Barnabas about the Prophet ﷺ.

Ibn Taymiyyah said, "Narrations which establish that the People of the Book (Jews and Christians) knew the description of the Prophet ﷺ from their revealed books, are related in *Mutawaatir* form (i.e., so many people related such narrations that it is impossible for them to have conspired together in order to fabricate a lie)."^[1]

The native dwellers of Al-Madeenah from the Aus and Khazraj tribes – who then became known as the *Ansaar* – related in *Mutawaatir* form that the Jews of Al-Madeenah would inform them about the imminent appearance of the Messenger of Allah ﷺ. They knew that he ﷺ was from the Arabs, and they were waiting for him. The fact that the *Ansaar* were foretold about the coming of the Prophet ﷺ is one of the main reasons that prompted them to believe in the Prophet ﷺ when he ﷺ invited them to Islam.

Salamah ibn Salaamah ibn Waqsh ؓ, a man from the *Ansaar*, was one of the Muslim participants in the Battle of Badr. He ؓ said, "We had a Jewish neighbour who lived among the clan of Banu 'Abd-Al-Ashhal (which was an idol-worshipping clan). Just prior to the advent of the Prophet ﷺ, this neighbour left his house, came out to us, and sat in the gathering of 'Abd-Al-Ashhal. That day, I was the youngest person in the gathering. Upon me was a robe, within which I was lying down in the courtyard of my family. He (his Jewish neighbour) mentioned resurrection, the

^[1] Refer to *Al-Jawaab As-Saheeh* by Ibn Taymiyyah (1/340).

Day of Resurrection, the accountability, the scale (in which good and bad deeds will be measured), Paradise, and the Hellfire. He was speaking to people who were polytheists and idol-worshippers, people who didn't believe in resurrection after death (here, he is speaking about his own clan, the Banu 'Abd-Al-Ashhal clan). They said to him, 'Woe upon you, O so-and-so. You really feel that people will be resurrected after death to an abode that contains in it a Garden and a Fire? And do you really believe that, in that abode, they will be rewarded for their deeds?' He said, 'Yes, in Whose name oaths are taken, I believe this.' He then said that, in the place of having his share of that Fire (in the Hereafter), he wished to enter the greatest oven on earth after it is first heated and before it is then closed upon him. That is how badly he wanted to be saved from that Fire (i.e., the Hellfire) tomorrow (i.e., in the Hereafter). They said to him, 'Woe unto you, and what is the sign of that happening?' He said, 'A Prophet will be sent in the direction of these lands.' And he pointed towards Makkah and Yemen.' They asked, 'And when will we see him.' The Jewish man looked at me – and I was one of the youngest people among them – and said, 'When this boy exhausts his years (i.e., reaches old age), he will be around when that Prophet is sent.' By Allah, the days and nights did not depart [for me (i.e., I did not die)] until Allah ﷻ sent His Messenger ﷺ, who was alive in our midst. We believed in him, but that very same Jewish man disbelieved in him, out of jealousy and as a form of transgression. We said to him, 'Woe upon you, O so-and- so. Were you not the one who said about him what you said.' He said, 'Yes, but that is not him.'"[1]

Ibn Taymiyyah, may Allah have mercy on him, said, "In a copy of the *Zaboor* (the Psalms of David), I read a clear mention of the Prophethood of Muhammad ﷺ, and he ﷺ was even mentioned by name. I saw another copy of the *Zaboor* in which no such mention is made (which points to distortion)."[2]

[1] *Saheeh As-Seerah An-Nabawiyyah*, by Ibraaheem Al-'Alee (pg. 31).

[2] *Al-Jawaab As-Saheeh* (1/340).

'Abdullah ibn 'Amr ؓ said, "By Allah, the Messenger of Allah ﷺ is described in the Torah with the same description that he ﷺ is given in the Qur'an:

"O Prophet, We have sent you as a witness, a bearer of glad tidings, a warner, and protector of the illiterate ones (i.e., Arabs). You are My slave and Messenger. I have named you *Al-Mutawakkil*. He (now in the third person, but still referring to the Prophet ﷺ) is neither rude nor harsh, and he is not one who raises his voice in the marketplace (during disputes). He does not reciprocate evil with another evil; rather, he pardons and forgives. And Allah will not cause him to die until He establishes through him *Al-Millah Al-'Aujaa* (i.e., the religion of Ibraaheem ؑ, which the Arabs had changed and distorted), making them say, 'None has the right to be worshipped but Allah. Through him, Allah will open eyes that are blind, ears that are deaf, and hearts that are covered up.'"^[1]

And Ka'ab Al-Ahbaar said, "Verily, I found this written down in the Torah:

"Muhammad is the Messenger of Allah. He is neither rude nor harsh, and he is not one who raises his voice in the marketplace (while arguing with others). He does not reciprocate evil with another evil; rather, he pardons and forgives. The people of his nation are the extollers: they praise Allah in every plain, and they magnify Him (by saying, '*Allahuakbar*,' Allah is the Greatest) on every plateau. They wrap themselves up in loincloths up until the midway point of their bodies, and they perform ablution by washing their extremities. The way they line up in prayer and the way they line up in war is the same. Their Caller (to prayer) calls out in the open part of the sky (i.e., high up). And in the middle of the night, they make a sound that is similar to the sound of bees (i.e., a humming sound, and this refers to their late-night prayers and recitation of the Qur'an). He (i.e., the Prophet ﷺ) will be born in Makkah, and will perform pilgrimage to Taabah (i.e., Al-

^[1] *Saheeh Bukhaaree*, "The Book of Business Transactions"; chapter, "It is Disliked to Argue out Loud in Marketplaces." *Hadeeth* number: 2125. Bukhaaree also related it in the "Book of *Tafseer*." *Hadeeth* number: 4738.

Madeenah). And his rule will be in Ash-Sham (perhaps referring to the fact that, in the end times, Ash-Sham, which consists of Syria and neighbouring lands, will be one of the strongholds of Islam).”^[1]

Before the advent of Islam, scholars from the People of the Book – at least the sincere ones among them – gave glad tidings of the coming of Prophet Muhammad ﷺ. For example, while Salmaan Al-Faarisee ؓ was travelling from one land to another in search of the truth, he spent some time under the guidance of a monk, who once said to Salmaan ؓ, “Verily, the time of a Prophet who will be sent with the religion of Ibraaheem draws near. He will appear in the land of the Arabs, and he will migrate to a land that is situated between Harratain (land that is replete with volcanic rocks; this refers to the lands that border Al-Madeenah to the east and to the west). Between them (i.e., between Harratain, or in other words, in Al-Madeenah) are date-palm trees. He will have with him signs that are not hidden: He eats from what is given (to him) as a gift, but he doesn't eat what is given as charity; and the stamp of Prophethood is located between his shoulders. If you are able to go to those lands, then do so.”^[2]

Eventually, Salmaan ؓ made it to Al-Madeenah, though in the process he was wrongfully taken captive and turned into a slave. Shortly after Salmaan ؓ arrived there, the Messenger of Allah ﷺ migrated to Al-Madeenah. Wanting to put the monk's words to the test, Salmaan ؓ went to the Prophet ﷺ and gave him food, saying that he was giving it as charity. The Messenger of Allah ﷺ gave the food to his Companions ؓ, but did not eat any of it himself. Later on, Salmaan ؓ returned with more food; this time, he ؓ told the Prophet ﷺ that he was giving him the food not in charity, but as a gift. The Prophet ﷺ gave some of the food to his Companions ؓ, and ate some himself. Then on another occasion, Salmaan ؓ saw with his own two eyes the third and final sign: The stamp of Prophethood between the Prophet's shoulders. Salmaan ؓ then

^[1] *Saheeh As-Seerah An-Nabawiyah* (pg. 30).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (1/300).

immediately embraced Islam.^[1]

Then there is the story of Abu At-Taihaan, who moved from his homeland in Ash-Sham in order to live in Al-Madeenah, among the Banu Quraizah tribe. Abu Taihaan died two years before the beginning of Prophet Muhammad's Prophethood. When he was on his deathbed, Abu Taihaan said to the members of the Banu Quraizah tribe, "O group of Jews, what do you think prompted me to move from the land of wine and leavened bread - Ash-Sham - to the land of suffering and hunger - Al-Hijaaz (Al-Madeenah)?" They said, "You know best." He said, "I came to this city in order to wait for the appearance of the Prophet whose time is near at hand. I had hoped for him to be sent (during my lifetime), so that I could follow him."

Besides Abu Taihaan, other rabbis and scholars were also coming forth with information about the awaited Prophet. News of his arrival spread among Jews and other peoples; in fact, all of the Jews of Al-Madeenah believed with certainty that the awaited Prophet was soon to arrive.

The Jewish tribes of Al-Madeenah waged intermittent wars against the Aus and Khazraj tribes, both of which also fought against one another frequently. The Jewish tribes often changed alliances, sometimes siding with the Aus, and sometimes siding with the Khazraj. The Jews of Al-Madeenah would often say to their Arab neighbours, "Indeed, the time draws near when a Prophet will be sent. We will fight alongside him against you." Such threats had an unintended effect on the people of Aus and Khazraj, some among whom later said, "Along with the mercy of Allah ﷻ and His guidance, one of the factors that prompted us to embrace Islam is what we would hear from the Jews. We were the people of polytheism and idol-worship, and they were the People of the Book. They had knowledge that we did not possess. There was enmity between us, and when we would inflict upon them that which they disliked, they would say to us, 'Indeed, the time draws

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree. (1/122).

near when a Prophet will be sent. We will fight alongside him against you.”^[1]

When the leader of the Romans, Haraq, received a letter from the Prophet ﷺ, he said, “I knew that he (the awaited Prophet) had come out, but I never thought that he would be one of you (i.e., an Arab).”^[2]

The General State Of Affairs Prior To The Advent Of Islam

In short, decadence and corruption were widespread. When evil begins to spread in any given society, individual men can, and often do, rise up to remedy affairs, but such a solution was not possible in the middle of the sixth century (of the Christian calendar). The situation didn't require the changing of one single belief or the removal of one evil practice; instead an entire outlook on life needed to be changed, and a new way of living needed to be introduced. Centuries of cumulated false beliefs and practices stood in the way of the necessary change, and individual reformers were not enough to solve the problem. To bring mankind out of darkness and into light, to transform men to the extent that they change into entirely new beings, Allah ﷻ sent a Messenger ﷺ to mankind. Allah ﷻ said:

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ
مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٢﴾﴾

“Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism, and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the

^[1] Ibn Hishaam, with a Hasan (acceptable) chain (1/231).

^[2] Refer to Saheeh As-Seerah An-Nabawiyah (pg. 146).

disbelievers that which they used to do.” (Qur’an 6: 122)

The most profound description of mankind’s state prior to and after the sending of Prophet Muhammad ﷺ is given in the following Verse:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

“And hold fast, all of you together, to the Rope of Allah (i.e., this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs, evidences, verses, lessons, revelations, etc.) clear to you, that you may be guided.” (Qur’an 3: 103)

The Signs Of Prophethood That The Prophet ﷺ Witnessed

The coming mission of Prophethood was being hinted at in many ways to the Prophet ﷺ. For instance, Jaabir ibn Samurah ؓ reported that the Messenger of Allah ﷺ once said, “Verily, I know a stone in Makkah that would extend greetings of peace to me before I was sent (as a Prophet); indeed, I (still) know it now.”^[1] Also, even before Jibreel ؑ appeared to the Prophet ﷺ for the first time in the cave of Hira, the Prophet ﷺ would see true dreams: whatever he ﷺ would see in a dream would occur in exactly the same manner in real life.^[2] The Prophet ﷺ also felt an

^[1] Saheeh Muslim, “The Book of Virtues”; chapter, “The Superiority of the Prophet’s Lineage; Also, the Stone that Greeted Him Prior to Prophethood.” Hadeeth number: 2277.

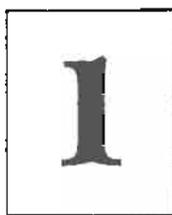
^[2] For the exact wording of the Hadeeth that conveys this meaning, refer to Saheeh Bukhaaree, “The Beginning of Revelation.” Hadeeth number: 3.

inward change that occurred prior to his Prophethood: solitude and worship were made beloved to him. He ﷺ would seek out solitude and worship in the cave of Hira, which is situated just northwest of Makkah. He ﷺ would remain in the cave for a number of nights at a time, sometimes for 10 nights, sometimes for even longer - for upwards of an entire month. In between stays in the cave, the Prophet ﷺ would return to his home, remaining there for only a short while. Then when he ﷺ gathered more supplies, he ﷺ would return to the cave.



