

مُحَمَّدُ رَسُولُ اللَّهِ (ص)

Objectives >>>

Students should:

- Discuss the era before the deputation of Prophet Muḥammad (saw)
- Understand that the Prophet was a Muslim prior to the advent of Islam
- Understand that the Prophet had no grandchildren other than the children of Sayyidah Faṭimah (as)
- Outline the fact that Islam abolished all forms of racism and prejudice
- Understand and be reminded the style of the preaching of the Prophet
- Be reminded of some of the difficulties faced by the Muslims when Islam was first proclaimed
- Understand that during the early days of Islam, it was the patience of the early Muslims that led to the victory of Islam
- Be reminded of the fact that the Prophet migrated to Medina to escape the tortures of the Quraysh in Mecca
- Understand a brief analytical history of the treaty of Ḥudaibiyah and the final conquest of Mecca
- Know that the prophet won over Mecca without a battle
- Understand that not all the companions of the prophet were righteous
- Understand the events that transpired in the last days of the life of the Holy Prophet

Lesson 1: The Early Stages of the Prophet's Life

ARABS BEFORE ISLAM

We learnt in the previous years that Prophet Muḥammad (saw) was sent to a very ignorant and ruthless Arab community. Below is a short list of their vicious practices:



- They considered newly born daughters to be an evil omen and thus used to bury them alive,
- Women were treated as slaves who were expected to yield to any demand of men's lust.
- Brutal wars were being fought for very insignificant reasons with no party willing to compromise, leaving them fighting for years.
- Heavy drinking and gambling was the norm while superstition and witchcraft was considered to be systems that ran universe.
- Above all, the community suffered from anarchy, corruption and lack of law and order and there were no systems in place to correct misdoings.

To summarise, it can be said that the environment in which the Prophet's mission began could not have been any worse because not only were people indulging in every kind of uncivilised and corrupt act, but they were also extremely resistant to any form of change and would go to the extent of killing anyone who proposed change. The Holy Prophet was sent to this community to reform and change them, a very tough task indeed.

THE FAITH OF THE PROPHET BEFORE THE FIRST REVELATION

The faith of the Holy Prophet (saw) prior to the first revelation has been a matter of discussion between the Shi'a and Sunni scholars for a long time. The following issues have been raised:

1. Did the Holy Prophet believe in any religion before that first revelation?
2. Supposing that he was the follower of a religion, was it his own religion or was it based on revelation?

These questions can be answered by the following two methods:

a. By studying the first 40 years of the Prophet's life



When using the first approach, we see several instances where the Holy Prophet professed the Oneness of Allah. He prayed continuously in the cave of Ḥīra. Similarly the Prophet always remembered Allah while taking his meals and refrained from eating meat of the animals which had been slaughtered in an unlawful manner. He was very much disturbed to see obscene scenes, wine-drinking and gambling; so much so that at times he sought refuge in the mountains and returned home when a part of the night had passed.

b. By scrutinising what the Ahlul Bayt have said on the subject.

Using the second approach, we find discourses such as those of Imam 'Ali (as), the chief of the monotheists in Khutbat al Qāsiyah:

“From the time the Holy Prophet had been weaned, the Almighty Allah had associated the most distinguished angel with him so that he might show him the path of magnanimity and goodness during day as well as night”ⁱ

In addition to this, we see that other prophets, like Prophet Yaḥyā and Jesus (as), were prophets from birth, as confirmed by the Holy Qur'an. Therefore, it is

definitely possible for Prophet Muḥammad (saw) to have been a prophet from birth, as confirmed by the narrations of the Ahlul Bayt and what we know about his lifestyle prior to the first revelation.

c. Our Principle Beliefs

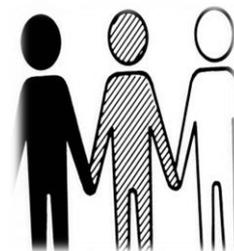
As followers of the Ahlul Bayt, we believe that all Prophets were born as Prophets, and knew they would later receive revelation and be given a specific mission. Thus when it comes to the Master of the Prophets and Messengers, surely he too was a Prophet since birth.

