

“O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka’bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance).” (Qur’an 7: 31)

- 2) The need for clothing, for both males and females must cover their respective private parts; different kinds of clothing are also needed for protection from extremely cold or extremely hot weather. Also, Allah ﷻ mentioned that one should wear nice, clean attire when one goes to the Masjid:

﴿يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (٣١)

“O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka’bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance).” (Qur’an 7: 31)

- 3) The need for shelter; Allah ﷻ said:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَعًا إِلَىٰ حِينٍ﴾ (٨٠)

“And Allah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g., carpets, blankets, etc.), a comfort for a while.” (Qur’an 16: 80)

- 4) Sexual needs and the need to have a family, both of which are made possible through the legislation of marriage, which at

times is permissible, and which at other times is obligatory. Allah ﷻ also made it clear that, while marriage is permissible, any form of sexual activity outside of marriage is forbidden:

﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾﴾

*“And those who guard their chastity (i.e., private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hand possess, – for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors.” (Qur’an 23: 5-7)*

- 5) The need to own possessions and to be in control of one’s financial situation; it is permissible in Islam, within set boundaries, to own wealth and property. Allah ﷻ said:

﴿ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾﴾

*“And spend of that whereof He has made your trustees. And such of you as believe and spend (in Allah’s Way), – theirs will be a great reward.” (Qur’an 57: 7)*

- 6) The need for personal safety, which is fulfilled in Islam through the prohibition of transgression and oppression. Allah ﷻ said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾﴾

*“And who does more wrong than he who invents a lie against Allah or rejects His Ayaat (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the Zaalimoon (polytheists and wrongdoers, etc.) shall never be successful.” (Qur’an 6: 21)*

And Allah ﷻ said:

﴿وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِنَّاسٍ ءَايَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾﴾

“And Nooh’s (Noah’s) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zaalimoon (polytheists and wrongdoers, etc.).” (Qur’an 25: 37)

And Allah ﷻ said in yet another Verse:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

“Verily, Allah enjoins Al-’Adl (i.e., justice and worshipping none but Allah Alone – Islamic Monotheism) and Al-Ihsan [i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.) and Al-Munkar (i.e., all that is prohibited by Islamic law : polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed.” (Qur’an 16: 90)

- 7) The need to work and achieve some sort of worldly success: Muslims are called upon to work in this world, in order to live up to their worldly and religious duties. Whatever one does to earn his living, it must be lawful work, and it must not involve harming other people. Allah ﷻ said:

﴿قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عُدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

“They said : “We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.” He said : “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?” (Qur’an 7: 129)

And Allah ﷻ said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ إِنَّ ﴿٣٠﴾﴾

“Verily! As for those who believe and do righteous deeds, – certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.” (Qur’an 18: 30)

As it is made clear in the following Verse, the Muslim is called upon to do deeds in a good manner:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

“Verily, Allah enjoins Al-‘Adl (i.e., justice and worshipping none but Allah Alone – Islamic Monotheism) and Al-Ihsan [i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.) and Al-Munkar (i.e., all that is prohibited by Islamic law : polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed.” (Qur’an 16: 90)

And in the following Verse, Allah ﷻ gave a stern warning about

being ungrateful for the blessings He ﷻ bestowed upon mankind:

﴿وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَنَلَّكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾﴾

*“And how many a town (population) have We destroyed, which were thankful for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.” (Qur’an 28: 58)*

The Prophet ﷺ trained his Companions ﷺ based upon the methodology of the Noble Qur’an, a methodology that involves purification of the soul, enlightenment of the mind, and the preservation and strengthening of the body. Each facet of this methodology must be applied if the individual is to develop a balanced, Islamic personality. The Prophet ﷺ applied this methodology on his Companions ﷺ and achieved wonderful results, results that we can hope to repeat only if we apply the same methodology to ourselves and to those we teach.

### **Cultivating The Manners Of The Companions ﷺ**

Good manners are inextricably linked with sound beliefs; if one has the latter, he should possess the former as well. Makkan Chapters of the Qur’an abound with Verses that encourage Muslims to develop good and lofty manners; some such Verses remind Muslims that, in terms of good manners and a noble character, they have an ideal example in the Prophet ﷺ. Allah ﷻ said:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾

*“And verily, you (O Muhammad ﷺ) are on an exalted standard of character.” (Qur’an 68: 4)*

And when ‘Aishah ﷺ was asked about the character of the Messenger of Allah ﷺ, she ﷺ said, “Verily, the character of the

Prophet of Allah ﷺ was the Qur'an."<sup>[1]</sup> The following Verse encapsulates the manners that Allah ﷻ ordered the Prophet ﷺ to adopt:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (١٩٩)

*"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)."* (Qur'an 7: 199)

"Show forgiveness," as Mujaahid pointed out, encompasses many manners, such as to accept apologies from others, to forgive, to be easygoing in one's dealings, to not delve into the motives of others, and so on. Ibn 'Abbaas ؓ clarified that, "Enjoin what is good," encompasses everything that is good, *Tawheed* being the highest good, followed by the rights of worship (of Allah ﷻ), and then the rights of Allah's slaves. At the end of the previous Verse, Allah ﷻ said, "And turn away from the foolish," which means: If an ignorant person does wrong by you, do not reciprocate his wrongdoing with a similar act of ignorance. And a similar meaning is conveyed in the following Verse:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴾ (٦٣)

*"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness."* (Qur'an 25: 63)

As 'Aishah ؓ made clear in the above-mentioned *Hadeeth*, if all of the manners taught in the Qur'an – such as those from the above-mentioned Verses – are put together, they, as a sum total, constitute the character of the Prophet ﷺ. And as is related in *Saheeh Bukhaaree*, "Of all people, the Prophet ﷺ had the best manners."<sup>[2]</sup>

<sup>[1]</sup> *Saheeh Muslim*, "The Book of Prayer for Travelers." *Hadeeth* number: 746.

<sup>[2]</sup> *Saheeh Bukhaaree*, "The Book of Manners." *Hadeeth* number: 6203.

The Prophet ﷺ encouraged his Companions ﷺ to adopt a lofty set of manners, reminding them of the great reward a person receives if he has good manners: "On the Day of Resurrection, nothing is heavier in the scale of the believer than a good character (good manners). And verily, Allah ﷻ detests the shameless, indecent one who has foul manners."<sup>[1]</sup>

When the Messenger of Allah ﷺ was asked about what most frequently makes people enter Paradise, he ﷺ said, "Fear of Allah and good manners." And when he was asked about what most frequently makes people enter the Hellfire, he ﷺ said, "The mouth and the private part (s)."<sup>[2]</sup> In another *Hadeeth*, the Prophet ﷺ clarified the great reward for having a good character: "Indeed, from the most beloved of you to me, and from the closest of you to me on the Day of Resurrection, are those among you who have the best manners. And indeed, the most loathsome of you to me, and the furthest of you from me on the Day of Resurrection are the *Ath-Tharthaaroon* (those who speak a lot about things that have no religious value or benefit), *Al-Mutashaddiqoon* (the singular of *Al-Mutashaddiqoon*, *Al-Mutashaddiq*, refers to one who feigns eloquence and gives himself airs when he speaks, so as to show his superiority over others), and *Al-Mutafaihiqoon*." The Companions ﷺ said, "O Messenger of Allah, we indeed know the meanings of *At-Tharthaaroon* and *Al-Mutashaddiqoon*, but what does *Al-Mutafaihiqoon* refer to?" The Prophet ﷺ said, "The arrogant ones."<sup>[3]</sup>

In Islam, manners and a good character are not of secondary importance; to the contrary, manners are fundamental to Islam and to the life of a Muslim. In fact, from the very early days of his Prophethood, the Prophet ﷺ stressed the importance of good

<sup>[1]</sup> *At-Tirmidhee*, "The Book of Piety and of Joining Ties (with Relatives)"; chapter, "What is Related Regarding Good Manners." *Hadeeth* number: 2002.

<sup>[2]</sup> *At-Tirmidhee*, "The Book of Piety and of Joining Ties (with Relatives)"; chapter, "What is Related Regarding Good Manners." *Hadeeth* number: 2004.

<sup>[3]</sup> *At-Tirmidhee*, "The Book of Piety and of Joining Ties (with Relatives)"; chapter, "What is Related Regarding the Highest of Manners." *Hadeeth* number: 2018.

manners, even while he ﷺ was busy teaching his Companions ﷺ about the importance of correct beliefs. Furthermore, the manifestations of good manners are not limited to particular aspects of life, but rather are spread over to ever aspect, every facet, and every part of a person's life. One can even say that good manners represent an outward translation of *Eemaan* (faith), for *Eemaan* is not merely a group of feelings that remain deep within a person's soul; rather, it is also actions and manners that manifest themselves outwardly. Therefore, when one does not see in himself outward manifestations of Islamic deeds and manners, or when one sees the opposite, one certainly needs to ask the question: Where is the *Eemaan* I claim to have? And if I do have *Eemaan*, what benefit is it to me if it is not outwardly translated through good manners and deeds? It is for the reasons outlined above that one finds that the Noble Qur'an established a clear and strong link between manners and beliefs; for example, Allah ﷻ said:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝٤ وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ ۝٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝٧ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝٩ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝١١﴾

*“Successful indeed are the believers. Those who offer their Salaat (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakaat. And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, – for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their*

*Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts, etc.) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawaat (prayers) (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.” (Qur’an 23: 1-11)*

This Chapter, *Soorah Al-Mo’minoan*, begins by establishing and stressing the fact that “Successful indeed are the believers.” Then, in a detailed manner, the Chapter describes, and in essence defines, “the believers”. In that description, manners and characteristics are stressed, to show, on the one hand, that good manners and traits are the fruits of *Eemaan*, and, on the other hand, that *Eemaan* consists of tangible actions and deeds. The Chapter begins by mentioning one of the most important characteristics of believers: that they offer their prayers with “all solemnity and full submissiveness,” which means that, while they pray, they remember Allah ﷻ in their hearts, they are in deep concentration, and they are submissive and fearful of Allah ﷻ. The next Verse mentions another characteristic of believers: that they “turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden).” Correct *Eemaan* leads to a sense of purpose and determination in life, which does not mean that a believer is frowning all the time, but it does mean that he avoids false and vain speech. For false and vain talk are not compatible with the weighty message that a believer is responsible for before his Creator ﷻ. The next characteristic refers to how believers realize that Allah ﷻ has a right over their wealth, and that right is established through the payment of *Zakaat*. The Chapter goes on to mention other characteristics: That believers engage in lawful sexual activity only and that they fulfill the trusts that they are charged with.

In the above-mentioned Verses from *Soorah Al-Mo’minoan*, Allah ﷻ provides a detail picture of a believer’s personality. It is interesting to note that the list of characteristics in those Verses begins with worship – by describing those who pray with full

solemnity and submissiveness – and ends with worship – by describing those who strictly adhere to the five compulsory congregational prayers.

According to what is suitable to a specific context, the Qur'an shifts its focus between worship and manners. For example, in *Soorah Adh-Dhaariyaat*, when the *Muttaqoon* (those who fear Allah ﷻ; the pious ones) are being described, worship is stressed:

﴿ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَشْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾﴾

“Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinoon (good-doers). They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness, and in their properties there was the right of the beggar, and the Mahroom (the poor who does not ask the others).” (Qur'an 51: 16-19)

But in *Soorah Ar-Ra'ad*, when those of sound, intelligent minds are being described, manners are stressed:

﴿أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَولُوا الْأَلْبَابِ ﴿١٩﴾ الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُؤُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ هُمُ عُقْبَى الدَّارِ ﴿٢٢﴾﴾

“Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the Covenant of Allah and break not the Mithaaq (bond, treaty, covenant); those who join that which Allah has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the

*terrible reckoning (i.e., abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained). And those who remain patient, seeking their Lord's Countenance, perform As-Salaat (Iqamat-as-Salaat), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end."* (Qur'an 13: 19-22)

It is more than worthy to note here that, despite the fact that most of the description being given in these Verses has to do with characteristics and manners – such as patience, trustworthiness, loyalty, and spending for good causes – the Verses are not describing merely civilized manners, but rather divinely revealed manners, which one assumes as an act of worship. Believers fulfill the Covenant of Allah ﷻ or they join ties of family relations only because they “fear their Lord and dread the terrible reckoning.” And they are patient only because they are “seeking their Lord's Countenance.” If the believers assume or adopt any characteristic, they do so only because they hope from Allah ﷻ and hope for a good ending in the Hereafter.

Being truthful in speech, fulfilling the trust, living up to promises, being patient during times of hardship, helping those in distress, showing mercy to the young and respect for the elderly – the Companions ﷺ did all of the above and more for the sake of Allah ﷻ and out of a desire for His reward. Allah ﷻ said:

﴿فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝۱۱ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝۱۲﴾

*“So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy. And their recompense shall be Paradise, and silken garments, because they were patient.”*  
(Qur'an 76: 11, 12)

Throughout their spiritual training, the Companions ﷺ learned that worship is a category of manners, because through worship, one fulfills the Covenant of Allah ﷻ, shows thankfulness for blessings,

acknowledges kindness shown, and shows veneration – or in this case glorifies and worships He Who is worthy of glorification.

A believer worships Allah ﷻ through the manners and characteristics he adopts. And the criterion upon which he decides between good and bad manners is neither arbitrary nor defined by human beings, but rather is what Allah ﷻ commands and forbids. One's conscious or innate nature is not enough to distinguish between good and bad manners, simply because neither the conscious nor one's innate nature is infallible. Many people throughout this world both in the past and the present have claimed to have clean consciences, confident that they have done no great wrong; yet most of them have done great wrong by associating partners with Allah ﷻ in worship and by perpetrating other vile deeds! So to be sure, though the conscience plays an important role in life, it is not a sufficient, precise, or reliable guide to what is right.

The mind is not much better equipped than the conscience is to decide between what is right and what is wrong, since the mind is limited by environment, by circumstances, by idiosyncratic ways of thinking, which is why moralistic philosophers have such divergent views when they define good characteristics and manners. Custom is just as worse off in this regard as are the conscience and the mind; customs are never universal and are never stable: Customs change from one generation to the next, and even in the same generation, they differ from country to country, and even from region to region. For all of these reasons, the believer, in discerning between good and bad manners, relies on the one and only infallible source – revelation.

In Islam, manners are not limited, as opposed to how they are in the Western sense – to the way one conducts oneself at the dinner table or when engaging in a conversation. In fact, the manners taught by the Prophet ﷺ are comprehensive of all of man's actions, feelings, and thoughts. The prayer, for example, has manners that must be adhered to; it is bad manners in prayer to wander in one's thoughts; and it is good manners in prayer to be in a state of complete concentration, with a presence of both heart

and mind. Simple conversation has manners that are Islamically required; for example, one must turn away from false, meaningless talk. One of the manners of living within a community is to seek mutual consultation in affairs that have an impact on the entire community. In Islam, manners are even relevant to emotions; for example, one of the manners of feeling angry is to forgive. As such, there are Islamic manners that dictate how a Muslim should act in all aspects of his life.

The following Verses represent a general covenant of manners, which the Companions رضي الله عنهم, as well as those who followed in their footsteps after them, adhered to:

﴿قُلْ تَعَالَوْا أَنزِلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ  
وِإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا  
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا  
تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ  
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ  
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي  
مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُمْ  
بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

“Say (O Muhammad ﷺ): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full

*strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.); say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember. And verily, this (i.e., Allah's commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious)."* (Qur'an 6: 151-153)

When one reflects upon these Verses, one finds that they deal, either overtly or by suggestion, with the five major needs of human beings, which Ash-Shaatibee defined as follows: "That which is necessary for one's religious and worldly well-being, so that, if one of these five needs is lacking, one's worldly well-being is not only compromised, but also is then replaced by corruption, commotion, and loss of life in this world, and loss of salvation and bliss in the Hereafter – what results, then (from the loss of one of the five major needs of human beings), is unmitigated loss." Islamic law has many important goals in mind, one of the most important of which is to preserve the five major needs of human beings, needs that are, as I mentioned above, discussed or alluded to in the aforementioned Verses from *Soorah Al-An'aam*. Those five major needs are:

- 1) Preservation of religion, which is discussed twice in the above-mentioned Verses, first in Allah's saying:

﴿أَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

"Join not anything in worship with Him."

And then in His saying:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾

*“This He commands you, that you may remember. And verily, this (i.e., Allah’s commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”*

The Prophet ﷺ strove to preserve the one true religion by applying its teachings, by struggling for its cause, by inviting others to embrace it, and by rejecting all that opposes it.