**Revelation Descends, And The
Phase Of Secret Preaching Begins**





Revelation Descends To The Prophet ﷺ For The F'rst Time

Until the Prophet ﷺ reached the age of forty, he ﷺ would seek solitude in the cave of Hira, where he would worship Allah ﷻ and contemplate the universe around him. He ﷺ would remain in the cave for a number of nights, leaving it only when he ﷺ ran out of provisions. He ﷺ would then go to his home, get the provisions he needed, and return to the cave for another succession of days.^[1] Imam Bukhaaree, who is known as the 'Father of authentic *Hadeeth* compilations, the books of *Sunan* and *Masaaneed*, and history books,' related that 'Aishah ؓ said, "The first form of revelation that the Messenger of Allah ﷺ was initiated with, was the good (or true) dream that he would see in his sleep. Every dream that he saw became realized like the light of the morning (i.e., events occurred in the exact same manner that he had seen them occur in his dreams). Next, solitude was made beloved to him, and so he would isolate himself in the cave of Hira, where he would worship (Allah) for a number of nights before returning to his family and getting more provisions for the same purpose. He ﷺ would return to Khadeejah ؓ and furnish himself with a quantity of provisions that would last him a similar number of nights. This continued until the truth came to him while he ﷺ was in the cave of Hira. The Angel Jibreel ؑ came to

^[1] Refer to *Saheeh As-Seerah* (pg. 67).

him and said, 'Read.' He ﷺ answered, 'I am not of those who read (i.e., he ﷺ was illiterate).' The Prophet ﷺ (later) said, 'He then took me and embraced me with a strong embrace until I became very much fatigued, at which point he released me. He said: Read. And I said: I am not of those who read. He then took me and embraced me with a strong embrace for a second time, until I was (again) overcome by fatigue, at which point he released me and said: Read. I said: I am not of those who read. He then took me and embraced me with a strong embrace for a third time. He then released me and said:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤﴾

“Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch) ؑ]. He has taught man that which he knew not.” (Qur’an 96: 1-5)

‘Aishah ؓ continued to say, “His heart trembling, the Messenger of Allah ﷺ returned with them (i.e., with these revealed Verses in his heart). He ﷺ entered upon Khadeejah bint Khuwailid ؓ and said, ‘Cover me! Cover me!’ And so they covered him and, when the terror (of what had happened) left him, he informed Khadeejah ؓ about what had taken place, (after which he ﷺ said), ‘I fear for myself (i.e., I fear that I have gone mad). Khadeejah ؓ said, ‘Never! By Allah, Allah will never forsake you for you join ties of family relation, you bear the burdens of the weak, you give to people what no one else is able to give (in terms of benefits and good manners), you hospitably entertain your guests, and you help people who are afflicted with calamities. Khadeejah ؓ took him to her cousin, Waraqaah ibn Naufal ibn Asad ibn ‘Abdul-‘Uzzah, for he was a man who had embraced Christianity during the days of ignorance and was able to write in the Hebrew language. In Hebrew, he had transcribed from the

Injeel that amount which Allah ﷻ had willed him to transcribe. Waraqah was by that time an old man who had lost his sight. Khadeejah ؓ said to him, 'O my cousin, listen to what your nephew says.' Waraqah said, 'O my nephew, what is it that you see?' After the Messenger of Allah ﷺ finished telling him what he had seen, Waraqah said, 'He is *An-Naamoos* (i.e., Jibreel ؑ), whom Allah ﷻ had sent down to Moosa ؑ. I wish that I were a strong, young man! I wish to be alive when your people expel you (from your land).' The Messenger of Allah ﷺ said, 'And will they indeed expel me?' 'Yes,' said Waraqah ؓ. 'No man has ever come with what you come with, except that he has been treated as an enemy. If I am alive when that day of yours comes, I will indeed support you and help you a great deal.' Shortly thereafter, Waraqah ؓ died, and revelation let up [for a while (i.e., the Prophet ﷺ stopped receiving revelation for a while)]."^[1]

By contemplating this *Hadeeth*, we can infer a number of lessons that relate to the life of the Prophet ﷺ. Here are the most important of those lessons:

The Good Dream

'Aishah ؓ informed us that the 'good dream,' which is sometimes referred to as 'the true dream,' is the first form of revelation that the Prophet ﷺ received. What is meant here is the good dream through which one's heart opens up and one's soul becomes purified. Perhaps the wisdom behind the Prophet ﷺ receiving revelation in his sleep before receiving it while being awake was to prepare him for what was to come. Had the Prophet ﷺ not first seen 'true dreams,' and had the Angel Jibreel ؑ come to him upon a sudden, without the Prophet ﷺ having previously seen him, the Prophet ﷺ perhaps would have become so terrified that he would not be able to learn anything from what Jibreel ؑ was saying to him. But the Prophet ﷺ was prepared; to be sure, he ؓ was frightened, but he had already had a taste of revelation

^[1] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 3.

through the miraculous 'true dreams' he was seeing. And so if he wasn't literally waiting for Jibreel ﷺ to come to him, he ﷺ at least wasn't totally shocked when Jibreel ﷺ did come; after all, everything that was happening to him ﷺ was leading up to that moment, which is why he ﷺ was able to give clear answers to Jibreel's requests. Therefore, during the stage in which the Prophet ﷺ was seeing 'true dreams,' he ﷺ was being prepared and trained for the next phase of revelation: receiving revelation from Jibreel ﷺ while being fully awake.

In another *Hadeeth*, we learn that the true, good dream is one of forty-six parts of Prophethood. Al-Baihaquee mentioned that the scholars say, "The period during which the Prophet ﷺ was seeing 'good dreams' lasted for six months." It is important to note here that nothing from the Qur'an was revealed to him in his sleep, but rather the entire Qur'an was revealed to him while he ﷺ was awake.

The 'good dream' is a form of glad tidings that those other than the Prophet ﷺ might also see, for it is related that the Prophet ﷺ said, "O people, nothing remains from the glad tidings of Prophethood except for the good dream: A Muslim may see it, or it can be seen for him (i.e., someone else can see it for him)."^[1]

Before Jibreel ﷺ descended upon the Prophet ﷺ with revelation in the cave of Hira, the Prophet ﷺ would see beautiful dreams, from which he ﷺ would awaken in a state of bliss, open in mind and spirit to all of the beautiful things in life. What he ﷺ would see in these dreams would occur in real life in exactly the same manner. 'Aishah ؓ expressed this phenomenon beautifully when she said, 'like the light of the morning,' so that one can clearly understand that just as the light of the morning is glaringly clear, so too was the manner in which the Prophet's dreams were taking form in real life.

[1] *Ibn Maajah*, "The Book of Dream Interpretations." *Hadeeth* number 3899. Its chain is *Hasan* (acceptable), and Al-Albaanee ruled that it is authentic in *Saheeh Ibn Maajah* (3161/3968).

Isolation Having Been Made Beloved To Him, The Prophet ﷺ Would Seek Out Solitude In The Cave Of Hira

Shortly before the Prophet ﷺ received revelation for the first time, solitude was made beloved to his soul. Freeing himself and his heart from the worries of life and thoughts of mundane day-to-day dealings with other people, the Prophet ﷺ was able to concentrate his mind, his thoughts, and his emotions on more important matters: reflecting on the purpose of life, contemplating the creation, and most important of all – worshipping Allah ﷻ. The cave of Hira thus became a place of worship for the Prophet ﷺ. Alone and stationed high up in the cave of a mountain, the Prophet ﷺ was able to have a clear and fresh perspective on what he saw around him: the beautiful clear sky, the majestically constructed mountains, the wonder of created beings – all attesting to the greatness and might of Allah ﷻ. The long hours of solitude were a kind of specific training for the Prophet ﷺ, for his heart was being purified from excessive attachment to worldly things. From his perspective high up in the cave of Hira, and with a contemplative frame of mind, the Prophet ﷺ appreciated the wonderful signs of Allah’s creation, all of which point to Allah’s almightiness and perfection.

In recent centuries, some ascetic orders have considered isolation to be one of the stages one must go through in order to achieve a higher level of spirituality. To be sure, moderate stints of isolation can be useful in illuminating one’s heart, in removing darkness from one’s soul, and in turning away from evil desires and lusts. One of the *Sunan* (plural of *Sunnah*) of the Prophet ﷺ is to perform *I’tikaaf* (to isolate oneself in a *Masjid*, in order to worship Allah ﷻ) during Ramadan. This form of isolation is something that every Muslim should strive to apply, regardless of whether he is a leader, a scholar, a businessman, or anyone else for that matter. The period of *I’tikaaf* is an ideal time for one to remove the blemishes that, through the continual perpetration of sins, become attached to one’s soul and heart. And while we perform

I'tikaaf, we should avail ourselves of the opportunity of judging ourselves, of seeing where we stand – of taking account of ourselves before we are taken to account for our actions (after we die). Scholars and *Du'aat* should especially make it a point to perform *I'tikaaf* and to use at least part of the time spent in *I'tikaaf* on studying the situation of the *Da'wah* and reflecting on how to better spread the teachings of Islam.

Finally, in regard to 'Aishah's saying, "He ﷺ would worship (in the cave) for a number of nights," Shaikh Muhammad ibn 'Abdullah Daraaz said, "This expression means that the number of nights was neither very small nor very large. Therefore, even before the Prophet ﷺ received revelation for the first time, he was a paragon of moderation and justness in action. And this signaled the Prophetic guidance that was to come after Allah ﷻ would send him as a mercy to all that exists."^[1]

When The Truth Came To Him In The Cave Of Hira

The Angel Jibreel ؑ came and said, "Read." The Prophet ﷺ said, "I am not of those who can read," and he ﷺ later described what happened next: "He took me and embraced me with a strong embrace for a third time, and then he released me and said:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④﴾

"Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen." (Qur'an 96: 1-4)

These blessed Verses were revealed before any other part of the Qur'an. In them, Allah ﷻ informs us that man was created from a clot (a piece of thick coagulated blood) and that He ﷻ has taught man that which he knew not.

^[1] *Al-Mukhtaar Min Kunooz As-Sunnah* (pg. 19).

This first meeting between Jibreel عليه السلام and the Prophet ﷺ was, to put it mildly, grand and momentous. We can scarcely perceive just how important it was, especially in terms of its far-reaching implications for all of mankind. The momentous moment during which the Prophet ﷺ received revelation through Jibreel عليه السلام for the first time is – without exaggeration – the greatest moment that has taken place on earth through its long history. What is the reality of the event that took place in this moment? It is that Allah – the Almighty, the All-Powerful, the King and Creator of all that exists – had mercy on and honoured, from above the seven heavens, creatures called human beings who live on a planet called earth, which is an infinitely small speck in the universe. Allah ﷻ honoured human beings by choosing one of them – one who would receive divine inspiration, one to whom His Words would descend, and one who would represent His Will on earth.^[1]

The significance of the pen, the importance of knowledge in building nations, man’s quest for knowledge – these are the themes of the first revelation. We can appreciate the importance of knowledge when we reflect on the fact that the first word of revelation to the Prophet ﷺ was. “Read.”

“Read! In the Name of your Lord.”

In Islam, Muslims are both encouraged and commanded to seek out knowledge; also, the ranking of the people of knowledge is higher than others. Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

“O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihaad (holy fighting in Allah’s Cause), or for any

^[1] Summarized from *Adh-Dhilaal Al-Qur’an* (6/3936).

other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do." (Qur'an 58: 11)

And Allah ﷻ said:

﴿أَمَّنْ هُوَ قَنِيتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۙ﴾^⑨

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelievers)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses)." (Qur'an 39: 9)

It is important to note here that beneficial knowledge is knowledge that is sanctioned by Islam. In seeking out knowledge, if one deviates from the teachings of Islam, one's knowledge will harm one and even be the cause of one's destruction.

The Intensity And Fatigue That Accompanied The First Revelation

Jibreel ﷺ repeatedly gave the Prophet ﷺ a strong embrace, so strong that after each embrace, the Prophet ﷺ was left weak and tired. Intensity, fatigue, difficulty, and heaviness – for the Prophet ﷺ these side effects continued to be the concomitants of receiving revelation, a fact that is alluded to in the following Verse:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۙ﴾^⑩

"Verily, We shall send down to you a weighty Word (i.e., obligations, legal laws, etc.)." (Qur'an 73: 5)

To be sure, though we may not perceive them all, there are great wisdoms behind the Prophet ﷺ receiving revelation in so stressful and difficult a manner. Perhaps one wisdom is to show the weightiness and great import of the message he ﷺ was being

inspired with, and to clarify to the Muslim nation that the religion they are blessed with came to them only after a process of stress, intensity, and fatigue for the Prophet ﷺ – or in other words, only after great sacrifice.

The process in which the Prophet ﷺ received revelation was a true miracle, and the whole reality of revelation is the foundation on which rests all aspects of the religion – beliefs, legislations, manners, etc. And it is for this reason that the Orientalists – and others of their ilk – have tried in so many ways to raise doubts about the reality of revelation. Ignoring what is related in authentic *Sunnah* compilations and what is written in the books of trustworthy historians, they falsely interpret and distort the reality of revelation, so that one of them says, “Muhammad learned the Qur’an and the fundamentals of Islam from Buhairah, the Monk.” Others among them say that Muhammad ﷺ was a nationalist or was afflicted with a disease that made him think he was seeing an angel.

The truth is that revelation was not an inward manifestation of the mind and soul; rather it was an outward manifestation: When the Prophet ﷺ was in the cave of Hira, he was surprised to literally see Jibreel ﷺ situated before him. And Jibreel ﷺ then literally embraced the Prophet ﷺ three times and said, “Read,” each time he released him.

The Prophet ﷺ was somewhat terrified by what he saw and heard, and, with a trembling heart, he quickly returned to his house, all of which proves that the Prophet ﷺ had not, up until then, been longing for the mission he was soon to be charged with. This point is further hinted at in the following Verses:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾﴾

“And thus We have sent to you (O Muhammad ﷺ) Roohan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is faith? But We have made it (this Qur’an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e., Allah’s religion of Islamic Monotheism). The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (for decision).” (Qur’an 42: 52, 53)

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنتِ بِشُرَعَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي ۚ إِنِ اتَّبَعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾﴾

“And when Our clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur’an other than this, or change it: “Say (O Muhammad ﷺ): “It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e., the Day of Resurrection).” Say (O Muhammad ﷺ): “If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?” (Qur’an 10: 15, 16)

The notions that the Orientalists and others like them put forward regarding the reality of revelation collapse when confronted by the aforementioned authentic *Hadeeth*, which is related to us by ‘Aishah ؓ. In regard to the topic in question, Dr. Al-Bootee mentioned four relevant points:

- 1) We must make a clear distinction between the Qur’an and the *Sunnah*. As for the Qur’an, the Prophet ﷺ ordered his

Companions ﷺ to immediately write down the verses that were being revealed to him. On the other hand, he ﷺ deemed it sufficient for his Companions ﷺ to preserve his *Sunnah* in their memories, not because his sayings were from him and had nothing to do with his Prophethood; to the contrary, he spoke not from his own desires, but from divine revelation that was being inspired to him. The reason why he ordered his Companions ﷺ to write down the Qur'an is because it was revealed to him in an exact wording through Jibreel ﷺ. As for his sayings, the meanings they indicated were inspired from Allah ﷻ, but the wording with which they were expressed was from the Prophet ﷺ. And so in distinguishing between the Qur'an and his sayings – by recording one and not the other – the Prophet ﷺ was taking a necessary precaution to prevent the Qur'an, which he was receiving from Jibreel ﷺ, from getting mixed up with his own speech.

