

Al-Qawlul Mufeed

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Indeed all Praises are for Allāh alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allāh guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allāh, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

What's New in the Bookstore

New CD Titles

- 0089 The Importance of Being United upon Tawheed Part 1 & 2 (2cd), Abu Muhammad Al-Magrabee
- 0090 Islamic rulings on Unity & Separation Part 1 - 3 (3cd), Shaded Muhammad
- 0091 The Importance of Being United & Legislative Means, Abu Muhammad Al-Magrabee

A Friday sermon by,
The Great Scholar Shaikh
Muhammad Salih
Al-Uthaimeen
(رحمه الله)

Indeed all praise is for Allah, we thank Him, seek His aid and forgiveness, repent to Him, and we seek refuge in Allah from the evil of our souls and our sinful actions. Whomever Allah guides, there is none to lead him astray and whomever He leaves astray there is none to guide him. I bear witness that there is no deity worshipped in truth except Allah, who is alone and without partner and I bear witness that Muhammad is His servant and messenger, may Allah's peace be upon him, his family, companions, and followers in perfection. As to what proceeds,

It has been established that when the statement of The Most High,
"Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot. Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, Has taught man that which he knew not." (Al-'Alaq 96:1-5)

Patience in Dawah

was revealed the prophet ﷺ became a prophet of Allah, then the revelation stopped for a period and later the statement of Allah,

"O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allāh) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!" (Al-Muddaththir 74:5)

was revealed, so he ﷺ arose, complying with Allah's order, relying upon Him, and trusting in Him, and warned the people and called to the worship of Allah. The beginning of the call was done in secret as he feared for himself. Some men from the tribe of Quraish believed in him, the first of them being Abu Bakr ؓ and five of those who were given glad tidings of paradise accepted Islam by his hand; Uthman ibn Affan, Abdur-Rahman ibn Ouf, Az-Zubbair ibn Al-Awwam, Sad ibn Abi Waqqas, and Talha ibn Ubaid Allah ؓ. Those five along with Abu Bakr, Ali ibn Abi Talid, and Zaid ibn Harithah are the eight characterized as having entered into Islam at the beginning.

And many others became Muslim, consequently the messenger of Allah ﷺ would meet with them secretly at the house of Al-Arqam ibn Abi Al-Arqam and guide them to what Allah guided him to in Islam for a period of 3 years until Allah sent him His statement,

"Therefore proclaim openly (Allāh's Message Islāmic Monotheism) that which you are commanded, and turn away from polytheists, idolaters, and disbelievers." (Al-Hijr 15:94)

Then he climbed on top of Safa, at the time when the statement of Allah,

"And warn your tribe (O Muhammad ﷺ) of near kindred." (Ash-Shu'ara 26:214)

was sent and began to call, "O people of Fihar, O people of Ady, O tribes of Quraish!" so the people came to him and those that could not make it sent a messenger to hear the news. When the people came to the messenger of Allah ﷺ he said. "I am the messenger of Allah for you specifically and the rest of mankind generally", so it was said to him by his uncle Abu Lahab, "Curse on you,

did you gather us for this?" and mocked him and what he said. Consequently, Allah sent down surah Al-Masad which is read in the Book of Allah until the day of resurrection and what Allah has for him of disgrace and shame is greater and more severe. Then Allah sent to His messenger, **"And warn your tribe (O Muhammad ﷺ) of near kindred."** (Ash-Shu'ara 26:214)