- 2) Preservation of life, which is also discussed twice in the above-mentioned Verses, first in Allah’s saying, “Kill not your children because of poverty,” and then in His saying, “And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law).” Islam has established certain safeguards to protect human beings. First, it has prohibited any unwarranted attack on human life. Second, it has, through the legislation of severe penalties, highly discouraged any attempts made against human life: the family of the murdered can demand the death penalty from the killer. Also, in extreme cases when death is imminent, Islam allows the consumption of otherwise unlawful sustenance, so as to preserve life. These are just a few of the many safeguards that Islam has legislated to preserve the sanctity of life.
- 3) Preservation of posterity and the family; Allah ﷻ said, “Come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly.” *Al-Faawahish* is the plural of *Fahishah* (which is defined above in parentheses); the use of the plural points to the fact that there are different kinds of shameful sins. The worst kind of *Fahishah* is fornication; in another verse, Allah ﷻ explicitly mentioned that fornication, or “unlawful sexual intercourse,” is a form of *Fahishah*:

﴿وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ (٣٢)

*“And come not near to the unlawful sexual intercourse. Verily, it*

*is a Fahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)."* (Qur'an 17: 32)

Preservation of family and posterity is of crucial importance to the welfare of human beings. If proper family structure and the safety of children are preserved in a given nation, that nation will certainly thrive and prosper.

- 4) Preservation of wealth, which is discussed in Allah's saying, "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength," and in His saying, "And give full measure and full weight with justice." Islam has placed many safeguards to protect a person's wealth, both from others - for example, by forbidding any form of transgression against a person's wealth - and from one's own self - for example, by forbidding extravagant spending and transactions, such as usury, which take away from the blessings of one's wealth. Cutting off of the thief's hand, strict procedures for the writing of contracts, the permissibility of physically defending one's property and wealth, severe punishment for highway robbers and others like them who compromise the safety of citizens - these are just some examples of how Islam safeguards people's wealth.
- 5) Preservation of the mind: One is required to live up to his religious duties only if one is of sound mind. The importance of the mind and the role the mind has to play in recognizing its duties and then turning to piety are, and Allah ﷻ knows best, alluded to in Allah's saying: "This He has ordained for you that you may become *Al-Muttaqoon* (the pious)." Also, Islam prohibits everything that pollutes the mind or negatively affects its inner workings.

Throughout the Noble Qur'an, human beings are called upon to adopt noble manners. For example, Allah ﷻ said in *Soorah Al-Israa*:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا ﴿٣٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي  
صَغِيرًا ﴿٣٤﴾ رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ  
غَفُورًا ﴿٣٥﴾ وَءَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٣٦﴾ إِنَّ  
الْمُبْذَرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٧﴾ وَإِمَّا تَعْرِضْ عَنْهُمْ  
أَبْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٣٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ  
عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٣٩﴾ إِنْ رَبَّكَ يَبْسُطِ الرِّزْقَ لِمَنْ  
يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٤٠﴾ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ  
نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَاتَلْتُمْ كَانَ خِطَاً كَبِيرًا ﴿٤١﴾ وَلَا تَقْرَبُوا الرِّزْقَ إِنَّهُ كَانَ فَحِشَةً  
وَسَاءَ سَبِيلًا ﴿٤٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ  
جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٤٣﴾ وَلَا تَقْرَبُوا مَالَ  
الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَسْئُولًا  
﴿٤٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤٥﴾ وَلَا  
تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ مَسْئُولًا  
﴿٤٦﴾ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٤٧﴾ كُلُّ  
ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٤٨﴾ ﴿

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was small.” Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who

turn unto Him again and again in obedience, and in repentance. And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Shayaatin (devils), and the Shaitaan (Satan) is ever ungrateful to his Lord. And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e., Allah will give me and I shall give you). And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him). And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, – Law of Equality in punishment – or to forgive, or to take Diay (blood-money)]. But let him not exceed limits in the matter of taking life (i.e., he should not kill except the killer only). Verily, he is helped (by the Islamic law). And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! the covenant, will be questioned about. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard).

*Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah). And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. All the bad aspects of these (the above-mentioned things) are hateful to your Lord.” (Qur’an 17: 23-38)*

Before discussing manners in these Verses, Allah ﷻ begins with a command to worship Him alone, or in other words, to believe in and apply Islamic Monotheism. This is significant because it highlights for us the relationship between manners and Islamic Monotheism. The root of all good manners is to believe in Islamic Monotheism, and the root of all bad manners is to reject Islamic Monotheism. Justice and truthfulness with one’s own self are a part of believing in Islamic Monotheism, while rejecting Islamic Monotheism involves the most evil of manners – which carry on to the rest of life – such as being too proud to accept the truth, being too arrogant to follow the Messengers ﷺ, becoming enamored with false argumentation, blindly following misguided ways, and so on. If these are the bad manners one shows to his Lord ﷻ, then how much more evil will his manners be when he deals with other human beings.

In the above-mentioned Verses, many examples of good manners, which deal with various aspects of life, are discussed – such as being dutiful to one’s parents, being good and kind to one’s relatives and to the weak, and abstaining from extravagant spending, as in the saying of Allah ﷻ:

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾﴾

*“Verily, spendthrifts are brothers of the Shayaatin (devils), and the Shaitaan (Satan) is ever ungrateful to his Lord.”*

At the same time, however, it is made clear, through an example that makes us to visualize the vileness of the deed, that miserliness is not acceptable:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

*“And let not your hand be tied (like a miser) to your neck.”*

We are commanded in the above-mentioned Verses not only to avoid bad manners and characteristics, but also to adopt positive ones; for example, we are instructed on how to speak to a poor person whom we cannot immediately help:

﴿وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾﴾

*“And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e., Allah will give me and I shall give you).”*

At times, the kind response without help, if sincere, is better than giving, if doing so is accompanied by reminders of one’s favours and superiority.

We learn from these Verses about one particularly vile characteristic: to have a hard heart, a characteristic that is exemplified by the killing of one’s own daughter, which was a common practice in Makkah before the advent of Islam. True, killing is a crime that is dealt with in Islamic courts, but in the above-mentioned Verses, it is dealt with from the perspective of having good manners and characteristics; so what is aimed at is prevention through education. Allah ﷻ said:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾﴾

*“And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.”*  
(Qur’an 17: 31)

We are also called upon in the aforementioned Verses to work to achieve things that will Islamically benefit us, to avoid wasting our time in that which does not concern us, and to avoid speaking

without knowledge:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ  
عَنْهُ مَسْئُولًا ﴿٣٦﴾﴾

*“And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one’s saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).”*  
(Qur’an 17: 36)

Because the above-mentioned Verses are comprehensive in how they call upon man to rectify his situation, Allah ﷻ concluded them by saying:

﴿ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آٰخَرَ فَتُلْقَىٰ  
فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾﴾

*“This is (part) of Al-Hikmah (wisdom, good manners, high character, etc.) which your Lord has inspired to you (O Muhammad ﷺ). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah’s Mercy).”* (Qur’an 17: 39)

Allah ﷻ referred to what He ﷻ mentioned in the previous Verses as being *Hikmah* (wisdom, good manners, high character, etc.), and He ﷻ ended the aforementioned set of Verses just as He ﷻ began them: with a prohibition of *Shirk* (to associate partners with Allah ﷻ in worship).

## **Cultivating The Manners Of The Prophet’s Companions ﷺ Through The Stories Of The Qur’an**

The stories of the Qur’an are rich with profound wisdom and important lessons; they are for everyone, and not just for historians in particular. Let us briefly study one story from the Qur’an, the story of Yousuf ﷺ, by paying particular attention to

the manners and characteristics it focuses upon. Yousuf ﷺ was at once a Prophet ﷺ and a leader; we will focus on those qualities of his that have to do with leadership and that we can hope to emulate. Through a close reading of "Chapter Yousuf," one can infer the following twelve qualities of leadership – among others – that Yousuf ﷺ possessed, and which every leader or person of authority should aspire to possess:

- 1) To be chaste and free from evil lusts and desires: A leader needs this quality for many reasons – for instance, to set an example for others and to solidify his inner resolve and restraint. Allah ﷻ said:

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

*"Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves."* (Qur'an 12: 24)

- 2) To show forbearance when angry, in order to achieve inner discipline:

﴿قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾  
 ﴿٧٧﴾

*"They [Yousuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yousuf (Joseph)] who did steal before (him)." But these things did Yousuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allah knows best the truth of what you assert!"* (Qur'an 12: 77)

- 3) To be lenient when lenience is called for, and to be severe when severity is called for:

﴿وَلَمَّا جَاهَزَهُمْ بِجَهَارِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَيْكُمُ إِلَّا تَرَوْنَ أَنِّي﴾

أَوْفَى الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ، فَلَا كَيْلَ لَكُمْ عِنْدِي  
وَلَا تَقْرَبُونِ ﴿٦٠﴾ ﴿

“And when he had furnished them forth with provisions (according to their need), he said: “Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.” (Qur’an 12: 59, 60)

- 4) To be sure of one’s abilities while placing one’s complete trust upon Allah ﷻ:

﴿قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ ﴿٥٥﴾﴾

“[Yousuf (Joseph)] said: “Set me over the store-houses of the land; I will indeed guard them with full knowledge” (as a minister of finance in Egypt, in place of Al-‘Aziz who was dead at that time).” (Qur’an 12: 55)

- 5) To have a strong memory, a quality that serves many purposes for a good leader:

﴿وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾﴾

“And Yousuf’s (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.” (Qur’an 12: 58)

- 6) To have a clear mind and conscience, thus enabling one to perceive what others cannot perceive:

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ  
رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾﴾

“(Remember) when Yousuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me.” (Qur’an 12: 4)

7) To have a knack for learning and to love for knowledge:

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾﴾

*“And I have followed the religion of my fathers, – Ibraaheem (Abraham), Ishaque (Isaac) and Ya’qoob (Jacob) ؑ, and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e., they neither believe in Allah, nor worship Him).” (Qur’an 12: 38)*

And in another Verse:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾﴾

*“My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.” (Qur’an 12: 101)*

8) To be, despite one’s high station and ranking as a leader, merciful to the weak and humble when dealing with them. Consider the humbleness with which Yousuf ؑ spoke to his fellow prisoners:

﴿يَصَدِّحِي السِّجْنَءَاتُ مُنْفَرِقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾﴾

*“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?” (Qur’an 12: 39)*

Yousuf ؑ spoke to them about both their religious and worldly concerns:

﴿ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ ﴾

“He said : “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes.” (Qur’an 12: 37)

And in another Verse:

﴿ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴾

“Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e., the Kan’aniun of Egypt who were polytheists and used to worship the sun and other false deities).” (Qur’an 12: 37)

As a result, Yousuf’s two fellow inmates discerned his good qualities and bore witness to his righteousness and good character:

﴿ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبَأْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾ ﴾

“And there entered with him two young men in the prison. One of them said : “Verily, I saw myself (in a dream) pressing wine.” The other said : “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said) : “Inform us of the interpretation of this. Verily, we think you are one of the Muhsinoon (doers of good).” (Qur’an 12: 36)

9) To forgive when one has the opportunity to exact retribution, an important quality but one that very few leaders have possessed throughout history. Consider what Yousuf عليه السلام said to the very same brothers that had previously plotted against him:

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾ ﴾

*“He said: “No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!”*  
(Qur’an 12: 92)

- 10) To honour one’s relatives, for if a leader is not faithful to his own family, then how can he be expected to be loyal to the citizens of his city or country? Allah ﷻ informed us that Yousuf ؑ said:

﴿أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾ (٩٣)

*“Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.”*  
(Qur’an 12: 93)

- 11) To be eloquent and powerful in speech, qualities that Yousuf ؑ displayed when he interpreted the king’s dream. With the quality of good speech, one gains the attention of those above him, those equal to him, and those below him in ranking. Allah ﷻ informed us that, after hearing Yousuf’s truthful and eloquent speech, the king was greatly impressed:

﴿فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

*“Then, when he spoke to him, he said: “Verily, this day, you are with us high in rank and fully trusted.”* (Qur’an 12: 54)

- 12) To be a good and careful planner:

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُونَ﴾ (٤٧)

*“[Yousuf (Joseph)] said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat.”*  
(Qur’an 12: 47)

How wonderful and beautiful indeed is the Qur’an for those who

delve into its teachings and contemplate its meanings!

The story of Yousuf ؑ is but one example; all of the stories of the Qur'an are replete with examples of lofty morals and important lessons.

In the Makkan phase of the Prophet's biography, the Prophet ﷺ used various means to educate his Companions ؓ about good manners; it is interesting to note that in Al-Madeenah, when the Muslims had their own country, there were additional means to improve the manners of Muslims. In Makkah, Muslims were called upon to change from within; this is equally true in Al-Madeenah, but there were certain additional factors that further facilitated change, or even forced it upon individuals who were weak from the inside:

## 1) Islamic legislation

Islamic laws, such as punishment and legally sanctioned retaliation for murder, helped to uphold a high level of moral rectitude in society. These laws helped to prevent wrongdoing, transgression, and a degeneration of moral rectitude in society.

## 2) Societal pressure

In Al-Madeenah, Muslims were able to do what Allah ﷻ commanded them to do, namely, to enjoin good and forbid evil. By living up to the duty of enjoining good and forbidding evil, the Companions ؓ helped to preserve a high level of moral rectitude in society. Highlighting the importance of enjoining good and forbidding evil, Allah ﷻ juxtaposed these duties with other important duties, performing prayer and giving Zakaat (obligatory charity):

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

*“The believers, men and women, are Auliya (helpers,*

supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salaat (Iqamat-as-Salaat), and give the Zakaat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise." (Qur'an 9: 71)

In fact, Allah ﷻ informed us that the main ingredients of success for the Muslim Ummah are enjoining good and forbidding evil:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ ﴾

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah [legal ways, etc.]] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah - and rebellious against Allah's command)." (Qur'an 3: 110)

It was during the Al-Madeenah phase of the Prophet's biography that the effects of enjoining good and forbidding evil were truly palpable.

### 3) The Authority of the Government

In an Islamic country, it is the duty of the ruler to strengthen, to the best of his ability, the moral fabric of society, a duty that is achieved through the application of Islamic law.

In this section, we have highlighted just some aspects of the

Prophet's teachings during the Makkan phase of his *Da'wah*, in terms of how he ﷺ educated his Companions ﷺ about correct Islamic beliefs, taught them how to purify their souls, and impressed upon them the importance of good manners. The Prophet's efforts in Makkah bore amazing results later on, when Muslims increased in numbers and in strength, for it was the early converts of Makkah who bore the responsibilities of leadership both during the Prophet's lifetime and after his death. Others among the early converts of Makkah shined in another way, becoming not leaders but martyrs. Of the 'Ten Who are Promised Paradise,' nine are from the early converts of Makkah. Their many sacrifices contributed to the development of the most beautiful society that mankind has ever known – sacrifices from the likes of 'Ammar ibn Yaasir, 'Abdullah ibn Mas'ood, Abu Dharr, Ja'far ibn Abee Taalib ؓ, and others. Among the early converts was the best woman of this nation, Khadeejah ؓ, as well as many other women who are models of piety and excellence – such as Umm Al-Fadl bint Al-Haarith ؓ, Asmaa Dhaat An-Nitaaqain ؓ and Asmaa bint 'Umais ؓ.

It is not surprising that the early converts of Makkah consisted of such excellent, pious, and noble individuals, for they benefited from the tremendous blessings of the Prophet's direct company. Imagine the joy of one who was honoured with the distinction of being a Companion of the Prophet ﷺ, which by definition means that he saw the Prophet ﷺ at least once during his lifetime and believed in him. Then imagine the joy of those early converts who were his Companions on a daily basis – learning from him, cultivating their manners under his tutelage, and nourishing their souls with his speech and company.





**Open Preaching, And The Means  
Employed By The Polytheists To  
Oppose The Prophet's *Da'wah***







## Open Preaching

Once the Prophet ﷺ trained his early followers, having taught them about correct beliefs, worship, and manners, the time came to openly preach the message of Islam, which represented a new stage of *Da'wah* that began with the revelation of this Verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾  
فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾﴾

*“And warn your tribe (O Muhammad ﷺ) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: ‘I am innocent of what you do.’ (Qur’an 26: 214-216)*

And so the Prophet ﷺ gathered his tribe together and invited them to believe in Allah ﷻ, warned them about a painful torment if they disobeyed Him, commanded them to save themselves from the Hellfire, and made clear to them the religious duties of every human being.

Ibn ‘Abbaas ؓ reported that, when “And warn your tribe (O Muhammad ﷺ) of near kindred” was revealed, the Prophet ﷺ ascended Mount As-Safaa and began to call out, “O children of Faihr, O children of ‘Adee,” these being the various subtribes of the Quraish. They all gathered together before the Prophet ﷺ, and if a man was not able to go himself, he sent a messenger on his behalf to find out what was happening. The Quraish, Abu Lahab

included, came, and the Prophet ﷺ said, "Suppose I informed you that horses (i.e., an army riding on horses) were in the valley (i.e., behind this mountain), intending to attack you - would you believe me?"

"Yes," they said, "We have experienced nothing from you but truthfulness."

"Then I am a warner to you," said the Prophet ﷺ, "before the time of a severe punishment."