- 2) On certain occasions, when the Prophet ﷺ was asked about specific matters, he ﷺ would not answer; sometimes, he ﷺ would remain silent for a long time, while he ﷺ waited for Verses containing the answer to be revealed. And on other occasions, the Prophet ﷺ might have acted in a certain manner, and then Verses of the Qur'an came down, either to reproach him ﷺ or to steer him ﷺ towards a different course of action.
- 3) It is important to remember that the Messenger of Allah ﷺ was illiterate. Being that he couldn't read or write, it was not possible for him to learn about historical events – such as the story of Yousuf ﷺ, the story of how the mother of Moosa ﷺ left her son in the sea, or the story of Fir'aun – through a process of introspection. And so this is one of the wisdoms behind the Prophet ﷺ being illiterate. Allah ﷻ said:

﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِمِيمِنِكَ إِذَا لَأْتَابَ

الْمُبْطِلُونَ ﴿٤٨﴾

"Neither did you (O Muhammad ﷺ) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted." (Qur'an 29: 48)

- 4) Among his people, the Prophet ﷺ was famously known for his truthfulness during the first forty years of his life; it logically follows, therefore, that he was also truthful with himself. So in studying the reality of revelation and what was happening to him ﷺ, he ﷺ for sure realized that there was no need to doubt: what he was experiencing was real. As for the initial fears he had, the following Verse refutes them:

﴿فَإِنْ كُنْتَ فِي شكٍ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقرءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾﴾

"So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e., that your name is written in the Taurat (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurat (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it)." (Qur'an 10: 94)

It has been related that, after this Verse was revealed, the Prophet ﷺ said, "I do not doubt, and I do not ask."^[1]

The Different Ways In Which The Prophet ﷺ Received Revelation

Ibn Al-Qayyim, may Allah have mercy on him, counted six ways in which the Prophet ﷺ received revelation:

1) The True Dream

This was the first form of revelation that the Prophet ﷺ received;

^[1] Related by At-Tabaraanee (17906, 17908), with his chain from Qataadah. Also, refer to *Tafseer Al-Qurtubee* (8/340).

every dream he saw came about in real life like the light of the morning. The following is related in a *Hadeeth*: "The dreams of the Prophets are (a form of) revelation." Referring to Ibraaheem ؑ, Allah ﷻ said:

﴿قَالَ يَبْنَؤُاِ اِيَّ اَرَى فِى الْمَنَامِ اِنِّى اَذْبَحُكَ﴾

"He said : "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah"). (Qur'an 37: 102)

2) Inspiration

This involved the angel blowing into the Prophet's heart, without the Prophet ﷺ being able to see him. The Messenger of Allah ﷺ mentioned an instance of this happening: "Indeed *Roohul-Qudus* (Jibreel) blew into my heart that, verily, no person dies until he gets his full share of sustenance (i.e., the share that Allah ﷻ had decreed for him to get) and until his fixed term comes to an end (i.e., the fixed age that Allah ﷻ had decreed for him to reach). So fear Allah, and seek out (your sustenance) in a good and beautiful manner (by avoiding unlawful means of gaining sustenance, by being fair in business dealings, by not being greedy, etc.)."^[1]

3) Revelation That Would Come To Him Like The Ringing Of A Bell

Of all the different ways in which the Prophet ﷺ received revelation, this was hardest upon him. 'Aishah ؓ related that Al-Haarith ؓ once asked the Messenger of Allah ﷺ, "How does revelation come to you?" He ﷺ said, "Sometimes, it comes to me like the ringing of a bell, and this is the hardest for me (to endure). When it (the loud ringing noise) ceases, I remember what he (Jibreel) said. And sometimes the Angel Jibreel comes to me in the form of a man; he speaks to me, and I then understand and remember what he says."^[2]

^[1] *Zaad Al-Ma'aad* (1/79). By dint of corroborating narrations, this *Hadeeth* is *Saheeh*.

^[2] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 2.

4) Revelation That Is Inspired To The Prophet ﷺ, Not By Way Of Jibreel ﷺ, But Directly From Allah ﷻ

Allah ﷻ spoke directly to the Prophet ﷺ, just as He ﷻ spoke directly to Moosa ibn 'Imraan ﷺ. The latter is mentioned in the Qur'an, and the former is established in the *Sunnah*, and it occurred when the Prophet ﷺ made his miraculous night journey to the heavens.

5) The Prophet ﷺ Would See Jibreel ﷺ In The Form Upon Which He Was Created

The Prophet ﷺ saw Jibreel ﷺ twice in his original form, the form upon which he ﷺ was created – with 600 wings – Once, shortly after receiving revelation for the first time, and once when he ﷺ made his miraculous night journey to the heavens.

6) Jibreel ﷺ Would Sometimes Come To The Prophet ﷺ In The Form Of A Man

On some of the occasions that this occurred, the Prophet's Companions ﷺ saw Jibreel ﷺ, such as when he ﷺ came in the form of a Bedouin and asked the Prophet ﷺ a number of questions – about Islam, *Eemaan*, *Ihsaan*, the signs of the Hour.

The coming down of revelation to the Messenger of Allah ﷺ signaled a new era in the history of human beings, the previous era being one during which revelation had ceased to descend for hundreds of years (the previous Prophet ﷺ being 'Eesa ﷺ), so that the world had become engulfed in darkness and ignorance.

We know from his biography that the Prophet ﷺ was the bravest of people and the strongest of them in heart and spirit. Nonetheless, as we have hitherto mentioned, the process of receiving revelation was very hard upon the Prophet ﷺ. This is because of the weightiness of the Message he ﷺ was receiving; furthermore, he ﷺ was not conversing with another human

being; to the contrary, he ﷺ was being addressed by the greatest of the angels, who was carrying with him Allah's speech. The act of receiving revelation was frightening in that it represented a tremendous responsibility, one that could be fulfilled by no human being except for one whom Allah ﷻ had chosen for the task of carrying and conveying the message of Islam.

We can gain some sense of the terrifying impact that revelation had the first time it descended upon the Prophet ﷺ by remembering what the Prophet ﷺ said when he ﷺ returned to Khadeejah ﷺ: "I indeed fear for myself (i.e., I fear that I have gone mad)." And 'Aishah ﷺ said: "His heart trembling, the Messenger of Allah ﷺ returned with them (with these revealed Verses in his heart). He ﷺ entered upon Khadeejah bint Khuwailid ﷺ and said, 'Cover me! Cover me!' And so they covered him and, when the terror (of what had happened) left him, he informed Khadeejah ﷺ about what had taken place."

The following *Hadeeth* also informs us of how severe the process of receiving revelation was for the Messenger of Allah ﷺ. Bukhaaree and Muslim – may Allah have mercy on them both – related that 'Aishah ﷺ said, "I was watching him (i.e., the Messenger of Allah ﷺ) when revelation was descending upon him on a particularly cold day. When it ceased coming down, sweat was oozing from his forehead."^[1] In another narration, 'Ubaadah ibn As-Saamit ﷺ said, "When revelation would descend upon the Prophet of Allah ﷺ, he would in consequence be overcome by distress, and the colour of his face would change from white to black (from the weightiness of the Message he ﷺ was receiving)."^[2]

^[1] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 2. Muslim related it as well in the "Book of Virtues"; chapter, "The Sweating of the Prophet ﷺ in Cold Weather." *Hadeeth* number: 2333.

^[2] *Saheeh Muslim*, "The Book of Virtues." *Hadeeth* number: 2334.

The Positive Impact, A Righteous Woman Can Have In Serving The Religion

“His heart trembling, the Messenger of Allah ﷺ returned with them (with these revealed Verses in his heart). He ﷺ entered upon Khadeejah bint Khuwailid ؓ and said, ‘Cover me! Cover me!’ And so they covered him and, when the terror (of what had happened) left him, he informed Khadeejah ؓ about what had happened, (after which he said), ‘I fear for myself (i.e., I fear that I have gone mad).’ Khadeejah ؓ said, ‘Never! By Allah, Allah will never forsake you, for you join ties of family relation, you bear the burdens of the weak, you give to people what no one else is able to give (in terms of benefits and good manners), you hospitably entertain your guests, and you help people who are afflicted with calamities.’”

Khadeejah’s attitude and reaction upon hearing the Prophet’s account of his first encounter with Jibreel ؑ points to her profound wisdom, understanding, and strength of heart. She was not frightened or startled; rather, she was the opposite: relaxed and calm. In her mind, she compared what she was hearing with the reality of the Prophet’s character and manners. Then she arrived at the only possible correct conclusion: if one, by his very nature, is possessed of all good qualities, characteristics, and manners, then Allah ﷻ will never forsake him. She reminded him about how good he ﷺ was to his relatives, which was an apt remark, for if a person is successful in keeping good relations with his relatives – who are the closest of people to him – then it is only natural that he will be successful in doing the same with other people. This was particularly appropriate since the Prophet ﷺ was being prepared to convey the divine message of Islam to all of mankind. After reminding the Prophet ﷺ about his many good qualities, Khadeejah ؓ wisely took him to the one person she knew who could advise him – her cousin, Waraqah ؓ, who had become a Christian and who had told her that he was waiting for the coming of a Prophet in Arabia.

Khadeejah ؓ believed, and in fact knew, from the depths of her heart that the Prophet ﷺ possessed a noble character and the highest of manners and qualities. She inferred from this knowledge that the Prophet ﷺ would never in his life be subjected to shame and humiliation. This inference was most probably drawn from a general knowledge of historical principles: Whenever Allah ﷻ blesses one of his slaves with noble and good characteristics, He ﷻ will not make that slave taste humiliation and shame in his life. And Muhammad ﷺ, Khadeejah ؓ knew, had reached the pinnacle of nobility and goodness of character.

Khadeejah ؓ took the Prophet ﷺ to her cousin Waraqah ibn Naufal – may Allah have mercy on him. Waraqah ؓ, Khadeejah ؓ knew, was waiting for the emergence of the final Prophet to be sent to mankind, an event that he learned about from Christian (and perhaps also Jewish) scholars, who pointed out to him that that awaited Prophet was soon due to appear. The words that Waraqah spoke to the Prophet ﷺ had a very soothing and strengthening effect on the Prophet's heart. He informed the Prophet ﷺ that the being that had spoken to him was Jibreel ؑ, who was a messenger between Allah ﷻ and His Prophets ﷺ.

In the course of their conversation, Waraqah ؓ did not hesitate but instead immediately believed that Muhammad ﷺ was the awaited Prophet, the final Messenger sent to mankind. The Prophet ﷺ later issued a statement, making it clear that Waraqah ؓ was one of the dwellers of Paradise. Al-Haakim related from 'Aishah ؓ that the Prophet ﷺ said, "Do not curse Waraqah, for I indeed saw that he had a garden or two gardens (in Paradise)."^[1] In another narration, 'Aishah ؓ related that Khadeejah ؓ once asked the Messenger of Allah ﷺ about Waraqah, and he ﷺ answered, "I did indeed see him, and when I did, I saw upon him white garments. I would judge that had he been from the dwellers

^[1] *Al-Mustadrak* (2/609). After he mentioned this *Hadeeth*, Al-Haakim said, "It fulfills the conditions of (Imam) Muslim," and Adh-Dhahabee concurred with him on this point.

of Hell, he wouldn't have had upon him white garments." And Al-Haithamee said, "Abu Ya'laa related with a *Hasan* (acceptable) chain from Jaabir ibn 'Abdullah ؓ that, when the Messenger of Allah ﷺ was asked about Waraqah ibn Naufal, he ؓ said, 'I saw him in the middle of Paradise, and upon him was a silk brocade.'"^[1]

Khadeejah ؓ played an indispensable role in the life of the Prophet ﷺ. To be sure, Allah ﷻ guided the Prophet ﷺ to marry an ideal wife, one that, like her husband, was by her very nature all that is good, and as such, she became the best role model for all women who came after her. She ؓ is particularly a role model for women whose husbands are *Du'aat* (those who invite others to the teachings of Islam), for *Du'aat* are not like other men: they carry the burden of a message and their efforts are constantly directed at solving the problems of not only their families, but of the entire Muslim nation. Great sacrifices – in terms of time, energy, and resources – are required of such men; they even have to give up some of the time that they would otherwise spend in the company of their families. They therefore need wives who appreciate the burdens that their husbands carry, who recognize the importance of conveying Islam to both Muslims and non-Muslims, and who stand alongside, and not in the way of, their husbands.

A righteous wife has the potential of having a tremendously positive impact on the success of the *Da'wah*; we have no better example that attests to this fact than the life of Khadeejah ؓ and the way she stood side by side with the Prophet ﷺ from the very outset of his Prophethood. So whenever a *Daa'ee* is blessed with a righteous wife, he is one step closer to achieving success in his dealings with others. The Messenger of Allah ﷺ put it best when he ؓ said, "The world is *Mataa'* (*Mataa'* is anything from which pleasure can be derived), and the best *Mataa'* of the world is a righteous wife."^[2]

^[1] *Majma' Az-Zawaaid* (9/416).

^[2] *Saheeh Muslim*, "The Book of Nursing"; chapter, "The Best Enjoyment of the World is a Righteous Wife." *Hadeeth* number: 1467.

The Prophet's Loyalty To Khadeejah ﷺ

The Messenger of Allah ﷺ was supremely loyal to his sincere and righteous wife Khadeejah ؓ, both while she was alive and after she died. While Khadeejah ؓ was alive, the Prophet ﷺ gave her glad tidings of a house in Paradise, and he ﷺ conveyed greetings of peace to her from Allah ﷻ and Jibreel ؑ, as is recorded in a narration that is related by Abu Hurairah ؓ: "Jibreel ؑ went to the Prophet ﷺ and said, 'O Messenger of Allah, here is Khadeejah come to you (she had not arrived, but was coming; Jibreel ؑ knew this because Allah ﷻ blessed him with some knowledge of the unseen), and with her is a container of *Idaam* (any food item that is eaten with bread) - or food or drink. When she comes to you, convey to her *As-Salaam* (peace) from her Lord ﷻ and from me. And give her glad tidings of a house in Paradise made of *Qasab* (hollowed out pearls or gold); there will be neither loud clamor nor fatigue in that house (just as Khadeejah ؓ did not shout or scream at her husband ﷺ, but was rather a faithful wife, so too will her house in Paradise be bereft of screaming and loud noises - a reward that is befitting of the deed. Similarly, just as Khadeejah ؓ did not tire her husband with nagging or complaining, her house in Paradise will be void of fatigue - also, a reward that is befitting of the deed).'"^[1]

'Aishah ؓ later recalled the Prophet's loyalty to Khadeejah ؓ: "I was not as jealous of any of the Prophet's wives as I was of Khadeejah ؓ, and I had not even seen her. But the Prophet ﷺ would mention her very frequently; he might (at times) have slaughtered a sheep, cut it into pieces, and then sent (the meat) to Khadeejah's friends (in memory of Khadeejah ؓ). And I might have then said to him, 'It is as if there is no woman in the world other than Khadeejah!' And he ﷺ would then say, 'She was this and she was that (i.e., he ﷺ would begin to enumerate her good qualities), and I had children from her.'"^[2]

[1] *Saheeh Muslim*, "The Virtues of Companions"; chapter, "The Virtues of Khadeejah, the Mother of the Believers ؓ." *Hadeeth* number: 2432.

[2] *Saheeh Bukhaaree*, "The Virtues of the Ansaar." *Hadeeth* number: 3818.