THE HOLY PROPHET'S FAMILY

Prophet Muḥammad's (saw) first wife was Sayyidah Khadijah (sa). He married her when he was 25 and lived with her until her death which was 25 years later. He had two sons with Sayyidah Khadijah (sa), both of whom died at a very young age. The Prophet and Sayyidah Khadijah (sa) also raised four girls. One of these girls was of course Sayyidah Fāṭimah (as) who was definitely their biological daughter. As for the other three girls, Ruqayyah, Zaynab, and Umm Kulthūm, there is debate about whether they were actually the Prophet's daughters or not. They may have been his daughters with Sayyidah Khadijah (sa), or they may have been Sayyidah Khadijah's (sa) daughters from a previous marriage, or they may have been her nieces whom she was raising.

Another member of the Prophet's family was a boy called Zayd. Zayd was a young boy who was taken as a slave. Prophet Muḥammad (saw) freed Zayd from slavery and looked after him like a son. In Islam, it is highly recommended to take care of orphans or slaves and provide them with what they need in lifeⁱⁱ. The Prophet (saw) and Sayyidah Khadijah (sa) were extremely kind to slaves and freed many of them, always acting charitably towards them.

THE PROPHET TAUGHT SOCIAL JUSTICE



One of the main parts of the Prophet's message was that everyone, whether male or female, black or white, rich or poor, Arab or foreign were all equal and only the more pious would enjoy greater superiority over others in the eyes of Allah (Quran 49:13).

The Prophet did not differentiate between these classes and this was most annoying to the arrogant people of Quraysh. They were asked to sit and dine with the poor, accept their proposals of marriage to their daughters, and to share positions of leadership with them.

These messages were not taken very well by his community because it meant that they would have to change their old habits and attitudes at the onset of accepting Islam. The oppressed loved these teachings but the oppressors detested them. The examples below provide a glimpse of the Prophet's character in ensuring equality, and his efforts to avoid hurting the feelings of the less accepted groups in society.

- On another occasion, the Prophet was busy having food with a few other companions when a person suffering from leprosy, a disease that disfigures the face and body, arrived in the gathering. The people present expressed their abhorrence and detestation over his arrival but the Messenger asked him to sit next to himself and invited him to eat the food.
- One day, a poor man joined a gathering with the Prophet and his companions. He sat next to a wealthy man. The wealthy man collected his long robe and pulled it away because he did not want it to come into contact with the poor man. When the Prophet (saw) saw this, he chided the wealthy man. The wealthy man then offered to give half his wealth to the poor man. The poor man refused to accept the gift, saying he wished for a greater reward from God.

We have also read that Prophet Muḥammad (saw) would always give Bilāl, the black Ethiopian slave, the distinguished position of reciting the Adhān, even though he could not pronounce a few words correctly. This was to show that race or colour did not matter to him or to Allah (SWT). Moreover, the Holy Prophet eliminated discrimination due to gender by elevating the status of women at a time when they were only used for the fulfilment of desires and newly born daughters were considered to be a disgrace.

Now, after studying the way the Prophet behaved, let us ask ourselves how we would react in each of the cases above. Would we sit next to a person with leprosy? We should reflect on how we act and ensure that we do not discriminate against people because of their background or because of how they look.

SOCIAL JUSTICE IN THE WORDS OF MUḤAMMAD (PBUH)

“Say (O Muhammad): My Lord has commanded justice...”ⁱⁱⁱ

Prophet Muhammad states that “*the heavens and the earth stand upright by justice*”^{iv}, and that when it comes to social justice: “*people are as equal as the teeth of a comb*”^v. He also has specific teachings when it comes to certain types of discrimination and injustice.

In every community, there are people who are seen as lowly and abased. For a variety of reasons, they are discriminated against and down-trodden. In this regard, the Prophet of Mercy says: “*Shall I inform you of the best of Allah's servants? It is the weak and the down-trodden (among you)*”^{vi}. The Prophet even states that we can share in his mission by seeking out the down-trodden and helping them: “*Assist me in seeking out the down-trodden, for verily you are given sustenance and succour only because of the presence of the down-trodden among you*”^{vii}.