"Woe to you for the rest of this day!" exclaimed Abu Lahab. "Is it only for this that you have gathered us together?" Then Allah ﷻ revealed the following Verses,<sup>[1]</sup> making it clear who it was that was headed for destruction:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢ ﴾

*"Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ), and perish he! His wealth and his children (etc.) will not benefit him!"* (Qur'an 111: 1, 2)

According to one narration, the Prophet ﷺ invited them one subtribe at a time, saying to the members of each subtribe, "Save yourselves from the Hellfire." To make the situation of his relatives crystal-clear, the Prophet ﷺ also called out to his daughter, saying, "O Faatimah, save yourself from the Hellfire, for I have no authority from Allah ﷻ to avail you in the least (in the Hereafter), except that you have ties of relation (with me), which I will join (by being good to you in this world)."<sup>[2]</sup>

At the outset of the aforementioned meeting, the Prophet ﷺ, from on top of the mountain, was able to look at his audience and at what was behind the mountain, whereas his audience was able to look only at him. Based on his advantageous viewpoint, the Prophet ﷺ asked his audience a suitable question to establish a proof against them; their sense of justice, previous experience, and intelligence guided them to acknowledge his truthfulness. Now

[1] *Saheeh Bukhaaree*, "The Book of Tafseer." *Hadeeth* number: 4770.

[2] *Saheeh Muslim*, "The Book of Faith." *Hadeeth* number: 204.

that this preamble was done with, and the audience had testified to his veracity, the Messenger of Allah ﷺ said, "Then I am a warner to you before the time of a severe punishment." He ﷺ said this as if to define his role as a Prophet and to make it clear that he ﷺ alone among them had knowledge of realities that had to do with the unseen world. In a wise and eloquent manner, using both visual effect and pithy speech, the Prophet ﷺ informed the Quraish that he was a Prophet ﷺ sent to them from Allah ﷻ.

Even though the Prophet ﷺ was sent to all of mankind, it was only natural that he ﷺ should begin with his tribe. Why? First, one should always begin with oneself, then with one's family and close friends, for it is neither wise nor correct to invite a stranger to the truth before inviting one's own relatives. Second, there was a strong sense of tribal loyalty among the Quraish, so that, if the Prophet ﷺ succeeded in garnering the support of Quraish's members, they would help him, support his *Da'wah*, and protect him. Third, Makkah was of great religious significance to the polytheists of Arabia; hence Islam would greatly benefit if Makkah's inhabitants became Muslims. For these and other reasons, the Prophet ﷺ began by preaching to the Quraish, even though, as the following Verses make amply clear, he ﷺ was sent as a Messenger ﷺ to all of mankind:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١ ﴾

*"Blessed be He Who sent down the criterion (of right and wrong, i.e., this Qur'an) to His slave (Muhammad ﷺ) that he may be a warner to the 'Alamin (mankind and jinns)." (Qur'an 25: 1)*

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝١٧ ﴾

*"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns, and all that exists)." (Qur'an 21: 107)*

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝٢٨ ﴾

*“And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not.” (Qur’an 34: 28)*

The next stage quickly followed, and the Prophet ﷺ began to invite everyone he came across, regardless of their tribal affiliations or countries of origin. He ﷺ went himself to people in their gatherings and took special advantage of the *Hajj* season, when many people of various tribes congregated in Makkah for the yearly pilgrimage. During this stage of his *Da’wah*, the Prophet ﷺ invited the free person and the slave, the strong and the weak, the rich and the poor. This more comprehensive preaching began with the revelation of this Verse:

﴿فَأُصَدِّعُ بِمَا تُؤْمَرُ وَأَعْرِضُ عَنِ الْمُشْرِكِينَ ۙ﴾ ٩٤ ﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۙ﴾ ٩٥ ﴿الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ﴾ ٩٦ ﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ﴾ ٩٧ ﴿﴾

*“Therefore proclaim openly (Allah’s Message – Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikoon (polytheists, idolaters, and disbelievers, etc.). Truly! We will suffice you against the scoffers. Who set up along with Allah another ilah (god), they will come to know. Indeed, We know that your breast is straitened at what they say.” (Qur’an 15: 94-97)*

What resulted from this open preaching? People, for the most part, disbelieved; some among them mocked or even harmed Muslims; other plotted against Islam. A great struggle began between the Prophet ﷺ along with his Companions ؓ and the leaders of the polytheists. But not everything was negative in those early days: news of the said struggle spread rapidly by word of mouth, which in itself was a great victory for the Muslims, a victory in which the leaders of the polytheists were unwitting helpers. For when the leaders of the polytheists spoke evil words about Islam to people from other tribes, not everyone believed them, and so that is how they unwittingly informed

others about Islam. After all, the only means of spreading news during those days was oral communication. And it was by word of mouth that people from far off places learned of the Prophet's message. True, not many people embraced Islam in those early days of the Prophet's mission; but at least everyone was talking about it in their gatherings and homes, which was, if nothing else, a first step.

## What The Polytheists Rejected

Of course, the most important teachings of Islam that the polytheists rejected were belief in the Oneness of Allah ﷻ, in the Hereafter, in the Prophethood of Muhammad ﷺ, and in the Noble Qur'an. In what follows is a brief analysis of the Islamic beliefs that the polytheists rejected:

### Islamic Monotheism

The polytheists of Makkah did not deny the fact that Allah ﷻ created both them and all things. Allah ﷻ said:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾﴾

*"And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not." (Qur'an 31: 25)*

Nonetheless, they worshipped idols, claiming that doing so brought them closer to Allah ﷻ:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ ﴿٣﴾﴾

*"Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers)*



beings; that He ﷻ has no female companion; and that He ﷻ has no children: He begets not, nor is He begotten. Allah ﷻ said:

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ خَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾﴾

“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. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.” (Qur’an 6: 100, 101)

Allah ﷻ also informed them that the jinns acknowledge the fact that they are slaves of Allah ﷻ and have no other relation to Him ﷻ:

﴿وَجَعَلُوا بَيْنَهُمْ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾﴾

“And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts).” (Qur’an 37: 158)

Allah ﷻ commanded the polytheists to follow the truth and correct knowledge, and to reject false notions and guesses:

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ نَسِيمَةً الْأُنثَى ﴿٢٧﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾﴾

“Verily, those who believe not in the Hereafter, name the angels with female names. While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.” (Qur’an 53: 27, 28)

And Allah ﷻ pointed out that, based on their very own thinking, the polytheists were contradicting themselves. According to them, daughters were of lesser value than sons, yet they had

the temerity to claim that Allah ﷻ, their Creator, granted them sons, yet kept daughters – the angels – for Himself:

﴿أَفَأَصْفَنكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَقَائِلُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾﴾

*“Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.” (Qur’an 17: 40)*

Finally, Allah ﷻ informed the polytheists that they will indeed be questioned and held accountable for all of their baseless claims:

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾﴾

*“And they make the angels who themselves are the slaves to the Most Beneficent (Allah) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!” (Qur’an 43: 19)*

## Faith In The Hereafter

The polytheists answered the Prophet’s call to believe in the Last Day with disdain, mockery, and disbelief:

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُكُمُ عَلَىٰ رَجُلٍ يَبْتَغِيكُمْ إِذَا مَزَّجْتُمْ كُلَّ مُمَزَّجٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾ أَفَتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾﴾

*“Those who disbelieve say: “Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?” Has he (Muhammad ﷺ) invented a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.” (Qur’an 34: 7, 8)*

Also, they altogether disbelieved in resurrection after death:

﴿ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ ﴾

*“And they said : “There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).” (Qur’an 6: 29)*

They were so sure and confident about their false beliefs that they swore by Allah ﷻ with their strongest oaths that they will not be resurrected after death:

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدَا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾ ﴾

*“And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), – a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars.” (Qur’an 16: 38, 39)*

These Verses further illustrate their disbelief in Resurrection and the Hereafter:

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا أَتَأْتُونَنَا بِبَاتِلَاتٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُخَيِّبُكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَبَّ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِئِدُ بِخَسْرِ الْمُبْطِلُونَ ﴿٢٧﴾ ﴾

*“And they say : “there is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only conjecture. And when*

*Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!" Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, – on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything)." (Qur'an 45: 24-27)*

They were not guided to understand that the One Who created them the first time is able to give them life on the Day of Resurrection. Mujaahid and others related that Ubai ibn Khalaf<sup>[1]</sup> once went to the Messenger of Allah ﷺ with a decayed bone in his hand. As he broke the bone into small pieces and scattered those pieces into the wind, he said, "O Muhammad, do you claim that Allah will resurrect this?" The Prophet ﷺ answered, "Yes, Allah ﷻ will cause you to die; then He will resurrect you; and then He will thrust you into the Hellfire." These Verses were then revealed<sup>[2]</sup> :

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

*"Does not man see that We have created him from Nutfah (mixed male and female discharge – semen drops). Yet behold! He (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Muhammad ﷺ) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (Qur'an 36: 77-79)*

<sup>[1]</sup> According to a narration from Ibn 'Abbaas ؓ, it was Al-'Aas ibn Waail, and not Ubai ibn Khalaf, who went to the Prophet ﷺ on this occasion.

<sup>[2]</sup> Tafseer Ibn Katheer (3/581).

To convince people about the Resurrection, Allah ﷻ addressed their minds. He ﷻ reminded them that His Wisdom dictates that He ﷻ should resurrect His slaves for accountability and recompense. After all, Allah ﷻ created mankind to worship Him; He ﷻ then sent Messengers ﷺ and Books, in order to make clear to mankind how they should worship Him. Some of His slaves obey Him, and others disobey Him. Is it not wise and just, therefore, that Allah ﷻ should then recompense each person according to his deeds? Allah ﷻ said:

﴿أَفَجَعَلُ الْمُتَّعِينَ كَالْمُجْرِمِينَ ۗ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝۳۶﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ  
﴿۳۷﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿۳۸﴾

*“Shall We then treat the (submitting) Muslims like the Mujrimoon (criminals, polytheists, and disbelievers, etc.)? What is the matter with you? How judge you? Or have you a Book through which you learn. That you shall have all that you choose?” (Qur’an 68: 35-38)*

And Allah ﷻ said in another Verse:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ  
كَفَرُوا مِنَ النَّارِ ۗ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي  
الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۗ﴾ ﴿۲۸﴾

*“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! Shall We treat those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqoon (pious) as the Fujjar (criminals, disbelievers, wicked, etc.)?” (Qur’an 38: 27, 28)*

To further convince people, Allah ﷻ reminded them about how He ﷻ brings life to the earth through vegetation after it was once

dead, the point here being that the One Who brings life to the earth after its death is fully able to bring life back to rotting corpses and decaying bones:

﴿فَانظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾﴾

*“Look them at the effects (results) of Allah’s Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.” (Qur’an 30: 50)*

Allah ﷻ also mentioned particular instances of how he brought certain people back to life in this world, as in the example of the People of the Cave. After making them lie in slumber for 309 years, Allah ﷻ raised them up to life. He ﷻ said:

﴿ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَزِينِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾﴾

*“Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.” (Qur’an 18: 12)*

He ﷻ said in another Verse:

﴿وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾﴾

*“Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you.*

*And let him be careful and let no man know of you .” (Qur’an 18: 19)*

And He ﷻ said in yet another Verse:

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٧٥﴾﴾

*“And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).” (Qur’an 18: 25)*

## Belief In The Prophethood And Messengership Of Muhammad ﷺ

The polytheists attacked the Prophet ﷺ from various angles. First, they claimed that a Messenger from Allah ﷻ should be an angel, and not a human being like them; or at the very least, that an angel should accompany him. Allah ﷻ said:

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾﴾

*“And nothing prevented men from believing when the guidance came to them, except that they said : “Has Allah sent a man as (His) Messenger?” (Qur’an 17: 94)*

And He ﷻ said in another Chapter:

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾﴾

*“And they say : “Why has not an angel been sent down to him?” Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e., the message of Prophet Muhammad ﷺ).” (Qur’an 6: 8, 9)*

Furthermore, they claimed that a Messenger from Allah ﷻ should

not eat food, and shouldn't walk in the marketplace as other human beings do:

﴿وَقَالُوا مَا لِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾﴾

*“And they say: “Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the Zaalimoon (polytheists and wrong-doers, etc.) say: “You follow none but a man bewitched.” (Qur’an 25: 7, 8)*

They failed to comprehend that if an angel were sent to them, they would also have refused to follow him, for they would have argued the impossibility of emulating the actions and deeds of beings that have powers which they do not possess. But a man from among them was sent, so that they could know that human beings can follow him, if Allah ﷻ guides them. Also, all Prophets ﷺ who came before Muhammad ﷺ were human beings who would eat and work:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ﴿٢٠﴾ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾﴾

*“And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).” (Qur’an 25: 20)*

Out of their brazenness and arrogance, they thought that a Messenger from Allah ﷻ should live up to their conditions: That

he be rich as well as powerful and eminent in their judgment:

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ ﴾

“And they say: “Why is not this Qur’an sent down to some great man of the two towns (Makkah and Ta’if)?” (Qur’an 43: 31)

The two ‘great’ men they were referring to are Al-Waleed ibn Al-Mugheerah (from Makkah) and ‘Urwah ibn Mas’ood Ath-Thaqafee (from Ta’if).<sup>[1]</sup>

Despite the fact that the polytheists knew that the Prophet ﷺ was superior to them in intellect, they, in order to misguide others, claimed that he ﷺ was insane:

﴿ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾ ﴾

“And they say: “O you (Muhammad ﷺ) to whom the Dhikr (the Qur’an) has been sent down! Verily, you are a mad man. Why do you not bring angels to us if you are of the truthful?” (Qur’an 15: 6, 7)

Allah ﷻ said in another Verse:

﴿ أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنهُ وَقَالُوا مَعَلَىٰ مَجْنُونٍ ﴿١٤﴾ ﴾

“How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. Then they had turned away from him (Messenger Muhammad ﷺ) and said: “One (Muhammad ﷺ) taught (by a human being), a madman!” (Qur’an 44: 13, 14)

And Allah ﷻ refuted them by saying:

﴿ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ ﴾

<sup>[1]</sup> Tafseer Ibn Katheer (4/126, 127).

“You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman.” (Qur’an 68: 2)

And although they knew that the Prophet ﷺ was not endowed with the ability to produce poetry, they claimed that he ﷺ was merely a poet; likewise, they knew that he ﷺ was in no way similar to soothsayers, yet they nevertheless made the claim that he was a soothsayer, intending thereby to discredit him ﷺ. Allah ﷻ said:

﴿فَذَكِّرْ مَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ  
بِهِ رَبِّبَ الْمُنُونِ ﴿٣٠﴾﴾

“Therefore, remind and preach (mankind of Islamic Monotheism, O Muhammad ﷺ). By the Grace of Allah, you are neither a soothsayer, nor a madman. Or do they say: (Muhammad ﷺ is) a poet! We await for him some calamity by time!” (Qur’an 52: 29, 30)

They furthermore claimed that he ﷺ was a liar, even though, prior to his Prophethood, they themselves knew him as the ‘Truthful, Trustworthy One.’ And even after he ﷺ became the recipient of revelation, they called him a liar on the one hand, and trusted their valuable merchandise to him on the other hand, knowing full well that they could trust no one else as much as they could trust him. Allah ﷻ said:

﴿وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هٰذَا سٰحِرٌ كٰذٰبٌ ﴿٤﴾﴾

“And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say: “This (Prophet Muhammad ﷺ) is a sorcerer, a liar.” (Qur’an 38: 4)

And Allah ﷻ said in another chapter, mentioning another one of their claims:

﴿نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ  
إِنْ تَنْبِئُونَنَا إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

*“We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the Zaalimoon (polytheists and wrongdoers, etc.) say: “You follow none but a bewitched man.” See what examples they have put forward for you. So they have gone astray, and never can they find a way.” (Qur’an 17: 47, 48)*

In response to the lies and mockery of the polytheists, Allah ﷻ sent down a stern warning:

﴿وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾﴾

*“And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.” (Qur’an 6: 10)*

The polytheists inwardly knew the truth, but they were too arrogant to accept it; so having nothing else at their disposal, they resorted to false claims and accusations in order to turn people away from Prophet Muhammad ﷺ. Allah ﷻ said:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾﴾

*“We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur’an) of Allah that the Zaalimoon (polytheists and wrongdoers) deny.” (Qur’an 6: 33)*

## Belief In The Noble Qur’an

Not believing the Qur’an to be revelation from Allah ﷻ, they considered it to be a form of poetry, even though anyone who compares the Qur’an with Arab poetry knows for certain that the former is completely different from the latter. Allah ﷻ said:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾ لِيُنذِرَ

﴿ مَن كَانَ حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ ﴾

“And We have not taught him (Muhammad ﷺ) poetry, nor is it meet for him. This is only a Reminder and a plain Qur’an. That he or it (Muhammad ﷺ or the Qur’an) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).” (Qur’an 36: 69, 70)

The Qur’an has nothing to do with poetry; in fact, in the Qur’an, poets are censured because they – at least most of them – misguide mankind and speak contrary to what is true and real. Allah ﷻ said:

﴿ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ ﴾

“As for the poets, the erring follow them. See you not that they speak about every subject (praising others – right or wrong) in their poetry? And that they say what they do not do.” (Qur’an 26: 224-226)

In another Chapter of the Qur’an, Allah ﷻ said:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ ﴾

“That this is verily the word of an honoured Messenger [i.e., Jibreel (Gabriel) or Muhammad ﷺ which he has brought from Allah]. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the revelation sent down from the Lord of the ‘Alamin (mankind, jinns, and all that exists).” (Qur’an 69: 40-43)

Not having legitimate proofs to back up their beliefs, the polytheists would often make ludicrous claims. For example, they said, “Muhammad learns the Qur’an from a foreigner (i.e., a non-Arab).” The foreigner they were referring to was a hired

seller who spoke very little Arabic – just enough to engage in only a simple conversation. And that is why Allah ﷻ said:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ  
إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾﴾

*“And indeed We know that they (polytheists and pagans) say: “It is only a human being who teaches him (Muhammad ﷺ).” The tongue of the man they refer to is foreign, while this (the Qur’an) is a clear Arabic tongue.” (Qur’an 16: 103)*

Just reflect on how preposterous their claim was: They said that the Qur’an, with its unparalleled eloquence and linguistic beauty, was composed by a person who could barely speak Arabic! Only someone with a very weak grip on reality could make such a claim. They also decried the manner in which the Qur’an was being revealed; they requested that it should all be revealed at once, even though it being revealed in stages was more conducive to strengthening the hearts of the believers, to their understanding the Qur’an, to their memorizing the Qur’an, and to their applying its teachings. Allah ﷻ said:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ  
بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾﴾

*“And those who disbelieve say: “Why is not the Qur’an revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet ﷺ in 23 years).” (Qur’an 25: 32)*

After the polytheists openly disbelieved in the Qur’an, Allah ﷻ challenged them to produce something similar to it; and He ﷻ also informed them about the outcome of that challenge beforehand.

﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ  
بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

*“Say : “If the mankind and the jinns were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.” (Qur’an 17: 88)*

In fact, they were not even able to produce something that is similar to only 10 Chapters of the Qur’an:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾ فَإِنَّمَا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٤﴾﴾

*“Or they say, “He (Prophet ﷺ) forged it (the Qur’an).” Say : “Bring you then ten forged Soorahs (Chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!” If then they answer you not, know then that the revelation (this Qur’an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?” (Qur’an 11: 13, 14)*

The challenge was a perfect refutation of the polytheists when it was made clear that they couldn’t even produce something that is similar to only one Chapter of the Qur’an:

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾﴾

*“And this Qur’an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e., the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e., laws and orders, etc, decreed for mankind) – wherein there is no doubt from the Lord of the ‘Alamin (mankind, jinns, and all that exists), Or do they say : “He (Muhammad ﷺ) has forged it?” Say : “Bring then a Soorah*

(Chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!" (Qur'an 10: 37, 38)

One must keep in mind that the Arabs were known for their poetry and eloquence. Having no other claim to fame, they held poetry competitions and the winners' poems would be hung up onto the wall of the Ka'bah. Yet despite their eloquence, they couldn't meet the aforementioned challenges, which clearly proves that the Qur'an is Allah's speech. There is nothing that is similar to Allah ﷻ Himself, to His attributes, to His actions – and to His sayings and speech.

## Some Of The Reasons Why Most Of The Quraish Rejected The Message Of Islam

Some Islamic historians and researchers have discussed at least some of the reasons that prompted the Quraish to reject the Prophet's *Da'wah*; among the reasons they mentioned are the following:

### 1) The weak impact that the messages of previous Prophets ﷺ had on the Arabian Peninsula

The Arabs, to whom Prophet Muhammad ﷺ was sent, were not even remotely interested in previous Prophets ﷺ and the laws that were revealed to them. What the Arabs believed in and practiced could not really be called a religion; true, they bowed down to idols, but they were not governed by a set of moral or religious laws. And contrary to the Christians and Jews, they did not spend any time studying divinely revealed Books; and so Allah ﷻ established the proof against them by sending His Messenger ﷺ to them. Allah ﷻ said:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا  
 إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ  
 ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ

مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا  
سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

*“And this is a blessed Book (the Qur’an) which We have sent down, so follow it and fear Allah (i.e., do not disobey His Orders), that you may receive mercy (i.e., saved from the torment of Hell). Lest you (pagan Arabs) should say: “The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.” Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).” So now has come unto you a clear proof (the Qur’an) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and turns away therefrom? We shall requite those who turn away from Our Ayaat with an evil torment, because of their turning away (from them).” (Qur’an 6: 155-157)*

Polytheism was deeply ingrained in the minds, hearts, and souls of the Quraish; any change on their part, therefore, required a major inward transformation. Also, since they did not believe in any divinely revealed religion, their hearts had hardened, and they became a materialistic people, caring only for their worldly welfare. And so when the message of Islam threatened their authority in Makkah, they were willing to expend all of their energies in order to protect the authority and wealth to which they had become accustomed.

## **2) They had a fanatical attachment to the ways and customs of their fathers**

Customs and traditions have a strong hold on human beings. If one is born a Hindu, for example, it is very hard for him to change, no matter how many clear proofs he witnesses that establish the falsehood of his religion. Fanatical loyalty to the

ways of one's forefathers was the strongest reason that caused people to reject the messages of Prophets ﷺ and Messengers ﷺ. For many people, it is easier to sacrifice their lives than to change what has become customary for them. In the Noble Qur'an, Allah ﷻ pointed to how blind following of one's forefathers was a disease that afflicted previous nations. The following Verses contain a discourse between Ibraaheem ﷺ and his people:

﴿ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا مِنْ سَمَوَاتِنَا مَا تُنَادُونَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَبْصُرُونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ ﴾

*"When he said to his father and his people: "What do you worship?" They said: "We worship idols, and to them we are ever devoted." He said: "Do they hear you, when you call (on them)? "Or do they benefit you or do they harm (you)?" They said: "Nay, but we found our fathers doing so." (Qur'an 26: 70-74)*

Throughout the centuries, whenever Prophets ﷺ and righteous believers reproached their people for gratifying their evil desires, they excused themselves by citing the examples of their forefathers:

﴿ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ ﴾

*"They say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of Fahisha. Do you say of Allah what you know not?" (Qur'an 7: 28)*

They had no proof to validate their actions – no revealed book, no logical arguments – and so they justified what they did by citing the examples of their forefathers. Allah ﷻ said:

﴿ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا

كُتِبَ مُنِيرٌ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ  
ءَابَاءَنَا أُولُو كُنُفٍ كَانُوا يَكْفُرُونَ ﴿٢١﴾

“See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e., Islamic Monotheism, and the lawful pleasures of this world, including health good looks, etc.) and hidden [i.e., One’s faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light! And when it is said to them: “Follow that which Allah has sent down,” they say: “Nay, we shall follow that which we found our fathers (following).” (Would they do so) even if Shaitaan (Satan) invites them to the torment of the Fire.” (Qur’an 31: 20, 21)

In misguiding the polytheists, *Shaitaan* took advantage of an inborn characteristic that is found in all human beings – a sense of loyalty to one’s father and grandparents. *Shaitaan* often attacks his victims through an inborn characteristic or desire – lust, love of country, love of wealth, etc. – and then attempts to develop it in their minds until they go to extremes. So, for the polytheists of Makkah, what was originally a natural and inborn sense of loyalty to forefathers became a fanatical concept that hindered them from accepting the truth. The Prophet ﷺ pointed out such deception on the part of *Shaitaan* when he ﷺ said, “Verily, *Shaitaan* lies in wait for the son of Adam upon the paths [he travels by (figuratively speaking)]. *Shaitaan* waits for him on the path of Islam and says, ‘Will you embrace Islam and forsake your religion, the religion of your fathers, the religion of your fathers’ fathers?’ He (the son of Adam) disobeys him and embraces Islam. Then *Shaitaan* sits waiting for him on the path of *Hijrah* and says, ‘Will you migrate (perform *Hijrah*), and forsake your land and your sky? And indeed, the example of a *Muhaajir* (one who

migrates) is that of a horse that is tied up in a rope (the *Shaitaan* is trying to insinuate that a *Muhaajir* is constricted in his lifestyle, whereas the native dwellers of a land are free to live in comfort).’ He (the son of Adam) disobeys him and performs *Hijrah*. Then *Shaitaan* sits waiting for him on the path of *Jihaad* and says, ‘Will you perform *Jihaad*! It weakens one’s soul and one’s store of wealth. Then one fights and is killed, upon which his wife remarries, and his wealth is distributed.’ He disobeys him and performs *Jihaad*.” The Messenger of Allah ﷺ then said, “If one does that (i.e., whoever disobeys *Shaitaan* in all that is mentioned above), then it is a right upon Allah ‘Azza wa-Jall (the Possessor of might and majesty) to admit him into Paradise. And if he drowns, then it is a right upon Allah to admit him into Paradise. Or if he falls off of his mount and dies as a result, it is a right upon Allah to admit him into Paradise.”<sup>[1]</sup>

When the Prophet ﷺ began to spread the message of Islam, one of the accusations leveled against him was that he invited people to follow a way that was contrary to the way of the forefathers of the Quraish. The leaders of the polytheists used this accusation to turn commoners away from the Prophet ﷺ and Islam.

### 3) The position taken by the People of the Book strengthened the resolve of the polytheists

Having been accustomed to polytheism for generations, the Quraish were sufficiently set in their ways, so that it became unlikely that they would readily embrace Islamic Monotheism. But their resolve not to change strengthened when they witnessed the stance that Jews and Christians took vis-à-vis Islam. They were the people of the Torah and the *Injeel*, the inheritors of divinely revealed Books, yet they disbelieved in and rejected the message of Muhammad ﷺ. Allah ﷻ said:

﴿وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا عَلَيَّ ءَالِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۖ مَا

<sup>[1]</sup> *An-Nasaaee*, “The Book of *Jihaad*.” (6/21, 22).

﴿٧﴾ سَمِعْنَا بِهَذَا فِي آلِمَلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا أَخْتَلَقُ

*“And the leaders among them went about (saying): “Go on, and remain constant to your aliha (gods)! Verily, this a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention!”*  
(Qur’an 38: 6, 7)

Ibn ‘Abbaas ؓ, As-Siddee ؓ, Muhammad ibn Ka’ab Al-Quradhee, Qataadah, and Mujaahid<sup>[1]</sup> – they all said that “people of these later days” refers to Christians, an opinion that is based on the testimony of the People of the Book against the Messenger ﷺ; it could not have been otherwise, since the Arabs had no knowledge about divinely revealed Books, nor about the realities and information contained in those Books.

#### **4) The strong hold that tribal customs and norms had on the Quraish**

Inter-tribal strife was a common feature of life in the Arabian Peninsula prior to the advent of Islam. Each tribe strove for superior power, honour, and status; and even within a tribe, the matter of choosing a leader was at once highly competitive and based upon inherited norms and customs. Consequently, people from the same subtribe of the Prophet ﷺ complained that he ﷺ was not one of their elder, honoured leaders. Those from other subtribes rejected Islam partly because they feared for their authority and status. And people from foreign tribes rejected Islam in order to avoid becoming weaker in relation to the Quraish, but also out of tribal pride: they didn’t want to follow an individual who was not a member of their tribe. Consider the following narration, in which Mugheerah ibn Sho’bah ؓ said, “On the first day I came to know the Messenger of Allah ﷺ, I was with Abu Jahl ibn Hishaam in one of alleys of Makkah. While we were there, the Messenger of Allah ﷺ met us and said to Abu Jahl,

<sup>[1]</sup> *Tafseer At-Tabaree* (23/126), and *Ad-Durr Al-Manthoor* (7/146).

'O Abal-Hakam (i.e., Abu Jahl; he was known as Abal-Hakam prior to the advent of Islam), come to Allah ﷻ and to His Messenger. Indeed, I invite you unto Allah.' Abu Jahl said, 'O Muhammad, are you done cursing our gods? Is the only thing you want that I bear witness that you have indeed conveyed (your message)? For by Allah, even if I knew that what you say is the truth, I would still not follow you!' The Messenger of Allah ﷺ left, and Abu Jahl then approached me and said, 'By Allah, I indeed know that what he says is true, but Banu Qusai (the subtribe of the Prophet ﷺ) said: The *Hijaabah* (covering the Ka'bah) is our (honour and duty). And we said: Yes. They said: The *An-Nadwah* (the house of council for the Quraish) is with us. And we said: Yes. They said: *Al-Liwaa* (the banner of war) is with us. And we said: Yes. They said: *As-Siqaayah* (providing drink to the pilgrims) is with us. And we said: Yes. Then they fed (pilgrims), and we fed (pilgrims), until they say: A Prophet is among us. Then no, by Allah, I will not do so (i.e., I will not concede this to them).'"<sup>[1]</sup>

### 5) A strong desire on the part of the Quraish to maintain their status and influence among Arabs

The Quraish wanted to maintain the lofty status they held among Arabs, and they wanted Makkah to remain a holy place among Arab tribes. They thought that Islam would take away the superiority they enjoyed, and they felt that if Islam reigned supreme in Makkah, other Arab tribes would attack Makkah, or at least prevent trade and merchandise from reaching Makkah's marketplace. With all of their calculations and planning, the Quraish forgot that it was Allah ﷻ Who blessed them with safety and sustenance. Allah ﷻ said:

﴿وَقَالُوا إِن نَّبِيعَ الْهُدَىٰ مَعَكَ نُنْخِطِفُ مِنْ أَرْضِنَا أَوْلَمَ نُمْكِنَ لَهُمْ حَرَمًا

<sup>[1]</sup> *Al-Baihaqee*, "Dalaail An-Nubuwwah"; chapter, "The Polytheists of The Quraish Acknowledge the Miracle of Allah's Book. (2/207).

ءَامِنَا يُجِئَ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿٥٧﴾

“And they say: “If we follow the guidance with you, we would be snatched away from our land.” Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, – a provision from Ourselves, but most of them know not.” (Qur’an 28: 57)

The Quraish thought that if the Arabs – who glorified idols – found out that the Quraish embraced a new religion, they would severely punish them for doing so; but little did they appreciate that Allah ﷻ has complete control and power over all things. Allah ﷻ said:

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُنْخَظِفُ النَّاسُ مِنْ حَوْلِهِمْ أَفِئَابَ الْبَاطِلِ  
يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾﴾

“Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in Batil (falsehood – polytheism, idols and all deities other than Allah), and deny (become ingrate for) the Graces of Allah?” (Qur’an 29: 67)

And Allah ﷻ said in another Chapter of the Qur’an:

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ  
الْغَالِبُونَ ﴿١٧٣﴾﴾

“And verily, Our Word has gone forth of old for Our slaves, – the Messengers. That they verily would be made triumphant. And that Our hosts, they verily would be the victors.” (Qur’an 37: 171-173)

# 2

## Trials And Tribulations

That life is a test and that the faith of people will be tested, through trials are facts that we are reminded of repeatedly in the Noble Qur'an. Allah ﷻ said:

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلْفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾﴾

*“And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.”*  
(Qur'an 6: 165)

And Allah ﷻ said elsewhere in the Qur'an:

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾﴾

*“Verily! We have made that which is on earth as an adoration for it, in order that We may test them (mankind) – as to which of them are best in deeds. [i.e., those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet ﷺ].”*  
(Qur'an 18: 7)

And Allah ﷻ said in yet another Verse:

﴿ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ ﴾

“Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.” (Qur’an 76: 2)

Success and trials are inextricably linked. No nation can prosper until it passes through various stages of trials and tests. Allah ﷻ tested the believers through various trials in order to examine their faith; it was only after those trials that they were granted stability and strength on earth. Imam Ash-Shaafai’ee – may Allah have mercy on him – expressed a similar meaning when he was once asked, “What is better for a person: For him to be granted stability and prosperity, or for him to be tested through affliction?” He answered, “One is not granted stability and prosperity until he is tested through affliction. For indeed, Allah ﷻ tested Nooh, Ibraaheem, Moosa, ‘Eesa ﷺ, and Muhammad ﷺ. It was after they showed patience that Allah ﷻ granted them stability and prosperity, so in no way should anyone think that he can altogether be saved from pain.” It must be remembered, however, that the trials that believers in particular are afflicted with are merciful and not punitive in nature. They are not merely being tested, as opposed to disbelievers; rather, they are also being chosen for good things to come. Trials and affliction, if patiently dealt with, lead to Paradise, for the Prophet ﷺ informed us that, “Paradise is surrounded by disliked things (i.e., matters that one does not like, that require effort, etc.), and the Hellfire is surrounded by desires.”<sup>[1]</sup>

### **The Wisdom Behind And The Benefits Of Affliction**

The wisdom behind and the benefits of trials and affliction are many; here are the most important ones:

1) Purifying the ranks of believers: Through affliction, the true

<sup>[1]</sup> Saheeh Muslim, “The Book of Paradise.” Hadeeth number: 2922. Bukhaaree related it as well (6487).

believer is distinguished from the lying hypocrite, for the real character of a person often becomes clear not during times of ease, but during times of hardship. Consider, for instance, how the hypocrites, complaining about harsh circumstances, remained behind from the Tabook expedition. And Allah ﷻ said:

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ﴾ (2)

“Do people think that they will be left alone because they say: “We believe,” and will not be tested.” (Qur’an 29: 2)

- 2) Laying bare the inner realities of people’s souls: Sayyid Qutub, may Allah have mercy on him, clarified this point when he said, “Allah ﷻ knows the realities of people’s hearts before He tests them; His tests, therefore, make plain to the outer world what is already plain and clear to Allah ﷻ. And so people are held accountable for the actions they carry out, and not merely for what Allah ﷻ knows about them. This is a blessing from Allah ﷻ on the one hand, and pure justice on the other.”<sup>[1]</sup>
- 3) Preparing believers for higher levels of piety and obedience: It is as if hardships melt the good soul and, in the process, rid it of impurities. At the same time, hardships encourage one to dig down deep for hidden strength and resolve, which one would not otherwise have done.
- 4) Allowing believers to become better acquainted with their inner selves: One should always know where one stands, in terms of both one’s weaknesses and strengths; and through hardship one gains that knowledge, thus becoming better able to improve one’s character and to fend off future attacks from *Shaitaan*.
- 5) Providing believers with a means of propagating the message of Islam: The patience of a believer in times of hardship and distress is a silent form of *Da’wah*. Illustrating this point are the

<sup>[1]</sup> *Fee Dhilaal Al-Qur’an* (2/180).

examples of individuals from foreign tribes who went to the Prophet ﷺ and embraced Islam. When this occurred, the Prophet ﷺ sometimes instructed the individual to go back to his people and invite them to Islam. He would then return to his people and patiently endure their disbelief and harm, yet he ﷺ would patiently continue upon his course until, sooner or later, he returned to the Messenger of Allah ﷺ – except this time, with the members of his tribe, all of whom were coming as new Muslims. We will – *In Sha Allah* – come across particular examples of this later on in the book.

- 6) Encouraging strong souls to embrace Islam: When they witness the forbearance and many sacrifices of the Muslims, certain people with strong souls – who usually represent the small minority – become attracted to the religion that breeds such wonderful qualities.
- 7) Raising one's ranking with Allah ﷻ, and atoning for sins: The Messenger of Allah ﷺ said, "Whenever the believer is afflicted with (the pricking of) a thorn or anything greater than that (i.e., in terms of harm), because of it Allah ﷻ raises him one ranking or removes from him one sin."<sup>[1]</sup> A person might have a ranking with Allah ﷻ that he couldn't have achieved through his deeds, and so Allah ﷻ tests him with an affliction and raises him to that ranking. The aforementioned *Hadeeth* also makes it clear that affliction is one of the ways through which sins are atoned for.

Other than what I mentioned above, there are many other benefits of going through trials and afflictions, some of which I will list here:

- ◆ By experiencing affliction, one gains an appreciation of Allah's Greatness and Power, and one's own weakness and subservience.

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<sup>[1]</sup> *Saheeh Muslim*, "The Book of Piety and Joining Ties of Relation (with Relatives)"; chapter, "The Reward a Believer Receives when he Becomes Sick." *Hadeeth* number: 2572.

- ◆ One is prompted to invoke Allah ﷻ more so during times of hardship than during times of ease and comfort.
- ◆ By experiencing hardship, one gains an appreciation for those times when all is well.

For a more detailed discussion of the wisdom behind and the benefits of affliction, one should refer to the book, *Fiqh Al-Ibtillah* by Muhammad Abu Sa'leeq.

Especially, but not exclusively, during the Makkan period of the Prophet's biography the Prophet ﷺ and his Companions ﷺ experienced many trials and hardships - such as when the polytheists distorted the message of Islam; when they physically attacked the Prophet ﷺ and his Companions ﷺ; when, during the *Hajj* season, they tried to discredit the Prophet ﷺ, for example, by calling him a soothsayer and a poet; when they enacted a comprehensive embargo against the Muslims; and so on. In the following section, I will - *In Sha Allah* - discuss some of the ways in which the polytheists waged war against Islam.

# 3

## Some Of The Ways In Which The Polytheists Waged War Against Islam

If the polytheists among the Quraish were not united upon certain issues, they were certainly united upon the goal of suppressing the message of Islam, which completely uprooted their way of life, disparaging their gods and their way of thinking. They made many attempts to stop the message of Islam from spreading, or at least to limit the scope of its spreading. In what follows, I will discuss some of those attempts:

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### **The Quraish made frequent attempts to dissuade Abu Taalib from helping and protecting the Messenger of Allah ﷺ**

Once, the Quraish went to Abu Taalib and said, "Verily, your nephew has offended us both in our places of gathering and in our *Masjid*, so prevent him from continuing to do so." Abu Taalib then said to the Messenger of Allah ﷺ, "Verily, these cousins of yours claim that you are offending them in their *Masjid* and places of gathering, so desist from harming them." According to one account, the Prophet ﷺ then raised his gaze and said, "Do you see this sun?" They said, "Yes." According to one narration, he ﷺ then said, "By Allah, I am not more able to abandon what I have been sent with than for someone to (reach up and) light a torch of fire from this sun." Abu Taalib then said, "By Allah, my nephew

has never lied," after which he said to the leaders of the polytheists, "So return (from whence you came) in a sensible manner."<sup>[1]</sup> The Quraish made many attempts to put pressure on the Messenger of Allah ﷺ through his family, but their efforts of course ended in failure.

The leaders of the Quraish became desperate when they realized that Abu Taalib, despite their many entreaties, was standing firmly beside his nephew. Particularly baffling and annoying to the Quraish was the fact that Abu Taalib was their coreligionist and showed no signs of wanting to embrace Islam. Desperation on their part led to an attempt that was at once insidious and pathetic. They went to Abu Taalib with 'Umaarah ibn Al-Waleed ibn Al-Mugheerah, who was young, handsome, and of noble lineage. They said, "O Abu Taalib, here is 'Umaarah ibn Al-Waleed, strongest among Quraish's youth and handsomest. Take him and you will have his 'Aql (blood money if he is killed) and his help and support. Take him as a son, for he is yours. And (in return) surrender to us your nephew, who has opposed your religion and the religion of your fathers; has divided your people; and has disparaged our wise ones (or our views and opinions). Then we will kill him; in the end, it is nothing more than a man for a man." Abu Taalib answered, "By Allah, evil indeed is the trade you offer me! Shall you give me your son, whom I will nourish, while I give you my son, whom you will kill? This, by Allah, shall never happen!"<sup>[2]</sup>

The magnanimous way in which Abu Taalib treated the Messenger of Allah ﷺ is truly amazing; he selflessly linked his fate with the fate of his nephew, Muhammad ﷺ; and he was in an ideal position to do so, for he was the leader and most influential member of the Banu Haashim clan, and was thus able to unite the children of Haashim and Al-Muttalib. He united them together – both the Muslims and non-Muslims among them – to support the Messenger of Allah ﷺ. He protected his nephew without doubt or limitation. The only member of his clan who refused to join his

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<sup>[1]</sup> *Saheeh As-Seerah An-Nabawiyah* by Ibraaheem Al-'Alee (pg. 78).

<sup>[2]</sup> *Al-Bidaayah Wan-Nihaayah* (3/48).

efforts was Abu Lahab, whose evil destination is clearly mentioned in the Noble Qur'an.

Hamzah ؓ, another one of the Prophet's uncles, showed a strong display of family loyalty when Abu Jahl cursed the Prophet ﷺ. Hamzah ؓ, showing no fear, struck Abu Jahl with his bow, causing a fracture; he then said to Abu Jahl, "Do you curse Muhammad while I am upon his religion. Return the blow (I delivered to you) if you are able to do so!" Hamzah ؓ said that he ؓ was a Muslim based on family loyalty; it was later on that day or on the following morning, after he had time to reflect on what had happened, that he ؓ truly decided to enter into the fold of Islam. How Hamzah ؓ dealt with Abu Jahl was a singular incident in the biography of the Prophet ﷺ, singular because the one he was physically protecting cursed his gods, found fault with his religion, and disparaged his views. Wars were fought against people who did those things, yet not only did Hamzah ؓ not harm the Prophet ﷺ, he protected him with his life.

A great deal of poetry that was composed during the lifetime of the Prophet ﷺ is recorded in, among other books, *As-Seerah An-Nabawiyyah* by Ibn Hishaam. In one such poem, Abu Taalib praises his clan for joining in his cause and, to further strengthen their resolve, reminds them about the Prophet's superior character and ranking among them. Abu Taalib wrote another poem when he was afraid that the Arabs would unite against his clan; in it, he seeks refuge with the sanctity of Makkah and reminds the Quraish about his ranking among them; also, he announces to the Quraish that he will die before he surrenders the Messenger of Allah ﷺ to them. In another poem, he says that even if it means that rivers of blood will flow and that fighting will become intense between the clans of the Quraish, he will never stop protecting the Prophet ﷺ. Abu Taalib remained true to the Prophet ﷺ until his dying breath. Having the complete support and protection of Abu Taalib, the Prophet ﷺ remained relatively safe from the harm of the Quraish and was able to move about freely in Makkah and openly speak the truth, without having to fear for his life.

## An Attempt To Discredit The Prophet ﷺ

The leaders of the Quraish were greatly disquieted by the fact that news of Islam had spread to all parts of the Arabian Peninsula. Arab tribes came to Makkah every year for *Hajj* (pilgrimage to the Ka'bah), and during that time many among them would try to find out more about Prophet Muhammad ﷺ and Islam. In the minds of the Quraish, therefore, a campaign had to be launched to discredit the Prophet ﷺ in the eyes of the Arabs. The leader of that campaign was Al-Waleed ibn Al-Mugheerah, who by that time was an aged chieftain of the Quraish, and leader of the Banu Makhzoom clan.

Having gathered together with a number of other chieftains and nobles, Al-Waleed said, "O people of the Quraish, the season (for *Hajj*) has arrived, and Arab delegates are coming to you. They have indeed heard about this companion of yours (i.e., Prophet Muhammad ﷺ), so let us agree to say the same thing about him; otherwise, if you say different things (about him), you will end up contradicting one another"

"O Abu 'Abd Shams (i.e., Al-Waleed)," said the attendees of this evil gathering, "Speak and inform us of what we should say, and we will say it."

"Rather, you speak, and I will listen," said Al-Waleed.

"We will say that he is a soothsayer," someone suggested. Al-Waleed demurred, saying that the Prophet ﷺ was certainly not a soothsayer. Soothsayers had certain typical characteristics, in the way they spoke barely audible, incoherent incantations, and in the way they rhymed. Al-Waleed explained that the Prophet ﷺ had none of those characteristics and that he in fact did not resemble soothsayers in the least.

"We will say that he is mad," someone suggested. Al-Waleed again demurred, saying, "He is certainly not mad." Mad people too had certain discernible characteristics, none of which the Prophet ﷺ possessed, Al-Waleed explained.

"We will say that he is a poet," someone suggested. "A poet he is

not!" Al-Waleed said, again pointing out that the Prophet ﷺ did not resemble poets in the least. Al-Waleed was certainly not showing any scruples about lying against the Prophet ﷺ; rather, he simply wanted to come up with a plausible lie, one that would not immediately be proven as being false.

"Then we will say that he is a magician," someone suggested.

"He is not a magician," said Al-Waleed. "We have seen magicians and how they blow into things (when making spells) and how they tie knots, and he does none of those things."

"Then what should we say, O Abu 'Abd Shams?" asked those who were gathered around Al-Waleed.

"By Allah, his speech is wonderful and sweet: its root (is strong like) a date palm tree, and its branches are replete with wonderful fruits. If you say anything from what you have suggested, it will immediately be known that what you say is false. Nonetheless, the best chance you have is for you to say that he is a magician." Magicians often practiced magic to sow dissension between people – between husband and wife, father and son, brother and brother, etc. Al-Waleed chose to say that the Prophet ﷺ was a magician – knowing that he ﷺ was not a magician – because, with the advent of Islam, the Quraish had become a divided people. Many sons of Quraish's chieftains and nobles accepted Islam, and so families became divided. Al-Waleed went on to say, "Say that he is a magician who divides between a man and his father, a man and his brother, a man and his wife, a man and his clan."<sup>[1]</sup>

Allah ﷻ then revealed the following Verses about Al-Waleed ibn Al-Mugheerah:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝۱۱ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝۱۲ وَبَنِينَ شُهُودًا ۝۱۳ وَمَهْدَتْ لَهُ تَمَهِيدًا ۝۱۴ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝۱۵ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝۱۶ سَأُرْهِقُهُمْ صَعُودًا ۝۱۷ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝۱۸ فَعُذِلَ كَيْفَ قَدَرَ ۝۱۹ ثُمَّ قِيلَ كَيْفَ قَدَرَ﴾

<sup>[1]</sup> *As-Siyyar Wal-Maghaazee* by Ibn Ishaq (pgs. 150, 151), and *Tahdheeb As-Seerah* (1/64, 65).

﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُؤْتَرٌ ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصَلِّيهُ سَقَرَ ﴿٢٦﴾ ﴿

“Leave Me Alone (to deal) with whom I created Alone (without any means, i.e., Al-Waleed bin Al-Mughirah Al-Makhzomee)! And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires – that I should give more; nay! Verily, he has been stubborn and opposing Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.). I shall oblige him to (climb a slippery mountain) in the Hellfire called As-Sa’ood, or to) face a severe torment! Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; then he frowned and he looked in a bad tempered way; then he turned back and was proud; then he said: “This is nothing but magic from that of old; this is nothing but the word of a human being!” I will cast him into Hellfire.” (Qur’an 74: 11-26)

It is clear from the above-mentioned story that the campaign to besmirch the character of the Prophet ﷺ was not unorganized; to the contrary, it was a well-planned and coordinated effort on the part of Quraish’s chieftains. Despite the fact that they were working on a primitive level with primitive means – they spread news by word of mouth and not by means of television or the radio – the Quraish employed all of the ingredients of a modern-day media smear campaign. They even overcame the disadvantages of only being able to spread their message verbally by choosing to launch their campaign when delegates from all Arab tribes were gathering in one place, in Makkah during the *Hajj* season.

Nonetheless, the above-mentioned story also points to the wonderful character of the Prophet ﷺ and the profound effect the Qur’an has on anyone who hears it. Al-Waleed ibn Al-Mugheerah was one of the most important chieftains of the

Quraish; and despite his arrogance and haughtiness, Al-Waleed was deeply moved by the Qur'an and acknowledge its grandness when he said, "By Allah, his speech is wonderful and sweet: its root (is strong like) a date palm tree, and its branches are replete with wonderful fruits."

As much as the Quraish tried to turn people away from Islam, their efforts were in vain, for the Prophet ﷺ had a profoundly positive effect on anyone he spoke to. His awe-inspiring composure, his humbleness, and his dignity – all of these gave his audience a glimpse into the Prophet's character before he ﷺ even spoke. Then when he ﷺ did speak, he captivated his audience with his logical speech, sincere and energetic tone, and loving disposition. It was clear that he ﷺ sincerely wanted to guide humanity through revelation from Allah ﷻ. Some of the most prominent converts whose stories exemplify how the Prophet ﷺ won over the hearts of people, despite Quraish's efforts to the contrary, are Dimaad Al-Azdee ؓ, 'Amr ibn At-Tufail ؓ, Abu Dharr ؓ, and 'Amr ibn 'Abasah ؓ. Here are brief accounts of how these and other Companions ؓ embraced Islam:

### 1) **Dimaad Al-Azdee** ؓ

Despite the aforementioned story about Al-Waleed ibn Al-Mugheerah, the polytheists did, at various times, accuse the Prophet ﷺ of being mad, of being a liar, of being a poet, and not just of being a magician. Dimaad Al-Azdee, who had come to Makkah as a delegate, heard the claim that the Prophet ﷺ was mad. Since it was reputable chieftains of the Quraish that made the claim, and not unknown people whose veracity could not be trusted, Dimaad Al-Azdee was convinced that the Prophet ﷺ was afflicted with some form of insanity. Dimaad was particularly interested in the Prophet's case because he himself was a medical practitioner who treated mentally sick patients. When he heard some people from Makkah say, "Muhammad is indeed mad," he said to himself, "Would that I saw this man, for Allah will perhaps cure him at my hands."

Dimaad did end up meeting the Prophet ﷺ, and he began by telling the Prophet ﷺ that he treated insane people and that, with the permission of Allah ﷻ, he had had some success with his patients. After Dimaad openly offered his services, the Messenger of Allah ﷺ said, "Indeed, all praise is for Allah; we praise him and seek His help. Verily, He whom Allah guides none can misguide; and he whom Allah leads astray none can guide. And I bear witness that none has the right to be worshipped but Allah alone, and He has no partner, and that Muhammad is His slave and Messenger."

Dimaad said, "Repeat these words of yours to me," upon which the Messenger of Allah ﷺ repeated what he had said three times. Very much amazed, Dimaad said, "I have indeed heard the speech of soothsayers, magicians, and poets, yet I have not heard anything that is similar to these words of yours. They reach the deepest depths of the sea (i.e., they are very profound and meaningful)." The Messenger of Allah ﷺ then asked him to extend his hand and pledge allegiance upon Islam, and Dimaad ﷺ did so. Next, the Messenger of Allah ﷺ said, "And upon your people (i.e., you make the same pledge for your people: that you will invite them to Islam)." Dimaad answered, "And upon my people."

After the country of Islam was established in Al-Madeenah, the Messenger of Allah ﷺ would send various military units on missions, some to gain information and some to engage in battle. On one such mission, the Prophet's Companions ﷺ passed by Dimaad's tribe. The leader of the mission asked those under his command, "Did you gain anything from these people (i.e., in terms of war booty)?" "Yes," said one of them, "I gained from them a container that is used for purification." The leader of the mission said, "Return it, for these are the people of Dimaad."<sup>[1]</sup>

### *Some of the Lessons and Morals of this story*

1) Sometimes when non-Muslims attempt to harm or discredit

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<sup>[1]</sup> *Saheeh Muslim*, "The Book of Al-Jumu'ah"; chapter, "Shortening the Prayer and the Khutbah." *Hadeeth* number: 868.

Muslims, they end up unwittingly helping Muslims; people plan, but Allah ﷻ is the best of planners. Regarding the story in question, the Quraish tried to malign the Prophet's character by accusing him of being mad, their intention being to prevent people from learning more about Islam. It was their very lies that prompted Dimaad ؓ to search out for the Prophet ﷺ, in order to treat him. Hence the slander campaign of the Quraish was one of the reasons why Dimaad ؓ and his people embraced Islam.

- 2) One who invites others to Islam must be patient and forbearing; the Prophet ﷺ displayed both of these characteristics during his initial meeting with Dimaad ؓ. For Dimaad ؓ introduced himself by saying that he wanted to treat the Prophet ﷺ for the condition of insanity, which would have aroused the anger of most people, had they been in a similar situation. Yet the Prophet ﷺ answered Dimaad ؓ with forbearance and composure, and as a result, Dimaad ؓ was amazed and showed complete respect to the Messenger of Allah ﷺ.
- 3) The words the Prophet ﷺ spoke to Dimaad ؓ are of special significance in Islam; he ﷺ would often begin his sermons with them. One of the reasons why those words are of special significance is that they are, despite being little in number, comprehensive of important meanings: Glorification of Allah ﷻ, praise of Allah ﷻ, Islamic Monotheism, etc.
- 4) Two important qualities of the *Daa'ee* (one who invites others to Islam) are eloquence and sincerity. Because the Prophet's speech was eloquent and flowed from a heart that was filled with *Eemaan*, certainty, wisdom, and sincerity, what he said would both reach and attract the hearts of his audience.
- 5) Dimaad's story is one of many examples that show how Islam is the religion of *Fitrah* – that is, human beings who are free from inward and outward pressures and negative influences inherently accept it. So if a person is free from such pressures and influences, and is also open-minded, he is likely to be

attracted to Islam if it is properly presented to him, which is why Muslims need to work very hard to present Islam in a good and clear manner.

- 6) The story of Dimaad ؓ illustrates the importance of performing *Da'wah*, for the Prophet ﷺ took a pledge from Dimaad ؓ to apply the teachings of Islam himself and to invite his people to become Muslims.

## 2) 'Amr ibn 'Abasah ؓ

Here, as related in *Saheeh Muslim*, is 'Amr ibn 'Abasah's story in his own words: "During the days of ignorance (i.e., pre-Islamic days), I would think that people were upon misguidance and that, since they worshipped idols, they were upon nothing (that is correct). Then I heard about a man in Makkah, who was informing (people) about much (significant) news. I sat on my mount and went to him. At the time the Messenger of Allah's people were brazen and insolent in their dealings with him, and so I proceeded gently until I entered upon him Makkah. (Upon meeting the Messenger of Allah ﷺ,) I said, 'Who are you?' He said, 'I am a Prophet.' I asked, 'And what is a Prophet?' He said, 'Allah has sent me.' I asked, 'With what (message) did He send you?' He ﷺ said, 'He sent me with (the message of) joining ties of relation, breaking idols, and believing in the Oneness of Allah ﷻ (worshipping Him alone), without associating any (partner) with Him.' I asked him, 'And who is with you upon this (message)?' He said, 'The free one and the slave.' Among those who followed him at that time were Abu Abu Bakr and Bilaal ؓ (hence the reference to the free one and the slave). I said, 'Indeed, I will follow you (here).' He ﷺ said, 'Indeed, you are not able to do that on this day of yours. Do you not see my situation and the situation of the people? Instead, return to your family, and then come to me when you hear that I have *Dhahart* (i.e., when I have overcome the obstacles I face now; a clear reference to when the Prophet ﷺ was going to migrate to Al-Madeenah).' I went to my family, and (later on) the Messenger of Allah ﷺ arrived in Al-

Madeenah while I was still among my family. After he arrived in Al-Madeenah, I began to ask people (for information) and to seek out news (about the Prophet ﷺ). I continued to do so until a group of people from the dwellers of Yathrib – from the dwellers of Al-Madeenah – came (to us). I asked (them), ‘This man who has arrived in Al-Madeenah: What has he done (i.e., what news of him)?’ They said, ‘People are hurrying to (follow) him. His people did indeed want to kill him but were unable to do so.’ I went to Al-Madeenah, entered upon him, and said, ‘O Messenger of Allah, do you know me?’ He ﷺ said, ‘Yes, you are the one who met me in Makkah.’”

We will suffice with this part of his story, though the narration does continue; among the things that are explained in the latter part of the narration is how ‘Amr ؓ asked the Prophet ﷺ about prayer and ablution.<sup>[1]</sup>

### *Morals and Lessons*

- 1) As in the case of Dimaad Al-Azdee ؓ, ‘Amr ibn ‘Abasah’s acceptance of Islam is partly credited to the unwitting help of Quraish’s leaders, for it was through their campaign to malign the Prophet ﷺ that ‘Amr ؓ first heard about Islam.
- 2) Prior to the advent of Islam, there were some people who shunned the worship of idols and worshipped Allah ﷻ alone, without associating any partner with Him; these people were known as the *Hunafaa*. The *Hunafaa* had no divinely revealed set of laws to follow, since the teachings of divinely revealed Books had become distorted. And so they worshipped Allah ﷻ in the manner that seemed best to them. And the above-mentioned story clearly indicates that ‘Amr ؓ was one of the *Hunafaa*.
- 3) The Prophet’s *Da’wah* is based upon two important principles: the right of Allah ﷻ, and the right of created beings. The

<sup>[1]</sup> *Saheeh Muslim*, “The Book of Prayer for Travelers”; chapter, “The Islam of ‘Amr ibn ‘Abasah ؓ.” *Hadeeth* number: 832.

Prophet ﷺ made this clear when he ﷺ said to 'Amr ؓ, "He ﷺ sent me with (the message of) joining ties of relation, breaking idols, and believing in the Oneness of Allah ﷻ (worshipping Him alone), without associating any (partner) with Him." That the Prophet ﷺ practically defined Islam with these words and juxtaposed *Tawheed* with joining ties of relation proves the importance of establishing good relations with one's relatives.

- 4) It was at a very early stage of his *Da'wah* that the Prophet ﷺ said, "Breaking idols," a stage during which he ﷺ wasn't actually able to break the idols of the Quraish. This proves that, just because Muslims are not able at a given time to apply a particular Islamic practice, there is no excuse to hide or avoid teaching Muslims about that practice. A person's *Dawah* is deficient if he invites people to apply only those teachings of Islam that are easily applied, while avoiding the mention of those teachings that, in order to apply them, require struggle and effort on the part of Muslims.
- 5) The Messenger of Allah ﷺ did his utmost to keep his Companions ؓ safe, which is why he ﷺ told 'Amr ؓ to wait for the right time to come back to him and to meanwhile go back to his people.
- 6) Showing the qualities of true leadership, the Prophet ﷺ would remember his Companions ؓ and the times he met them. 'Amr ؓ would perhaps have not felt as assured and welcomed had not the Prophet ﷺ said, "You are the one who met me in Makkah."
- 7) When the Muslims were few in number and the Prophet's *Da'wah* was in its incipient stages, the Prophet ﷺ would not give every new Muslim a complete list of his followers, for doing so would not have really benefited anyone. And so when 'Amr ibn 'Abasah ؓ asked the Prophet ﷺ who his followers were, the Prophet ﷺ said, "The free and the slave," or in Arabic, *Hurr* and *'Abd*. Ibn Katheer pointed out that this

was a play on words and that, at the time, 'Amr ؓ probably thought that *Hurr* and 'Abd were the actual names of two people. Some Muslims did not openly announce their faith, and so divulging news about their acceptance of Islam would quite probably have exposed them to danger.

- 8) For many reasons – for example, to protect Muslims from harm, to prepare for the future, to prevent all Muslims from being killed at once, etc. – it is not wise to keep Muslims in one place when they are being oppressed and persecuted, which is why the Prophet ﷺ said to 'Amr ibn 'Abasah ؓ, "Return to your family." And as we shall soon see, other instances of this occurred when the Prophet ﷺ twice permitted Muslims to migrate to Abyssinia.

### 3) At-Tufail ibn 'Amr Ad-Dausee ؓ

At-Tufail also first learned about the Prophet ﷺ from those who were trying to discredit him. His story is related in great detail in books of *Seerah*; however, Dr. Akram Diyaa Al-'Umree maintains that the only part of the story that is substantiated is the part which says that At-Tufail ؓ invited the Prophet ﷺ to take refuge in the fortress of the Daus tribe and that the Messenger of Allah ﷺ refused his offer.<sup>[1]</sup> And according to an authentic narration, At-Tufail ؓ invited his people to Islam. After they opposed him, he ؓ asked the Messenger of Allah ﷺ to supplicate against them, but the Messenger of Allah ﷺ instead invoked Allah ﷻ to guide them.<sup>[2]</sup> By the time that this occurred, the Messenger of Allah ﷺ had already migrated to Al-Madeenah Al-Munawwarah.<sup>[3]</sup>

### 4) Al-Husain ؓ (father of 'Imraan ibn Husain ؓ)

The leaders of the Quraish revered Al-Husain ؓ for his wisdom

[1] *Saheeh Muslim*, "The Book of Faith." *Hadeeth* number: 116.

[2] *Saheeh Bukhaaree* (2937), and *Saheeh Muslim* (2524).

[3] *As-Seerah An-Nabawiyah* by Ibn Katheer (2/76), and refer to *As-Seerah An-Nabawiyah As-Saheehah* by Dr. Al-'Umaree (1/146).

and intelligence. Because of these qualities, and because some members of the Quraish thought that an outsider might succeed where they had failed, Quraish's leaders approached Al-Husain and said to him, "Speak to this man on our behalf, for indeed, he speaks (badly) of our gods and curses them." They accompanied him until they reached the Prophet's house; they waited outside, while Al-Husain and other members of his tribe entered. Al-Husain said, "What is this that has reached us about you: You speak about our gods and curse them? Your father was indeed good and wise (for having adhered to the religion of his fathers)." The Prophet ﷺ said, "O Husain, indeed my father and your father are in the Hellfire. O Husain, how many gods do you worship?" Al-Husain said, "Seven on earth and one in the heavens." The Prophet ﷺ asked, "And when you are afflicted with harm, whom do you invoke?" Al-Husain said, "The One that is in the heavens." The Prophet ﷺ asked, "And when (your) wealth is wiped out, whom do you invoke?" He said, "The One that is in the heavens." The Prophet ﷺ said, "He alone answers you, yet you make them His partners!" Later on in their discussion, the Prophet ﷺ said to him, "O Husain, submit (i.e., embrace Islam) and you will have achieved safety." Al-Husain said, "Verily I have my people and my clan, then what should I say?" The Prophet ﷺ said, "Say: 'O Allah, guide me, so that my affair becomes good, and increase me in knowledge that benefits me.'" Al-Husain ﷺ repeated those words, and he ﷺ didn't stand up from their meeting until he ﷺ first embraced Islam. Al-Husain's son, 'Umraan ﷺ stood up, went to his father and kissed his head, his hands, and his feet. When the Prophet ﷺ saw him doing that, he ﷺ began to cry. He ﷺ said, "I cried because of what 'Umraan ﷺ did: When Al-Husain entered here, he was a disbeliever, and 'Umraan neither stood up for him nor turned in his direction; then when Al-Husain embraced Islam, 'Umraan ﷺ fulfilled his (father's) right (over him). A feeling of warmth and mercy entered me because of that." When Al-Husain ﷺ wanted to leave, the Prophet ﷺ said to his Companions ﷺ, "Stand and escort him to his home." The leaders of the Quraish, who had been waiting

all along for Al-Husain ﷺ to come out to them – hoping for some good news – now saw him coming out, surrounded by Muslims. “He has changed his religion!” exclaimed Quraish’s leaders, after which they departed in anger.<sup>[1]</sup> Al-Husain ﷺ was helped into embracing Islam so quickly by the soundness of his inherent nature on the one hand, and the power and logic of the Prophet’s words on the other hand.

### 5) Abu Dharr ﷺ

Even before the advent of Islam, Abu Dharr ﷺ refused to worship idols, and would reproach those who did. Three years before the Prophet ﷺ received revelation for the first time, Abu Dharr ﷺ began to pray to Allah ﷻ; however, not having a *Shariah* (set of laws) to follow, he didn’t pray in any particular direction. Therefore like ‘Amr ibn ‘Abasah ﷺ, Abu Dharr Al-Ghafaaree ﷺ was one of the *Hunafaa* – those who, prior to the advent of Islam, worshipped Allah ﷻ alone, without associating any partner with Him.

It is therefore not surprising that Abu Dharr ﷺ became excited when he heard that a man in Makkah announced that he was a Messenger from Allah ﷻ. Abu Dharr ﷺ was not himself from Makkah; he belonged to the Ghafaar tribe, which was situated north of Makkah, along the road the Quraish took when their trading caravans were heading towards Ash-Sham (Syria and surrounding regions).

Abu Dharr ﷺ sent his brother to Makkah, instructing him to learn more about the Prophet ﷺ and to hear what he had to say. Abu Dharr’s brother did what was asked of him, and when he returned back home, he informed Abu Dharr ﷺ about what he had learned: “I saw him ordering (people) to adopt the noblest of manners. And his speech (was beautiful), though it certainly was not poetry.”

“You have not quenched my thirst (i.e., I have to go and learn

<sup>[1]</sup> *Al-Isaabah Fee Tamyeez As-Sahaabah* by Ibn Hajar (1/337).

more about him myself),”<sup>[1]</sup> said Abu Dharr ؓ. Having seen the tense situation in Makkah, and how the polytheists were persecuting the Muslims there, Abu Dharr’s brother cautioned, “Be very wary of Makkah’s inhabitants, for they hate him and look upon him with frowns (or they speak rudely with him).”<sup>[2]</sup>

Abu Dharr ؓ then traveled to Makkah, but when he arrived there, he didn’t ask about the Prophet ﷺ. The situation in Makkah was indeed tense, and so Abu Dharr ؓ simply remained beside the Ka’bah until nightfall, at which time he lay down to rest. ‘Alee ibn Abee Taalib ؓ saw him and, knowing that he was a stranger, offered to put him up for the night. That night, ‘Alee ؓ didn’t ask Abu Dharr ؓ about the purpose of his visit to Makkah, and for his part, Abu Dharr ؓ was not forthcoming with information about himself or his purpose; there seemed to be a grave reticence between the two, with each of them sizing up the situation of the other. In the morning, ‘Alee ؓ accompanied Abu Dharr ؓ to the *Masjid*, which is where the latter stayed until nightfall. For a second night, ‘Alee ؓ kept Abu Dharr ؓ in his home as a guest; and the same happened on the third night. Then ‘Alee ؓ asked him about the purpose of his visit. Abu Dharr ؓ now felt that he could trust his generous host, and so he ؓ told him that he had come to meet the Messenger of Allah ﷺ. ‘Alee ؓ enthusiastically responded, “He is indeed true; he is indeed the Messenger of Allah ﷺ. When it is morning, follow me, but if I see something which makes me afraid for you (such as a polytheist following him), I will stand as if I am pouring water. Then if I proceed, continue to follow me.” Abu Dharr ؓ followed him, and ‘Alee ؓ safely led him to the Messenger of Allah ﷺ. Upon hearing what the Prophet ﷺ told him, Abu Dharr ؓ embraced Islam. The Prophet ﷺ said to him, “Return to your people and inform them (about Islam), (and stay there) until my command (to do

<sup>[1]</sup> *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-‘Alee (pg. 83).

<sup>[2]</sup> *Saheeh Muslim*, “The Book of Virtues”; chapter, “The Virtues of Abu Dharr ؓ.” *Hadeeth* number: 2473. Also, refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-‘Umaree (1/145).

otherwise) comes to you." Abu Dharr ؓ said, "By the One Who has my soul in His Hand, I will scream out loud with it (with news that I have embraced Islam) right in their midst (i.e., in the midst of the Quraish)." He ؓ then went to the *Masjid* and called out as loud as he could, "I bear witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah." The people of the Quraish pounced upon him and threw him to the ground; the crowd that had gathered was poised to beat him to death, which is probably what would have happened, had not Al-'Abbaas ibn 'Abdul-Muttalib – the Prophet's uncle – intervened. Al-'Abbaas warned the crowd that if they harmed Abu Dharr ؓ, the Ghafaar tribe would try to exact revenge.<sup>[1]</sup> And Al-'Abbaas reminded them that the Ghafaar tribe would easily be able to get their revenge since, when heading to Ash-Sham, Quraish's trading caravans had to pass through Ghaffaar territory. Thinking about their material welfare, the crowd came back to their senses, and Abu Dharr ؓ, having done what he had vowed to do, returned safely to his homeland.

### *Lessons and Morals*

- 1) All of the above-mentioned stories show two important things: First, news of the Messenger of Allah ﷺ had spread over most, if not all, of Arabia. And second, the Quraish more so than anyone else contributed, albeit unwittingly, to that reality. Here, as before, I am not praising the Quraish for having done something good; I am merely pointing out the fact that, very often, people try to harm Allah's religion, but good comes out of it; in other words, evil people can plan as much as they want, but it is Allah ﷻ alone Who has full control over all that happens in the universe. Muslims should therefore not become despondent these days when some evil people try to give others a bad image of Islam; true, those with a herd mentality

<sup>[1]</sup> Refer to *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Virtues of Abu Dharr ؓ." *Hadeeth* number: 2474. Bukhaaree related it as well (3861 and 3522).

might follow them, but there are others who will want to learn more for themselves: it is such people who then find the truth and embrace Islam, as did Abu Dharr Al-Ghafaaree ؓ centuries ago.

- 2) There is always a superior and intelligent minority that consists of individuals who do not follow the herd, but are instead capable of individual thought and of arriving at their own opinions. Abu Dharr Al-Ghafaaree ؓ was one such person: People were spreading lies against the Prophet ﷺ, yet what they said had no impact on him, for he was concerned with logical and clear proofs – and with the truth. That is why, instead of simply accepting what the Quraish were saying, he ؓ sent his brother to gather information and then went himself to learn the truth. Even today – or especially today – when the media has such a strong grip over the views that the masses hold, there are still some who refuse to believe everything they hear and, knowing that they will be chastised for doing so, dig deeper for the truth.
- 3) The seeker of the truth very often has to make sacrifices and go beyond soul searching to arrive at the truth. Abu Dharr ؓ was not satisfied with the general information that his brother Unais ؓ brought back to him; he ؓ wanted to arrive at the heart of the matter, for he wasn't gathering information about a common man, but rather about a man who said that he was a Prophet sent from Allah ﷻ. And so Abu Dharr ؓ was willing to leave the comfort of his home, the company of his family, and the familiarity of his native land – all, in order to ascertain the truth. He ؓ endured many hardships along the way, for he ؓ did not have much in terms of provisions, but it was all worth it to be able to meet the Messenger of Allah ﷺ and embrace Islam.
- 4) In all of one's affairs, one should proceed with a purpose, but also with caution, especially if one sees signs of danger; rashness only brings harm to one's own self and, very often, to the people

one loves. This point is clearly illustrated in Abu Dharr's story. Wanting desperately to meet the Prophet ﷺ, yet knowing that the Quraish would look suspiciously upon an outsider who wanted to meet the Prophet ﷺ, Abu Dharr ؓ proceeded cautiously, waiting for the right opportunity to find out where the Prophet ﷺ was staying. Had Abu Dharr ؓ announced the purpose of his visit, the Quraish would probably have beaten him, or at least expelled him from Makkah and prevented him from realizing the very purpose of his trip. Even with 'Alee ؓ, Abu Dharr ؓ waited three days to make sure that he could trust his generous host. And when 'Alee ؓ asked him to explain the purpose of his visit, Abu Dharr ؓ agreed to do so, but only if 'Alee ؓ promised to both keep it a secret and help him realize that purpose. 'Alee ؓ then showed a similar regard for safety and caution when he ؓ told Abu Dharr ؓ that, if he saw anyone following them, he would act as if he were pouring water. Another cautionary measure they took is that Abu Dharr ؓ walked at some distance behind 'Alee ؓ, thus making it hard for any onlooker to make a link between the two of them. This shows that, even in the early stages of the Prophet's *Da'wah*, the Companions ؓ were superior planners: they ؓ always took studied and planned steps to arrive at their goals - may Allah be pleased with them all.

- 5) Yet again, we see how the Messenger of Allah ﷺ was concerned with the safety and well-being of his Companions ؓ; rather than ask Abu Dharr ؓ to stay in Makkah and add to the number of his followers there, the Prophet ﷺ ordered him to go back to his people.
- 6) Although one should be cautious and not put one's life in danger unnecessarily, there are times when courageous action is called for. Abu Dharr ؓ showed great courage when he ؓ went in the midst of Quraish's gatherings and challenged them with the truth by announcing that he had embraced Islam. It was as if, when the Prophet ﷺ told him to keep his Islam a secret, Abu Dharr ؓ felt that the Prophet ﷺ was simply

looking after his well-being and not that the Prophet ﷺ was actually forbidding him from announcing his acceptance of Islam. This, in fact, is likely what had happened, for the Prophet ﷺ later showed no disapproval of what Abu Dharr ؓ had done. Abu Dharr's actions and the Prophet's tacit approval of those actions prove that one may speak the truth even if one fears being harmed as a result, although remaining silent in the face of imminent physical punishment is also permissible. The fact is that, in this regard, what is considered Islamically correct depends on both the situation and one's intentions, factors that consequently determine whether or not one will be rewarded for one's actions.<sup>[1]</sup>

- 7) Abu Dharr's display of bravery was a mental blow to Quraish's leaders, who could not believe that someone had the temerity to hurl invective at their gods in their own city. The Quraish thought that they had stifled the voices of the believers, but here was Abu Dharr ؓ defying them not with a sword, but with a verbal announcement of the truth. Persecutors and oppressors tend to lose morale when they see determination in their victims; even after he received repeated blows and after blood began to flow from his body, Abu Dharr ؓ stood up again and announced the Testimony of Truth: I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.
- 8) Even when he wasn't a Muslim, Al-'Abbaas ؓ would try to protect the lives of Muslims. That Al-'Abbaas ؓ strove to save Abu Dharr ؓ from being beaten or killed at the hands of the Quraish indicates that he was a Muslim sympathizer. In defending Abu Dharr ؓ, Al-'Abbaas ؓ showed that he knew how to reason with the Quraish – in a sense, how to speak their language – by reminding them of the financial risks they would be taking if they seriously harmed Abu Dharr ؓ.

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<sup>[1]</sup> Refer to *Fathul-Baaree*, the explanation of *Hadeeth* number: 3861.

- 9) In spite of his enthusiasm to brave all dangers for the sake of the truth, and in spite of his love for the Prophet ﷺ and his desire to stay with him, Abu Dharr ؓ obeyed the Prophet's command and returned to his homeland. Once there, he began by inviting his family – first his brother and mother – and his fellow tribesmen to Islam.
- 10) Just because a person excels in one endeavour does not mean that he is qualified to do other things. This point is lost on many Muslims today: today, for example, one successfully invites another person to Islam, and tomorrow – without being knowledgeable – he wants to issue Islamic rulings. So true, Abu Dharr ؓ was successful in his *Da'wah* efforts; he played an important role – by the permission of Allah ﷻ – in convincing his people about the truth of Islam. That being true, Abu Dharr ؓ was not fitted for leadership roles. Imam Muslim related in his *Saheeh* that Abu Dharr ؓ once said to the Prophet ﷺ, "O Messenger of Allah, will you not employ me (i.e., will you not appoint me as leader or governor or person in charge over a group of people)?" Abu Dharr ؓ later recounted what happened next: "The Prophet ﷺ tapped his hand on my shoulder and then said, 'O Abu Dharr, you indeed are weak, and it (i.e., a position of leadership) is a trust; and on the Day of Resurrection, it (the fact of having been a leader in the world) is ignominy and regret, except for those who take it (a position of leadership) by right and fulfill the duties that come with it (i.e., with a position of leadership or authority).'"<sup>[1]</sup> Every person should work and strive in that endeavour which Allah ﷻ has made him fitted for; or in other words, just because one succeeds in one endeavour, it does not mean that he will succeed in another. It is up to each person to assess the talents he has been blessed with in an impartial manner and then to use them to his utmost.
- 11) Abu Dharr ؓ enjoyed tremendous success in his *Da'wah*

<sup>[1]</sup> *Saheeh Muslim*, "The Book of Leadership." *Hadeeth* number: 1825.

efforts: half of his tribe embraced Islam during a short span of time, and the other half embraced Islam after the Prophet ﷺ migrated to Al-Madeenah.

The slander campaign of the Quraish failed; the Prophet ﷺ showed greater resolve and determination than the Quraish had ever expected. Rather than sit in the corner of the *Masjid* and keep his message a secret, the Prophet ﷺ would go out to meet Arab visitors before they actually entered Makkah, and he ﷺ would recite the Qur'an out loud in the *Masjid*, in the hope that some sincere and open-minded person would hear him. These early efforts were certainly not in vain, as is established by the conversion of Dimaad Al-Azdee ؓ, 'Amr ibn 'Abasah ؓ, Abu Dharr Al-Ghafaaree ؓ, At-Tufail ibn 'Amr Ad-Dausee ؓ, Husain (father of 'Imraan ibn Al-Husain ؓ), and others. That these outsiders embraced Islam (and that some of them then guided their people to Islam) clearly proves that the slander campaign waged by the Quraish against the Messenger of Allah ﷺ was a miserable failure.

### **The Different Ways In Which The Messenger Of Allah ﷺ Was Persecuted**

From the day the Messenger of Allah ﷺ announced his Prophethood, and until the day he left Makkah and migrated to Al-Madeenah, the Quraish tirelessly persecuted him, taking advantage of any opportunity that arose to mistreat him – and even to physically harm him. This is why many Verses that were being revealed during that period ordered the Prophet ﷺ to be patient and forbade him from losing hope. Allah ﷻ said:

﴿وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا ۝۱۰﴾

*“And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way.” (Qur'an 73: 10)*

He ﷺ said in another Verse:

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آئِمَّةً أَوْ كَافِرًا ﴿٢٤﴾﴾

“Therefore be patient (O Muhammad ﷺ) and submit to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.” (Qur’an 76: 24)

And He ﷻ said in yet another Verse:

﴿وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾﴾

“And grieve you not for them, nor be straitened (in distress) because of what they plot.” (Qur’an 27: 70)

And Allah ﷻ also said:

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾﴾

“Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.” (Qur’an 41: 43)

Here are some examples of how the Quraish mistreated the Prophet ﷺ:

- 1) Abu Jahl once asked other members of the Quraish, “Does Muhammad cover his face with dust (by performing prostration) right in your midst?” Someone answered, “Yes.” Abu Jahl then said, “By Al-Laat and Al-‘Uzzaa! If I see him doing that, I will indeed tread on his neck, or I will cover his face with soil.” Soon thereafter, the Messenger of Allah ﷺ was praying in the Masjid, when Abu Jahl saw him and proceeded to fulfill his pledge. But no sooner did Abu Jahl approach the Prophet ﷺ than he began to tread backwards, warding something off with his hands, but what it was that he was warding off no other member of the Quraish that was present could discern. Seeing this strange occurrence and the terrified

expression on Abu Jahl's face, someone asked him, "What is the matter with you?" Perhaps it was the terror of the moment that made Abu Jahl give an uncharacteristically honest response: "Verily, between me and him is a trench of fire, terror, and wings (the wings of angels)." The Messenger of Allah ﷺ later shed light on what had happened: "Had he come near me, the angels would have snatched him, limb by limb."<sup>[1]</sup>

Ibn 'Abbaas ؓ related that, on another occasion, the Messenger of Allah ﷺ was praying when Abu Jahl went up to him and rudely said, "Did I not forbid you from doing this! Did I not forbid you from doing this?" The Prophet ﷺ admonished him, but that only increased Abu Jahl in his haughtiness, for he answered back in a menacing tone, "You indeed know that I have the biggest council in (Makkah)!" Allah ﷻ then revealed the Verse:

﴿فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَدَّعُ الزَّيْنَةَ ﴿١٨﴾﴾

*"Then, let him call upon his council (of helpers). We will call the guards of Hell (to deal with him)!" (Qur'an 96: 17, 18)*

At the end of the narration, Ibn 'Abbaas ؓ said, "Had he called upon his council (to help him mistreat the Prophet ﷺ), Allah's angels of punishment (the guards of Hell) would have seized him."

2) Ibn Mas'ood ؓ narrated: "While the Messenger of Allah ﷺ was standing up, praying beside the Ka'bah, and the Quraish were together in their gatherings, one of them said, 'Will you not all look at this person who is performing for show? Which one of you will go to the *Jazoor* (a camel that is prepared for slaughter) of such and such family, take its entrails, its blood, and the remains of its womb, and bring it all here - then wait until he performs prostration, and then place it all on his back between his shoulders?' The most wretched of them left (to do this most vile deed). Then, when the Messenger of Allah ﷺ

<sup>[1]</sup> *Saheeh Muslim*, the book, "Description of the Resurrection, Paradise, and Hell." *Hadeeth* number: 2797.

performed prostration, he (i.e., the one who had volunteered) placed it all between his shoulders. The Prophet ﷺ remained fixed in prostration, while they laughed so uncontrollably that they began to lean (or fall) over one another. Someone went to Faatimah ؓ, who was still a child. She came hurriedly (towards the *Masjid*), and the Prophet ﷺ remained in prostration until she removed (the filth) from his (back). She ؓ then approached the congregated polytheists and cursed them. When the Prophet ﷺ had completed his prayer, he ﷺ said, 'O Allah, destroy (the infidels of) the Quraish; O Allah, destroy (the infidels of) the Quraish; O Allah, destroy (the infidels of) the Quraish.' Then he ﷺ mentioned (specific) names: 'O Allah, destroy 'Amr ibn Hishaam, 'Utbah ibn Rabee'ah, Shaibah ibn Rabee'ah, Al-Waleed ibn 'Utbah, Umayyah ibn Khalaf, 'Uqbah ibn Abee Mu'ait, and 'Umaarah ibn Al-Waleed.' By Allah, I saw them all (each of the men named above) struck dead on the Day of Badr; then they were dragged to Al-Qaleeb (an old well) - the Qaleeb of Badr. The Messenger of Allah ﷺ then said, 'The people of Al-Qaleeb have been followed by a curse (perhaps this refers to the realization of the Prophet's supplication against them).''<sup>[1]</sup>

Other authentic narrations establish that the person who threw the entrails and filth of the camel onto the Prophet's back was 'Uqbah ibn Abee Mu'aid, and that the person who goaded him on to do that most despicable deed was Abu Jahl.<sup>[2]</sup> Those narrations further indicate that the Quraish were greatly perturbed when the Prophet ﷺ supplicated against them, for they believed that supplications made in Makkah were answered.

- 3) One day, Quraish's nobility were in a gathering beside the Ka'bah, and were talking about the Messenger of Allah ﷺ. One of them said, "We have never witnessed anyone showing as much patience as we have shown regarding the affair of this

<sup>[1]</sup> *Saheeh Bukhaaree* (520), and *Saheeh Muslim* (1794).

<sup>[2]</sup> *Saheeh Muslim* (1794).

man (i.e., the Prophet ﷺ): He has disparaged our view and cursed our gods; it is a grave matter indeed regarding which we are patient with him." While this was going on, the Messenger of Allah ﷺ appeared, and they all hurried towards him with a fiery intensity. They surrounded him and said, "You are the one who says such and such (in terms of finding fault with their gods and religion)." The Prophet ﷺ said, "Yes, I am the one who says that." A man among them roughly took hold of his garment, at which time Abu Bakr ؓ came and stood in between the Prophet ﷺ and the gathered crowd. Abu Bakr ؓ was crying as he then said, "Will you kill a man for saying, 'My Lord is Allah?'"<sup>[1]</sup>

- 4) Perhaps no one showed as much enmity towards the Prophet ﷺ as did Abu Lahab, the Prophet's uncle, and Abu Lahab's wife, Umm Jameel. Umm Jameel would spread lies in order to sow dissension between the Prophet ﷺ and other people; she was so fixated in her hatred that she would take the time to place thorns along the paths that the Prophet ﷺ customarily treaded upon; and she would place impure filth in front of the Prophet's door. It is not surprising, therefore, that Allah ﷻ revealed an entire chapter about both Abu Lahab and Umm Jameel:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَّا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥﴾

"Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ, or use to slander him). In her neck is a twisted rope of Masad (palm fibre)." (Qur'an 111: 1-5)

<sup>[1]</sup> Saheeh As-Seerah An-Nabawiyyah by Ibraaheem Al-'Alee (pg. 96).

When Umm Jameel heard these Verses, she went to the Messenger of Allah ﷺ, who at time was sitting down beside the Ka'bah, in the company of Abu Bakr As-Siddeeq ؓ. With a stone in her hand, Umm Jameel stood over them and said, "O Abu Bakr, where is your companion? It has been conveyed to me that he satirizes me. By Allah, had I found him (now), I would have struck his mouth with this stone!" She then left. Bewildered by what had just happened, Abu Bakr ؓ said, "O Messenger of Allah, do you suppose that she did not see you!" The Prophet ﷺ said, "Verily, Allah prevented her from seeing me." Abu Lahab dedicated his life to fight against Islam; he would follow the Messenger of Allah ﷺ around in the marketplace, in gatherings, and during *Hajj* season in order to interrupt and harass him when he ﷺ was inviting people to embrace Islam.

These are just a few examples of how the polytheists tried to inflict harm upon the Prophet ﷺ. Their constant persecution of the Prophet ﷺ culminated with a plan to kill him, which ended in failure and in the Prophet's migration to Al-Madeenah. As for the early stages of persecution, the Prophet ﷺ was subjected to ill treatment before any of his Companions ؓ suffered any harm at the hands of the Quraish. The Prophet ﷺ said, "I was threatened (with torture or punishment) for (the cause of) Allah at a time when no one else was threatened. And I was harmed for [the cause of (i.e., Islam)] Allah at a time when no one else was being harmed. And there came a time for me when thirty days and nights passed by while Bilaal and I had no food that a living creature (could) eat except for an amount that (could be) hidden in the armpit of Bilaal (i.e., Bilaal was my companion at the time, and we had very little food for many days - so little that it could be carried under the arm of Bilaal)."<sup>[1]</sup>

Verbal abuse was a common occurrence: when the Prophet ﷺ would pass by gatherings of the Quraish, they would mock him, saying, "Here is the son of Abu Kabshah; he is spoken to from the

<sup>[1]</sup> *Sunan At-Tirmidhee* (4/645), and Al-Albaanee, may Allah have mercy on him, declared it to be authentic in *Saheeh Al-Jaamai'*. Number: 5001.

heavens!" And one of them would pass by the Messenger of Allah ﷺ and say in a mocking tone, "Have you not been spoken to from the heavens today!"

Quraish's nobility did not stop at verbal abuse; whenever the opportunity arose, they even physically harmed the Messenger of Allah ﷺ. For example, Umayyah ibn Khalaf once spit on the face of the Prophet ﷺ. And the ill treatment and persecution continued even after the Prophet ﷺ migrated to Al-Madeenah, although in some regards things did of course improve. Whereas Quraish's polytheists were practically the only enemies of the Prophet ﷺ while he lived in Makkah, more people became his enemies once he ﷺ moved to Al-Madeenah - such as the hypocrites who lived alongside the Muslims, neighbouring Jewish tribes, the people of Persia, Rome, and their allies. In Makkah, the Prophet ﷺ was subjected to curses, mockery, and physical abuse - but without the use of weapons. In Al-Madeenah, the situation worsened in the sense that armies began to attack him and his followers. So in fact, the entire duration of his Prophethood consisted of a constant chain of tests and trials; nonetheless, the Prophet ﷺ never tired or lost hope; rather, he remained patient and expected his reward from Allah ﷻ.

One cannot even imagine how much hardship the Prophet ﷺ had to endure through the latter part of his life. The harm he endured was proportionate to the significance of the message he ﷺ came with and to the great honours that will be bestowed upon him on the Day of Resurrection - such as 'The Station of Praise' and a high ranking with his Lord. Abu Sa'eed Al-Khudree ؓ reported that he ؓ once asked the Prophet ﷺ, "O Messenger of Allah, who among people is most severely tested?" The Prophet ﷺ said, "The Prophets, then the next best group of people, and then the next best group of people. A man is tested in proportion to his religion: if there is firmness in his religion (i.e., if he is a strong believer), then his test will become severe. And if there is softness in his religion (i.e., if he is a weak believer, one who does not firmly and consistently follow the teachings of Islam), then he will be tested

in proportion to his religion (i.e., in proportion to his application of Islam's teachings). The slave (of Allah) will constantly be accompanied by affliction, until he is left to walk on the earth, without there being any wrongdoing held against him (this is because hardships and affliction are atonement for one's sins)."<sup>[1]</sup>

## Some Of The Ways In Which The Prophet's Companions ﷺ Were Persecuted

### 1) Abu Bakr As-Siddeeq ﷺ

True, weak Companions ﷺ and slaves were most susceptible to attacks at the hands of the Quraish, but even Muslims from the upper classes of Makkah were not saved from one form of persecution or another. In fact, on one occasion, Abu Bakr ﷺ was beaten so badly that he almost died as a result.

When there were only 39 male Muslims, Abu Bakr ﷺ urged the Messenger of Allah ﷺ to openly preach the message of Islam, but the Prophet ﷺ responded by saying, "O Abu Bakr, we are (as of yet) few in number." Abu Bakr ﷺ continued to urge the Prophet ﷺ to openly preach until, one day, the Muslims spread out in different parts of the *Masjid*, with each man remaining in the midst of his clan. Abu Bakr ﷺ then stood up to deliver a sermon, while the Messenger of Allah ﷺ remained seated. On that day, Abu Bakr ﷺ became the first person (from this nation) to deliver a sermon in which he invited people unto Allah ﷻ and His Messenger ﷺ. The polytheists did not idly listen to his sermon; instead, they became enraged and charged towards Abu Bakr ﷺ and the other Muslims. In various parts of the *Masjid*, the Quraish were giving a severe beating to the Muslims. Abu Bakr ﷺ was both trampled upon and beaten severely; using his shoes, the evildoer 'Utbah ibn Rabee'ah began to viciously strike Abu Bakr ﷺ on his face. So severely was Abu Bakr ﷺ beaten, and so much

<sup>[1]</sup> *Ibn Maajah* (4023). And in *Saheeh Sunan Ibn Maajah*, Al-Albaanee said, "*Hasan Saheeh* (4095)."

blood flowed down his face, that it became difficult to discern between his face and the back of his head.

Had the beating continued, Abu Bakr ﷺ might have died; in fact, even as matters stood, he ﷺ did almost die. But his fellow clansmen from Banu Taim came, although somewhat belatedly, to defend him. They pushed the attacking mob away and carried Abu Bakr ﷺ to his home, feeling certain that he ﷺ had died. Members of the Banu Taim clan then returned to the *Masjid* and proclaimed, "By Allah, if Abu Bakr dies, we will indeed kill 'Utbah ibn Rabee'ah." They then returned to Abu Bakr ﷺ, and Abu Quhaafah - Abu Bakr's father - as well as other members of Banu Tameem tried to speak to him until he finally revived at the end of the day and spoke to them. But rather than answer their questions, and rather than worry about his own condition, Abu Bakr ﷺ asked them how the Prophet ﷺ was doing. Since they were not Muslims, and since they cared about Abu Bakr's welfare particularly because he was from their clan - as opposed to the Prophet ﷺ - they were rather upset by what Abu Bakr ﷺ had said, and they reproached him, reminding him that he should be worried about staying alive, for though he had regained consciousness, he was still extremely weak and bruised from the beating he had taken. His fellow clansmen urged his mother, Umm Al-Khair, to give him food and drink. And when the two of them were then left alone together, Umm Al-Khair implored Abu Bakr ﷺ to partake of some nourishment, but Abu Bakr ﷺ kept asking about the Prophet ﷺ. It wasn't surprising that no one from Banu Taim knew how the Prophet ﷺ was doing, since it was hard to make out what had happened during the chaotic violence that had just taken place, and since the Prophet ﷺ was, like Abu Bakr ﷺ, being taken care of by his fellow clansmen, the men of Banu Haashim.

"By Allah, I have no knowledge of your companion (i.e., of how he is doing now)," said Umm Al-Khair. Abu Bakr ﷺ said, "Go to Umm Jameel ﷺ, daughter of Al-Khattaab (and brother of 'Umar ibn Al-Khattaab ﷺ), and ask her about him."

Umm Al-Khair likely had a sense of how Abu Bakr ﷺ valued the Prophet's life more so than his own, and so she acquiesced and went out in search of Umm Jameel ﷺ. Upon finding her, Umm Al-Khair said, "Verily, Abu Bakr asks you about (how) Muhammad ibn 'Abdullah ﷺ (is doing)."

Umm Jameel ﷺ said, "I know neither Abu Bakr nor Muhammad ibn 'Abdullah, but if you want, I will go with you to your son." Umm Al-Khair said, "Yes," and the two of them returned to Abu Bakr ﷺ. They found him to be seriously ill, and they suspected that he was on the verge of dying. Seeing Abu Bakr's weak condition, Umm Jameel ﷺ approached him and yelled out loud, saying, "By Allah, those who have done this to you are indeed the people of wickedness and disbelief. Indeed, I hope that Allah takes revenge on them for you." Abu Bakr ﷺ then asked how the Messenger of Allah ﷺ was doing, to which Umm Jameel ﷺ responded, "Here is your mother, listening (to us)." Abu Bakr ﷺ reassured her that she ﷺ had nothing to worry about regarding his mother.

"He is safe and sound," said Umm Jameel ﷺ. Abu Bakr ﷺ asked, "Where is he?" She answered, "In the House of Al-Arqam." Despite his own weakness and need for rest and nourishment, Abu Bakr ﷺ then made an oath that he would neither eat nor drink before first going to the Messenger of Allah ﷺ and making sure that he was well. But both Umm Jameel ﷺ and Umm Al-Khair delayed him, for they thought it was best to wait for the situation to calm down in the streets. When things did finally calm down, they led Abu Bakr ﷺ to the House of Al-Arqam, and since he ﷺ couldn't walk on his own, he was leaning on them for support. As soon as they entered, the Messenger of Allah ﷺ hurried towards Abu Bakr ﷺ and kissed him; the other Muslims that were there also hurried to meet Abu Bakr ﷺ. The Messenger of Allah ﷺ was greatly moved by Abu Bakr's condition. Knowing that the Prophet ﷺ was worried about him, Abu Bakr ﷺ said, "May my mother and father be held ransom for you, O Messenger of Allah. The only hurt I feel is a result of the blows that *Al-Faasiq*

(the evildoer, i.e., 'Utbah ibn Rabee'ah) delivered to my face. And here (with me) is my mother, who is faithful to her son. And you are blessed, so invite her unto Allah, and supplicate to Allah for her, for perhaps, through you, Allah will save her from the Hellfire." The Messenger of Allah ﷺ supplicated for her and invited her unto Allah ﷻ, and she ﷻ responded to his invitation by embracing Islam.<sup>[1]</sup>

### ***Lessons and Morals***

- 1) These days, one might hesitate to propagate Islam to non-Muslims, fearing mockery and insults. Abu Bakr ﷺ probably knew that beyond mere verbal insults, he would be subjected to a physical attack. Yet he ﷺ was courageous enough to overlook that outcome, considering it of utmost importance to openly preach Islam to non-Muslims. Some people ask themselves what it was that made Muslims so successful in spreading Islam during the Prophet's lifetime; the answer is not beyond our grasp when we reflect on Abu Bakr's sacrifice – his own subtribe thought that he ﷺ had died from the beating – and the many sacrifices he ﷺ and other Companions ﷺ made throughout their lives.
- 2) Rarely in history has anyone shown as much love for another person as did Abu Bakr ﷺ for the Prophet ﷺ. Abu Bakr's own life was on a precarious footing; his wounds were life-threatening, and he ﷺ needed rest and nourishment; yet upon regaining consciousness he asked not about his own condition, but about the well-being of the Messenger of Allah ﷺ. Annoying his fellow clansmen who were worried about him only, Abu Bakr ﷺ kept asking about the Prophet ﷺ; he ﷺ even took an oath to neither eat nor drink until he ﷺ first saw him. Abu Bakr ﷺ was in no condition to get up, never mind walk, yet with his determination and profound love for the Messenger of Allah ﷺ, such difficult obstacles were easily

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<sup>[1]</sup> *As-Seerah An-Nabawiyyah* by Ibn Katheer (1/439-441), and *Al-Bidaayah Wan-Nihaayah* (3/30).

overcome. May Allah ﷻ be pleased with him and with all of the Prophet's Companions ﷺ.

- 3) Tribal loyalty, which was a predominant characteristic among Makkah's inhabitants, greatly influenced how people treated one another, and at times even took precedence over religious loyalty. Most of the members of Abu Bakr's subtribe were non-Muslims, yet they threatened to exact revenge against a coreligionist, namely 'Utbah, if Abu Bakr ﷺ were to die.
- 4) Even during the early days of Islam, the Prophet's Companions ﷺ showed good sense in assessing a situation and then in acting cautiously when they sensed danger. Umm Jameel ﷺ displayed these qualities a few times in the above-mentioned story:

First, knowing that the situation in Makkah was rife with tension and that the Muslims had just been physically assaulted, Umm Jameel ﷺ answered Umm Al-Khair by saying that she didn't know either Abu Bakr ﷺ or Muhammad ibn 'Abdullah ﷺ. This was a wise move on her part, for Umm Al-Khair was not a Muslim and might have wanted to act as a spy on behalf of the Quraish; also, Umm Jameel ﷺ kept secret the fact that she had embraced Islam.

Second, based on the above-mentioned facts, Umm Jameel ﷺ wanted to directly convey news to Abu Bakr ﷺ, and so she wisely made an overture to Umm Al-Khair, offering to go with her to her son.

Third, Umm Jameel ﷺ probably did so at an unconscious level, but she certainly gained Umm Al-Khair's appreciation when she yelled out on her son's behalf: "By Allah, those who have done this to you are indeed the people of wickedness and disbelief." Earlier, Umm Jameel ﷺ showed similar solicitude for Umm Al-Khair's son when she said, "If you want, I will go with you to your son." To be sure, gaining Umm Al-Khair's trust made it easier for Umm Jameel ﷺ to meet and speak with Abu Bakr ﷺ.

Fourth, once she reached Abu Bakr ﷺ, Umm Jameel ﷺ was especially careful not to let any non-Muslim overhear their conversation. She still didn't completely trust Umm Al-Khair, who was after all still a polytheist. Only after Abu Bakr ﷺ told her

that she could speak freely in the presence of Umm Al-Khair ؓ did Umm Jameel ؓ tell him about the Prophet ﷺ; and even still, she did not say where the Prophet ﷺ was staying. She finally did say where the Prophet ﷺ was staying when she was forced to do so through a direct question from Abu Bakr ؓ. Throughout the Makkan period of the Prophet's biography, all Muslims were similarly careful, which of course contributed to the fact that the Quraish never found out about the exact location of the secret meeting place of the Muslims.

Fifth, when Abu Bakr ؓ asked Umm Jameel ؓ to take him to the house of Al-Arqam, she did not immediately agree to do so; instead, she waited until the tense situation outside calmed down, so as to decrease the chances of being seen.

- 5) Hard work, affliction, trials, and ordeals – these are followed, as a general rule in life, by reward. After suffering a difficult ordeal at the hands of the Quraish, Abu Bakr ؓ asked the Prophet ﷺ to invite his mother, Umm Al-Khair ؓ, to Islam, and to supplicate for her. And so the ordeal ended with Umm Al-Khair ؓ embracing Islam.
- 6) Because of his special relation to the Prophet ﷺ and because he would stick close to the Prophet ﷺ during the most dangerous of situations, Abu Bakr ؓ was – despite having the protection of his clan, and despite being, at least prior to Islam, a high-ranking member of Quraish society – one of the most persecuted of the Prophet's Companions ؓ.

## 2) Bilaal ؓ

As their frustration increased, the Quraish began to persecute the Muslims more and more severely, often reaching savage levels of cruelty. Their victims of choice, or rather of convenience, were weak Muslims – those who had no protection and were not rank and file members of the nobility, and also slaves, Bilaal ؓ being a member of the latter category. In punishing the weak, the Quraish had more than one goal in mind. First, they wanted to use torture to make Muslims abandon their religion. Second, they wanted to set

an example of weak Muslims, so as to frighten Muslims who had some form of protection. And third – which isn't as much of a goal as it is a reason – they wanted to vent their anger and frustration. 'Abdullah ibn Mas'ood ؓ said, "The first group to openly proclaim their Islam consisted of seven people: The Messenger of Allah ﷺ; Abu Bakr ؓ; 'Ammar ؓ; 'Ammar's mother, Sumayyah ؓ; Suhaib ؓ; Bilaal ؓ; and Al-Miqdaad ؓ. As for the Messenger of Allah ﷺ, Allah protected him through his uncle, Abu Taalib. And as for Abu Bakr ؓ, Allah ﷻ protected him through his people (Abu Bakr's clan). And as for the rest of them, the Quraish took them, attired them in armour made of iron and melted them in the sun. Each of them gave them (i.e., their torturers) what they wanted (i.e., they uttered words of disbelief, though they did so under duress, and their hearts were at rest with faith), except for Bilaal ؓ, for losing his life for Allah ﷻ was an easy matter for him (when it came to choosing between death and uttering words of disbelief), and it (killing him) became easy for his people (i.e., they had no qualms about torturing him to the point of death). They gave him to children, who went around with him in the valleys of Makkah. And all the while, he continued to say: 'One, One (i.e., Allah is One; none has the right to worshipped but Allah, etc.).'"<sup>[1]</sup>

Bilaal ؓ had no family to protect him. In fact, Bilaal ؓ was hardly considered a human being; his only purpose, according to the mind-set of the Quraish, was to serve and obey, to be bought and sold like livestock. That he should have an opinion in important matters was considered ludicrous, which is why the Quraish, fearing a change in their way of life, became outraged when Bilaal ؓ and other slaves embraced Islam.

Let it not be said, or for that matter thought – as many opponents of Islam say and think – that slaves embraced Islam in order to improve their lot in Makkan society. The message of the Prophet ﷺ reached the inner depths of Bilaal's heart, as well as the hearts

<sup>[1]</sup> *Musnad Ahmad* (1/404), with a chain that is *Hasan* (acceptable).