To be sure, the Prophet ﷺ continued to remember and honour Khadeejah ؓ even after she died. After the Prophet ﷺ migrated to Al-Madeenah, some Muslims were forced to remain behind in Makkah – one such Muslim being Haalah ؓ, sister of Khadeejah ؓ. Haalah ؓ did eventually manage to migrate to Al-Madeenah, and when she arrived there, she went to visit the Messenger of Allah ﷺ, who was sleeping at the time. When he ﷺ awoke to hear someone asking permission to enter, he became excited and happy, and he ﷺ said, “O Allah, let her be Haalah bint Khuwailid.” Recognizing the similarity of voice between Haalah ؓ and his beloved wife, Khadeejah ؓ, the Prophet ﷺ became happy and good memories of his wife were rekindled in his mind. ‘Aishah ؓ, who was present when this occurred, later recounted, “I became jealous and said, ‘And why do you mention (or remember) an old lady from the old women of the Quraish – a women whose gums are red (i.e., due to old age, she has lost all of her teeth). She has passed away long ago, and Allah ﷻ has compensated you with better than her.’”^[1] And on yet another occasion, the Prophet ﷺ gave a warm and hospitable welcome to a woman that used to visit his household during the days in which he ﷺ was married to Khadeejah ؓ.

It Was The Way Of All Nations For People To Disbelieve In The Messengers That Were Sent To Them

Waraqah said, “O my nephew, what is it that you see?” After the Messenger of Allah ﷺ finished telling him what he had seen, Waraqah said, “He is *An-Naamoos* (i.e., Jibreel ؑ), whom Allah ﷻ had sent down to Moosa ؑ. I wish that I were a strong, young man! I wish to be alive when your people expel you (from your land).” The Messenger of Allah ﷺ said, “And will they indeed expel me?” “Yes,” said Waraqah ؓ. “No man has ever come with what you come with, except that he has been treated as an enemy.”

[1] *Saheeh Bukhaaree*, chapter, “The Prophet’s Marriage to Khadeejah ؓ, and Her Superiority.” Muslim related it as well in the “Book of the Companions’ Virtues”; chapter, “The Virtues of Khadeejah ؓ.” *Hadeeth* number: 2437.

If I am alive when that day of yours comes, I will indeed support you and help you a great deal.”^[1]

Throughout history, Prophets and Messengers have, as a general rule, been received with rejection and disdain from their very own people. Regarding the people of Loot, Allah ﷻ said:

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ
إِنَّهُمْ أَنَاسٌ يَّنطَهُرُونَ ﴿٥٦﴾﴾

“There was no other answer given by his people except that they said : “Drive out the family of Loot (Lot) from your city. Verily, these are men who want to be clean and pure!” (Qur’an 27: 56)

About the people of Shu’aib, Allah ﷻ said:

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ
مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِيْ مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾﴾

“The chiefs of those who were arrogant among his people said : “We shall certainly drive you out, O Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said : “Even though we hate it!” (Qur’an 7: 88)

And in yet another Verse, Allah ﷻ said:

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُودَنَّ فِيْ
مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾﴾

“And those who disbelieved, said to their Messengers : “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord inspired them : “Truly, We shall destroy the Zaalimoon (polytheists, disbelievers, and wrong-doers).” (Qur’an 14: 13)

^[1] Saheeh Bukhaaree, “The Beginning of Revelation.” Hadeeth number: 3. Muslim related it as well in “The Book of Faith”; chapter, “The Beginning of Revelation.” Hadeeth number: 160.

'And Revelation Let Up (For A While)'

Among scholars, there has been much discussion about the meaning of, "And revelation let up (for a while)." Al-Haafiz Ibn Hajar said, "The letting up of revelation means that it stopped coming down for a period of time. The reason why this happened was to allow enough time for the terror that had seized the Prophet ﷺ to depart, and to make him long for the return of revelation."^[1]

Jaabir ibn 'Abdullah Al-Ansaaree ؓ related that, while talking about the letting up of revelation, the Prophet ﷺ said, "While I was walking, I heard a voice in the sky. I raised my gaze (to the sky), and there was the Angel who had come to me in (the cave of) Hira. He was seated on a throne (or chair) between the heavens and the earth, and I became frightened by him. I then returned [to my home (or to my family)] and said, 'Cover me.' Then Allah ﷻ revealed the following:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَتَيَّابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴾

"O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!" (Qur'an 74: 1-5)

The Prophet ﷺ continued to say, "Revelation intensified and (Verses) then came (down) in succession."^[2]

In his widely read book, *Ar-Raheeq Al-Makhtoom*, Safee-ur-Rahmaan Al-Mubaarakpooree wrote:

"Ibn Sa'd related from Ibn 'Abbaas ؓ a narration which indicates that it was only for a number of days that revelation ceased coming down. The strongest of the various views in the matter is that it was only a matter of days; in fact, it is the only possible

^[1] *Fathul-Baaree* (1/36).

^[2] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 4.

correct view if one studies the matter from all angles. And though this is not the place to refute other views, I will say that it is categorically false that revelation stopped coming down to the Prophet ﷺ for a period of two and a half or three years. Another thing we know is that, during the period in which revelation stopped coming down, the Prophet ﷺ became extremely confused and sad, not knowing what to make of all that was happening to him.”^[1]

In his *Saheeh*, Imam Bukhaaree mentioned that the Prophet ﷺ became so sad and confused that he went a number of times to jump down from the peaks of mountains. Each time he reached the peak of a mountain and intended to jump off of it, Jibreel ﷺ appeared to him and said, “O Muhammad, indeed you are truly the Messenger of Allah.” Jibreel’s appearance and words had the effect of calming and soothing the Messenger of Allah ﷺ, and he ﷺ would then return to Makkah. But when the period of waiting became even more prolonged, he ﷺ went again to the peak of a mountain, and again Jibreel ﷺ appeared before him and spoke similarly reassuring words.^[2]

^[1] *Ar-Raheeq Al-Makhtoom* (pgs. 79 and 80 from the Arabic version of the book).

^[2] Refer to *Saheeh Bukhaaree*, “The Beginning of Revelation”; chapter, “The True Dream was the First Form of Revelation to which the Messenger of Allah ﷺ was Introduced.”

2

Secret Preaching

A Command From Allah ﷻ To Convey His Message

The Prophet ﷺ now knew for certain that he was a Prophet sent by Allah ﷻ – the Most Merciful, the Most Generous. When Jibreel ﷺ came to the Prophet ﷺ for a second time, Allah ﷻ revealed to him these Verses:

﴿يَأْتِيهَا الْمُدْتَرُّ ۝١ قُرْ فَأَنْذِرْ ۝٢ وَرَبِّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤﴾

“O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify!” (Qur’an 74: 1-4)

These Verses announced to the Prophet ﷺ that the past, with its calmness and rest, was over with, and that before him lay a monumental mission, one that required preparedness, vigilance, patience, and hard work.

These are the first set of Verses revealed to the Prophet ﷺ in which he was commanded to convey the teachings of Islam. They were meant to motivate the Messenger of Allah ﷻ into action and to encourage him to live up to the duties he was being entrusted with, without caring about any obstacle that stood in the way of his fulfilling his mission. The first Verse certainly aroused his attention: “O you (Muhammad ﷺ) enveloped (in garments)!.” It was now time to bid farewell to the days of rest and comfort. This call was then followed up by a positive command: “Arise and

warn." It is interesting to note that, in other Verses, the Prophet ﷺ is mentioned as being both a bearer of glad tidings and a warner, but that here he is commanded to warn only. This was to notify the Prophet ﷺ that his Message was going to be met by resistance and that, in consequence, patience and struggle were going to be required of him.

"And your Lord (Allah) magnify!." This means: Do not magnify anything from the creation, do not think that anything people attack you with is great or insuperable, do not fear them, and do not glorify and magnify anyone but your Lord. All glorification and praise is for Allah alone, and He ﷻ has no partner.

"And your garments purify!." This means: True, you have been pure and noble based on the nature that Allah ﷻ has created you upon, and He ﷻ endowed you with those qualities to prepare you for this day. But from now on, you will need to become even more purified and even more honourable in your character: from this time forth, you are the Messenger of Allah, sent to both humans and jinns. To properly convey the message of Islam, you will have to be complete in your character, your level of patience, and your overall goodness.

"And keep away from *Ar-Rujz* (the idols)!." It is as if this is being said to the Prophet ﷺ: Previously, it was due to the nature and purity which Allah ﷻ created you upon that you stayed away from the worship of idols; now, do the same, but with the intention of doing so for Allah ﷻ.

The Early Stages Of Secret Calling

After the above-mentioned Verses of *Al-Muddatthir* were revealed, the Messenger of Allah ﷺ began by secretly inviting others to Islam; by 'secretly,' I mean that he ﷺ began by inviting a select group of individuals. He ﷺ naturally began with the closest people to him – the members of his household and his close friends:

1) Khadeejah ﷺ

Khadeejah ﷺ was the first woman, or rather the first person, to

believe in the Prophet ﷺ. She was also the first person to hear revealed Verses from the mouth of the Messenger of Allah ﷺ, and consequently was the first person (of course other than the Prophet ﷺ) to recite the Qur'an. She was also the first person who learned how to pray from the Messenger of Allah ﷺ.

The first duty that Allah ﷻ made obligatory was to believe in Islamic Monotheism (i.e., *Tawheed*); the second was prayer.

Some narrations give an account of how the Messenger of Allah ﷺ taught Khadeejah ؓ how to pray and perform ablution. It began with Jibreel ؑ performing ablution, while the Messenger of Allah ﷺ watched and learned. He ﷺ then performed ablution himself in the same manner. Jibreel ؑ then stood and led the Prophet ﷺ in prayer. Afterwards, when Jibreel ؑ had left, the Messenger of Allah ﷺ went to Khadeejah ؓ and, just as Jibreel ؑ had done earlier, performed ablution in order to show her how she should purify herself for prayer. After Khadeejah ؓ finished performing ablution, the Messenger of Allah ﷺ led her in prayer, praying in the same manner that Jibreel ؑ had prayed shortly earlier.^[1]

2) 'Alee ibn Abee Taalib ؑ

Shortly after Khadeejah ؓ embraced Islam, 'Alee ibn Abee Taalib ؑ also entered into the fold of Islam. He was the first child to embrace Islam, being 10 years old at the time, at least according to the strongest view in the matter, two proponents of which are At-Tabaree and Ibn Ishaq.^[2] Earlier on in the Prophet's life, Abu Taalib was experiencing financial difficulties. Wanting to lighten the financial load that was holding his beloved uncle down, the Prophet ﷺ offered to take in one of his children and act as his guardian. The child he took in was 'Alee ؑ.^[3] So even before the Prophet ﷺ received revelation for the first time, 'Alee ؑ was one

[1] *Ibn Hishaam* (1/244), and *Ma'een As-Seerah* by Saaleh Ash-Shamee (pg. 41).

[2] Refer to *As-Seerah An-Nabawiyah* by Abu Shuhbah (1/284).

[3] *Ibn Hishaam* (1/246).

of the members of his household. 'Alee ؓ was the third person – the first being the Prophet ﷺ and the second Khadeejah ؓ – to perform prayer.^[1] The people of knowledge mention that, during the very early days of his Prophethood, the Prophet ﷺ would, at the time of prayer, go out to the valleys of Makkah. 'Alee ibn Abee Taalib ؓ would go with him, but in a clandestine manner, making sure not to be seen by his father, his uncles, or, for that matter, anyone else from the Quraish. They performed all the day's prayers in a valley, and then they would return home at nightfall.

3) Zaid ibn Haarithah ؓ

Zaid, known as *Hibbun-Nabee* (the beloved one of the Prophet ﷺ), was the first freed slave to embrace Islam. Having first entered the household of the Prophet ﷺ as a slave, Zaid ؓ loved the Prophet ﷺ a great deal, and his love was likewise reciprocated. Zaid ؓ, originally a free person from a family of free people, was taken captive as a child during a raid and was subsequently enslaved. He ؓ was eventually purchased in Makkah, which is how he ended up in the household of the Prophet ﷺ. His father came looking for him, and found him in Makkah years after he had been taken a captive. When Zaid's father explained what had happened to his son, the Prophet ﷺ said that Zaid ؓ should decide whether he wanted to stay or return with his father. Zaid's father readily agreed to this proposal, for who would choose to be a slave rather than return with his father as a free individual? But by that time, Zaid ؓ had gotten to know the wonderful character of the Prophet ﷺ, and Zaid's love for the Prophet ﷺ was so great that he chose him over his own father. Zaid ؓ said to the Messenger of Allah ﷺ, "I would never choose anyone over you. To me, you rank equal to a father and an uncle." His father and uncle both said, "Woe unto you! Will you choose slavery over freedom! And will you choose someone over your father, uncle, and family!" Zaid ؓ said, "Yes. I have indeed seen such things

^[1] *'Uyoon Al-Athar* by Ibn Sayyid An-Naas (1/115).

from this man that make me say with certainty that I would never choose anyone over him.”^[1] The Prophet ﷺ then freed Zaid ؓ and adopted him. This of course all happened before Islam, for with the advent of Islam, adoption (the practice of changing a child’s name, so that he becomes known by his adoptive, and not birth, parents) became prohibited, so that Zaid ibn (son of) Muhammad once again became known by his original name: Zaid ibn Haarithah ؓ.

4) The daughters of the Prophet ﷺ

All of the Prophet’s daughters – Zainab ؓ, Umm Kulthoom ؓ, Faatimah ؓ, and Ruqaiyyah ؓ – raced to embrace Islam. Even before Islam, they benefited from the noble character of their father, so that, like their father, they were upright people who stayed away from the evils of the polytheistic Quraish society. With their acceptance of Islam, the Prophet’s household became the first family from this nation that believed in Allah ﷻ and practiced the teachings of Islam, which is one of the reasons why Khadeejah ؓ is of such a high ranking among the Prophet’s Companions ؓ. It was in that blessed household that:

- ◆ The Qur’an was first recited, after Verses of it were revealed in the cave of Hira.
- ◆ The first follower of the Prophet ﷺ resided.
- ◆ Prayer was first established.
- ◆ The three first believers gathered together: Khadeejah ؓ, ‘Alee ؓ, and Zaid ibn Haaritha ؓ.
- ◆ Each individual member pledged to support the Prophet ﷺ, a pledge that each one of them fulfilled.

It was truly an ideal Muslim family, and the conjugal relationship of the Prophet ﷺ and Khadeejah ؓ embodies the meanings contained in the following Verse:

^[1] Refer to *Diraasah Tahleeliyyah Li-Shakhsiyyatir-Rasool ﷺ* by Dr. Muhammad Qal’ajee, pg. 191.