Then he gathered them all and said to them, "even if all the people lied I will not lie to you, I am the messenger of Allah for you specifically and the rest of mankind generally, by Allah you are certainly going to die, then resurrected, taken to account for your deeds, and rewarded for your actions which is either paradise forever or hell fire forever". The people spoke tenderly and softly except Abu Lahab and said you must stop him now before all of the Arabs join him and if you leave him you will be shamed and if you try to stop him you will be killed. So Abu Talib, Abu Lahab's brother, both uncles of the prophet ﷺ, stopped him and said, "By Allah I will prevent him so long as I am alive", then the group left without benefit but the prophet continued to call to Allah the Most High openly and in secret and the people would make fun of him and say, "this is the son of Abdul-Mutalib who is spoken to from the sky this is Ibn Abi Kabshah". Then he ﷺ began to discredit the reasoning of the polytheists and convey the falsehood of their idol worship, so Quraish gathered with Abu Talib more than once to prevent the messenger of Allah ﷺ from that and threatened him, consequently Abu Talib advised the messenger of Allah ﷺ to spare him and his own self, so the messenger of Allah ﷺ thought that his uncle was going to desert him which was hard for him to bear and he said, "O Uncle, by Allah, if they were to put the Sun in my right hand and the moon in my left I would not leave this affair until Allah makes it clear or I am destroyed

without it" then he cried and left. His uncle then called him to return and said, "O nephew, say what you choose, by Allah I will never turn you over to them".

So the prophet of Allah ﷺ continued in the call and the harassment increased in both speech and action. Abu Jahal would prevent him from praying if he saw him do so and speak harshly to him and say, are you not fatigued. One time when he was praying in a gathering of the people of Quraish some said to the others, "who will go to the camel of so and so and get its blood and innards and then put in on the back of Muhammad when he prostrates?", so the most wretched of those people went and brought it and when the messenger of Allah prostrated he put it on his back. The messenger of Allah remained firm in prostration while they laughed and made of fun of him until his daughter Fatimah, who was very young, came and removed the innards and blood. The prophet made dua to Allah against them until they were killed in the battle of Badr, drug and thrown into its well, and all praise if for Allah. Likewise they would throw rubbish at the prophet's door and he would come out and throw it away and say, "what kind of neighbour?! What kind of neighbour is this?!" The harm of the Quraish worsened for those that believed in the messenger of Allah, they would torture his companions with slander, beating, and fire. The prophet would strengthen his companions and encourage them with patience. He said to `Ammar ibn Yasir and his family who were being tortured, "be patient O family of Yasir for your time is the paradise." And when he saw that the situation became too extreme for his companions he allowed them to migrate and said to them disperse and spread out in the earth for Allah will join you, and he pointed to Ethiopia, so 10 men and 5 women migrated there in the fifth year of the prophets mission and returned after three months but the idolaters

were still harming them and their evil became grave. The prophet ﷺ allowed for a migration a second time to Ethiopia in the seventh year of his mission, more than 80 men and around 20 women went. The leader Najashi welcomed them and gave them religious freedom. As for the messenger of Allah ﷺ, he stayed in Makkah undergoing hardship and difficulty from the punishment of the disbelievers of Quraish and he was patient seeking a reward from Allah and performing His commands. His Uncle Abu Talib and wife Khadijah both passed away in the tenth year of his mission and the situation became worse on him when he lost his wife who was devoted to him and his uncle who defended him. He left to Taif calling the tribes of Thaqeef to Islam and did not find from them except ridicule and harm and they stoned him until they drew his blood, so he returned to Makkah. Regarding this the prophet ﷺ said, "I left Taif and anxiety and worry were clear on my face and I didn't stop until I was at Qarn Ath-Tha`aalib, I raised my head and there was a cloud shading me so I looked and saw in it Jibreel, he called me and said, 'Allah has heard what your people have said to you and they did not respond to you, and he sent to you the angel of the mountains for you to order him with what you will regarding them', then the angel of the mountains called me and greeted me with salaam and said, 'O Muhammad, verily Allah has heard what your people have said to you, I am the angel of the mountains and you Lord has sent me to you so that you may order me with whatever you will, I will close the two mountains upon them.'" So the messenger of Allah ﷺ said, "rather I hope that Allah will bring forth from their offspring who will worship Allah alone with no partner."

To Be Continued

Translated by
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