One of the reasons for being down-trodden and abased is racial discrimination. The Prophet was a pioneer in addressing this form of inequality too. The Arabs of his time looked down at their former slaves of African descent. They also discriminated against other non-Arabs. To crush this terrible pride, the Prophet (saw) gave special positions to freed slaves like Bilāl. He also facilitated marriages between non-Arab men and Arab women. Bilāl, Salmān (an Iranian) and Ṣohaib (a Roman) all married Arab women with the help of the Prophet (saw).^{viii} The Prophet tackled this most sensitive component of racial discrimination, as a clear indicator and sign that inequality and discrimination based on race, ethnicity or skin colour is not tolerated in Islam.

Another group that suffers from discrimination are the poor, who are often stuck in a vicious cycle that only leads to more poverty and suffering. Prophet Muhammad (saw) teaches that one who works in order

to stave off the neediness of poverty from himself and his family is like one who risks his life in battle for the sake of God. Yet there will always remain those who are poor through no fault of their own, never given a chance to escape that vicious cycle.

In this regard, Muḥammad (saw) states so simply and so eloquently that *“poverty is my honour”*^{ix} and that: *“the poor are the friends of God”*^x. He declares himself to be amongst the community of the poor, and he relates them to God, so that we know that not only should the poor not be humiliated or ignored, but they should be honoured and helped.

One of Prophet Muḥammad’s greatest achievements in social justice was the status he gave to women. He respected and honoured women, listening to them and responding to their concerns positively.^{xi} He prohibited the senseless murder of infant girls and several other oppressive Arab customs, and he taught that women should be loved, not lusted after. Islam teaches that lust is a harmful thing when it is left to run loose. However, this is not to be confused with love for a woman. Love for a mother, daughter, wife or sister includes respect, honour and consideration. Prophet Muḥammad (saw) taught that: *“the more the faith of a (male) servant (of God) increases, the more his love for women increases”*^{xii}. The Prophet declares innocent love for women a part of faith, so that it is clear that injustice and discrimination against a woman are not compatible with faith at all.

Through his actions and words, Prophet Muhammad (saw) worked to establish a fair society, free of discrimination and inequality, in which *“mankind may keep up justice”*^{xiii}.

Class Discussion

- What are some situations in which we may be racist or discriminate against people? (Teacher to facilitate):
 - Marriage
 - Close friendships
 - Jobs
- How can we avoid being unfair to people in such situations?

Review Questions

Q1. From the evidence provided in this lesson, give three reasons why the Holy Prophet could not have possibly practiced a faith or religion other than Islam.

Q2. Why did the Holy Prophet (saw) give Bilāl the position of reciting the Adhān?

Lesson 2: The Prophet’s message begins

In the previous lesson we learnt about the environment in which the Prophet (saw) had to perform his mission. The people were ignorant and therefore violent and aggressive in their dealings and led a very immoral and uncivilized lifestyle. We also learnt how the Prophet (saw) dealt with these people and introduced many changes in the lifestyle of his people even before he was declared a Prophet.

In this lesson, we will learn more about the ways in which the Prophet (saw) was able to bring about a reform in his society, particularly focusing on the role of patience as a fundamental value in achieving success in this world and in the Hereafter.

THE PROPHET’S STYLE OF PREACHING

Even before the Prophet (saw) was declared as the Messenger of Allah (SWT), he lived a lifestyle of purity, sincerity and peacefulness. His character and behaviour was so pure and sincere that he was known among the Arabs as al-Ṣādiq (the truthful one) and al-Amīn (the trustworthy one).

He had a reputation for tremendous kindness and compassion especially for children and women, and he was a very friendly and sociable person. He was never known to get angry, even when provoked.

Prophet Muḥammad (saw) was a sign from the signs of Allah in morals and manners and he was distinguished from all the prophets and all human beings by his unequalled morals. By his behaviour he could attract the hearts of even his worst opponents, and could unite the Arabs and lead them to purify the earth from idolatry and ignorance. Therefore, Allah praised him in the Holy Qur’an when saying

“And thou (stands) on an exalted standard of character.”
(Al-Qalam 68:4)

An example of the Prophet’s (saw) patience is when his front teeth were broken and his forehead was wounded in the Battle of Uḥud. His companions, who were very angry about that, asked him to pray to Allah (SWT) against the enemy, but he replied kindly and mercifully:

“I have not been sent as a curser but a herald and mercy. O Allah, guide my people for they do not know!”

This forbearance and compassion exemplified the attitude of the Prophet throughout his life.

DIFFICULTIES EARLY MUSLIMS FACED

As the Prophet of Islam declared and spread the faith, he faced severe opposition from the wealthy rulers of Arabia. They used various means to stop the spread of Islam, the worst of which was that they captured and tortured those that accepted the call. Some examples include the experiences of the following companions.

BILĀL, THE ETHIOPIAN

Bilāl was the slave of one the Prophet’s biggest enemies – Umayyah bin Khalaf. When Bilāl heard of the Prophet and his message, he converted to Islam and defied his owner. Umayyah was very upset with this and used to openly torture Bilāl by placing him on the hot sands of the desert and placing a heavy stone on his chest. He used to then try and force Bilāl to reject Islam by threatening to kill him in this way, but Bilāl remained firm until he was set free by the Muslims.

THE PARENTS OF AMMAR IBN YASIR

The idolaters also tortured two early and steadfast Muslims: Yāsir and Sumayyah. They were the parents of ‘Ammar Ibn Yāsir, and were subjected to the most barbaric forms of torture. Despite such torture, they never forsook their faith! These were the first martyrs of Islam.



The continuation of this unpleasant situation turned the city of Mecca into a prison and a place of torture for the defenceless Muslims. The polytheists made it forbidden even to listen to the verses of the Qur’an, and they appointed certain people to go out and meet incoming caravans and warn them not to make contact with the Muslims.

The intimidation and cruelty of the Quraysh led to the Prophet ordering a number of Muslims to leave Mecca and migrate to Ethiopia in search of safety and a place where they could practice their religion. However, some Muslims remained behind with the Holy Prophet and they faced the hardest times of early Islam. This came in the form of an economic blockade or boycott.

THE ECONOMIC BOYCOTT



The quick spread of Islam made the Arabian chiefs very upset and they realized that the torture techniques they were using were actually creating more trouble, and would not stop people from converting to Islam. They therefore decided to implement a new technique to cripple the Muslims. They carried out an economic boycott to weaken the Muslims’ earning and trading powers.

The following were the terms of the boycott

1. Every sort of trade and business with the supporters of Prophet Muḥammad (saw) shall be banned. Anyone found dealing with them would be tortured even if they were not Muslim.
2. Any other form of association, such as friendship with the Muslims, was prohibited.
3. Nobody was allowed to marry Muslims.
4. The enemies of the Muslims should be supported and rewarded in all cases including enjoying cheaper prices of goods and other benefits.

This boycott lasted for over three years during which the Prophet and his followers were not even allowed to live in Mecca. They were forced out of their homes and had to move to a barren valley outside Mecca called – Shi'b Abu Ṭālib – The Valley of Abu Ṭālib.

The conditions the Muslims faced were so bad that people used to eat only one date per person per day and sometimes they even had to share that between two people. The great wife of the Prophet, Sayyidah Khadijah (sa), was also suffering in the same manner. Being the richest person of Arabia, she gave all her wealth for Islam and was now sharing the plight of the oppressed. All this demonstrated a great amount of faith, fortitude and patience by every person there.

The boycott finally came to an end, when it was no longer bearable. The great lady Sayyidah Khadijah (sa) passed away shortly after this, as she was still weak from this horrible ordeal. Finally, the agreement that created this whole event and was pinned to the walls of the Ka'bah was eaten by termites and only the words 'In the Name of God' remained. Many people even among the Quraysh started disapproving of the boycott, and this miraculous event brought a big change and relief for the Muslims.

However, the opposition and hardship did not stop there. The Muslims, especially the Holy Prophet, faced a lot of slander, mockery and humiliation from the speech and action of the idolaters.

In all these events the main factors that helped the Muslims persevere and survive were their patience, faith in the Prophet, and fortitude, without which neither they nor the religion of Islam would have survived.

PATIENCE (AI-ṢABR)

In a famous hadith, Imam 'Ali (as) states that:

“Success will not be denied to one who is patient, even though it may take a long time to reach him”.

The truth of this can clearly be seen in the process of the building of Islam by the Holy Prophet and the early Muslims. Today, the flag of Islam is raised in all corners of the world. If Prophet Muḥammad (saw) and the early Muslims had not practiced immense patience and strong faith, Islam would not have survived over these generations.

SO WHAT IS PATIENCE?

There are many definitions of patience, but the best and closest ones are the following:

The famous scholar Nāṣir al-Dīn al-Ṭūsī describes patience as:

“Ṣabr means restraining the self from agitation when confronted with undesirable events.”

In his book 'A discourse on Patience', Ayatollah Sayyid Ali Khamen'ai says:

“Patience is resistance against disobedience and persistence in obedience”.

From this we understand that patience is the ability to tolerate a bad, hurtful or painful situation and to deal with it in a reasonable way without becoming angry, agitated or hopeless.

WAYS TO ACHIEVE PATIENCE

Below is a piece of advice from Ayatollah Khomeini (ra) for achieving patience:

“This world is a believer's prison. Gather all the strength at your command and be patient and forbearing throughout its ups and downs. With courage and fortitude, stand against adversities and calamities. Make yourself understand that the agitation and anguish inside you, aside from involving a great disgrace by themselves, are futile in confrontation with sufferings and calamities. Be happy with God and don't complain in front of creatures about His irresistible decrees and unavoidable ordainments.

During the times of hardships, turn your heart's attention to God and you will witness its effects in this world itself and your heart will attain such an expanse that it will witness God's Power. Richness and contentment will then spread through your heart such that everything related to this world will become worthless in your eyes. Ṣabr, forbearance, and restraint bring fair and plentiful rewards, and have sublime and beautiful forms in the world of Barzakh (purgatory).

If you have faith in God and you believe that all the affairs lie in His mighty hands, you will not complain before God Almighty of the hardships of life and the adversities that strike you. Rather, you will accept them willingly, fulfil your duties and thank Him gratefully for His bounties.^{ixiv}

Review Questions

Q1. In your review, what was the most difficult test faced by the Muslims during the early years of Islam?

Q2. Define and describe patience in 200 words.

Lesson 3: The Spread of Islam

As we have learnt in previous lessons, the early Muslims showed amazing patience and courage in remaining on the right path despite the torture and abuse they faced. Eventually, the environment of Mecca became unbearable and the Muslims migrated to Medina along with the Prophet. The people of Medina accepted the Muslims and the Prophet whole-heartedly, as many of them had already accepted the Message of the Prophet prior to his migration.

HOW ISLAM SPREAD TO MEDINA

The people of Medina used to go to Mecca to seek help from Quraysh for their tribal battles between 'Aws and Khazraj. On one of these trips, their leader heard the following words of the Holy Qur'an being recited by the Prophet and it affected him greatly.

“Say: Come, I will recite what your Lord has prohibited for you: 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 shameful sins, whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause. 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 maturity; 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, say the truth even if a near relative is concerned, and fulfil the Covenant of Allah, This He commands you, that you may remember.” (6:151-2)

He invited his friends from Medina to meet the Holy Prophet and Islam spread very quickly among them. In one of the years that the people of Medina went to Mecca for their pilgrimage, they accepted Islam formally.

Upon their return to Medina, they took great efforts to spread the Message of Islam.^{xv}

LIFE AFTER MIGRATION

After migrating to Medina, the Muslims continued to struggle and were faced with different challenges from Quraysh and other non-Muslims, such as battles, hypocrites and spies.

In order to ease the life of the Muslims and bring peace between tribes and different faiths, the Messenger of Allah (SWT) established treaties amongst the groups.^{xvi}

Another reason why the Prophet (saw) established treaties amongst different groups was in order to spread Islam in a peaceful manner. There were a few obstacles in the way of propagating Islam, such as armed enemies and enmity. The Prophet knew that if the enemies were disarmed and no longer had the intention to fight the Muslims militarily, Muslims would be free to preach Islam and the people of Arabia would soon become Muslims. Indeed, this is what happened.^{xvii}

THE PEACE TREATY OF HUDAYBIYYAH^{xviii}

In the year 6 A.H., Prophet Muḥammad (saw) along with around 1600 companions left Medina to Mecca in order to perform the Pilgrimage (*Hajj*). They did not carry any weapons with them as a gesture of their good will and to show that the purpose of their journey was solely to perform the Pilgrimage. When Quraysh were informed of this, they vowed not to allow the Muslims to enter Mecca and stopped them at a place called Ḥudaybiyyah. The noble Prophet sent an ambassador to Quraysh with some gifts and to explain the intention of the Muslims. However, in response, Quraysh killed the ambassador's camel and put the ambassador's life in danger too. After many attempts to come to terms with Quraysh, the Prophet was finally able to make a treaty with them. This was named the Treaty of Ḥudaybiyyah. Although most of the terms in the treaty seemed to be against the Muslims, the Prophet (saw) accepted it.^{xix} The treaty included the following:

- There would be no fighting between them for ten years.

- The people were free to join or make agreements with the Prophet or Quraysh and there would be no restrictions.
- Whoever goes to Prophet Muḥammad from Quraysh without the permission of their guardian should be returned to Quraysh but whoever goes to Quraysh from the Muslims would not be returned.
- The Prophet and his companions (the Muslims) will go back and not enter Mecca that year. However, they would come back to enter Mecca (unarmed) the following year for the pilgrimage and reside in it for three days.^{xx}

Some of the companions complained about the treaty. However, the Prophet insisted it was the best thing for Islam. It was this Treaty that paved the way for the conquest of Mecca which occurred two years later. Regarding the Treaty of Ḥudaybiyyah, Allah (SWT) says in the Holy Quran:

“Indeed, We have granted you a manifest victory.”
(48:1)^{xxi}

QURAYSH VIOLATE THE TREATY

Two years after the Treaty of Ḥudaybiyyah took place, the tribe of Quraysh violated the treaty and attacked^{xxii} the tribe of Bani Khuzā‘ah, who were allies of the Muslims, and killed many of them.

THE CONQUEST OF MECCA

In the Ramadan of the 8th year A.H., shortly after the treaty was broken, Prophet Muḥammad (saw) left Medina with ten thousand Muslims and headed towards Mecca to take the enemies by surprise. The Holy Prophet made it very clear to the Muslims that they should avoid bloodshed at all costs.



When they neared Mecca, the Prophet sent a message to Quraysh telling them about the means of their security and safety: to either remain in their houses (as a gesture of neutrality) or seek refuge in the precincts of the Ka‘bah or the house of Abu Sufyān^{xxiii}, to show that they had surrendered. Quraysh, knowing that the Prophet was a trustworthy person who wouldn’t go against his word, surrendered as they knew they would be safe if they did so.

Upon entering Mecca, there were only a handful of the Quraysh who arrogantly wanted to resist the Muslims and attacked one of the groups. The Muslims defended themselves and some of the Quraysh who attacked were killed. Otherwise, the entry and conquering of Mecca was peaceful. As soon as the Prophet entered into *Masjid al-Ḥarām* (wherein is the Ka‘bah), the statues were broken and shattered. This proved to the Quraysh and idolaters that if the statues were gods they would have at least defended themselves, let alone protect their worshippers from the Muslims.^{xxiv}

From this early history of Islam, we can see clearly that Islam spread because of its beauty and logic, and not through violence.

If one removes the barriers that have been placed to make Islam seem bad, Islam on its own will shine. For example, in today’s society, there are a great number of lies and distortions which have been propagated against Islam to prevent it from spreading and in order to make people hate or attack Muslims. In order to win this battle and remove those barriers, we need to show what Islam is really like through our behaviour and educating friends and the community.

THE PROPHET’S STRUGGLE WITH THE HYPOCRITES

As we have learnt, the Prophet struggled with non-Muslims throughout his message. However this was not his only struggle. Although the Prophet had many righteous companions, such as Salmān, Abu Dhar al-Ghifārī, Miqdād ibn al-Aswad, ‘Ammār ibn Yasir and so on, there were many so called ‘companions’ who disobeyed him and were hypocrites. Allah (SWT) says in the Holy Quran:

“...and from among the people of Medina; they are stubborn in hypocrisy; you do not know them, We know them...”^{xxv} (9:101)

THE HYPOCRITES

Walīd ibn ‘Aqabah^{xxvi} was a supposedly reliable Muslim and hence the Prophet appointed him as the tax (*Zakat*) collector. One of the tribes that he was sent to was Bani al-Mustaliq. On the way there, Walīd started to remember the fights and problems that occurred between his tribe and Bani al-Mustaliq during the pre-Islamic era and hence thought that the tribe of Bani al-Mustaliq would kill him once they saw him. Without addressing the tribe, he returned to the Prophet and told him that this tribe did not want to pay their *Zakāt*. At that moment, the following āyah was revealed:

"O you who believe! If a sinful person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done."
(49:6)

So the Holy Prophet sent another companion to make enquiries and realised that the people of Bani al-Mustaliq were all Muslims and were willing to pay their *Zakāt* and co-operate.^{xxvii} This was an example of how some hypocrites, who had only become Muslims for personal benefits, were affecting the Muslim community in a negative way.

Abu Hurayrah^{xxviii} is a prime example of another type of hypocrite: one who fabricated narrations and attributed them to the Holy Prophet. The Sunni books of narration are filled with thousands of narrations from Abu Hurayrah, even though this man was only with the Prophet for the last two years of the Prophet's life. There is no way that this man could have heard so many narrations. However, he was willing to fabricate narrations and attribute them to the Prophet at the behest of Prophet like Mu'āwiyah.

These were the type of personalities that the Holy Prophet had to struggle against. Having overcome the external enemies of Islam, he and his Ahlul Bayt (as) now had the more difficult task of fighting the internal enemies of Islam, who had started to call themselves Muslims so that they could enjoy power and wealth, but who were in fact trying to undermine Islam from within. Thanks to the efforts of Prophet Muḥammad (saw) and his Ahlul Bayt (a), we can still distinguish the true Islam

from the falsehood these hypocrites have introduced. Unfortunately however, they have damaged the progress and spread of Islam in a great way.

BLACK THURSDAY^{xxix}

On the Thursday 3 days before the Holy Prophet's death, the senior companions came to enquire about his health. He lowered his head a little and reflected for some time. Then he said to them: "Bring me a sheet of paper and an ink-pot so that I may write something for you, after which you will never be misguided".

At this moment the Second Caliph broke the silence and said something terrible: "The man is delirious. The Qur'an is with you. The Divine Book is sufficient for us".

The view expressed by the Caliph became the subject of discussion, some persons opposed him and said: "The orders of the Prophet must be obeyed. Go and bring him pen and paper so that whatever he has in mind should be recorded". Some others took the side of the Caliph and prevented the procurement of pen and ink. The Prophet was extremely annoyed on account of their dispute and presumptuous words and said: "Get up and leave the house."

After narrating this incident Ibn 'Abbas says: "The greatest calamity for Islam was that the discord and dispute of some companions prevented the Prophet from writing the deed which he intended to write".^{xxx}

When some persons in order to make amends for the ill treatment, asked the Prophet, whether they might bring pen and paper he was much disturbed and said: "After all that has been said, do you want to bring pen and paper? I recommend only that you should behave well with my progeny". Having said this he turned his face from those present and they too got up and dispersed.
^{xxxi}

Some of the so-called close companions of the Prophet had disobeyed him in the last moments of his life. It would be the same companions who would later not attend his funeral, and instead go to seek power and position selfishly.

The Prophet (saw) passed away a few days later. According to most of our scholars, he died of natural causes. His Ahlul Bayt, led by Imam 'Ali (as) attended to

his funeral, and with great sorrow buried him in Medina, in the holy mosque of the Prophet.

The legacy of Prophet Muḥammad can be summarised thus:

Muḥammad was deputed by His Lord to teach mankind to worship none but God, and to associate no partners with Him, freeing them from the oppression of idolatry and the chains of superstition. He taught that a person ought only to submit to God; not to society, not to rulers, not to the majority; but only to God. He taught that absolute submission to God was absolute freedom.

In teaching freedom, he also taught us to avoid shameful sins. He urged us to be true to ourselves, our values and our ideals, rather than succumbing to sinful desires which were ultimately destructive. Once a person chooses the path of sin, they begin a journey of sometimes slow, but always inevitable, self-destruction.

Review Questions

Q1. Why did the Holy Prophet and the Muslims migrate to Medina?

Q2. How did the Holy Prophet conquer Mecca?

Q3. Describe some of the struggles of the Holy Prophet with some of the hypocrites of his community.

ⁱ Nahjul Balagah, vol 2, page 182

ⁱⁱ Al-Isaba, vol. 1, page 545, Usul Ghabah, vol 2, page 224

ⁱⁱⁱ The Holy Qur'an, 7:29

^{iv} Quoted by Ayatollah Makarem Shirazi, Tasfir al-Amthal, commentary on 4:135

^v Mizanul Hikmah, n. 6273

^{vi} Mizanul Himah, n. 3743

^{vii} Mizanul Hikmah, n. 3744

^{viii} Al-Kafi, v.5, p. 320

^{ix} Mizanul Hikmah, n.5048

^x Mizanul Hikmah, n. 5049

^{xi} See The Holy Qur'an, Surat al-Mujadila and Mizanul Hikmah, n. 5741

^{xii} Mizanul Hikmah, n. 5748

^{xiii} The Holy Qur'an, 57:25

^{xiv} [Adopted from 'Forty Hadith' by Imam Khomeini, Chapter 16, 'Sabr']

^{xv} Seal of the Prophet and his message.

^{xvi} In one such incident in the year 6 A.H. the Prophet (saw) undertook a treaty with BaniKhuzā'ah in order to protect their water, property, lives and land. (Ja'farSubhani, The Message)

^{xvii} Ja'farSubhani, The Message

^{xviii} Hūdāybiyyah is a small village near Mecca.

^{xix} Sheikh Mansour Leghaei, The Revolution of Imam Husain

^{xx} 'Ali bin Ibrahim al-Qummi, The Exegesis of the Holy Qur'an by al-Qummi

^{xxi} Sheikh Mansour Leghaei, The Revolution of Imam Husain

^{xxii} The Prophet at that time had sent a group of Muslims to the frontiers of Syria to punish the Romans for attacking and killing unprotected Muslims. Although there were not many casualties, the Muslims did not return with the expected victory. Quraysh heard of this and thought that the Muslims had weakened militarily. Hence they took the opportunity to disturb the atmosphere of peace and tranquillity created by the treaty and attacked the Muslims.

^{xxiii} This is Abu Sufyān the husband of Hind (who had eaten the liver of Hāmzah. He accepted Islam out of fear during the Prophet's march to Mecca.

^{xxiv} Ayatollah Ja'far Subhani, The Message

^{xxv} In the previous āyah, (9:100), Allah praises the companions and this is the āyah which other sects adhere to in order to prove that all companions of the Prophet (who were contemporary with the Prophet) were trustworthy. However in the āyah, Allah (SWT) is praising some of the companions not all: "Those who embraced Islam first (the early Muslims) **FROM AMONG** the Migrants (*Muhājirīn*) and **AMONG** the Helpers (*Ansār*) and those who followed them with righteous deeds, God is pleased with them and they are pleased with God". Hence God is selective to the companions and is not pleased with all as some/many of them were hypocrites as He explains in the next āyah (9:101). This is important when it comes to assessing whether a narration narrated by the companions from the Prophet is authentic or not. Sunnis believe they can accept any hadith from any of the companions, however Shi'as believe that all companions are subject to assessment and criticism before taking their word.

^{xxvi} Some people may say that he repented and became a better Muslim. However later in the reign of 'Uthmān, Walid was made the governor of Kūfah. He used to lead the *jamā'ah* (congregational) prayers while drunk (praying four rak'at instead of two for fajr prayer) and at times used to command his mistress to dress in men's clothing and lead the fajr prayer since it was dark and nobody would realise.

^{xxvii} Sheikh Mansour Leghaei, eHawza, Semester 3, Course 3, Lecture 7

^{xxviii} All the information about Abu Hurayrah is taken from the book: "Abu Hurayra", by Abdul-Hussayn Sharafiddeen al-Musawi. Available online at: www.al-islam.org/abu-hurayra/

^{xxix} Adapted from Chapter 62 of 'The Message' by Ayatollah Jafar Subhani

^{xxx} Sahih Bukhari, Kitabul 'Ilm, vol. I, page 22 and vol. II, page 14; Sahih Muslim, vol. II, page 14; Musnad Ahmad, vol. I, page 325 and Tabaqat-i Kubra, vol. II, page 244.

References:

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- <http://www.ezsoftech.com/stories/hazrat.mohammed.asp>
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 - Forty Ahadith, Imam Khomeini, Chapter 16, Patience