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتَ بِهِ فَلَمَّا أَثْقَلتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْنَا صَبِيحًا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾﴾

“It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): “If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.” (Qur’an 7: 189)

The way in which the Prophet ﷺ and Khadeejah ؓ raised their children embodies the meaning that is alluded to in the *Hadeeth*: “Every single newborn is born upon the *Fitrah* (the inborn disposition of being a Muslim). Then it is his parents who make him into a Jew, into a Christian, or into a Magian.”^[1] The Prophet’s children were born upon the *Fitrah* (the inborn disposition of being a Muslim), and then their parents raised them in such a way as to keep them upon the *Fitrah*.

Islam places great importance upon both society and the individual, and the individual is introduced into society by means of a family. It is within the context of a family that an individual develops his characteristics and qualities. Therefore, the family acts as an intermediary between the individual and society. If the intermediary is sound and good, then the entities that are at its furthest edges – the individual and society – will be strengthened and improved. This is why Islam stresses the importance of family. Each family must be a strong link in the establishment of an Islamic society. We can see the importance

^[1] *Saheeh Bukhaaree*, “The Book of Funerals.” *Hadeeth* number: 1358. Imam Muslim related it as well, in “The Book of Divine Preordainment”; chapter, “The Meaning of: Every Child is Born upon the *Fitrah*.” *Hadeeth* number: 2658.

given to the family in the very early stages of the Prophet's Mission. After all, the first person to embrace Islam was his wife, Khadeejah ﷺ - which also establishes the important role that women play in Islam. Then 'Alee ﷺ, at the time a young child, embraced Islam, which shows the importance of performing *Da'wah* to the youth, to the next generation of Muslims.

It is most interesting to contemplate the kinds of people the Prophet ﷺ first invited to Islam: Khadeejah ﷺ, a woman; Zaid ibn Haarithah ﷺ, a freed slave; 'Alee ﷺ, a child. This clearly proves that the message of Islam is directed towards all people - to the young and old, to men and women, to masters and slaves. Each individual member of society has an important role to play in the establishment of a Muslim society and country.

5) Abu Bakr ﷺ

Abu Bakr ﷺ was the first free man to embrace Islam, and even before the advent of Islam, he ﷺ was one of the closest friends of the Messenger of Allah ﷺ. Throughout their long years of friendship, Abu Bakr ﷺ became very much acquainted with the noble character of the Prophet ﷺ, which is why it is not much of a surprise that he embraced Islam without hesitating in the least. The Prophet ﷺ said, "Every single person I invited to Islam stumbled, hesitated, and considered the matter - except for Abu Bakr. When I invited him, he neither wavered nor hesitated (to the contrary, he raced to embrace Islam)."^[1] Abu Bakr ﷺ was not just a free man; he ﷺ was also a nobleman and was well-respected among the Quraish for many reasons:

- ◆ The people of the Quraish loved him for his manners and agreeable nature.
- ◆ In terms of lineage, he was one of the noblest members of the Quraish. Also, he knew more about the family trees of Quraish's individuals than anyone else. In fact, he was a recognized scholar of genealogy, being well-versed in the

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shuhbah (1/284).

family trees of not just the Quraish but of all Arabs.

- ◆ He was a businessman who was known for his fair dealings and good manners.
- ◆ He was very popular among Quraish's nobles, who would come to him for his knowledge, his expertise in business - or simply for his good company.

Let us dwell for a moment on this last point: Abu Bakr's popularity among the Quraish. Why did the people of the Quraish love him so much? Well, obviously there is his pleasant and affable nature, which made him easily accessible to anyone who wanted his company. Then there is his knowledge of genealogy and history. It was a recognized fact among the Quraish that no one knew more about their genealogy and history than Abu Bakr ﷺ. Therefore, the intellectual members of Quraish's society, as well as young men eager to gain knowledge, frequented Abu Bakr's gatherings. More worldly and practical-minded people also frequented Abu Bakr's gatherings, for if he wasn't the richest businessman among the Quraish, he was the most respected and famous of them. Even commoners and poor people frequented Abu Bakr's gatherings, for, being hospitable and generous, he ﷺ heartily welcomed all of his guests. Therefore, every echelon of society benefited from the company of Abu Bakr ﷺ. It was for this reason that, when the message of Islam began to spread, so many people embraced Islam at his hands; here are some examples: 'Uthmaan ibn 'Affaan ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, Sa'd ibn Abee Waqqaas ﷺ, Az-Zubair ibn Al-'Awaam ﷺ, and Talhah ibn 'Ubaidullah ﷺ.

These particular five were from the fruits of Abu Bakr's *Da'wah*. Abu Bakr ﷺ invited them to Islam, they accepted his invitation, and then he took them, one at a time, to the Prophet ﷺ. Each one of them then formally announced his Islam in the presence of the Prophet ﷺ. Once these five brave men entered the fold of Islam, others began to follow.

As soon as he embraced Islam, Abu Bakr ؓ sprang into action with the passion of a fresh convert, yet, unlike many other converts throughout history, his passion and enthusiasm never died, and never even waned. Abu Bakr's Islam shows that a person of status and ranking in society often has more of an opportunity than others do of having a positive impact upon others.

From his Islam, one can also perceive an interesting transformation: Abu Bakr ؓ was always a close friend of the Prophet ﷺ, but prior to Islam, that friendship was based upon an affinity of character and personality; with the advent of Islam, their friendship was based only upon faith in Allah ﷻ.

6) The Second Wave Of Converts

After a select group of individuals embraced Islam at the hands of Abu Bakr ؓ, a second wave of people began to enter the fold of Islam. They were: Abu 'Ubaidah Al-Jarraah ؓ; Abu Salamah 'Abdullah ibn 'Abdul-Asad ibn Makhzoom ibn Murrah ؓ, the Prophet's nursing brother, and the son of the Prophet's aunt; Barrah bint 'Abdul-Muttalib; Al-Arqam ibn Abee Al-Arqam Al-Makhzomee ؓ; 'Uthmaan ibn Madh'oon Al-Jumhee ؓ; 'Ubaidah ibn Al-Haarith ibn 'Abdul-Muttalib ؓ; Sa'eed ibn Zaid ibn 'Amr ibn Nufail ؓ; Qudaamah ؓ and 'Abdullah ؓ, the two sons of Madh'oon; Faatimah bint Al-Khattaab ibn Nufail, sister of 'Umar ibn Al-Khattaab ؓ and wife of Sa'eed ibn Zaid ؓ; Asmaa bint Abu Bakr As-Siddeeq ؓ; 'Aishah bint Abu Bakr As-Siddeeq ؓ; and Khabbaab ibn Al-Arat ؓ, an ally of the Banu Zuhrah clan.

7) The Third Wave Of Converts

These are some of the people who embraced Islam among the third wave of converts: 'Umair ibn Abee Waqqaas ؓ, brother of Sa'd ibn Abee Waqqaas ؓ; 'Abdullah ibn Mas'ood ؓ; Mas'ood ibn Al-Qaaree ؓ, and he is otherwise known as Mas'ood ibn Rabee'ah ibn 'Amr; Saleet ibn 'Amr ؓ and his brother, Haatib ibn 'Amr ؓ; 'Ayyaash ibn Abee Rabee'ah ؓ and his wife, Asmaa bint Salaamah ؓ; Khunais ibn Hudhaafah As-Sahmee ؓ; 'Aamir ibn

Rabee'ah ؓ, who was allied to the Al-Khattaab clan; 'Abdullah ibn Jahsh ؓ and his brother, Abu Ahmad ؓ; Ja'far ibn Abee Taalib ؓ and his wife, Asmaa bint 'Umais ؓ; Haatib ibn Al-Haarith ؓ, his wife, Faatimah bint Al-Mujallal ؓ, his brother Hattaab ibn Al-Haarith ؓ, Hattaab's wife Fuhaiakah bint Yasaar ؓ - and the brother of Hattaab ؓ and Haatib ؓ, Ma'mar ibn Al-Haarith ؓ; As-Saaib ibn 'Uthmaan ibn Madh'oon ؓ; Al-Muttalib ibn Azhar ؓ and his wife, Ramlah bitn Abee 'Auf ؓ; An-Nahhaam ibn 'Abdullah ibn Usaid ؓ; 'Aamir ibn Fuhairah ؓ, the freed slave of Abu Bakr ؓ, as well as his mother and father, Fuhairah ؓ - 'Aamir ؓ was a slave of Tufail ibn Al-Haarith, and then Abu Bakr As-Siddeeq ؓ purchased him and set him free; Khaalid ibn Sa'eed ibn Al-'Aas ibn Umayyah ibn 'Abd Shams ibn 'Abd Manaaf ibn Qusai ؓ and his wife, Ameenah bitn Khalaf ؓ; Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ibn 'Abd Shams ؓ; Waaqid ibn 'Abdullah ibn 'Abd Manaaf ؓ; Khaalid ؓ, 'Aamir ؓ, 'Aaqil ؓ, and Iyaas ؓ - the sons of Al-Bukair ibn 'Abd Ya-Lail; 'Ammaar ibn Yaasir ؓ, who was allied to the clan of Banu Makhzoom ibn Yaqadhah (which is why it was the leaders of that clan who persecuted and tortured 'Ammaar ؓ); and Suhaib ibn Sinaan ؓ, who was the first Roman to embrace Islam. And Ibn Hishaam included 'Ansee ibn Madhhaj ؓ in this list.

Among the other early converts were Abu Dharr Al-Ghaffaaree ؓ, his brother Unais ؓ, and his mother ؓ. And Bilaal ibn Rabaah Al-Habashee ؓ was also among the early group of people who raced to embrace Islam. These early Muslims consisted of people from all of Quraish's different subtribes. According to Ibn Hishaam, they were a total of more than 40 people.^[1] Ibn Ishaq said, "Then (scattered) groups of men and women entered into the fold of Islam, until eventually, the word 'Islam' spread all over Makkah."^[2]

It is clear from the above-mentioned lists that the early converts to Islam consisted of the most prominent and respected members of

^[1] *Seerah Ibn Hishaam* (1/245-262).

^[2] *Seerah Ibn Hishaam* (1/262).

Quraish's society. They were certainly not – as the enemies of Islam would like us to believe – non-contributing members of society, people held in disrepute, or slaves who wanted to regain their freedom. In the early days of Islam, no one had anything worldly to gain by becoming a Muslim; all that fresh converts had to look forward to was torture, persecution – and reward from Allah ﷻ.

Some authors of *Seerah* books also got things wrong on this point; one such author wrote, "We learn from the *Seerah* that those who entered into the fold of Islam during this (early) stage were, for the most part, poor people, weak people, and slaves" Another example from the same source is as follows: "After three years of *Da'wah*, a total of 40 people (consisting of men and women) embraced Islam. Most of them were poor people, weak people, slaves, or freed-slaves. And prominent among them was a group of foreigners: Suhaib Ar-Roomee ؓ and Bilaal Al-Habashee ؓ." And Ibn Ar-Rabee' wrote in *Hadaaiq Al-Anwaar*: "Weak (in terms of finances and social status) men and women, as well as freed slaves – these were the people who believed in him (during the early days of his mission)."

But meticulous research reveals a totally different picture: the total number of poor people, weak people, freed slaves, slaves, and foreigners who embraced Islam during those early days – is 13. If only 13 of approximately 40 Muslims were from the aforementioned categories, it is very wrong to say, "Most of them were poor" or, "For the most part, they were poor."

In the early days of the Prophet's mission, people embraced Islam not because they desired worldly profit, but because Allah ﷻ had opened their hearts to the truth, a fact that holds true for free men and slaves, for the rich and the poor. Abu Bakr ؓ, a rich and respected member of Quraish society; Bilaal ؓ, a slave from Abyssinia; 'Uthmaan ؓ, also rich and respected; and Suhaib ؓ, a foreigner from Rome – each of these embraced Islam for the exact same reason: Faith in the truth.

Professor Saalaih Ash-Sharnee said, "We do not want to deny the

existence of Muslims who were poor or who were slaves during those early days of Islam, but we do deny that they were in the majority, for established historical facts tell us otherwise. Had they been in the majority, their efforts would have resulted in a class struggle – the poor and weak pitted against the rich and strong. But thoughts of a class struggle were not on the minds of any Muslim. As a community, they considered one another to be brothers, all slaves of Allah ﷻ, regardless of whether they were rich or poor. Actually, most of the Prophet's followers during the early days of Islam were from the upper echelons of society, a fact that attests to the strength and power of the message they had accepted. In order to uphold their beliefs, they were willing to endure persecution and torture at the hands of their people, treatment they had never previously thought of, never mind experienced."

Islam flowed into pure hearts and good souls, without distinguishing between rich and poor, black and white, male and female, or slave and free man. Khadeejah ﷺ, Abu Bakr ﷺ, 'Alee ﷺ, 'Uthmaan ﷺ, Az-Zubair ﷺ, 'Abdur-Rahmaan ﷺ, Talhah ﷺ, Abu 'Ubaidah ﷺ, Abu Salamah ﷺ, Al-Arqam ﷺ, 'Uthmaan ibn Madh'oon ﷺ, Sa'eed ibn Zaid ﷺ, 'Abdullah ibn Jahsh ﷺ, Ja'far ﷺ, Sa'd ibn Abee Waqqaas ﷺ, Faatimah bint Al-Khattaab ﷺ, Khaalid ibn Sa'eed ﷺ, and Abu Hudhaifah ibn 'Utbah ﷺ – these and others like them were from the noble, upper classes of the Quraish, and they were also some of the earliest Muslims, those who raced to *Eemaan* (faith) and to believing in the message of Muhammad ﷺ.

The Messenger Of Allah ﷺ **Continues His *Da'wah* Efforts**

The Prophet ﷺ continued his secret calling, managing to draw followers from his family and circle of friends. These early Muslims also secretly preached to people they trusted. This early stage of the *Da'wah* was fraught with difficulties and hardships. For one thing, they had to be very careful to invite only those people they trusted and were not likely to cause problems. As such, the *Da'wah* efforts

proceeded as a succession of slow, careful steps. Also, given the secrecy that was required of them, Muslims had a hard time applying their religion, both in terms of learning it from the Prophet ﷺ – since planning secret meetings was not a simple matter – and of applying what they learnt from the Prophet ﷺ. Prayer, for example, was obligatory upon every person who entered the fold of Islam. But at this stage, no one was supposed to pray within eyeshot or recite the Qur'an within earshot of any disbelieving member of the Quraish. Therefore, when they wanted to pray, Muslims had to secretly make their way to the valleys and mountain passes that were adjacent to Makkah.

1) A Sense Of Security

In the early days of Islam, secrecy was a must in order to ensure the security and safety of the small Muslim population. Even the closest of relatives – unless they were very trustworthy and very likely to embrace Islam – were to be left in the dark; in short, the command for secrecy was at once clear and emphatic. The Muslims were partnered up into small groups, so that, for example, two poor people would remain in the company of one rich nobleman. He would share his food with them, and whoever among them had memorized something from the Qur'an would teach the others. People were joined up in small groups both to strengthen the bonds of brotherhood between them and to establish group study sessions among them. During this period, the Prophet ﷺ commanded them to adhere to secrecy not because he ﷺ feared that they were cowards, but because he ﷺ was preparing them for the next stage of the *Da'wah*.

Certain measures must always be taken in order to ensure the security and safety of the individual members of a community, a meaning that is alluded to in the following Verse (which was revealed during the Makkan phase of the Prophet's biography):

﴿يَبْنَئِ أَدْهَبُوا فَتَحَسَّسُوا مِنْ يُونُسَ وَأَخِيهِ وَلَا تَأْتَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

“O my sons! Go you and enquire about Yousuf (Joseph) and his brother, and never give up hope of Allah’s Mercy. Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.”
(Qur’an 12: 87)

Here, Ya’qoob ﷺ requests his sons to search out for and make enquiries about Yousuf ﷺ and his brother; so we have an example of a Prophet ﷺ legitimizing the practice of gathering information. The connection I am making here is that gathering information is an important part of ensuring the security of a given community, which is why I am certain that the Companions gathered information – during the phase of secret calling – about the people they wanted to invite to Islam.

Let us consider another Verse that was revealed during the Makkan phase of the Prophet’s *Seerah*:

﴿وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ
 ① وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ
 لَكُمْ وَهُمْ لَهُ نَصِيحُونَ ﴿١٢﴾﴾

“And she said to his [Moosa’s (Moses)] sister: “Follow him.” So she (his sister) watched him from a far place secretly, while they perceived not. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: “Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?” (Qur’an 28: 11, 12)

We learn from these two Verses the following points:

- 1) Like Ya’qoob ﷺ, Moosa’s mother relied on the gathering of information to ensure the safety of her son: “And she said to his (Moosa’s) sister: Follow him.” The Arabic word for ‘follow’ in this Verse is *Qass*, a word that implies the meaning of both ‘following’ and ‘the gathering of information.’
- 2) She ﷺ relied on a source whose motives were the same as hers – the preservation and safety of Moosa ﷺ; this was to ensure the reliability of the information that would be gathered for

her. Moosa's sister went willingly and eagerly to find out about her brother. This shows that the person who is sent to gather information should be reliable and, if possible, one who has the same motives as the person who sends him.

- 3) Moosa's sister was instructed to be cautious and to avoid being seen, for the word *Qass* also implies following someone stealthily, without attracting anyone's attention. This is why she "watched him from a far place secretly, while they perceived not."
- 4) Moosa's sister didn't simply gather information, for upon seeing Moosa ﷺ, she could have returned to her mother and informed her about Moosa's whereabouts, which is all that was required of her. She took the further step of trying to achieve their goal: the return of Moosa ﷺ to his mother. And in this attempt, she achieved complete success.

We must remember that these Verses were revealed before the Prophet ﷺ migrated to Al-Madeenah, during a period wherein safety and security were major issues for the Companions ﷺ, who were constantly under the threat of persecution, torture, and even death.

In Makkah, before the Prophet's *Hijrah* (migration), and in Al-Madeenah, after the establishment of a Muslim country, the Prophet ﷺ constantly strove to ensure the safety of his followers. This is a lesson that Muslim leaders desperately need to learn today; they need to take all necessary measures – both in terms of intelligence and military planning – to protect their citizens from outside enemy forces. However, the measures taken need to be founded upon the teachings of the Qur'an and *Sunnah*, and the people who work in this field for Muslim governments should be practicing Muslims and exemplary role models for the Muslim masses.

Let us consider an example of how, during the early days of Islam, the Prophet ﷺ organized the Muslims into small groups that would secretly meet. Faatimah bint Al-Khattaab ﷺ and her

husband, Sa'eed ibn Zaid ؓ, were in the same group as Nu'a'im ibn 'Abdullah An-Nahhaam ibn 'Adee ؓ. And their appointed teacher was Khabbaab ibn Al-Arat ؓ. When they met, their main concern was not simply to learn how to recite the Qur'an, but also to actually study the Qur'an, understand its Verses, learn its commands and prohibitions, and apply its teachings.

The Prophet ﷺ would plan things out with care and foresight, considering the consequences of every decision. He knew all too well that the day was not far off when he ﷺ would be ordered to perform *Da'wah* openly and that phase of the *Da'wah* was going to be fraught with obstacles. Also, he ﷺ was noticing that, with more and more people entering into the fold of Islam, Khadeejah's house was becoming too small to serve as a meeting place. And as a leader, he ﷺ needed to meet with his followers in a place that was at once inconspicuous and sufficiently spacious. He ﷺ therefore decided to choose Al-Arqam ibn Abee Arqam's house as the secret meeting place of the Muslims. A meeting place was definitely needed since frequent meetings between the Prophet ﷺ and his followers ؓ and was best way of educating Muslims and training them to be leaders and preachers for the upcoming phases of the *Da'wah*.

It is clear that the Messenger of Allah ﷺ was preparing his followers to be bearers of the message of Islam and future leaders of the Muslim nation. Had the Prophet ﷺ been thinking only of conveying the truth without any concern for the future of his nation, he ﷺ would not have conducted the early phase of his mission with so much secrecy and caution. The best place to convey his message was the Ka'bah, where the Quraish were frequently gathered. But the Prophet ﷺ chose complete secrecy; he ﷺ chose to meet at an undisclosed location, where he ﷺ could teach his followers the Qur'an and where he could prepare them for the difficulties that lay ahead of them.

2) The House Of Al-Arqam Ibn Abee Al-Arqam

It is mentioned in books of *Seerah* that the house of Al-Arqam was

chosen as the secret meeting place of the Muslims after Sa'd ibn Abee Waqqaas ؓ became involved in the first ever skirmish between a Muslim and polytheists. Ibn Ishaq said, "When they would pray, the Companions ؓ of the Messenger of Allah ﷺ would go to the mountain passes (that were close to Makkah); in this manner they were able to keep their prayers a secret from their people. Once, while Sa'd ibn Abee Waqqaas ؓ was among a group of the Messenger of Allah's Companions in one of the mountain passes of Makkah, a number of polytheists passed by them while they were praying. The polytheists came upon them and censured them for what they were doing, until they ended up fighting them. On that day, Sa'd ibn Abee Waqqaas ؓ struck a man from the polytheists with the leg-bone of a camel; (with this blow) he broke (one of) the man's (bones). That was the first time in Islam that blood was spilled."^[1]

As a central meeting place for the Muslims, the house of Al-Arqam was where Muslims would hear newly revealed Verses from the Prophet ﷺ; it was where the Prophet ﷺ reminded them about Allah ﷻ, where he ﷺ would train them under his direct supervision, and where they would inform him about their problems.

Some Of The Main Qualities And Merits Of The First Generation Of Muslims

It was none other than the Messenger of Allah ﷺ who trained the first generation of Muslims. Those Muslims, due to specific qualities that Allah ﷻ blessed them with, developed Islamic characteristics at the levels of the individual, the family, and society; as a result, they formed the foundations of an Islamic country and a wonderful Islamic civilization. Here are the main qualities that distinguish them from Muslims of later generations; a few aspects of these qualities we cannot assimilate, because they revolve around the fact that the Companions ؓ were learning

^[1] *Ibn Hishaam* (1/236).

directly from the Prophet ﷺ; but the rest, we can and must assimilate, if we are to regain the prominence and success that Muslims once enjoyed.

1) They ﷺ completely submitted to and obeyed the revelation that came down to the Prophet ﷺ

Correct knowledge and correct understanding – in matters that pertain to beliefs, legislations, manners, and so on – can only be gained through revelation: the Qur'an and the *Sunnah*. The knowledge we acquire from these sources of revelation covers everything: knowledge about Allah ﷻ, His Names, His attributes, and His actions; about what rights He ﷻ has over us, and about what descriptions are unbefitting of His greatness and perfection; about Angels, the Books (i.e., revealed books), the Prophets, the Hereafter, Paradise, and Hellfire; about legislations, both of the general and of the detailed kinds; about rulings that have to do with our duties as human beings; about how to act in different situations – when angry or happy, when poor or rich, when safe or in danger, when all is well or not well; and about how to adhere to valid Islamic proofs. Allah ﷻ said:

﴿وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾ (١٨١)

“And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.”
(Qur'an 7: 181)

There are a number of reasons why the Companions ﷺ were better able to submit to and apply Islamic proofs; here are some of those reasons:

- a) Their hearts were pure and free from desires – through a process of purification and training – that conflict with the teachings of Islam. Without the slightest degree of uncertainty, they were completely prepared and willing to submit to and accept all that that came from Allah ﷻ and His Messenger ﷺ.
- b) They ﷺ were alive when revelation was descending to the

Prophet ﷺ, and they were his Companions ﷺ. And so they were more knowledgeable than anyone else about the events that prompted commentary or instruction – from either Verses of the Qur’an or sayings of the Prophet ﷺ. That knowledge obviously enabled them to have a deep understanding of revelation.

- c) It was very often the case that Verses of the Qur’an were revealed for reasons that had to do with the Prophet’s Companions ﷺ – with an individual among them in particular, or with them as a group. Since the Qur’an was addressing them directly, and since revealed Verses were presenting solutions to real problems, the Qur’an had a profoundly deep and positive effect on them: They were always ready to receive a command and then to obey it and put it into action.
- d) Because of their proximity and direct access to the Prophet ﷺ, the Prophet’s Companions ﷺ were exempt from the difficulties involved with distinguishing between authentic and false narrations, difficulties that Muslims from all later generations had to face. So for the most part, the Companions ﷺ did not need to pay attention to such matters as the chain of a narration, the acceptability of individual narrators, or the hidden defects that can be found in some narrations. They therefore had no problem in distinguishing between authentic reports and weak reports; later generations, on the other hand, needed to rely on scholarly research, so that many ignorant people who did not have the combined knowledge of chains of narrators and meanings of narrations – or who did not rely on scholars who had that knowledge – deviated from correct guidance. The era of the Companions ﷺ was replete with trustworthy individuals; furthermore, the Companions ﷺ were able to go directly to the Prophet ﷺ for knowledge. The situation was such that, if people heard someone say, “The Messenger of Allah ﷺ said (such and such),” they would, as Ibn ‘Abbaas ﷺ described, race to fix their gazes upon him (in order to concentrate on what he was about to convey).

2) A Deep Spiritual Awakening That Resulted From Revelation And *Eemaan* (Faith)

The Companions ﷺ did not treat Islamic knowledge as if it were a series of facts that are pertinent exclusively to the sphere of the mind, but have nothing to do with the heart or with actions. As a result of acquiring knowledge about Allah ﷻ, His Names, His attributes, and His actions, the Prophet's Companions ﷺ loved Allah ﷻ; worshipped Him; longed not only to meet Him, but also to enjoy looking at His Noble Countenance; glorified Him; feared Him; strove hard to avoid doing those things that would bring upon them His wrath and punishment; hoped for reward from Him – for Paradise and His Good Pleasure; and cherished good thoughts about Him. Hence they embodied the positive effects of having knowledge of and faith in Allah ﷻ: love, fear, and hope. Their knowledge about Paradise and Hellfire made them long for the eternal bliss of the former and for exemption from having to spend any time at all in the latter. And so their hearts wavered between two states: hope for eternal bliss and fear of punishment in the Hereafter; thus it was that their hearts become attached to the Hereafter – so much so that it was as if they were looking with their very own eyes at the events of the Resurrection, of the scale, of the bridge (i.e., the one that is over the Hellfire, which every person must cross over; some will fall down, and others will make it to the other side), of Paradise, and of the Hellfire. Their knowledge of *Al-Qadr* (Divine Preordainment), of how everything that happens in this world has already been decreed by Allah ﷻ, had the effect of making them place their complete faith in Allah ﷻ and not in material causes. As a result of their faith in *Al-Qadr*, they did not become overly happy for the things they had, nor did they become overly sad for what was withheld from them; also, they strove to earn lawful sustenance, knowing fully well that a person will not miss out on that which was decreed for him, nor will he get that which was not decreed for him. Furthermore, faith in *Al-Qadr* instilled bravery into their souls. With their knowledge of the imminence and inevitability of

death and what comes after death, the Companions ﷺ turned away from the world and directed their energies to earning rewards in the Hereafter through the performance of good deeds. These deeply spiritual and physical manifestations are the true and greater purposes behind the acquisition of knowledge: if they are missing in one's life, then one's knowledge is actually harmful to one, both in the short term and in the long run.

Of all human beings, the Prophet's Companions ﷺ had the greatest share of the above-mentioned qualities. Their faith, which they took directly from the Prophet ﷺ, was deeper and more complete than the faith of all who came after them. During the day, they were brave fighters; and during the night, they worshipped more assiduously than monks. Their knowledge, their faith in the truth, and their fear of Allah ﷻ - none of these prevented them from seeing to their worldly affairs. They bought, sold, planted, harvested, married, took care of their families, and even helped the needy. As complete as they were in all regards, they were not even remotely near to becoming impressed by their own feats, a disease that has afflicted many worshippers from later generations. Those afflicted with this disease hold in low esteem the deeds and sacrifices of others, all the while raising themselves upon pedestals, thinking that no one is more pious than them and that no one can outdo them in performing good deeds. In themselves, they see all that is good; and in others, they see all that is evil. It is in this manner that they have deviated from the way of Prophet's Companions ﷺ.

The Personality Of The Prophet ﷺ

The house of Al-Arqam ibn Abee Arqam was the greatest institution of higher learning that mankind has ever known; how can this not be so, when its teacher was the Messenger of Allah ﷺ, the teacher of all of mankind. Upon graduation, the students of that school served humanity by helping to free people from the shackles of servitude to all created beings and by doing their part to bring people out from the darkness of disbelief and into the light of *Eemaan* (faith).

The graduates of the house of Al-Arqam became great men in their own right, for even after the Prophet's death, they continued, with an inexhaustible supply of energy, to spread the message of Truth to all of mankind. So great were the graduates of that school that no one from the 14 centuries that followed them equaled a single one of the likes of Abu Bakr As-Siddeeq ؓ, 'Umar ibn Al-Khattaab ؓ, 'Uthmaan ibn 'Affaan ؓ, 'Alee ibn Abee Taalib ؓ, Sa'd ibn Abee Waqqaas ؓ, and so on.

In less than one half of a century, the singularly superior men that the Prophet ﷺ educated were blessed with many great victories as they carried the message of *Tawheed* (Islamic Monotheism) all over the world. In the early years of his Prophethood, the Messenger of Allah ﷺ wisely chose and trained the key people that would be needed to lead the Muslim nation through its glorious first century of being. It is with that end in mind - the spread of Islam all over Arabia and to many parts of the world - that we can truly appreciate the early days of education and training in the house of Al-Arqam.

What effect did the Prophet's personality have on his Companions ؓ? The moment one of them met him in the house of Al-Arqam was the moment in which one underwent a tremendous spiritual change. Coming out of darkness and into light, gaining faith and discarding disbelief, those early believers became ready and spiritually strong enough to bear all of the hardships that came with struggling in the way of their new faith.

The Prophet ﷺ had a truly magnetic personality. Great men are typically loved and surrounded by a group of admirers. But the Prophet ﷺ was more than just a great man: He ﷺ was the Messenger of Allah ﷻ; it was to him that revelation descended from Allah ﷻ, and it was his duty to spread the message of truth to all of mankind. Believers loved him not solely for his person, as great people are often loved, but also for the fact that he was, as a receiver of revelation, their direct link to their Lord. And so the Prophet ﷺ was at once a great man and a great Messenger ﷺ; in the end, both qualities are so intertwined in the same person, that

it all amounts to the same thing: One can have a deep love for the Messenger ﷺ, the man; or for the man, the Messenger ﷺ. In the heart of a believer, love for Allah ﷻ and His Messenger ﷺ becomes the motive for all feelings and actions. It was such a love that permeated the hearts of the first generation of Muslims ﷺ.

The Subject Of Study In The House Of Al-Arqam

The subject of study that the Prophet ﷺ undertook to teach in the house of Al-Arqam was the Noble Qur'an. The Prophet ﷺ strove hard to make the Qur'an the sole source of knowledge for his Companions ﷺ - the source that provided the main principles of thought needed by the individual Muslim, the Muslim family, and the Muslim society.

The Verses were freshly being revealed to the Messenger of Allah ﷺ, and his Companions ﷺ would directly hear him reciting them. As such, the Verses were, so to speak, being poured into their hearts, thus penetrating the inner recesses of their souls. Their hearts and souls found a strong attachment to the Qur'an, so that each one of them turned into a new human being, in terms of his values, emotions, goals, manners - and overall outlook on life. The Messenger of Allah ﷺ strove to make the Qur'an the sole source of study and to not mix anything else with it. True, the subject of study in the house of Al-Arqam was, as I stated earlier, the Noble Qur'an, but of course it was also the guidance and teachings of the Messenger of Allah ﷺ.

The Companions ﷺ made every effort to study the Qur'an; they did their utmost to both understand and apply the Verses they were learning. In each Verse, they searched out for any guidance that they could apply either inwardly or outwardly.

Based on all of the above-mentioned reasons, the first generation of Islam represented a practical application of the teachings of Islam. The Qur'an was for them a divine school, and they were its graduates, who became leaders and examples for others to follow. No generation before them as well as no generation after them comes even close to their level. To establish a nation and a

country, to lay down the foundations of belief, to instill good manners into people, to educate and raise the hearts and minds of people – for these and other similar reasons, Allah ﷻ revealed the Qur'an to the heart of the Messenger of Allah ﷺ. The first generation of Islam, which was the beneficiary of the Prophet's direct, personal guidance, is unequalled in terms of its achievements – both of the spiritual and material kind.

Why The House Of Al-Arqam?

The decision to choose Al-Arqam's house was certainly not an arbitrary one; to the contrary, there are a few factors that, in a strategic sense, made Al-Arqam's house an ideal place for the Muslims to conduct secret meetings:

- 1) Al-Arqam ﷻ did not openly declare his Islam, so it was highly unlikely that anyone would think that the Prophet ﷺ and his Companions ﷺ were meeting one another in his house.
- 2) Al-Arqam ibn Abee Al-Arqam ﷻ was from the Banu Makhzoom clan, the same clan that carried the flag of war (or enmity) against the Banu Haashim clan (of which the Prophet ﷺ was a member). Even if one suspected Al-Arqam ﷻ of being a Muslim, one would still not think that the Muslims secretly met in Al-Arqam's house, for since all neighbouring houses belonged to other members of the Banu Makhzoom clan, it would mean that the Muslims were meeting in the middle of enemy territory. Any polytheist in Makkah would probably have thought this to be a highly unlikely scenario, which makes the choice of Al-Arqam's house all the more wise and intelligent.
- 3) When he embraced Islam, Al-Arqam ibn Abee Al-Arqam ﷻ was merely an adolescent, being approximately 16 years of age. If the leaders of the Quraish did ever think about trying to discover the location of the Muslims' secret meeting place, it would not have crossed their minds to search the houses of adolescent followers of the Prophet ﷺ; rather, their gazes

would have been fixed on the Prophet's house or on the houses of his older and more prominent followers – such as Abu Bakr رضي الله عنه. Otherwise, they might have suspected that the Muslims met in one of the houses of the Banu Haashim clan. Because of these reasons, it is clear that, in terms of maintaining security, choosing Al-Arqam's house was a profoundly wise decision – which turned out to be a correct decision, for it is not related in any book (at least in any book that I have come across) that the Quraish ever found out where exactly it was that the Muslims gathered together to learn their religion.

Some of The Qualities Of The Prophet's Early Companions رضي الله عنهم

The first phase of the Prophet's *Da'wah* relied on secrecy and individual striving. And in the house of Al-Arqam, the Prophet ﷺ met with his followers not only to advise them and preach to them, but also to teach them, train them, and prepare them to become leaders and preachers. It was as if the Messenger of Allah ﷺ specified certain duties for each Companion رضي الله عنه, so that each one knew what his role was in helping to spread Islam.

During the entire Makkan phase of the Prophet's life, the development of a Muslim society proceeded in slow, cautious, and gradual steps. The main theme of this phase is exemplified in the saying of Allah ﷻ:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن
ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾﴾

“And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter

of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.” (Qur’an 18: 28)

In this Verse, the Prophet ﷺ was being ordered to be patient with the shortcomings and mistakes of those who answered his call – to be particularly patient with their questions, especially if those questions were wrong and should not have been asked; and also to be patient when they hesitated to implement certain instructions. He ﷺ was also being commanded to try his utmost to instill patience into his followers, patience they needed when they received harsh treatment from their people. Furthermore, he ﷺ was being instructed to clarify to his followers the natural concomitants of conveying the truth to others: ill treatment and hardships. The above-mentioned Verse, which is from *Sooratul-Kahf*, describes some of the qualities of the first generation of Muslims, the most important of which are as follows:

1) Patience: “And Keep Yourself Patiently With Those...”

The word *As-Sabr*, or patience, is repeated frequently both in the Qur’an and in the sayings of the Prophet ﷺ. Muslims are required not only to be patient themselves, but also to advise others to be patient. Patience is of such paramount importance in Islam that it is one of the four qualities of those who are saved from being in a state of loss:

﴿وَالْعَصْرَ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ ۝٣﴾

“By Al-‘Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e., order one another to perform all kinds of good deeds (Al-Ma’roof) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may

encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihaad, etc.)." (Qur'an 103: 1-3)

In this Chapter of the Qur'an, Allah ﷻ informs us that all human beings are in a state of loss, except for those who,

- 1) Believe in Allah.
- 2) Perform good deeds.
- 3) Recommend one another to the truth.
- 4) Recommend one another to patience.

Therefore, a person must not only rectify his own situation, but also must also work for the betterment of others. He rectifies his own situation by having faith and performing good deeds. He works for the betterment of others by sincerely advising others to follow the teachings of Islam and, in doing so, to be patient. When a person incorporates the four above-mentioned qualities into his character, he has fulfilled the rights of Allah ﷻ and the rights of people.

Patience is mentioned last in the above-mentioned Chapter, and for a very good reason. When one believes in Allah ﷻ, performs good deeds, and advises others to follow the truth, one will be faced with many hardships and tests, all of which require patience – patience to struggle against one's own self, to struggle against others, and to endure the vicissitudes of life.

2) Frequently supplicating to Allah ﷻ

This quality is clearly referred to in the saying of Allah ﷻ:

"With those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon."
(Qur'an 18: 28)

Supplication, or *Du'a*, is indeed a great matter. When one supplicates frequently and with sincerity, many blessings are showered down upon him. One of the most important of factors

that lead to success is having a good relation with Allah ﷻ by frequently invoking for His help and guidance.

3) Sincerity

In the very same Verse, Allah ﷻ informs us about the sincerity of the Prophet's Companions ﷺ, saying that they invoke their Lord, morning and night, "seeking His face." Sayings, deeds, *Jihaad* - one must do all of these for Allah ﷻ only, seeking His pleasure only, hoping for His reward alone, and not for any worldly profit, status, or advancement.

Allah ﷻ said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَمْ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

"Say (O Muhammad ﷺ): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 6: 162, 163)

Sincerity, it must be remembered, is a prerequisite for having one's deeds accepted. For one's deed to be accepted, one must perform it sincerely for Allah ﷻ, and - this is the second prerequisite - one must perform it in accordance with the *Sunnah* of the Prophet ﷺ.

4) Steadfastness and Firmness upon the Truth

This quality is alluded to in the same Verse:

﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

"And let not your eyes overlook them, desiring the pomp and glitter of the life of the world." (Qur'an 18: 28)

The steadfastness alluded to in this Verse is part of an overall steadfastness by which a Muslim should be distinguished. Allah ﷻ said:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَجْبَهُ
وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (٢٣)

“Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least.” (Qur’an 33: 23)

This Verse contains the mention of three qualities: Faith, in, ‘the believers’; manliness, in, ‘are men’ (the word *Rijaal* is used, and it means ‘men,’ as opposed to *Dhukoor*, which means males); and truthfulness, in, ‘who have been true to their covenant with Allah ﷻ.’ In order to remain steadfast upon the truth, one should possess these three qualities. Faith inspires one to hold on to high values and to make significant sacrifices for the sake of one’s principles and beliefs. Manliness induces one to go after one’s goals, without taking notice of trifling people and trifling matters. And truthfulness helps prevent the occurrence of degeneration in one’s character. If one has all of the three above-mentioned qualities, then it matters not if one sees the hangman’s rope, the shiny part of a sword’s blade perched over one’s neck, worldly profit, or an enticingly beautiful woman, for he will, by the permission of Allah ﷻ, remain steadfast upon the truth.

These were, if not all, then at least the most important of the qualities that the first generation of Muslims possessed.

The Spreading Of The *Da’wah* Among The Subtribes Of The Quraish, And The Universality Of Islam’s Message

During the secret phase of the Prophet’s *Da’wah*, Islam spread rather evenly among the various clans of the Quraish, with no single clan having a predominantly large number of converts. This phenomenon was certainly contrary to the nature of tribal

life during those times. Since Islam was not universally accepted by all of the members of any given clan, Muslims did not have a source of protection, which would have come from tribal loyalty had all the members of a single clan embraced Islam. But on the other hand, had all of the Muslims been from a single clan, all of the other clans would have joined forces to attack that clan. As the matter stood, Islam spread throughout all of Quraish's clans, without any of the adverse effects that result from tribal loyalty. Consider that Abu Bakr As-Siddeeq ﷺ was from the Taim clan; 'Uthmaan ﷺ, from Banu Umayyah; Az-Zubair ibn Al-'Awwaam ﷺ, from Banu Asad; Mus'ab ibn 'Umair ﷺ, from Banu 'Abd-ad-Daar; 'Alee ibn Abee Taalib ﷺ, from Banu Haashim; 'Abdur-Rahmaan ibn 'Auf ﷺ, from Banu Zuhrah; Sa'eed ibn Zaid ﷺ, from Banu 'Adee; and 'Uthmaan ibn Madh'oon, from Jumah. In fact, during the early stages of the Prophet's *Da'wah*, a number of Muslims weren't even from the Quraish. 'Abdullah ibn Mas'ood ﷺ was from the Hudhail tribe; 'Utbah ibn Ghazwaan ﷺ, from Maazin; 'Abdullah ibn Qais ﷺ, from Al-Ash'ariyyeen; 'Ammaar ibn Yaasir ﷺ, from 'Ans, which was from Madhij; Zaid ibn Haarith ﷺ, from Kalb; At-Tufail ibn 'Amr ﷺ, from Daus; 'Amr ibn 'Abasah ﷺ, from Saleem; and Suhaib An-Namaree, from Banu An-Namir ibn Qaasit. It is clear, therefore, that Islam was not limited to Makkah.

All of the steps the Prophet ﷺ took during the secret phase of his mission - in terms of taking safety precautions, educating his followers, and training them - was in preparation for the next phase, when Islam was going to be openly preached to the people. Islam was not intended to remain a secret; rather, the message of Islam was revealed to the Prophet ﷺ in order to establish proof upon mankind and to save whomsoever Allah ﷻ wills from the darkness of ignorance and disbelief. From the very early stages of Muhammad's Prophethood, Allah ﷻ made clear the scope of his mission. Both of the following Verses, which speak of the universality of Islam's message, were revealed in Makkah, before the Prophet ﷺ migrated to Al-Madeenah:

﴿إِن هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾ (٨٧)

"It (this Qur'an) is only a Reminder for all the 'Alamin (mankind and jinns)." (Qur'an 38: 87)

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

"But it is nothing else than a Reminder to all the 'Alamin (mankind, jinns and all that exists)." (Qur'an 68: 52)

Yes, the message of Islam was addressed to all of mankind, which meant that openness and public declarations were required; consequently, Muslims had to face the effects of such openness: mainly, being persecuted by those who disbelieved. The secrecy that shrouded the Prophet's *Da'wah* during its early stages was an exceptional occurrence, which was prompted by extenuating conditions – mainly, that the Muslims were weak and few in number.

Just as secrecy is required in certain situations – such as during war – it is also at times required when conveying the message of Islam to others. But when should Muslims adhere to secrecy in this regard? Well, it is a matter of judgment: one should look at the overall situation and then do what will reap the best results. Even if one feels that secrecy is necessary due to a given set of circumstances, one must not keep the truth hidden; rather, one may keep hidden only that which does not hinder the spread of the message of Islam. For example, one can, without having any negative impact on the *Da'wah*, keep hidden the number of Muslims and their identities. So long as the message of Islam is being conveyed, certain things can, if deemed necessary, be kept hidden from others. Consider how, even after the Prophet ﷺ began to openly convey the message of Islam to others, he continued to conceal many things that had no impact on his conveying the message – such as the number of his followers, where he met with them, and the plans they had made to deal with the plots of the polytheists.

3

Laying The Foundations For Islamic Beliefs During The Makkan Era

The Prophet's Profound Understanding In Dealing With Universal Laws

The ways in which nations are established, the ways in which nations prosper and grow, and even the ways in which nations eventually collapse – these are all governed by universal laws. When one reflects on the biography of the Prophet ﷺ, one becomes truly amazed to see just how well the Prophet ﷺ understood those laws, and how wisely he used them for the advantage of Islam.

What are these universal laws that I am referring to? They are the established laws of Allah ﷻ that apply to the universe and to mankind and that are applicable to all times and places. These universal laws are many indeed, but what concerns us from them in this book is any law that is closely related to the rise of nations.

Allah ﷻ, the Lord of all that exists, willed for the affairs of this religion to proceed forward based upon set laws and rules, and not upon exceptions. Perhaps this is so that no one from a later generation could come and say, “The first generation of Muslims were granted victory through miracles, and since the time of the Prophet’s death, miracles have ceased to occur.”

Anyone who is adequately acquainted with the Qur’an knows

that it is replete with the mention of Allah's laws for the universe and mankind, laws that do not change. Our attention is drawn to these laws so that we learn from them and act accordingly. The laws I am speaking of have, throughout the centuries, applied to peoples, countries, nations, and individuals; they are fixed laws that apply equally to the past and to the present. When Muslims study these laws and understand the reasoning behind them, they come to understand the wisdom behind what happens in the world, and they realize that, in order to succeed, they must live in accordance with those laws. In order to achieve success and stability, they will not depend on the mere fact that they are Muslims; they will also take the material steps that lead to success.

Nothing occurs randomly in the lives of human beings; everything occurs according to Allah's set laws, which neither change nor answer to the whims of human beings. It is Muslims who should best understand the set laws of their Lord ﷻ, laws that are made clear in the Qur'an and the *Sunnah* of the Prophet ﷺ. Muslims must realize that success will not come to them in an arbitrary or random manner; it will only come to them when they learn how to live according to Allah's set laws.

Muslims must therefore make the effort to acquaint themselves with those laws and to then live in harmony with them. Professor Al-Bannah, may Allah have mercy on him, said, "Never clash with the laws of the universe, for they always overcome; instead, master those laws and use them, change the direction of their flow, use some of them to counter the effects of others - and then wait for the hour of help and victory, for it will not be far away from you."^[1] The conclusions reached by Professor Al-Bannah indicate the depth and insight of his knowledge of the Prophet's biography, of Islamic history, and of history in general.

Led by the Prophet ﷺ, the first generation of Islam submitted to the universal laws of Allah ﷻ. Some of these laws I have hither to

^[1] *Risaalah Al-Mo'tamir Al-Khaamis.*, (pg. 127).

briefly discussed – such as the importance of sound leadership to the development of a civilization, the importance of an organized group of Muslims to combating falsehood, and to the importance of a sound methodology through which beliefs are learnt. One important universal law is that of gradual progression; it is one of the laws that Muslims must adhere to when they are striving to build a strong and stable nation.

What the law of gradual progression implies is that the road to advancement is long, especially during the era we live in, wherein ignorance and evil are firmly rooted among all peoples. To remove that ignorance and evil, we must proceed with the goal of achieving gradual progress.

The early stages of the Prophet's *Da'wah* are replete with examples of gradual progress. In the first phase of the Prophet's *Da'wah*, Muslims were chosen and trained; in the next phase, they struggled against and confronted the enemies of Islam; in the final phase, they were granted victory and stability. They could not have taken one giant leap and achieved all that they achieved at one go. To ask that of them would have resulted in outright failure.

These days, it is of utmost importance that Muslims understand the law of gradual progression, especially considering the fact that some people, some of whom are deeply involved in *Da'wah*, believe that success can be achieved overnight. Such people want to bring complete and immediate change to the Muslim nation – without looking at the results of their actions, without considering the reality of the situation that Muslims are in, and without making the preparations that are necessary for a real and stable change to come about.

On more than one occasion, Allah ﷻ has drawn our attention to the law of gradual progression. For example, Allah ﷻ created the heavens and the earth in six days, though He ﷻ was able to create them in a shorter amount of time than the blinking of the eye. We do not even need to look as far as the heavens; within our own selves, we can appreciate the stages we went through, from birth onwards, until we became full-grown adults.

Even in matters that pertain to Islamic legislation, one can sense a patently clear pattern of gradual progression, the most important purpose of which is to make matters easy for human beings. Prayer, fasting, *Zakaat* – each of these obligatory duties was legislated in stages, before reaching its final form.

If one delves into the study of the Qur'an and *Sunnah*, one gains an appreciation of how Islam transformed the inhabitants of Arab lands in a slow and gradual manner. Today, if we want to establish a truly Islamic society, we must not be deceived into thinking that that goal can be achieved through the official decree of a ruler, king, or parliament. We can achieve that goal only through gradual progression: through preparing and changing the thinking of individuals, through inner transformation of individuals, and through gradual changes on a societal level. This is the methodology that the Prophet ﷺ followed to transform an ignorant society into an Islamic one. In the thirteen of years of his Prophethood that he ﷺ spent in Makkah, the Prophet ﷺ concentrated on training a generation of believers, so that they would be prepared to bear the hardships of the *Da'wah*, the duty of *Jihaad*, and the responsibility of spreading Islam all over the world. And this is why the Makkan phase of the Prophet's life was not so much a phase of legislation as it was a phase of development and training.

The Sunnah Of Change, And Its Relation To Laying Down The Foundations Of Correct Beliefs

In regard to bringing about change on any level – individual, family, or societal – one of the most important of universal laws is the one that Allah ﷻ establishes in the following Verse:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾ (١١)

“For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily!

Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector." (Qur'an 13: 11)

The relation between this universal law and success for the Islamic nation is palpable and very clear. Based on the implications of this universal law, we cannot hope to improve the condition of the Muslim *Ummah* (nation) under prevailing conditions: Rather, we must change. We cannot continue as we are, unless we desire a perpetual state of humiliation, unless we are content to lag behind other nations.

When Islam first arrived in Makkah, it was faced by a harsh reality in Makkah itself, in the Arabian Peninsula, and in the world at large. Almost nothing conformed to the teachings of Islam; the world was engulfed in darkness. Imagine, therefore, the change that was required to bring people out of darkness and into light. Beliefs, outlooks, values, and political systems – all of these clashed with Islam; and they all had behind them centuries of established practice and the support of many influential people. And mind you, Islam did not come to change only beliefs, outlooks, values, customs, and manners; it also came to change political systems and societal laws. It wanted to remove despotic leaders and kings, and replace them with a leadership that ruled solely by the *Shariah* of Islam.

But change did come about, and what is more, that change can come about again. We must understand that what happened, happened according to universal laws, and not according to miracles. Whenever Muslims implement the same changes that were implemented during the lifetime of the Prophet ﷺ, the Muslim nation will achieve, by the permission of Allah ﷻ, success and stability on earth.

Of course, the first change that the Prophet ﷺ worked on effecting was a change in the souls of human beings – the making of great

men. With these great men as his followers, the Prophet ﷺ then proceeded to effect the greatest change on a societal level that mankind has ever witnessed: People were taken from darkness and into light, from ignorance to knowledge, and from backwardness to positive advancement; hence the formation of the most beautiful civilization that mankind has ever known.

In bringing about a change in the beliefs, manners, and values of his Companions ﷺ, the Prophet ﷺ followed the methodology of the Qur'an. As a result, the entire world changed, beginning in Al-Madeenah, then in Makkah, then in the Arabian Peninsula, and then in the lands of Persia and Rome.

In the Makkan period of the Prophet's biography, the Prophet ﷺ worked mainly on bringing about a change in beliefs. The meanings of *Eemaan* were constantly being instilled into the hearts of the Companions ﷺ, such as in the following Verse:

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾﴾

"Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do." (Qur'an 6: 122)

Correcting The Beliefs Of The Companions ﷺ

Before the advent of Islam, people in Makkah had a very twisted and deficient view on Allah ﷻ; for example, they deviated from the truth in their understanding of His Names and attributes:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾﴾

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (Qur’an 7: 180)

They denied some of Allah’s attributes, and they called Him by names that were inappropriate to His perfection and that implied false meanings; furthermore, they ascribed defects to Him, claiming that He had needs and that He had a child. They claimed that the angels are the daughters of Allah ﷻ, and they made jinns partners to Him ﷻ:

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾﴾

“Yet, they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.” (Qur’an 6: 100)

﴿وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾﴾

“And they assign daughters unto Allah! – Glorified (and Exalted) be He above all that they associate with Him! –. And unto themselves what they desire.” (Qur’an 16: 57)

The Qur’an came, therefore, to firmly fix correct beliefs into the hearts of believers and to clarify those correct beliefs to all of mankind. Islam quickly confirmed that Allah ﷻ is the sole Creator, Sustainer, and Master of all that exists (*Tawheed Ar-Ruboobiyyah*), that He ﷻ alone deserves to be worshipped (*Tawheed Al-Uloohiyyah*), and that He ﷻ alone has the most Beautiful of Names and perfect attributes (*Tawheed Al-Asmaa Was-Sifaat*). Belief in Allah; in the Angels; in the Books; in the Prophets; in the Last Day; and in Divine Preordainment (*Al-Qadr*), both the good and bad of it – these were, in the early phases of the Prophet’s *Da’wah*, instilled into the hearts of the believers.

The Verses of the Qur'an that were revealed in Makkah acquainted people with their Lord ﷻ, Who alone deserves to be worshipped. From the very outset of his mission, the Prophet ﷺ strove to give people a clear idea about their Lord and about His rights over them. In this regard, the Prophet ﷺ concentrated his efforts on teaching various aspects of 'Aqeedah (Islamic beliefs), among which are the following:

- 1) Allah ﷻ, Who is far above all defects, is described with qualities that denote complete perfection. He ﷻ, therefore, is One: He ﷻ has no partner, He ﷻ has no mate, and He ﷻ has no children.
- 2) Allah ﷻ is the Creator, Ruler, and Sustainer of all things:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

“Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He Istawa (rose over) the Throne (really in a manner that suits His majesty). He brings then night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)!” (Qur'an 7: 54)

- 3) Allah ﷻ is the source of all blessings, be they great or small, apparent or hidden.

﴿وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴿٥٣﴾﴾

“And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.” (Qur'an 16: 53)

- 4) Allah's knowledge is comprehensive of all things. Nothing is hidden from Allah ﷻ: nothing in the heavens or on earth, nothing that man shows or keeps secret in his breast.

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾﴾

“It is Allah Who has created seven heavens and of the earth the like thereof (i.e., seven). His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.” (Qur’an 65: 12)

- 5) By Allah’s command, the angels record the deeds of men, in books that record both great and small matters. The book of each person will be spread open at an appointed time:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (Qur’an 50: 18)

- 6) Allah ﷻ tests His slaves by imposing upon them that which is contrary to what they love and desire. In this manner, the mettle and make-up of each man is discerned. Some men remain pleased with Allah’s Decree and command; they submit to Him both outwardly and inwardly; it is these who are worthy of all that is good. Others remain angry and unsatisfied; their reward is Allah’s wrath.

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾﴾

“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.” (Qur’an 67: 2)

- 7) Allah ﷻ guides and helps those who depend on Him; seek His help; and submit, in all aspects of their lives, to His commands:

﴿إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾﴾

“Verily, my Wali (Protector, Supporter, and Helper, etc.) is

Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous." (Qur'an 7: 196)

- 8) That Allah's slaves worship Allah ﷻ without associating any partners with Him is His right over them:

﴿بَلِ اللَّهِ فَاَعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾﴾

"Nay! But worship Allah (Alone and none else), and be among the grateful." (Qur'an 39: 66)

- 9) Allah ﷻ clarified the implications and meanings of *Tawheed* in the Noble Qur'an.

Many aspects of Islamic law - such as Ramadan fasting being obligatory - were legislated in Al-Madeenah. But it was from the very outset of the Prophet's mission that the Companions ﷺ were purified from *Shirk* (associating partners with Allah ﷻ in worship). They worshipped Allah ﷻ according to the implications and meanings of His names and attributes. The foundations of an Islamic society were not laid in Al-Madeenah, but at a much earlier point in time in Makkah, where the Prophet ﷺ taught his Companions ﷺ to worship Allah ﷻ alone, without associating any partner with Him ﷻ. In this regard, the Prophet ﷺ did as all the Prophets ﷺ did. Allah ﷻ said about Noah ﷺ:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾﴾

"And indeed We sent Nooh (Noah) to his people (and he said): "I have come to you as a plain warner. That you worship none but Allah, surely, I fear for you the torment of a painful Day." (Qur'an 11: 25, 26)

He ﷻ said about Hood ﷺ:

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾﴾

“And to ‘Ad (people We sent) their brother Hood. He said, “O my people! Worship Allah! You have no other Ilah (god) but Him. Certainly, you do nothing but invent (lies)!” (Qur’an 11: 50)

He ﷺ said about Salih ﷺ:

﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾﴾

“And to Thamood (people, We sent) their brother Salih (Saaleh). He said: “O my people! Worship Allah, you have no other Ilah (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive.” (Qur’an 11: 61)

He ﷺ said about Shu’aib ﷺ:

﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَانَكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾﴾

“And to the Madyan (Midian) people (We sent) their brother Shu’aib. He said: “O my people! Worship Allah, you have no other Ilah (god) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.” (Qur’an 11: 84)

And concerning ‘Eesa ﷺ, Allah ﷻ said:

﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾﴾

“Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.” (Qur’an 3: 51)

In short, all of the Messengers ﷺ invited their people to *Tawheed Al-Uloohiyyah* – to worship Allah ﷻ, without associating any partners with Him ﷻ, and to avoid the worship of false gods and idols:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ
فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from Taghoot (all false deities, etc., i.e., do not worship Taghoots besides Allah).’ Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).” (Qur’an 16: 36)

And the Prophet ﷺ was a live example of a *Muwahhid* (one who worships Allah ﷻ alone, without associating any partner with Him in worship):

﴿قُلْ إِنِّي هَدَىٰ رَبِّيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّمَّا إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿١١١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
﴿١١٢﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١١٣﴾ قُلْ أَغْيَرَ اللَّهُ وَبِئْسَ مَا كَفَرَ
كُلُّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِرُ وَأَنْزَرُ وَزَرَدَ أُخْرَىٰ ثُمَّ إِلَيَّ رَجْعُكُمْ
مَرَجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١١٤﴾﴾

“Say (O Muhammad ﷺ): ‘Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraaheem (Abraham), Hanifa [i.e., the true Islamic Monotheism – to believe in One God (Allah, i.e., to worship none but Allah, Alone)] and he was not of the Al-Mushrikoon (polytheists, idolaters, disbelievers in the Oneness of Allah, etc.).’ Say (O Muhammad ﷺ): ‘Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.’ Say: ‘Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself