



**Sudan University of Science and Technology**  
**College of Graduate Studies**  
**College of Languages**



**A Translation from the Book Light of Belief in the Life of the  
Imam of Messengers by Mohammed AlKhodari**

**Pages from 5-52**

ترجمة من كتاب "نور اليقين في سيرة سيد المرسلين" للمؤلف: محمد الخضري (الصفحات من 5-52)

**A thesis in partical fuifillment of the requirement for the degree of  
M.Sc in translation**

**Translated by: Supervised by:**

**Hanan Marouf Hag Elamin Eltom Dr. Abass Mokhatar Mohammed Badwi**

**2020**

**Dedication:**

To the soul of my deceased parents, and all the late members of my family,  
May Allah rest them in peace.

To my dear brother / Mu'tasim.... To my all brothers and sisters and all the  
members of my family, and May Allah The Almighty prolong their life and  
enjoy health and wellness.....

To my beloved young son / Mohammed and my husband / Yasser, who  
patiently on my education and all members of their family.....

To all my teachers .....

To Dr. Abbas Mukhtar who supervised to my research.....

## TABLE OF CONTENTS:

<b>Contents</b>	<b>Page No</b>
Dedication.....	I
Table of Contents.....	II
TRANSLATOR'S INTRODATION .....	1
OVER VIEW OF THE LIFE OF THE AUTHOR SHEIKH MOHAMMED ALKHODARI.....	2
FORWORD.....	3
NOBLE GENEALOGY.....	5
Marriage of Abdallah and Amina and her pregnancy.....	8
Breastfeeding.....	9
Event of the split chest.....	9
Travel to Great Syria.....	11
The War of (al-Figar) .....	12
Alliance al-Fodoul .....	14
Second trip to Great Syria .....	15
Marriage with Khadija.....	16
Reconstruction of the Holy House.....	17
The way of life of the Prophet- peace and blessings be upon him before the Prophetic mission.....	20
His Life before the Prophecy.....	22
What Allah granted him before the Prophecy.....	24
News of his arrival in the Torah.....	26
News of his arrival in the Gospel.....	30
The intellectual life of the ante Prophetic period.....	31
At the dawn of the revelation.....	33
The suspension of the revelation.....	36
The secret predication.....	38
The open transmission.....	47
Harassment.....	52
The conversion of Hamza to Islam.....	61

## TRANSLATOR'S INTRODUCTION

This book is certainly one of the first of its kind that has been written by a historian, sociologist and a prominent scholar Sheikh Mohamed Al-Khodari – (MAY ALLAH HAVE MERCY ON HIM.).

As a student in translation, I had the pleasure to own this book, which draws its material from the Divine Book and all that there is genuine in the habits (tradition of the Messenger of Allah – peace and blessings be upon him) – a book of this kind was of great importance in the eyes of students in specific religion, which clear and written science in a fluid language and with words carefully chosen: which reveals the art of a pen that plunges its roots into a perfect knowledge of the language.

This a brief book looking at the biography of the Prophet Muhammad peace and blessing be upon him perfume from birth to death and between the genesis, mission, the plight of torture, Israa, asked for victory, migration, battles, covenants, charters and other matters related to his honorable (peace and blessings be upon him).

## **Overview of the life of the author Sheikh**

### **Mohamed Al-Khodari**

Mohamed ibn Afifi El-Bajori, known as the Sheikh Al-khodari. Researcher and speaker, Hewas among the prominent scholars in Islamic law, literature and history. This scientist Egyptian was born in 1289 AH (1879 of the Christian era). He set his home in az-zaitouna in the Cairo area. He died and was buried in Cairo. Recent graduate of Dar al -Oloum (House of sciences ), he was named Cadi shari,( judge at the sharia courts Islamic courts )in Khartoum , then professor – teacher before joining the body of teaching at the school of the Islamic jurisdiction (Madrasah Al – Quda ) in Cairo , position that he held for 12 years then he was appointed professor Islamic history at the Egyptian University and finally assigned to the position of Inspector in the Ministry of Public Education (wizarat of maarif).

He died – May Allah has his soul in His Holy mercy – in 1345 AH. Mustafa Sadik said about him:

He was, may Allah have mercy on him – learned as one the writers and writer as the scholars, this allowed him to illustrate himself and to successinhis wideknowledge cannot fit in the space of apage or even a book. He was very scrupulous in the respect of time;Practical in his work; persevere in his own way; reformer and fervent educator; the whole with class and personable mobility of soul and true rightteaness of intention.

May Allah reward him with good pardon and accept him into His vast paradise He was Audient and Answerer.

## **Foreword**

We thank the One Who has informed us the guidance to pray and call. A preacher calling to Allah and those who emigrated by abandoning their lands and seeking to please Allah through His approval. They were the Ansaris and who offered hospitality to the prophet .Who offered him the help and did not stop in any way and sacrificing what they had raised and made to support the nascent religion.

**That said .Mohammed Al Khodari son of the late Sheikh Afifi El- Bojori said:**

I felt in myself, since my tender age full satisfaction in the reading of the stories of the predecessors and the stories of the ancient. In my view, the best guide and a master providing an exemplary education is the story of our prophet –peace and blessings be upon him –as a test from his people when he had calling them with high patient resistance that make them emigrate to other heavens, leaving behind his homeland ... it is indeed a sign that he was the best educator at the service of the Muslims' ideas . He showed them what was to follow and what to avoid so that they would finally follow the right way to attract the off-putting souls and bring different hearts in a perfect union; to the military leaders to ensure victory against their enemies and finally to the common people in order to cement the bands of their hearts and stand like a single man against enemies.

I could take great satisfaction in reading and with regret the incuriosity of Muslims it is true that it is rare that they cared however, I often allege the excuse that their length notified the books written on this subject. My arrival to the city of Al-Mansoura, the opportunity was given to me, it was the meeting in the club of the city with Mahmoud Ben Salem. Judge of the mixed court of Al-Mansoura. He had a wide knowledge of

religion science, in front of which stopped the valiant men, and even heroes were retreating to the idea to compete against him. In those rare instances where a religion question was asked, he was excellent and ultimately clearly formulated a brilliant response,

With respect to knowledge of the biography of the noble messenger of Allah, he had truly authentic facts. I often heard him express his expectation of a biography without fill or huge work so all the Muslims can benefit from it. I said: by Allah! This famous human being had the same idea that I had at the bottom of my soul, but I felt that my determination was made of inability to meet his expectation and to accomplish his idea now: the situation was grand, colossal was the difficulty. I was still, as a heir of the production of such a book that would be a benefit for all and its usefulness is considerable, it forced to consider me as counting on the support of Allah and the begging hint to grant me success in which satisfied him. I have persevered on my way to achieve the desired objective. It is by the grace of Allah an easy book at first reading, a fresh and soft source. It may produce any the spirit of the elite. My references for the writing of this book were the Holy Qur'an and the authentic words reported by the imam's Al-Bukhara and Muslim, which was reported on their subject only when it is necessary to understand the expression. Some works were to me a valuable contribution, it is: "AL-Chifa, healing" by Qadi Ayad, "Sira al-Halabia" by Borhan EL-Din al-Halabi, "Al-Mawihib Al-laduniyya" by Al-Qastalani. "Ihya EL-Din, revival of religious Science" by Al-Ghazali. Finally. I implore Him his generosity to grant.

Our imams and our princes success in a way that they can walk in the footsteps of our lord and Master, the Messenger of Allah and to give a new life to his precepts and the spirit emanating from Allah. It was now time to start what we set as a final task to ourselves; we rely to do this on the strength and power of Allah. That is why we would like to say.

## Noble Genealogy

The famous character whose existence has honored humanity is indeed (Muhammad ibn Abdallah), down to the first degree of kinship (Abdallah) – by his wife Amina Bint Wahb AL-Zohrya the Qureshi – son of Ibn Abd Al-Mottalib united by the bonds of marriage to Fatima Bint Amr Makhzoumite, the Qureshi, Ibn Abd Al-Mottalib enjoyed in his tribe the privileged status of a grand Sheik, venerable scholar consulted first for opinion on lesser matters or on the direction of the affairs of the community. He is the son of Hashim husband of Selma Bint Amrou AL-Najarite Al-Khazrajite and descendant by direct descent of Manaf- his wife Atika Bint Morra AL-Soulmi. This parent, himself, is son of Qossay and his wife Hobay Bint Holayl Al-Khozaaites. At a time of the jahiliya, Qossay was responsible for stewardship (al-hijaba) of the sacred house (Kaaba): among others, supply the pilgrim's food (ar-rifada) and water (as-sogaya): and the Regency of Dar an-Nadwa, where, as a consultative and deliberative assembly, nothing could be decided only in his home. He had also the privilege of guarding the flag of war, no banner could be built but by his own care. At the approach of his death, he bequeathed his privileges to one of his sons, Abd EL-Dar. However, the Banu Abd Manaf managed to block their cousins, the Abd EL-Dar, by prohibiting the exclusive possibility to assume these privileges for their benefit. The situation would result in a war, had it not been for the intervention of the elders of the two clans who had earlier done to prevent the tragedy and decided the division of function between the parties in dispute to identify a war. It is as well as the Banu Abd Manaf received the load to give drink to pilgrims and feeding, support which will remain in their hands until it was to Al-Abbas ibn Abd Al-Mottalib; then to his children after him.

– Banou Moharib ibn Fihri

The mekkans were called the Qureshi of Al-Bitah; and the inhabitants of the areas around the Qureshi Al-Dawahir.

Fihir was the son of (Malik) -his wife Jandala bint Al-Harith ibn Jorhom – son of (AL – Nodr) - his wife Atika bint Adwane- of Qaiss Aylane, son of (Kinana)- his wife Barra bint ibn Add-Mour, son of (Khozaima) –his wife Awana bint Saad, Qaiss Aylane – son (Modraka) –his wife Selma bint Aslam of Qodaa – son of (Hias) –his wife Hindaf (archetype of woman of nobility and enjoying a great power of soul) – son of (Modar) his wife EL-Rabab bint Janda ibn Moid. (Son of Nizar) –his wife Sawdah bint Akk – son of (Moad) –his wife Moana bint Jawcham of Jorhom – son of (Adnan). Historians and traditionlists in majority admit the authenticity of this genealogy. Any other genealogy seeking to go beyond is bound to be wrong. Nevertheless, historians agree that the noble genealogy of the Messenger of Allah- peace and blessings be upon him – stops at Ismael, son of Abraham and the father of the first Arabs. As you can see, it is a noble genealogy; pure fathers and pure mothers. Its gene continues to be transmitted from a backbone of one in one matrix on the other until the day when Allah elected him as the informed guide among the nobles of Arabs. It is from the depths of Qureshi which, the first to hold the privilege of the nobility and He cut a place among Arabs. You cannot find in the genealogical chain of any prevailing not noble membership, any which is humble in his condition. It is the maternal line; mothers are the most famous and of the most prestigious tribes. High lineage and purity of the origin are certainly the conditions required for the prophetic mission. All the martial links its fathers and the mothers were lawful according to the Arab tribes. His lineage was not defiled by lustful instincts of the time of the jahiliya. On the contrary, Allah will preserve him from impurities – may Allah be praised!

As for the maintenance of the Kaaba, it was now assured by the Banu Abd EL-Dar, and this mission they were recognized by Islam. It remains until today to their exclusive domain. The Banu Abd EL-Dar are the Banou Chayba ibn Osman Ibn Abu Talha Ibn Abd Al-Ozza Ibn Osman Ibn Abd EL-Dar. It was thus of lowi which will remain in their hands until Islam came to repeal this mission and to criminalize it an exclusive right of the Caliph on Muslims, transmissible right against meritorious individual qualifications. It was the same for Dar an-Nadwa. Qaossay, he comes to the first degree of direct lineage of Kilab, his wife Fatima Bint Saad, a Yemeni, specifically of Azd Chenou. He is in turn a descendant of Morra –his wife Hind Bint Sarir, and Banu Fahr Ibn Malik – son of Kaab –his wife Wahchiya Bint Chaiban – also of the Banu Fihir, descending direct from Louay –his wife Umm Kaab Mariya Bint Kaab of Qodaa) – the latter had for father Ghaleb and mother Umm Louay Selma Bint Amr Al-Khozaaites; his father come by direct descent of Fihir – his wife Umm Ghalib Leila Bint Saad, of Hodail. According to many traditions, Quraysh is the nickname of Fihir. Quraysh included in all twelve tribes, declined as follows: Banou

- Abd Manif ibn Qossay.
- Abd EL-Dar ibn Qossay.
- Assad ibn Abd el-Ozza ibn Qossay.
- Ibn Kilab Zahra.
- Makhzom ibn Yagadha Ibn Morra,
- Taim ibn Morra.
- Adi ibn Kaab.
- Salm ibn Amr ibn Houcays ibn Kaab.
- Amer ibn Louay.
- Taim ibn Ghalib.
- Al-Harith ibn Fihir.

## **Marriage of Abdallah and Amina and her pregnancy**

Abdallah ibn Abd Al-Mottalib was the youngest son of his father. He was married to Amina bint Wahb ibn Abd Manaf ibn Zahra ibn Kilab.

He was then eighteen years old. She illustrated herself the best by family membership and her high rank. Once the marriage was consummated, she fell pregnant with the Messenger – peace and blessings be upon him. The father died early after the second month of pregnancy of his wife and was buried in Medina at his maternal uncles' Banou Oday Banou an-Naijar. He had left for a business trip in great Syria. He died on his way back. The pregnancy ended, Amina gave birth to her son. The arrival of this child was greeted happily by the world when the astrologer, deceased Mahmoud Bacha said: his birth occurred on the morning of Monday, nine Rabi' al-Thani (20 of April five hundred and seventy-one of the Christian era), this coincides with the first year of the attack of the elephant against the Sacred House. The mother was installed in Abu Talib's house, in the tribe of Banu Háchim. Al-Shifa Omon Abderrahmane ibn Awf was the midwife, she looked after him from his birth. The mother did announce the good news to his grandfather. Filled with joy, he raced to the site and called the newborn Muhammad. Previously, this name was not common among Arabs. Moreover, Allah wanted to enforce what he had decreed and cited specifically in the books made by the former Prophets, such as the Torah and the Gospel. Under the Divine Order, the name was inspired to the grandfather. Oumou Aymane Baraka the Ethiopienne and servant of his father Abdallah was the first nurse. The first woman to have suckled him was Thowbaiba servant of Abu Lahab.

## **Breastfeeding**

It was customary in the Arab tribes to go in search for nannies in bedouin tribes for women to breastfeed their children"brought up in urban society, a child will have poor end and flickering determining" or so they thought Women for infants came from the tribe of Banu Saad ibn Bakr. Halima bint Abu Doaïb AL-Sadia took the infant, she had a husband whose name was Abu Kabcha. "The Qurayshi" was the Prophet to the direct off him, andQuraysh liked to designate flouted by this name.

"It is him, they used to laugh, the son of Abu Kabcha! It seems that someone talks to him from the sky!"

Allah sent His blessings on the people in the house who add the child in their home during a stay of a little more than four years.

## **Episode of the split chest**

While he was still living at their home, a great event happened. It was the split of his chest and the extraction of the part belonging to Satan. This frightened Halima so much that she decided to return the child to his mother saying:

"They were with the herds, behind our house. Hisbrother ran to tell his father and me: "This Qurayshi brother... two men dressed in white seized him and laid him on the ground. Then, they opened his belly. They whipped him, they wanted to make him move We left him. his father and I, to go and see. We have noticed that his face had completely changed color. I have kissed him and his father did the same. We asked: " What do you have my son?" .Two men dressed in white came to me. One said to his companion: is it him"? And the other answered: Yes. Then, they thrown

themselves on me, they laid me on the ground and they opened my chest. They took out whatever they found. They took it and put it alongside.

### **Death of Amina, support of Muhammad by Abd Al-Mottalib, his death and support by Abu Tâlib**

After giving the child to his mother, she took him for a visit in his paternal uncles, the Banou Oday ibn an-Najjâr.

On the way back, she died in Al-Aowan. This is to Umm Aymane that the child was given to be cared for and he spent in the meantime under the protection of his grandfather Abd Al-Mottalib. He loved him of all love heart, never felt even towards his own son as the child showed signs that had a glorious future. He surrounded him of all his kindness. Abd Al-Mottulib soon moved from life to death The Messenger of Allah -peace and blessings be upon him- was then eight years old. His father's young brother, AbuTaliB took charge of him. He surrounded him of all his kindness. He was not rich at all, but Allah spreads His blessings on his little fortune. He was then free from need. During the period where he was placed under the totelage of his uncle, he knew a greatfrugality and was reluctant to the games that were usually children's ones.

"At the time of supper, the children are to play each other with the big share of appetite, then for him, he only wants to have what Allah gave him to have, said Umm Ayman."

## **Travel to Great Syria**

The Prophet— peace and blessings be upon him - was then twelve years old. Both his uncle and his patron were planning to undertake a journey for Great Syria it was so hard to withstand the departure of his uncle. By pity of seeing him in this state, his uncle took him. This was the first time that he was leaving his land for a trip. Their stay was also for long term. A monk by the name of Bohayra, Rahib of the Jewish community in Bosra in the pre-Islamic era, he observed from the time of movement of the caravan, which was on its approach of Bosra. He asked to the caravan dwellers of what he had read in the Holy Writings about the coming of an Arab Prophet expected by the time running. They said to him that no Prophet was created. Such issues were on the lips of the people of the book, and they had the Arabs on the subject for as insurance. This was before the mission of the Prophet.

{...but [then] } when there came to them that which they recognized, they disbelieved in it so the curse of Allah will be upon the disbelievers.(Qur'an; Al-Bagrah, 289).

## **The War of sacrilege (Al-Fijâr)**

At twenty years old, the Prophet peace and blessings be upon him attended the war of al-Fijâr. Taking part in this war were the Banou Qaïss and the Banu Kinâna who enjoyed the support of the Qurayshi. The reason was that: Nouman, King of the Arabs of Al-Hira, located to the West of the Euphrates, was accustomed to send caravans full of goods to the souk in Okâd, the seasonal souk where were exhibited annually foodstuffs and literary productions. The mission was entrusted for more insurance to someone of beautiful valor and a great respectability among his people, and therefore able to direct the caravan. One day he was sitting, he came to their home al-Barrâd ibn Qossay of the tribe Kinâna, someone without faith or law, and Orwa ibn Atubu, renowned to his roaming. The King said;

- "Witch of you can ensure the passage of my caravan of goods to souk Okad?"

"

"Me. I will lead it by the tribe of the Banu Kinâna". Said Al barrad.

"I would like someone that will lead through everyone", added the king. "

- "You have good reason, Majesty, to disdain the evil, is it conceivable that the dog of infamy can lead your caravans I will lead them by the Al-Chih tribe, Al Qaïssoum, through Najd and Touhama, said Orwa.

- "Will you lead them by Kinna?" asked Al-Barrâd.

- "by the world if it is necessary", responded firmly Orwa.

And the other to swallow his bitterness and keep grudge in the folds of his heart. He waited for the day of departure. He used an evil act and killed him with his treacherous hand. He sent a messenger to inform his people by putting them in custody of a possible retaliation for revenge on the part of the Qossay, the people of Orwa. As for the Qossay tribe, soon shouted

for revenge and for the assault in AL-Nakhla that had the confrontation between Qossay, on the one hand, and the allied tribes Quraysh and Kinâna on the other. They killed each other, and the battle raged. The escalation of the war atrocity of the Qossay and the height of the war the Qurayshi pulled out and took refuge in their sacred home. There were among them the Messenger of Allah. The Qossay said to their opponents.

"We do not renounce to take revenge for the blood of Orwa Appointment is taken or next year at Okad."

They went back to their tribe, to encourage each other. One year has since elapsed; they assembled their army, those of Thaqif and others. For their part, the Qurayshi assembled their army and that of their allies, Kinâna and Ethiopians. At the head of the Banu Hâchim were Zubeir ibn Abdou al-Mottalib and a major state consisting of Ahu Tâlib, Hamza, Al-Abbâs and his nephew the noble Prophet. The leader of the Banou Omayya, Harb ibn Omayya living invest there of the general command for the place that gave him his noble membership and age in the Qurayshi. This day is one of the most remarkably appalling days in the Arab Annals. The day was named "sacrilege day Al-Fijar day) by the sacrilege committed freely in Mecca, Holy place par excellence for the Arabs. The war began to take a fatal point for the Qaïss, and some of its tribes felt a terrible defeat when it came to call the belligerents to the truce and a count of their dead. The part including the number of deaths exceeding that of the other party received damages of war at the limit of the difference and more. It was the Qaïss tribe, which had given that she had recorded the most casualties. Harb ibn Omayya took the commitment to compensate victims; and to cover the damage, he was forced to pledge his son.

That is why it put an end to this war that nothing different from other Arab wars initiated for different reasons to when Allah brings together their

hearts and away of these aberrations by the spread of the light of Islam between them.

### **Alliance Al-Fodoul(Alliance of the virtuous)**

Returned from war the Qorachites invited themselves to an alliance of Al-Fodoul. It was concluded at the home of Ahdallah ibn Jodaan the Taimite, one of the leaders of Qoraich. The stakeholders were Banu Hâchim, Banu Al-Mottalib ibn Abd al-Manâf, Banu Assad ibn Abdel Moiz. Banu Zahra ibn Kilab and Banou Taima ibn Morra. They agreed and concluded that no oppressed would be tolerated done to one of Mecca or any other people belonging to the mortals. It happens without a common reaction designed to support of the oppressed so be repaired the damage. The Messenger of Allah peace and blessings be upon him was present at the conclusion of the Covenant alongside his uncles. He said after Allah had invested him of the noble mission.

"I went to see my uncles to the conclusion of an alliance among Abdallah ibn Jodaan; I attach to the largest prize to the point that I am hardly ready to violate for the Treasury of the world that may represent a lot of the more othre-red camels. If I am invited there in this hour of Islam, I will answer. This is as he is peace and blessings be upon him the Messenger, holder of noble moral values. This is one of the Islam has already recognized as such several of them. This returns you to the words of the Prophet peace and blessings be upon him who said: "I have been sent to complete good morals.

This Alliance spurred many people and all were fair.

### **Second trip to Great Syria**

At the age of twenty-five years, the Prophet peace and blessings be upon him travelled to second trip to the Great Syria. Khadija was a noble and rich business person. She hired men to the exercise of her trade for wages. She practiced trade in money to the equal of rich men who borrowed her money. When she heard about an honest and candor to this man of a very rare exemplary which had earned him the nickname of "the trustworthy", she took him to her service for a fee, and he was assigned the mission to transport the goods from the caravan coming back from Great Syria. She offered him more than she usually offered to others. He then took the road in the company of Maissara, one of the faithful servants of Khadija. Transactions carried out by the two men the market carried their. The noble Lord continued to show signs of blessings through the trip; He eventually entered the sympathy of Maissara, the servant of Khadija.

## **Marriage with Khadija**

Once the two men return to Mecca, Khadija could not believe the commercial feat. She sent someone to propose marriage to him. At the time, she approached her forties and belonged to the high Qurayshi society in her high extraction and her large fortune. The trustworthy therefore left in the company of his uncles to Amaro ibn Assad, Khadija's uncle. Abu Talib spoke to ask her hand. He improvised in the circumstances the following proposal speech.

"Praise to Allah Who made that we count among the descendamis of Abraham, we are the Seed of Ismail and that we are from the strain of Moâd and the race of the Modar (Arab tribe). He made us the responsible of His house and the guards of His holy place. He gave us a defended House and a quilted sacred place and He made us governors of men. Then my nephew Muhammad, if he and any another man has been put in the balance, would ceriainly hend on his side, so he will prevail on the other by his honor, his nobility, his merit and his wisdom.

If his wealth is modest well fortune in fact nothing but a fleeting shadow, an unstable situation. He came to ask the hand of your dear daughter. He committed himself to provide a generous dowry of... (In the equivalent of 500 dirhams)."

That is how things took place. She had been married before with Abu Hala to whom she had given a son by the name of Hala, the future son-in-law of al-Mostafa, the elected peace and blessings be upon him.

## **Reconstruction of the Holy Mosque**

When the Messenger of Allah peace and blessings be upon him was thirty-five years of age, a river formed by rainwater caused the deterioration of the building of the Kaaba that had already suffered damage in a fire. Quraysh wanted to destroy it completely to rebuild and cover it with a roof. The masonry was binding dry and the building was destroyed. The Qurayshi met in this effect, but feared to destroy the Kaaba for the worship that they felt to it in their hearts. And Wulid ibn Moghira said:

"Is your intention to destroy beneficial or ravages?"

They all said that it was beneficial.

He said: "Allah is never against good people."

He then began to destroy it and the others followed his example they destroyed the foundations raised by Ismail. Arrived there, they discovered tablets, which were registered in letters of the maxims by the predecessors who threw them in the foundations of the monument to leave a message to their successors in testimony of their works. Then they started on the new construction as they did provide for the expenses from fundraisings.

They did not admit illegal contributions from the dowry of prostitute and usurious interest. The Qurayshi notables transported themselves the stones on their necks. Among these notables, were Al- Abbas and the Messenger of Allah peace and blessings be upon him. A Roman carpenter by the name of Bukom led the construction. For the transport of stones, the task was allocated between groups, and each group was at one of the sides of the building. Spending funds were spent, it was therefore impossible to build on the former bases of Ismail. They extracted stones and built a wall indicating the place of the part not built to the Kaaba. Soon the building of 18 cubits was made, hence 9 cubits more than the former height, and soon built walking access through the front door that was not at the same level of

the ground, the return of the black stone in its place was the cause of disagreement between them, and the difference would degenerate into a war Lasted our days. Abu Omuyu ibn al-Moghiru the Makhzoumite, the oldest of the Qoraichites and the uncle of Khalid ibn Al-Walid told them:

"Lisien to me, people! Stop your disputes and submit your different arbitration to a man that you choose from among you and that you will accept his judgment.'

Then they said:

"We will refer to the first to come." And this first was Al-Aminepeace and blessings be upon him-(the faithful and the trustworhy). All were reassured for what they knew on his account was his faithfulness and his truth and they all said:

"He is al-Amine (the faithful), we accept him."

Such was Muhammad. Whenever they took a case to his arbitration, he did not dispose of any spirit of complacency and spirit of tenatious rivalry. When he was made aware of the case, he extended his cape on the ground and said to them"

That each tribe take an end the stuff.

He then placed the stone in the middle and ordered them to carry it to the location indicated.

He himself finally proceeded to the laying of the black stone. He thus put an end to a case that could like in other cases in the past burst into a terrible war between the Arabs Had it not been by the grace of Allah who placed among them a man of great sagacity as Abu Omayya who showed them the right way, and a man perceptive as Muhammad whose decision reconciled the parties in dispute.

These rivalries were not surprising as the Sacred House was a centre of affluence where the Arabs made the pilgrimage to; any action was great, it was glory and opened access to the prerogatives of Chieftainship. It is the first House for the prayer as evidenced by the noble Qur'an in the Surah"Al- Imran", Allah says.

{Indeedthe first house [of worship] established for humanit was that a Makkah blessed and a guidance for the worlds. In it are clear signs such as! the standing place of Abraham. And whoever enters it shall be safe. Quran; Al-'Imran, 3:96-97).

The tribe of Jorhom ensured its leadership after the son of Ismail. When they began to abuse the pilgrims and crack down on them, Khozaa plotted against them and evacuate them. Which led it during a certain period. Then, the Qurayshi took again this privilege that provided them security and was feared by the Arab tribes. When the need for protection was felt, they used it as a fortified refuge against the attacks from their enemy. Allah reminded the enemies by condemning their ingratitude towards His blessings in is revelation of the Book and said in the Surah of Al-Ankabût"

{Have they not seen thatwe made Makkah a safe sanetuary, while people are being taken away all around them? Then in talsehood do they believe, and in the favor of Allah they disbelieve?(Quran; Al-Ankabût, 29:67)

**The way of life of the Prophet- peace and blessings be upon him before the Prophetic mission**

He peace and blessings be upon him had inherited nothing from his father, he was even born orphan and poor. The Banou Saad then brought him up. When he was at working age, he, with his brothers of milk, quad herds on pastures. Back to Mecca. He continued to do so on behalf of his people of Makkah for some garârit, a small coin that represents a division of the dirham or dinar, according to what reported Al-Bukhari in his Sahih. When the Prophet live in a state of not counting for the earthly life and its concerns, this is a condition of Prophecy. Because if they had lived in opulence, the terrestrial life would have procured them festivities and would have made them little conscious of the eternal happiness. This is why all divine religions commonly advocate abstinence in life and detachment. The life that led the former Prophets provides great evidence: Jesus was in the more abstinent life among his contemporaries. It was the same for Moses and Abrhim. During their youth, they swam in opulence, but they all led the same life of temperance. Allah wanted to manifest this wisdom in His Prophets so that they could serve as models for their faithluf to refrain to jump on life, eyes closed, and to enjoy it, what is source of misery and suffering.

Note also another condition that should fill the Prophets, namely, the care of the herds. There had not been a Prophet who has not conducted under his leadership a herd, as is reported to the subject of the true credible in a hadith of Al-Bukhari. This is also quite indicative of a great wisdom. Indeed, someone who as a shepherd governs a herd of livestock the most vulnerable of the beasts will see his heart full of compassion and kindness, and by empathy. If he carries on to conduct men, and as he is cured of the impetuous nature and the injustice of instincts, he is just in the best of cases. When he was young peace and blessings be upon him-, he was engaged in trade and was associated with as-Saib ibn Abu Saib. He led the

caravan of goods of Khadija- May Allah be pleased with her in the Cham for a small remuneration. She possessed a large fortune. Once his wife, he was involved in the management of her assets and lived from the fruit of his hard work. Allah realized what He reminded him on the mode of an admonition, in surah"AL-Dhuha (the start of the day) in saying- glorified be His reminder.

{Did He not find you an orphan give [you] refuge? And He found you lost and guided you, and He found you poor and made [you] self-sufficient.) (Qur'an; AL-Dhuha; 93:6-8) by granting ashelter and wealth, before the Prophecy and the guidance for the Prophecy by putting on track He guided him to the Book, to the faith and to the religion of Ibrahim may greetings he upon him before even he had knowledge. In the Surah"AL-Shura the Almighty said:

{And this We have revealed to you inspiration of Our command You did not know whatis the Boak or (what is) faith, but We have made light by which We guide whom Will of Our servants. And indeed, [O Muhammad], you guide to a straight path. (Qur'an; AL-Shura, 42:52).

### **His moral life among his people before the Prophecy**

He was peace and blessing be upon him the best person of moral qualities among his people, true in his word, the faithful, held out of defects and morals huring men so that he was among his people of a greatness of soul, a more dignified attendance, incomparable good ncighborhood, grcatest wisdom, truthful in his words. He was thus called al Amine(the faithful) for what Allah had made in him good and commendable things and sensible acts, such as stale mind, patiencce, gratitude, justice, humility, chastity, gencrosity, courage, decency, so that even one of his enemies AL-Nodr ibn Al Harith of Banu Abd AL-Dar had praise for him. He said:

"He was among you ayoung man named Muhammad: He was the most honest man among you, the ruerin word and the more worthy to be given a deposit. When you have noticed that his side was beginning to blanch and he has brought to you what he brought to you, you have daredio say: he is a mage! But I swear by Allah that he is not.

He said this at the time when they were looking for what was appropriate to what to say to these Arabs at the seasonal meeting so that the latter agree on an eligible thing you should say. When Hercules, King of Rome, asked Abu Soufyan, saying:

- "Did you say he was lying saying what he said?

- No, said Abu Soufyan.

- I am sure he has no claim to take avamtage of any lie to people or to lie about Allah, concluded Hercules." (Reported from Sahih Al Bukhari).

Then young. Allah protected him against the misconduct of the jâhiliya that the holy religion came to abolish. He conceived for the idols a persistent hatred; he never went to the ceremonies and celebrations organized by the worshippers. He said peace and blessings be upon him.

"I have come to the world with a great reluctance for idols, and for poetry. I never had the idea to do what everyone was doing during jāniliya; except by two times, but Allah has intervened to help me not achieve what I looked forward to. Thus I stayed in a state of grace that the Lord has made me the grace to grant me the honorable mission. said one day to a young boy who guarded his cattle at my side: Come you guard my sheep during the time that enter in Mecca and enjoy myself tonight like the other young people." I then went and approached the first house in Mecca, where I heard the sound of flutes and drums rolling. It was to celebrate a marriage Allah has sealed and I fell asleep and woke only by the radiant caress of the sun. Therefore, there was nothing I could do. The same thing happened to me a second time.

"Peace and blessings be upon him- did not eat the meat of animals sacrificed on al-Nasb, a large stone where the blood of sacrificed animals was poured and worshipped. He refused to take wine and enjoyed in parallel of a great reputation among his people. They are the qualities, which Allah sends Prophets so that they were better prepared to receive His revelation. They were thus preserved from any stain that they have the quality to perform the task that they will have, and after, so they provide models for their people-May the best prayers and the perfect greetings be upon them before the Prophecy.

### **What Allah granted him before the Prophecy**

The first grace consisted of those blessings that occurred in his breastfeeding in the family of Halima Prior to his arrival among them, their lands were unproductive. Once among them, their small herds of sheep were grazing udder well inflated milk and people could see the milk running. May Allah have in His mercy Al-Bossairi who said:

If Allah intended people

to a blessed person

They will be certainly pleased

Later happened the split of his chest and the extraction of the part of Satan which was inside. No wonder in it at all, if you know what Allah is able to do. The one who refuses to admit it has indeed a short view. He ignores every one on Allah's power. Prudig is to work of the Prophets; this is by no means unpublished or surprising.

Another granted favor, that of the cloud appearing in route to the Chum. It was like an umbrella on a summer day excluding all the other members of the caravan, according to Maissara, the servant of Khadija who was on the trip. What has made him closest to the heart of Khadija to the point that she proposed to him as a bride. She was certain that he was promised a great future. That is why when he received the Prophecy, she was the first to proclaim his faith straight away and without waiting or any other signs. The rest, she knew much about his noble moral qualities and she had heard enough about extraordinary recent events in his life.

Among other Divine favor he had received, is the ability to hear voices from the stones and trees. When he left for his natural needs. He went away to no longer see constructions. On his arrival in a mountain gorge, at the bottom of a valley, he was not close to a stone or a tree without hearing:

"Prayer and peace be upon you, O Messenger of Allah!"

He looked to the right, to the left and behind. Nobody was in sight! This is indeed what he told about himself. No, there is nothing impossible because Allah had submitted things to the good will of the Prophets before him. The rod of Moses, which was transformed into a viper and back to what it was, ate what could produce the magicians of Pharaoh, and when he hit it with stones, it started flowing twelve sources. Each of the Jewish tribes had its source. It is the source for the other Prophets who had their wishes answered, this is evidence of their great power and their rule for the right-thinking people.

### **News of his arrival in the Torah**

Allah revealed the Torah to Moses, it coained the Divine laws which took into consideration the needs of the people of the time Prophets that

Allah knew that he would send were cited. Our ord Moses May salvaton be upon him aunced our noble Prophet in it in a Divine speech.

"I will bring for them a Prophet like you, among their brethren,him will put in his mouth My wards, and he will tell them what order him,if someone did no listen to My words that he will tell them, it will be for Me to place it. As for the Prophet who would claim to speak in My name by saying that did not order or speak one and divinity, death be to him! And if you say within youelf: how do I recognize a false Prophet from a trueone? Here is for you a sign: If he said on behalf of the Lord something that wil not happen, is that he will have lied and that he will seek raher to be submirted. You will not need therefore not fear. "

"The Jews said that this Gospel is that of Yochaa (Joshu), son of Noun and successor of Moses peace be on him. Yet they expected the advent of one Prophet other than Jesus at the same time. They sent an emissary to the Al-Maumadan (Yahia) for questioning on himself

- "Are you Elie?

-No.

-Then you are Jesus?

-No.

-You are surely the nabi?

- Do yeu want to he baptized since you are not Elie, nor Jesus, nor a nabi?

This means that the Torah had announced the coming of Jesus Elie and a nabi who would not be at the time of Jesus. Then the Torah described this nabi assning some traits of Moses and it emphasized in the last book of Deuteronomy that no Prophetlike Moses was among the Israelites. itis said in the announcement of Prophecy that the Prophet who invent lies against

Allah must absolutely die. It reminds a word of Allah said in the Qur'an in the Surah "The one who shows truth.

"And if Muhammad had made up about Us some [false] sayings We would have seized him by the right hand Then We would have cut from him the aorta. Ouran Al-Haaqqa, 9:44-46).

Our Prophet was forced to live among the biggest enemies, Pagans and Jews, for a period of 23 years during which he called on Allah, but Allah preserved him against them and sent a verse on him to cheer him up in the Sah Al-maaida, the table served"

{And Allah will protect you from the people}(Qur'an AL Maaida, 5:67)

Was He unable -Him the Omnipotent to inflict the punishment that is imposed on those who blamed Him of false words? And is it not He who said in the Surah "AL-Shura, his consultation":

{Or do they say "He has invented about Allah a lie" But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is knowing of that within the breasts. (Quran; AL-Shura, 42:24)

This Gospel of the Prophet informed us on the revelation in from which it is plausible to recognize the false Prophet of the truth He is to say what will happen. The Prophet Peace and blessings be upon him had informed us in advance on many things that appeared subsequently in the facts. Intuition and divination can help for the prediction of certain facts. For example, he predicted that the Byzantines would take over the Persians who had noticed their crushing defeat and who had even almost taken their capital Constantinople. The act of prediction to anticipate the imminent return of the Romans and to consider the recovery of what they had lost cannot be but from Allah. Some Qurayshi polytheists openly showed a surprisingly

dismissive of such anticipation and launched even a challenge from a bet with Abu Bakr as-Siddiq- May Allah be pleased with him. Allah made the prediction true, and Abu Bakr won his bet. This is only a small part of a very abundant, which you will be later presented in detail, if Allah wants.

Qadi Ayâd told in his book "AL Shifa, the remed that Atau ibn Yassar questioned Abd Allah ibn Amro ibn Ass on what he knew about the description of the Prophet peace and blessings be upon him He said"

I swear by Allah that he is described in the Torah by the same characteristics as in he Qur'an.

{O- Prophet We sent you [to be] a witness, promises, a warning (Quran; Al-Ahzab, 33:45) and A huvenlor these people with no book." You are my servant and my Messenger. I have appointed you al-Motawakil (the one who trusted him. It is impudem, crude, or gurishin the markels. He never mAkes evil with evil. On the conirarv, he forgives without ever hold it against. Allah will not take his life before having restated by his judgment falsities on the religion, until one say: "There is no god other than Allah." It will open both blinded eyes, both deaf ears and both enveloped and impenetrable hearts Reported by al-Bukhari, book of sales, condemnation of howling in markets!.

One could tell the same thing on Abdallah ibn Salam [He was Abu Yusuf ibn al-Harilh the Israelite, companion one the greatest scholars of the people of the book. He converted to Islam when the Prophet payer and peace be upon him came to Medina. This is the Prophet, himself, who gave him his newname. He lived in Medina until his death in 43AH May Allah accept him. He was a chief Rabhi, ands status did not shut his eyes or made so that he disdained the religion all righteoussess. This was also the case of Kaab ibn al-Ahbar [He was called Kaab ibn Mati al Iomyari, Abu'haq one of the great scholars of the people of the book. He converted

to Islam at the time of Abu Bakr and died in Homsin 32 AH, at the age of one hundred and fouryear. According to some hadith:

{To the one who do not shout in markets ar pay vile words, I will lead him to the grace will make him gifit of mora! Excellence. Will of the peace of the soul, I make for him a garment. Of charity, I will make his motto, piety his conscience, his good words wisdom ruth and sincerity nature of forgiveness and the appropriate ethical his, of justice his path, of truth his act, the mentor(imam) guidance of Islam religion, Ahmed his name. Through him, will walk afier the mistake, 1 will entitle the science aier the ignorance, I will exalt after degradation, I will name after anonymity(evil name), I will pour out the abundance after the failre, I will give aier the desion, I will unite afier division. I will gather hearts in dispute, dispersion, passions and divided communities. I will make the best of his community hat has emerged for humanity. He instructed on his auribuues peace and blessings be upon him in the Torah by saying, and he is the sincere and the faithful:

My servant Ahmed the elected, his place of birth will be Mecca, his place of emigration Medina or perhaps he said: Tayba andhis cmmunity glorily Allah in any case." Qadi Ayad, "AL-Chfä, the remedy".

### **News of his arrival in the Gospel,**

In the Gospel Jesus, peace be upon him, toldto his people the voming of Paraclios very close fom the point of view of the intellectual life of the

anteprophetic period meaning of Muhammad and Ahmed, and Allah the Almighty confirmed it in the Qur'an, in Surah"AL-Saff, the rank".

{And [mention] when Jesus, the son of Mary, said, "O children of Israel indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Amad But when he came to them with clear evidences, they said"This is obvious magic Qur'an; AL-Saff, 61:6)

Jesus described this Paraclios in a way, which could not agree but to a Prophet: people will affect him by their sinful conduct and he will each them, because his statements will not come from him, but he will have heard them. This is well mentioned in the Qur'an, in Surah"Al-Najm, the Star"

{Nor does he speak from [his own] inclination. it is not but a revelation revealed. (Quran- Al-Najm 53:3-4)

He was mentioned in the Gospel of Barnabas published there is not long, but hidden by the veils of ignorance: the name of the Prophet- peace and blessings be upon him was specifically mentioned.

## **The intellectual life of the ante Prophetic period**

The following help to have a better understanding of the orchestrated movement in the hands of rabbis and priests before the Islamic era. Jews

could beg support from the Arabs of Medina on behalf of an awaited Prophet.

Assim ibn Omar Ibn Qatâda reported by men of his clan who said

"What prompted us to embrace Islam- in addition to the mercy of Allah to us as what Jewish rahhis told? We were, of course, polytheists and idolaiers. However, they were people of the Book, and therefore had a science experience that we did not have. There remained between them and us hostiliies and when we saw reason to them. They said: "No doubt that the time will! Come when a Prophet will be sent we will fight you, us were defeated the Ad and the Iram. How many times had we didn't heard them make this kind of discourse! However, when Allah sent his Messenger Muhammad we answered us soon as he called us to Allah and taught us about what they threatenea us. Without fiurther waiting, we took contact with him and we did our act of faith. However they denied the Islamic faith.

If the Jews had told them that they fight as were controlled the Ad and the Iram, is that one of the characteristics of this Prophet- peace and blessings be upon him according to their writings, is his deteiminaton to exteate the pagans by force. They did not come to the idea that the jealousy and violence could capture their hearts, and therefore encourage them to push the religion of righteousness. The Divine ordeal against them is necessary this world and in the other. Omayya ibn Abu Salt frequently said:

"I meet in the books he description of a Prophet that will be sent on our land.

As for Salman al-Fariss May Allah be pleased with him-, he told that he was with a monk who told him.

"Salman! Allah will send a Prophet by the name of Muhammad. He will come out of the mountains of Touhma, the sign that he will hold will be that he will eat xenium but not alms.

This speech was one of the reasons that prompted Salam to embrace Islam. When the Prophet peace and blessings be upon him sent letters to the princes of the world, only Kisra(Chosroes), King of Persia, was of no comity in receiving the message; others such as an- Najuchi(Neyus) king of Abyssinia, Al-Mogaqis, Governor of Egypt and Caesar, Roman Emperor, dealt with all honors with the carriers of the message. Some of them converted to Islam, as for example Negus; others, like Caesar, responded kindly and nearly embraced Islam, if only the desire to govern had not prevailed on their faith. Others even sent gifts, Al-Mogaqis for example. The Prophet prayer and peace upon him did in fact not use force to enforce these Kings, except that they knew in advance that Jesus had announced the coming of a Prophet after him. The profile of our Prophet corresponded well to their representations. This is why they responded in the best possible way, and that they could previously at the time of his appearance suggested on the part of the Apostles and Divine priests was without number. After what I have just said, does remain nothing to add even for that by the desire to sweep wide. In addition, the good actions that Allah made him accomplish and the words he reported reinforce for us the reason that he defended and can take up and causes for calling to Allah. All you will be refined in the clearest manner, a comprehensive reading make you win to advance and to be better informed. May Allah guide you to the right path.

### **At the dawn of the revelation**

When the Prophet reached the age of maturity, i.e. his forty springs, Allah sent him to the world as annunciate and waing so he can make them out of the darkness of ignorance to the light of science .This took place on Septemher of the year 610(CF), as well explained by the deceased Muhammad Bucha. Astrologer.

The revelation began with true vision. There was not a vision that he appeared as clear as the light of the morning. This took place according to the custom of Allah to His creation and go gradually to reach full perfection is quite difficult for anyone to receive the revelation the first shot. He inspired him prayer and peace be upon him the love of solitude to take him from the darkness of the life of this world down and that any connection with human beings is broken to enter communion with him. Isolation of course plies clarity of the soul. He withdrew in the cave of Hira standing thus out of the worldly life for whole days, sometimes ten days, sometimes more up to even a month. He loved Allah following the rites established by his father Ibrahim. He took with him his food. When there was nothing left in his bag, he returned to Khadija to source for new retirement and so until one day the truth came to him, in the cave of Hira. Oneday while he was standing on the motain, a man came to meet him and told him

"Good news for you Muhammad, Gabriel. And you are the Messenger of Allah to this community, and then he said, read.

"I do not read, said Muhammad.

He peaceandblessings upon him wasilliterate. He never learned to read or write. He took him, covered him with a carpet of silk cloth on which he slept until he made him effortless, then he said:

-Read.

-I am not of those who read.

He resumed and covered him once again, then let go of him:

-Read.

-I am not of those who read.

He covered him a third time, then let go of him:

Recite in the name of your Lord who created man from a clinging substance. Recite and your Lord is the most Generous, Who taught man that which he knew Qur- A Alaq; 96:1-5).

His peace and blessings be upon him returned the heart jumping of fear due to the interview that took place for the first time with the Angel. He had burst into Khadija, his wife, by saying

Wrap me, wrap me- together down with the thrill. They enveloped him until his fears dissipate. He told then history to Khadija: I was afraid for myself, because the Angel wrapped me and pressed me to the point where I nearly lost my breath. He had never previously had the idea that was an Angel or what form it was. She replied:

-O no, I swear by Allah! Allah will never know of you to the reviled, you wish to maintain the uterine relationship (parenship) you carry the burden of responsibility for others, you give to be poor. You host your host, you made your relief needed against the vicissitudes of life. Allah will not send against you demons and illusions. Allah certainly chose you guide your people.

To make it sure, she decided to take advice from those who held some science of knowledge about the Prophets, those who read the books of the predecessors. She immediately took him to Waraqa ibn Nawfa partial cousin Khadija, who was converted to Christianity in pre-Islamic times

jâhiliya). He knew Hebrew writing and had transcribed the Hebrew Bible, as Allah allowed him. He was already an old blind man. Khadija said:

-Listen, my cousin, what will tell you your nephew

-What did you see, my nephew?

At this question of Waraa, the Prophet Prayer and peace be upon him- answered by relating all that he saw.

-It is the Archangel! Gabriel, he was sent to Moses. Waraqa knew that the one playing the intermediary between Allah and the Prophets was well Gabriel. And he added: only I still had the force of a young tree with all its vitality! Because your people will ban you from your native land because of hate enmity that they will blasphemy you when you ask them to change their beliefs handed down by their ancestors.

-will they expel me? Asked the Prophet.

-There was no one in the world who had come in which something like this as what you came with being subject to the animosity.

The Noble Qur'an as well reported in the Surah of Ibrahim:

And those who disbelieved said to their messengers, "We will surely drive you out of our land or you must return to our religion." So their Lord inspired to them, We surely destroy the wrongdoers. (Qur'an; Rahiman, 14:13).

And to support all the credit to his opinion about the mission of the noble Prophet peace and blessings be upon him Waraqa said. If that day comes and I am still alive, God knows that I will give you hand the fact remains that he was dead not longer before.

## **The suspension of the revelation**

The revelation was interrupted for a period of controversy between historians. The most likely of their theory does not go beyond 40 days, period during which the suspension was worrying the Prophet. His anxiety, peace and blessings be upon him exacerbated to the point that sometimes when he was at the top of a mountain, he was thinking to rush from the top for fear that Allah broke any link with him after having shown him the greater grace of choosing him as an intermediate between Him and his creation. The Angel appeared at the right moment and said:

You are indeed the Messenger of Allah.

Having the spirit full of serenity, he was emerging of what he intended to do. Another, Allah was link to generate the existence of the light of faith, and revelation returned to the Prophet.

## **The resumption of the revelation**

He was walking when suddenly he heard a voice from the sky. He looked up and saw the angel who came to find him in the cave, installed on his throne between Heaven and Earth. He took fright recalling what happened the first time in the cave. He returned home crying

-Wrap me, Wrap me.

And the revelation ordered him:

{O you who covers himself with a garment arise and warn (Al-Muddaththir (1-2)] (i.e. Knowledgeable people awaiting the punishment of Allah if they do not refrain their sins and if they have not been chared by their ancestors to dispose their ancient worship). And your Lord glorify Al-Muddaththir: 3] (i.e. exalt the greatness of the only One, Allah without having to associate no other with him) And your clothing purify Al-

Muddaththir; 4] (i.e prepare yourself to present you before Allah, because it is not for a believer to be dirty and impure). And uncleanness avoid [Al Muddaththir: 5] i.e. Exclude yourself from sin in the sense that you must avoid everything that may result in punishment- obey Allah and execute His commands. And do not confer Javor to acyuire moreI (Al Muddaththir 7) i.e. Do not give to others a wishing deeply to obtain compensation that exceeds the value of the thing given returning on part of the recipient, is unworthy of the generous people). But for your Lord be patient {Al Muddaththir; 7} i.e. Endure what your people will do to you as the events people did when you have called them upon to Allah) .

## **The secret predication**

The Prophet peace and blessings be upon him began to call to the worship of Allah to harsh people that had no faith, but that they prostrate to the feet of unable to idols of good and evil. Their sole reason was that they had naturally followed the cultural practice of their ancestors. Their morals were in close connection with the honor and condescension often used as a pretext to raids, wars and bloodshed. The Messenger of Allah came to them with what they had previously no idea of. Those with healthy mind were quick to believe and to renounce to the idols; those blinded by megalomania turned back and got a feeling of pride for fear of losing their advantage unlawfully acquired.

The first to be illuminated by the light of Islam were Khudija and Ali ibn Abu Tâlib, his paternal cousin He had moved with his cousin what hosted him and maintained him. Quraysh was suffering from famine: Abu Tlib was poor, unable to lead his large family. The Prophet prayer and peace upon him said to his uncle Al-Abbas ibn Ahdou al-Mottalih

"Your brother Abu Talib has a large family, and people, as you see, suffer drought. We will relieve the family of a burden. You take one of his sons and I take the other".

No sooner said than done, AbnAl-Abbas took over Jaafar ibn Abu Talib and the Prophet peace and blessings be upon him- Ali. Ali was placed under his guardianship, he was treated as one of his sons until the advent of the Prophecy when the child had reached the age of puberty. He was not filled by impurities from the jāhiliya, such as idolatry and passion defects. Zaid ibn Char'hahil al-Kalabi responded to the call of his master peace and blessings be upon him He was called Zaid ibn Muhammad, because when he was a slave, the Prophet who adopted him, fed him.

He was considered like a real son who could inherit as one could inherit from. His nanny Omou Ayman also responded to his call, when she was married by his own care to his master Zaid The first respondent outside the family of the Prophet was Abu bakr ibn Abu Quhafa ibn Amer ibn Kaab ibn Sa'id ibn Taim ibn Morra, the Taimite the Qoraichite. He was his friend of always well before the revelation. He knew what his friend had as moral qualities, he could never have face on his behalf ,the deceptive since that they had been friends. He was the first to be informed of the Divine Message, he hastened to believe and said:

"By my mother and my father that I sacrifice for you, you are worthy to be believed. I certify that there no god other than Allah and that you are His Messenger.

"Abu Bakr was respected among the people of his tribe. He had a large fortune, was of perfect morality, a grand virtue and a detached and disinterested generosity; he used to give his money with largesse and being admired by his good company with his fellowmen. This empowered him to become the lieutenant of the Prophet peace and blessings be upon him. He consulted him for his opinion on any issue. He said about him:

What invited people to embrace Islam, all have been reluctant, except Abu Bakr.

The Islamic preaching was quiet as a precaution against the possibility of a reaction of surprise, hostile on the part of the Arabs, especially if we know the extent of the gratuity of such a mission. In the secret predication this case, it was not open to the Prophet it was not open to the Prophet peace and blessings be upon him to convert to Islam and he was to speak only to trustworthy people. Abu Bakr peace on him to convert to Islam and he was to speak only to trustworthy people. Abu Bakr

retruded followers among the people of confidence on his side. Many accepted the predication. These Included names such as:

1. Otman ibn'Affan ibn Abu Al- Ass ibn Omayya ibn Abd Chams ihn Abd Manaf al-Omaoui the Qoraïchie. When his patenal uncle al-Hakam learned is conversion Islam, he firmly tied him saying

- "What! You abjure the religion of your ancestors to adopt the new ne By Allah, I will only free you when you have reneged on whut you believe",

And Otman said: I will not abandon it .Iwill not leave it.

Realizing he was stubbornly holding to the truth, he left him. He was already a young adult of 30 years.

2. The Qurayshi, by his mother Safia bint Abdou Al- Mottalib, his uncle az-Zuheir exposed him to smoke in taking care of the binding so that he return to the religion of his ancestors. Allalh fortified him in his determination. Hewas a barely pubescent young boy.

3. Abderrahmane ibn Awf ibn Al-Harith ibn Zahra ibn Kilab Al-HâchimiQoraichite. At the time of the jâhiliya, he was named Ahdou Amro, the PropheT peace and blessings be upon him named him Abderrahman.

4. Saad ibn Abu Waqqas ibn Malik ibn Ohaïba ibn Ahdou Manif ihn Zahra ibn Kilab the Qoraïchite. When his mother Humnu bint Abu Soujyan ibn Omuyya knew that he had converted to Islam, she said:

"Saad I have learned that you converted to Islam swear to you by Allah that I will not shelter myself under no roof by heat or cold ahut I will ban for myself all food and all drink until you forget Muhammad. "

She remained three days in this state. Then Saad went to see the Prophet peace and blessings be upon him to complain to him of his mother. Teaching on this subject was revealed through the word of Allah in the Surah of the Spider"

{And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey him. To Me is your return, and I will inform you about what you used to do}. (Sura Al-Ankabût, 29:8).

He Glorified is His recalling enjoined it to evidence of an act of charity towards his father and mother, be they believers or impious; but as soon as they had pressed him to associate with Allah, this was not a sin of disobedience. Indeed, force is not to award in this case no price right, let alone the most sacred. It is to prohibit any act of obedience to any creature whatsoever when the ground is ultimately the disobedience to the Creator He said then:

{To Me is your return, and I will inform you about what you used to do. And those who believe and do righteous deeds We will surely admit them among the righteous [into Paradise](Qur'an; Al- Ankabût, 29:8-9).

The end of this verse has two very useful ideas

- Warning that compensation is in the hands of Allah, you should not be tormented by their rigidity due to their association.

An exhortation to firmness when it comes to religion to not receive worse retribution in the Hereafter.

5. Talha ibn Obaid Allah ibn Otman ibn Amr ibn Kaalb ibn Saad ibn Tafm ibn Morra Tuimite the Quruyshi. He learned from priests who told about the Prophet and his attributes. When he was pressed by Abu Bakr to convert, that he had heard of the Prophet peace and blessings be upon him

which Allah was a benefit for him and he was finally able to closely see the strength of the foundation of a religion preserved through which sank the Arabs, he rallied to Islam immediately.

Among the first to have adopted Islam as their religion.

6. Sahib Al-Roumi. a slave, and Ammar ibn Yassir a Ansi, he said May Allah be pleased with him

- I saw the Messenger of Allah. Five slaves, two women and Abu Bakr were with him. Tradition tells that the Prophet peace and blessings be upon him said on his behalf.

-It was given to Ammar to choose between two things: he did not choose himself that was the most appropriate.

His father and his mother followed his example by converting to Islam.

7. Abdallah ibn Massoud, he kept the polytheistic herds on behalf of Qurayshi. When he realized the obvious meaning of the signs and he knew the fair value of the qualities that invited him to Islam, he abandoned the worship of idols and was tied to the service of the Messenger of Allah. He could may Allah be pleased with him enter when he wished to the Messenger's. He was ahead of him when he walked, he covered him after his bath, he awakened him from his slumber when he slept, put him his sandals when he rose and put them under his armpits when he sat.

8. Abu Dhar Ghifārite, a Bedouin Arab, he was prolix; the words flowed from his mouth gently. When he learned of the sending of the Prophet peace and blessings be upon him he said to his brother Anis.

-Prepare your horse, you will go in his valley there. You will ask about this Muhammad claims to be a Prophet and receive the revelation of the sky. Listen well to what he says, you will give me account upon your return.

The brother carried out this task and took the road to Mecca. He heard what the Prophet peace and blessings be upon him came, Abu Dhur told him:

-I heard he urged to the nobility of the characters and he gave a speech that was not poetry.

-You leave me on my hunger, he says, I still need more.

He took some provisions and took an addition of water. Arrived in Mecca, he proceeded to the mosque and began to watch the passage of the Prophet peace and blessings be upon him while he did not even know him. He dared not to question anyone; he knew how much the people of Quraysh disliked that one may speak directly to the Messenger of Allah. That night, Ali saw him and quickly realized that he was a foreign national. He offered to receive him. They went together without one querying on the other (the rule of hospital propriety was to never ask the host of the motive for his visit before the third day of his arrival). When was day, he took his supply of provision and his addition of water and then went back to the mosque. He spent the whole day until the evening without being seen by the Messenger. He was preparing to sleep in a corner of the mosque: Ali passing by him saw him and said to him:

-Is it not time for a man to know that he had to return to the home where yesterday he was host?

They went together without any queries from one to another on whatever. On the third day, it was the same thing. But this time, Ali took the opportunity to ask him in these words

-Don't you want to tell me why you came here?

He said: I would tell you if you promise me and give me your word to help me find the object of my quest.

This is what Ali did, and his host revealed him his purpose. He sat

-He is the Messenger of Allah, a real one. Tomorrow at the day when you will wake up, you will follow the path I will take. If ever I see something to fear for you, I would pretend to release water. If I lead my way, follow me.

Ali progressed while the other followed his steps he reached the Prophet and him after. He listened to what the Prophet said and converted straightaway to Islam. The Prophet peace and blessings be upon him said to him:

- Return to yours until my order reaches you.

Abu Dhar said: By the One holding my soul between His hands I will shake it on all the roofs to the knowledge throughout the world.

Once at the mosque, he proclaimed aloud:

. I testify that there is no other god but Allah and that Muhammad is the Messenger of Allah.

The present crowd crashed on him, they hit him until he was thrown down. Al-Abbas ran to him and reached to cover him by saying:

-Woe to you don't you know he is from Ghiför? it is on the road that you use for your business.

He thus managed to release him from their hands. The next day, Abu Dhar did it again. They struck him taking the assault. Al-Abbâs covered him once again. (Narrated by Al-Bukhari). May Allah be pleased with him true of all and an exemplary in cessation of worldly life.

Said ibn Zayad Al-Adai Al-Qoraichi, his wife Fatima bint Al-Khatah, sister Omur al-Khattub. Omou al-Fadl bint Al-Hrith Loubaba Al-Hilalia

The wife of Al-Abbas ibn Abd Al-Mottalih, Obaidā ibn al-Harith ibn Ahd Al-Moualīh ibn Ahd Manāf cousin of the Prophet peace and blessings be upon him father's side, Abu Salma Abdullah ibn Abd al-Assad the Makhzoumite Qurayshi son of the aunt of Messenger of Allah peace and blessings be upon him his wife Omou Salma, Otman ibn Mauzoune, and his brothers Qodama, Abdallah and al-Arqam the Makhzoumite.

Khalid ibn Sa'id ibn al- Ass ibn Omayya ibn Abd Chams al- Omaoui the Qoraichite: his father was a Qoraichite dignitary. When he took off the turban of his head, the other heads remained without turbans by regards to him. Khalid ibn Said dreamed that he would fall of free fall into an abyss, the Messenger of Allah came at the last moment to save him in extremis. He had just met him at his home by saying

-What do you call to, Muhammad?

-I call to worship Allah alone without associating Him with any other to what you abjure the worship of stones unable to hear and see, incapable of good and evil call to be kind to your father and mother, to what you kill not your children for fear of poverty that you avoid turpitude either discrete or conspicuous, in that you do not kill a soul but with justice, that you do not key to the orphan's property until he reaches the puberty age. I call that you measure and you weigh accurately, to what you are just in the cases where you would have called to pronounce a judgment against you loved ones and finally to what you do what you intended.

He May Allah be pleased with him adopted Islam as religion His indignant father was against him, put him to evil and deprived him of food. He went to find the Messenger of Allah peace and blessings be upon him whom he accompanied and who provided him for the living. He lived far from his father near Mecca His brother Amr ibn Said soon embraced Islam .

So these honorable people joined in the Muslim religion: the Prophet prayer and peace upon him used no sword to weigh on their heads and thus did not force them to obey to their chagrin. He possessed no wealth which could arouse their lust so that they would drop their families- some of them had property in the sun and that they would be willing to follow, grab (he fold of his generosity, his magnificence with the hope of favor something, which could ensure their livelihoods. However, most of them were richer than him prayer and peace upon him such as Abu Bakr, Otman and Khalid ibn Said. As slaves, they opted for the suffering, hunger and difficulties in following the Prophet. However, if they had chosen to listen to their masters, they could have in his world a spirit of the quietest and softest life. However, nothing would have been possible without the guidance from Allah or the lights of faith, which flew to them. They understood without difficulty how they fell in the irrational and how much the Prophet peace and blessings be upon him was in the correct way.

## **The open transmission**

During this period estimated at three years the Prophet could not make his preaching openly in public places because of the Quraysh. Muslims clandestinely practiced their worship, thus escaping the fanatical intolerance of the Quraysh. They withdrew to their prayers in the recesses away from Mecca. When the number of converts exceeded thirty, the need was felt by the Prophet to bring to provide them education and show them the right path. He chose to do so in the house of al-Arqam as he that was mentioned above about his conversion to Islam. The Prophet continued preaching quietly until the day when Allah sent down His word in the Surah Al-hijr"

{Then declare what you are commanded and turn away from the polytheists. Qur'an: Al-Hijr, 15:94).

He went from a discreet preaching to an open preaching obedient to the command of his Lord. He went up on Mount as-Safa and began to shout:

O Banou Fihri! O Banou Oday! To all brethren of Qureysh

It was that if someone could not leave his home to get there, he sent another in his place Abu-Lahab arrived among the gathered people. The Prophet peace and blessings be upon him meanwhile said"

"If I tell you that in the valley riders are ready to launch the attack against you, will you believe me?"

Yes, they replied, never, the opportunity was presented to us by the facts to even suspect you may lie.

"Then, he resumed, learn that I announce bad news of the imminence of a terrible punishment."

(Abu Lahab speaking to the Prophet)

-May the devil take you! Is it for his that you gathered us?

It is in this regard that Allah sent down the following Surah:

{May the hands of Abu Lahab be ruined and ruined is he. His wealth will not avail him or that which he gained. He will [enter to burn in a Fire of [blazing] flame and his wife as well- the carrier of firewood Around her neck is a rope of twisted fiber -Qur'an Al Masad: 1-5)

Is meant by carrier of firewood peddling of complaining, because she said lies about the Messenger of Allah in the women's assemblies. Subsequently, Allah sent down the Surah the poets":

And warn. [O Muhammad] your closest kindred. [This is the Banu Hâchim. Banu al-Mottalib, the Banu Nawfal, the Banu Abd Chams and the Banu Abd al-Manâf] and lower your wing [be nice] to those who follow you of the believers. And if they disobey you [i.e. The clan and family members] then say, Indeed, I am disassociated from what you are doing".Qur'an; Al-Shu'araa, 26:214- 216)

The Prophet peace and blessings be upon gathered the telling them

- "No doubt, AL-Ra'id (the one to bring to his people from the water and grass, here the leader) must never lie to his people. I swear by Allah that if I lie to all people of the world, I cannot ever you lie, and if deceive all the people of the world, never I able to deceive you. I swear by Allah, there is not god except Him, that I am the Apostle of Allah, sent to you in particular and the whole of humanity. By Allah you die in the same way that when you sleep you will be resurrected in the same way that when you return to reality after sleep. Your account will be established as a direct result of the acts you do, I receive a reward for the better for the good and evil for evil. In any case, it will be the eternal paradise or eternal fire.

People voiced their opinion in friendly words, except Abu "Lahab, an uncompromising enemy of Islam. He said:

"Do not leave his hands free at least until Arabs unite against him. "If you abandon it, you will crawl in the mud". "If you defend yourself you condemn yourself to death."

We will defend him as long as we live, replied Abu Tâlih.

When the Messenger of Allah took openly in the propagation of faith, the Qurayshi did not take it seriously and the entertainment never stops his costs in their gatherings. When he did it before them, they said

-It is the son of Abu Kabcha. It seems that a voice speak to him from the sky! The young servant of Abu Talib, the sky speaks to him.

When he was attacking their deities, treated them of stupid and told Ibrahim!

-O People, you have breached the religion of your father Ibrahim.

This was not without warming up their fanatical enthusiasm for the jâhiliya and the break of zeal for these deities adored by their ancestors. They went to complain to his uncle Abu Talib, a Lord of the Banu Hâchim, who took on the protection of the Prophet against the hostilities, asking him either to leave them together or to order his nephew to stop denigrating their idols by his words. He talked to them with weight and measure, after which they withdrew. The Messenger of Allah prayer and peace be upon him went in turn following his inclination without nothing could come to refrain him. Things still eventually took a more serious turn: the Qurayshi felt common hatred and enmity towards the Messenger of Allah, and they urged it with each other:

They returned once again to Abu Talih to tell him:

"You are indeed of a respectable age and from a noble and honorable rank among us. We asked you to deter your nephew of attacking us, but you have not done so. We cannot tolerate longer that someone can insult our ancestors, treat us dumb and take our deities. "

"When they alleged duty to follow the tradition of their ancestors and that they used to persist in their refusal to follow the Truth, he alleged them to sin by lack of common sense by prohibiting the purpose related to their being. Allah the Almighty says in Surah "the cow". "

And when it is said to them, "Follow what Allah has revealed," they say, "Rather we will follow that which we found our fathers doing. Even though their fathers understood nothing, nor were they guided (Qur'an: Al-Baqarah, 2:170) And He also said in the Surah "the served Table.

{And when it is said to them, "Come to what Allah has revealed and to the Messenger, "they say, "Sufficient for us is that upon which we found our fathers. Even though their fathers knew nothing, nor were they guided (Quran AL-Maaida, 5:104).

All things being equal, he says in the Surah "Luqman"

And when it is said to them, "Follow what Allah has revealed," they say. "Rather, we will follow that upon which we found our fathers." Even Satan advising them to the punishment of the Blaze (Qur'an Luqman, 31:21). He said in the Surah "The ornament" to show that their argument was quite rebuttable.

And similarly. We did not send before you any warner into a city except that the affluent said, "Indeed, we followed our fathers upon a religion, and we are, in their footsteps, following" Qur'an; Az-Zukhruf, 43:23). After having compared them to ancient people in these comments revealing the fanaticism and the obstinacy, He said.

{Each warner said, Even if I brought you better guidance than that religion upon which you found your fathers "They said, Indeed we, in the way in which you were sent, are disbelievers"(Qur Az-Zukhruf, 43.24).

They took their argument in support of their position to follow their ancestors force to treat their ancestors of stupid and lost. Their hatred becoming greater, they said to Abu Talib

-Prevent him to do it again. Otherwise, we will undertake a war against him and get to the radical extermination of one of our two camps.

After that, they left. Abu Talib affected by this antagonism that away from his tribal clan and he was not delighted by the idea to abandon his nephew in his terrible fate. He said then:

"Listen to me, my nephew people came to me about something important. Save your life and save me to support what exceeds the extent of my forces." The Messenger of Allah thought at that moment that his uncle had in mind to abandon him, he said

- I swear by Allah, my uncle! That if they put the sun in my right hand and the moon in my left hand to compel me to give up his cause, I will not until Allah gives me triumph. As for me, I will either die or succeed"

And then he began to cry and he was ready to leave.

Abu Talib said: "Come back my nephew (he returned to him) Do and say what you want, I cannot deliver you to them."

## **Harassment**

The Messenger of Allah was experiencing on the part of the pagans outrages great number and the worst of violence, particularly when he was doing his prayer in the Sacred House. The most violent enemies were the members of the group of "the mocking ones"

- People of Qureyshi see what he came to us, Muhammad criticizes your religion, blasphemies your deities, treats as stupid your spirits and insults your ancestors. I give oath to Allah to wait for him tomorrow with a stone so heavy that could barely hold it. When he will worship performing his prayer, I will break his head. You save me you will defend me when I have carried out my plan. Then after that the Banou Manaf do with me whatever they wish.

"The next morning, he took a stone. He waited in a corner, faced the arrival of the Messenger of Allah. He came in early morning as in the usual for the fulfillment of his prayer. The Qurayshi in their assemblies were waiting that Abu Jahl was going to do. When the Prophet peace and blessings be upon prostrated, Abu Jahl went for him and rushed towards him. When he was close to the goal, he stopped. Soon after, he turned heels, completely diverted and his face all defeated by panic. He threw the stone that he further away.

The Quraysh people came to him and said:

"What is happening to you, Abu al-Hakam?"

He said unto them:

"I was getting toward him to do what I told you yesterday when appeared a small camel near to you by Allah that in my entire life I have never seen such a small camel. He nearly ate me altogether"

When the Messenger of Allah was later told what happened, he said

- "It was the Archangel Gabriel, If he had approached a little more, he would have seized him. "

Often, Abu Jahl was forbidding the Messenger of Allah to pray in the Sacred House. One day realizing he was in the process of praying. He pointed him out by saying:

-Have I not forbidden this to you before?

The Prophet replied suddenly uttering a threat. Abu Jahl was unable to swallow the pill and said:

-You dare threaten me where us of all the people of the valley I have the largest militia?

Allah sent down a threat against, the end of the Surah Al-Alaq:

"No! if he does not desist, We will surely drug him by the forelock - A lying, sinning forelock. Then let him call his associates; We will call the angels of Hell. No! Do not, but prostrate and draw near to Allah. "(Quran - Al-Alaq. 96:15-19)

One of the wrongs done to the Prophet by Abu Jahl is reported by Abdallah ibn Massoud and narrated by al-Bukhari. He said

- "Which one of you will go and take beef hoses throw on the back of Muhammad once he is prostrating? "

It was Uqba ibn Abu Moa'it ibn Amro ibn Omayya ibn Abd Chams who executed and brought such hoses. He put them on the Prophet prayer and peace be upon him who was prostrating. None of these Muslims in the mosque could clean the Prophet because of the weakness of the resistance to defend against the enemy. The Prophet stood frozen in the same attitude of prostration. He had to wait for the arrival of his daughter Fatima to be

cleaned from dirt raising his head, he called the curse on the perpetrators of this evil Ibn Massoud said:

-I saw them all perish on the day of Badr.

Another of these stories took place between the Prophet prayer and peace be upon him and Abu Jahl. He had purchased camels to a man named al-lrâchi. He suspended the payment of the price of his purchase. The man came to ask a group of Qurayshi to help him recover his. They advised him not without Alice that to get his rights back, he needed to go to the Messenger of Allah: they knew very well what there was between him and the cursed Abu Jahl. Quickly, the man went to the prophet's and asked him to defend his interests to Abu Jahl. They went both together when they arrived at his home, the Prophet knocked at the door of his house

-Who is there?

Muhammad. The man came out of his home all pale.

-Give the man what his right!

-Stay here he said, addressing the man until you receive your due.

The man did not leave until the money was in his hand. The Qurayshi said to Abu Jahil

-Woe to you, Abu al-Hakam! We have never seen as what you just did!

-Woe to you! By Allah, as soon as he suck at my door I heard his voice. I have been filled with small camel was above my head.

Among the members of the Group of The mocking ones", we can count

1. Abu Lahab ibn Abd al-Mottalib the uncle of the Messenger of Allah: he felt for him an open and merciless hostility more than he did towards the

persons foreign to kin. He threw outside his door. The Prophet picked them up and said: "what is this neighborhood there?"

2. Omou Jamil bint Harb, the wife of Abu Lahab, took part in these excesses. She often insulted the Messenger of Allah, wooed him at every turn especially since that was sent in their regard the Surah of Abu Lahab

3. Uqba ibn Abu Moait, was the second neighbor of the Messenger of Allah. He watched for the same behavior as Abu Lahab, he offered a banquet to which were invited the elders of Quraysh one day, and among them there were the Messenger of Allah- prayer and peace be upon him-:

-I will not eat your food but on one condition: that you believe in Allah.

Uqba gave the testimony of the faith. The news spread and reached Ouhay ibn Khalaf the Qoraichie who was one of his close friends. He then said:

-Explain to me, what I have heard on your subject.

. -Nothing. A man was here, was afraid to fail the rules of propriety by leaving him without inviting to eat, and I have then certified as he had requested.

Be sure that our designs will never cross and that nothing can make you join us if you meet him once again, Muhammad and that you do not strike him in the neck, that you do not spit to him on his face and that you do not punch him a blow on one of his eyes.

This is what did Uqba when he met the Messenger of Allah. Allah sent down in this regard the Surah "Al-Forgan.":

And the Day the wrongdoer will bite on his hands [in regret] he will say "Oh, wish I had taken with the Messenger a way. Oh woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance

after it had come to me. And ever Sata to man, a deserter.-Qur'an Al-Forgan, 25:27-29).

The worst of the violent acts committed against the Messenger of Allah is that reported by al-Bukhari in his "Sahih"; He said:

"The Messenger of Allah prayer and peace be upon him was praying in the Court of the Kactha when Uqba ibn Abu Monit arrived. he aproached him, held him by the sholders, put his coat around his neck and strangled him. Suddety Abu Bukr arrived and drove Ugba ibn Abu Moait from the Messenger of Allah prayer and peace be upon him- before to saywill you kill a man because he said. My lord is Allah"? While he came to you with obvious evidence on the part of your Lord. "[Ghafir; (28); Al Bakhara].

4. Al- Ass ibn Wayl as-Sahmi the Qoraichite, the father of Amro ibn Al-Ass he felt hostility openly declared against the Messenger of Allah. He always said:

-Muhammad provides the erchange to his companios into thinking that they will resuscitate after death. By Allah, only time makes us die. Allah says in Surah"Al-Jaathiya, the kneeling" in response to Al- Ass

And they say, "There is nat u our worldly life; we die and live and nothing destroys us except time." And they have of that no knowledge; they areonly assuming (Qur'an Al-Jaathiya, 45:24).

He owned a debt to ibn Al-Arti Khabab who was claiming it to him. AL- Ass then told him.

-This Muhammad who rallies you to his religion, does he not tell that the people if they will be able to find what they wantas gold, silver, clothing and servants?

-Yes.

-If so, give me therefore delay until this day where he given wealth and children. I will then refund to your debt.

Allah sent down about him the Surah "Maryam, Mary" {Then, have you seen he who disbelieved Our verses and said " I will surely he given wealth and children in the next life? Has he looked into the unseen, or has he taken from the Most Merciful a promise? No! We will record what he says and extend for him from the punishment extensively And We will inherit him [in] what he mentions, and he will come to Us alone. (Quran; Maryam, 29:77-5).

5. Al-Aswad ibn Abd Yaghoth AL-Zahri the Qorayshi from Banou Zahra, uncle of the Messenger of Allah. When he saw the Companions of the Prophet coming, he used to say with irony:

-Here come the Kings of the earth! [Because they led an austere life; they were dressed of rags and ate sparingly.] [He said to the Prophet on the tone of a taunt] "The sky did not speak to out today?"

6. Al-Aswad ibn Abdou al-Mottalib Al Assadi, the paternal cousin of Khadija, him and his sect, when they saw Muslims walking, they used to blink their eyes. This is where that was sent the Surah "Al-Mutaffifin, the frauds.

"Indeed, those who committed crimes used to laugh at those who believed. And when they passed by them, they would exchange derisive glances. And when they returned to their people, they would return esteeming. And when they saw them, they would say, "Indeed. those are truly lost", Quran Al-Mutaffifin, 83:29-32

7. Al-Walid ibn al-Moghira, uncle of Abu Jahl. He was one of great names of the Quraysh, very rich. Once he heard the Quran from the mouth of the Messenger of Allah. He then told to the Banu Makhzum tribe.

"I heard before the words of Muhammad: These are not the words of a human or a jinn. Verses contain the softness and are enveloped of grace; their top is successful, they are generous below. They are with being erected" The Qorayshi then said

-By Allah, Al-Walid became sabaean. Of course the whole tribe of Quraysh will become as well.

-Abu Jahl told them.

-you would change? He proceeded to him and took displaying a sad face. He spoke to him of what place next to him caused his anger. He stood up and came to him saying:

"You say that Muhammad is crazy, have you already seen him being made you say that he is a diviner, have you noticed him that he spoke like a divine? You say that is a poet; Have you already seen that he was engaged in poetry You also say that he is lying. Can you prove in fact his lie?" They said:

-God knows that there is nothing in answering. He marked a time of reflection before returning to the floor:

But who is he then? May he a magician, have you not seen how he managed to separate the man from his clan his fathers and his mothers?

The assembly cried with joy. Allah sent down the Surah "A Muddaththir, The one coated with a coat" about Al-Walid in speaking to his Apostle.

Leave Me with the one I created alone and to whom I granted extensive wealth and children present [with him] and spread [everything] before him, easing this life]. Then he desires that I should add more. No! Indeed he has been toward our verses obstinate. I will cover him with arduous men Indeed. He thought and deliberated. So may he be destroyed [for] how

hedeliberated then May he be destroyed [for] how he deliberated. Then he considered [again]: Then he frowned and scowled' Then he turned back and was arrogant and said. "This is not but magic imitated from others. This is not but the word of a human being I will drive him into Saqar Fire. (Qur'an Al Muddathir, 74:1-26).

He still sent down about him in the Surah "Al-Qalam, the pen

And do not obey every worthless habitual swearer [of an excessive meanness is quite sufficient to discipline that eventually take the fold to swear every time] and scorner [He meant there lying, because it is despicable by nature] Defamer [recites too against the defects of the people and their affect going about with malicious gossip Reports the facts intended to drive a wedge between people] {A preventer of good, transgressing and sinful. Cruel. [A coarse and brutal character and more bastard here, the word refers to Al-Walid and used in the meaning of intruders, of meanness] [Moreover, and an illegitimate pretender. Because he is a possessor of wealth and children, when Our verses are recited to him. he says, "Legends of the former people". We will brand him upon the snout. Which means in a manner equivalent to inflict humiliation and degrade, because the face is the most noble and the most honorable nose. This is why it has been derived everything that means size al-anafa, pride" which is somewhat hard, and to lay on the nose a mark is the equivalent of a bellows, insult.] (Qur'an; Al-Qalam, 68:10-10).

8. An-Nodr ibn al-Hārith Al-Abdari of the Bunou Abd AL-Dar ibn Qossay, when the Prophet surrounded people for their storytelling by reminding them what happened to the people before An-Nodr called people to join him by saying.

-O people of Quryshi, just so I am better than him to tell you the story of the King Persia he perfectly knew their history- Muhammad can tell you nothing but tales of the old. On this, the Surah"Luqman was sent:

And of the people is he who buys the amusement of speech to mislead others from the way of Allah without knowledge and who takes in ridicule. Those will have a humiliating punishment. And when our verses are recited to him he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment (Qur'an Luqman, 31:6-7).

The Divine anger soon came down into them. as The Most- High noted in Surah"Al-hijr.";

{Indeed We are sufficient for you against the mockers who make [equal] with Allah another deity. But they are going to know.} (Qur'an; Al-Hijr, 15:95-96).

Allah May glorified be His recall expressed the threat to the past with a modal value of certainty: the verse is a verse from Mecca, the rest of this category came after the hegira. There were among them who were killed as Abu Jahl, AL-Nodr ibn Uqba ibn Abu Moait and al-Hârith. Others died after Allah they had afflicted of very serious diseases such as Abu Lahab, AL- Ass ibn WayL and AI-Walid ibn Moghira.

## **The conversion of Hamza**

Some of their misdeeds were responsible for the conversion of his uncle Hamza. He was conquered by the ardor from the time when he was upset by the words of a young slave who referred him all the evil that Abu Jahl was doing to his nephew. He visited him straightaway in this shabby. He unlatched on him a s anger and dealt with him saying:

- "How dare you silt, abuse Muhammad then that I declare my religion?"

Allah fed his vision with the light of certinty although he became one of the best believers in Islam, of the most fervent defenders of the Muslims and the more adventurous against the enemies of religien. This won him the name of Lion of Allah."

As the Messenger of Allah, the Companions were victims of persecution, especially those which no tribe was the party and to which it lent no hand to thwart the enemy mancurs, all the evil is waning, and the pain uned smooth since before the issue was thepleasure of Allah. In no time they were diverted from their religion. On the contrary, Allah strengthened the bulwark of their faith until His order was done with their own hands, and became the kings of the earth whereas they used to be weak. Allah mentioned in Surah"Al-Qassas, the stories.

"And We waned to confer favor upon those who were oppressed in the land and make them leder and make them inheritors."(Qur'an; Al-Qassas, 28:5). He realized what He warded.

Among those who have been persecuted, we can count:

1. Bilal ibn Rabah: a slave attached to the service of Omayya ibn Khalaf. He attached a rope to his neck and dropped him to the children for their game. Bilal said

He [Allah] is The only, He is The One!

What they did to him did not deter him to continue to believe in the oneness of Allah. Omayya was out at lunchtime, he was sleeping on the sand so hot that if you put a piece of meat, would have been quickly cooked. Then, he directed him a huge stone on the chest .He told him

- "You are going to remain so death ensued you eroded Muhammad and love Al- Lāil(the goddess) and al-Ozza(the all powerful being).

Bilal did not stop to say:

"He [Allah] is The only, He is The One!"

Abu Bakr came one day there and said: -O Omayya! Does not Allah for what you are doing to this poor man? Until when can you still torture him that way?

- It is you who did it to him, save him then from what you see Abu Bakr bought him and released him. Allah sent down about two men, Abu Bakr and Omayya, in the Surah Al-lail, the night

So I have warned you of a Fire, which is blazing. None will enter to burn therein except the most wretched one. Who had denied and turned away But the righteous one will avoid He what gives [from] his wealth to purify himself and not [giving] for anyone who has [done him] a favor to be rewarded but only seeking the countenance of his Lord, Most High. And he is going to be satisfied. (Qur an; Al-Lail, 92:14-21). Of what he will give in the other world in reward of his good works. Allah that His recall be glorified warned that the transfer of property made by as-Siddiq to purchase Bilal had no other interest than the Face of Allah. This is sufficient as honor and privilege granted to as-Siddiq May Allah be pleased with. He freed tortured slaves like the mother of Bilal, Amer ibn Fohaira

who was submitted to torture until he lost control of the words, Abu Fokuihu, a slave of Sufwan ibn Omayya ibn Khalaf and a woman by the name of Zinnira, a slave of Omar ibn al-Khattab. He converted to Islam before him. He lost his mind because of the torture. The pagans said of her that she had lost his mind by the willingness of al Lât and al-Ozza. She met them:

- "By Allah, is not at all due to it."

He then recovered the view by the grace of Allah. Abo Jahl said in the same vein:

- "Don't you find strange these individuals and their followers? If Muhammad had made something good. They have not advanced us. For example, did Zinnira advance us on the path of common sense?"

Allah sent down the Surah A-Ahqaf:

And those who disbelieve say of those who believe. "If it had truly been good, they would not have preceded us. And when they are not guided by it, they will say this is an ancient falsehood". (Qur'an; Al Ahqaf, 46:11)

Must be added to the list of slaves freed by Abu Bakr, Omou Onais. She was the servant of Loubna Zahra, her executioner was Al- Aswad ibn Abd al-Moghith.

2. Ammar ibn Yassir, his brother, is father and his mother. He burned them to fire. Sometimes, the Prophet passed near them, he said:

- "Keep patience, O family of Yassir! It is given you go to paradise! O Lord! Forgive the family of Yassir, and indeed you did."

The father and the mother succumbed to the torture may Allah has them in his mercy. The son then disavowed his religion, because the torture was so

untenable. Abu Jahl made him wear by a day of great heat an iron armor made for this purpose. The Muslims then said:

-Amár has reneged.

-Amur is filled with faith, said the Prophet prayer and peace be upon him- from the line of his hair to his foot.

Allah sent for him by providing an exception to the law on apostasy. He said glorified be is recall in the Surah "An-Nahl, the bees".

{Whoever disbelieves in Allah after his belie. Except for one who is forced to renounce his religion] while his hear is secure in faith. But those who (willingly open their breasts to disbelief, upon hem is wrath from Allah, and for them is a great punishment (Quran; Inam, :106)

3. Khabab ibn ul-Arut, captured at the time of the jâhiliya, he was bought by Omou Anmar. He worked as a blacksmith. The Prophet was his friend before the Prophet preaching. When he had the honor of receiving the Prophecy, Khabab rallied Islam. His mistress tortured him by applying on his body tips of iron heated so much that it dropped. The order was to ease his faith. One day, he approached the Messenger of Allah prayer and peace be upon him who was lying on his coat in the shadow of the Kaaba. He said:

"Why do you not invoke Allah for us?"

The Prophet prayer and peace upon him stood immediately, the face al red from anger and said:

-"Among those who have gone before you, there were people that were tortured by scraping them the flesh, bones and tendons, of combs in iron, but his is not their religion deflected. Allah will be overcome this issue so

that the traveler can go to Sanaa to Hadramawt without fearing anyone except Allah and the wolf for its herds!"

He said that while he was in a state of violent agitation where the most reasonable of the reasonable and the most noble of the nobles could not develop in advance a force expected and a happy future unless it is inspired by the revelation. And then Allah did send with a reinforcement to the believers to bolster their faith:

{Alif, Lam, Meem. Do the people think that they will be left to say, "We believe" and they will not be tried. We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.) Qur'an: Al- Ankabut, 29:1-3).

4. Abu Bakr as-Siddiq: when he realized that things took a more serious turn. He took the party to leave Mecca to Abyssinia. When he arrived in Barka al-Ghimad, a place, he came to ibn Doghona, the Lord of a large tribe is calling al-Qara:

-Where are you going, Abu Bakr? He asked

My people has forced me to go abroad. I would wander around the earth and worship my Lord.

-A man like you should leave the country or be forced to do so you give to the needy, you maintain blood ties, you aid the weak. You get the appropriate host, you aid against the vicissitudes of time. You can rely on my protection. Return to your country and love your Lord (And ibn Doghona resumed the path of Mecca in the company of Abu Bakr)

He went to visit the lords of the unbelievers of Quraysh to tell them the case of the noble man. A man like Abu Bakr must leave his country by neither will nor force. Is this your desire to see him leave, he donated of

his goods to the needy, receives in the rules of propriety host and aid the unfortunate to overcome the vicissitudes of lime(That said, the Quraysh approved the protection afforded by ibn Doghona and guaranteed the aman to Abu Bakr).

Tell Abu Bakr to worship his Lord, they responded to ibn Doghona. That he requests and read as much as he would like. Only, he should not interfere with us with this and do so openly. We fear some seductive effects on our children and our women. (Ibn Doghona as told to Abu Bakr who accepted. He loved then and recited the Qur'an in the agreed upon discretion. He had the idea of building a mosque in the courtyard of his house. This is where he prayed and recited the Qur'an. Soon this will entail attracting women and children of the polytheists who came to him with surprise, because Abu Bakr had the easy tale, he could not prevent himself from tears when reciting the Quran which seriously worried the heads of Quraysh. They sent search of Doghona (Upon his arrival, he informed him of what they were committed.

-We gave him our hallmarks of what he could pray and recite the Quran provided that he does so at his own house. But he goes further than what has been agreed by constructing a mosque in the courtyard of his house where he devoted himself to prayer and the reading of the Qur'an with the knowledge and in the light of all. We fear that our children and our women will be contaminated. Do come and tell him if he wants to stay in the nails, then either! Otherwise, he should accept that you withdraw your protection. We certainly will not violate the oath and do we not support Abu Bakr to continue his prayers and his reading in public. (Ibn Doghona was not to hear it twice and went to see Abu Bakr).

-You cannot tell me that you ignore what I committed myself to your account. You need to limit this or I am obliged to ask you to remove my

commitment. of protection. I did not want to be told that I was perjured because a man who I made the oath to protect.

Remove yourself from your commitment; I will surrender myself under the protective wing of Allah. (Reported by al-Bukhari) a great torment.

This caused Abu Bakr May Allah be pleased with him to face In general, the Muslims tasted the torments of the unbelievers. But all that major impetus was thrown in water, both their determination was great and both hold on their faith, especially as they were converted not by a social interest that they hoped to obtain and that could facilitate the task of flinch them and divert them. Instead, they were able, by the grace of Allah, to discover the reality of faith and understood that all things in life are easy to get, apart from faith. When the Qurayshi found the inefficiency of their methods and instead whenever they increased torment, they were only to increase their faith, so they gathered in a council. Otba ibn Rabia al-Abeshe of the Banu Abd Chams ibn Abd al-Manaf said to them:

-“O people of Qurayshi Do you not see that I should go and talk to Muhammad and make some proposals, if even he accepts some, we will be without delay run them, so that he stops annoying us.”

-Go. Try to talk to him. (When he came, the Prophet Prayer and peace be upon him was doing this prayer in the Mosque)

“O Son of my brother if you are among us as you know of these people the best their membership und lineage. You made your people something serious. You have divided their clans, you have treated their stupid minds, you have sworn their deities, their religion and you have accused of impiety our ancestors. Listen to me, have proposals to make. I hope that you will accept some.

Speak Abu al-Walid. I am all hearing,

-“O son of my brother for the case you support you want wealth, we will give your fortune until you become the richest of us all if it is rather the honor or prestige, we will make you our lord and nothing will be decided but through your orders; if this is royalty, nothing we will name you our King. If it is finally a djinn who has your mind and you can ward off, we are prepared to spend the money it will take for full recovery.”

-Have you finished Abu al-Walid Listen to me so: (the Prophet- prayer and peace be upon him began to read the beginning of the Surah "Fossilat, detailed verses):

" Ha, Meem. This is a revelation from the Entirely Merciful, the Especially Merciful- A Book whose verses have been detailed, an Arabic Qur'an for a people who know us as a giver of good tidings and a warner; but most of them turn away, so they do not hear. And they say, "Our hearts are within coverings from that to which you invite us and in our ears is deafness and between us and you is a partition, so work; indeed, we are kidding". Say, O Muhammad, " I am only a man like you to whom has been revealed that your god is but one God, so take a straight course to Him and seek His forgiveness And woe to those who associate others with Allah- Those who do not give zakah, and in the Hereafter they are disbelievers. Indeed, those who believe and do righteous deeds-for them is a reward uninterrupted Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals That is the Lord of the worlds. And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creates] sustenance in four days without distinction- for [the information] of those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said "We have come willingly" And He completed them as seven heavens within two days and inspired in

each heaven its command. And We adorned the nearest heaven with lamps and as protection That is the determination of the Exalted in Might, the Knowing. But if they turn away then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud. That occurred when the messengers had come to them before them and after them. [Saying], "Worship not except Allah." They said. "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which we have been sent, are disbelievers Qur'an; Fussilat, 41:1-14).

Otba put his hand on the mouth of the Prophet, and stopped him to continue reading. As soon as he was back, the Qurayshi wanted to know the outcome of the talks:

-By Allah, I have heard words as I had never heard. I swear by Allah it was neither poetry nor divination, or the magic. O people of Quraysh! Obey my words for the rest, take responsibility. Let this man alone and do not mix with what he is doing. Put him in quarantine I swear by Allah that his words will be far-reaching. If the Arabs can kill him, you will get rid of him by others. If he triumphs over the Arabs, His glory should induce yours.

-in the name of God! Muhammad, they said, are you really cursed

-It is a simple advice, it is mine! (This was his reply) They then proposed to him to take part in their worship, and them to take part in his own. Allah then sent:

Say, "O disbelievers I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion Qur'an Al Kafirun, 109:1-6).

-Do you imagine that I am going to give in to your application to a partner to Allah?

They then asked him to remove the Qur'an, which was frustrating for them as the blasphemy of the idols and the threat of terrible punishment. He will therefore need to make another Qur'an or change it. In response, Allah sent down the Surah "Yunus, Jonas":

And when Our verses are recited to them as clear evidences those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say. [O Muhammad]. "It is not for me to change it on my own accord. Only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day" (Qur'an: Yunus, 10:15).

He had something curious, which can be used as a light shining anyone who treats with contempt the weak. He was with the Quraysh dignitaries and presented them the Qur'an and what he brought as religion, trying to win his cause. A blind man arrived by the name of Abdullah ibn Maktoum, one of the earlier Muslims, at the time when the Prophet was occupied with these people and noted that they were beginning to sympathize with him. He wanted to take advantage of the windfall to Islam. Abdullah said:

- O Messenger of Allah! Teach me what Allah taught you. I spoke much, and the Prophet had had enough and supported no more because he did not let him speak. He feared prayer and peace be upon him what the interest he had in his poor may divert these nobles. Then, he ignored him altogether. Allah soon sent him the Surah "Abassa, he was frowning":

" The Prophet frowned and turned away because there came to him the blind man, interrupting. But what would make you perceive, O Muhammad that perhaps he might be purified or he reminded and the

remembrance would benefit him? As for he who thinks himself without need. to him out give attention. And not upon you [is any blame] if he not he purified. But as for he who came to you striving for knowledge while he fears Allah from him you are distracted Qur'an; " Abassa, 80:1-10).

The Prophet prayer and peace be upon him was never frowning at the sight of a poor after that. When Abdallah ibn Omou Maktoum came to him, he told him:

-Welcome to you for whom had been reprimanded by my Lord! Realizing that their proposals separated the refusal of the Prophet, they left the door open to all the more exaggerated proposals to reduce him to impotence. They demanded the signs they could be witnesses. They began to say in unison:

-O Muhammad! If you are true, show us a sign we ask you. try to split the moon into two. Allah gave him this miracle, and the moon split into two. The Messenger of Allah said:

- "You can be witness."

The story is reported by Abdallah ibn Massoud and reported through a chain of diverse transmission. It was reported also by Abdallah ibn Abbas, and reported by several others so that the hadith became of very common use. The noble Qur'an made reference to this miracle at the beginning of the Surah "Al-Qamar, the Moon":

(The Hour has come near and the moon has split in two. (Quran; AL-Qamar, 54:1).

When blunt minds saw the sign, some of them said

-The son of Abn Kabcha has bewitched you.

Allah did send on their account.

" And it they see a miracle. They turn away and say. "Passing magic" (Quran; Al-Qamar, 54:2)

They had since more constantly asked the Prophets of other signs, their goal is of course nothing else than to camp in their positions of obstinate and stubborn among their applications for signs, that as mentioned in the Surah Al-Isrâ', the night journey.

{And they say, "We will not believe you until you break open for us from the ground spring. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force and abundance or you make the heaven fall on us in fragments as you have claimed or you bring Allah and! The angels before us or you have a house of gold or you ascend into the sky. And even then, we will not believe in your ascension until you bring down to us a book we may read Say, "Exalted is any Lord Was ever but a human messenger" (Qur'an; Al-Isra', 17:90-93).

Allah replied to them by this verse of the Surah Al-Isra

{"Say: Exalted is my Lord Was I ever but a human messenger"? (Qur'an; Al-Isra', 17:93).

Allah knew what they housed such as intolerance and obstinacy on the merits of themselves. They would never believe even if the signs were brought to them. Allah That His recall is high says in the Surah "Al an'âm. Cattle":

" And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say. "The signs are only with Allah.

And what will make you perceive that even if a sign came, they would not believe (Qur'an; " Al-An'âm, 6:109).

How could we expect of the property on the part of those who said these remarks reported in the Surah "Al-anfāl, the booty:

And [remember] when they said "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us at painful punishment".<sup>^</sup>(Qr'a Al-Anfal, 8.32). They did not say:

If it is a truth from you, guide us towards it.

But this enters the standards governing the mission of the Prophets. Indeed, when they realized that the plaintiffs of miracles did that by obstinate and to reduce them to impotence. They were not asking Allah to make these miracles, thus avoiding their peoples such as those calamities that hit Ad, Tamoud and other disasters. This is the target meaning of the words of Allah in the Surah "Al-Isrā', the night journey"

And nothing has prevented us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send no! The signs except as a warning. Qur'an; Al-Isrā, 17:59).

This was the case of Jesus when he made Herod meet who asked that he a miracle. Jesus locked himself in silence, and therefore did execute then he took in mockery and referred him to Pilate whereas before he used to pity him and loved to make his meeting. This is discussed in Chapter 23 of the Gospel of Luke.

As such, when the pagans made their weakness to resist by the evidence to the Muslims, they referred to the repressive policies that had been chosen by the people of Abraham when they were unable to prevail in him by argumentative force. They will say all the end.

"Burn him. Help your deities." in the same way that the Surah "Al-Anbiya, the Prophets" (68). As for the Qurayshi, they multiplied the abuses on all

those newly joined to the union to Islam to prevent them from following the Messenger of Allah prayer and peace be upon him. They did not hesitate to do this with any wood arrow. The Prophet prayer and peace be upon him then told his followers:

"Scatter you an earth, Allah will bring you together" The directorate asked him a direction, he appointed Abyssinia.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ترجمة الكتاب نور اليقين فى سيرة سيد المرسلين

1. المقدمة
2. المؤلف محمد الخضرى
3. الباب الأول : الفصل الأول: قبل الهجرة
4. النسب الشريف.....6
5. زواج عبد الله بأمنة وحملها .....8
6. الرضاع .....9
7. حادثة شق الصدر.....10
8. وفاة آمنة وكفالة عبد المطلب ووفاته وكفالة أبي طالب.....10

الفصل الثانى:رحلاته

9. السفر إلى الشام .....12
- 10.حرب الفجار .....13
- 11.حلف الفضول.....15
- 12.رحلته إلى الشام .للمرة الثانية.....16

الفصل الثالث:زواجه وحياته قبل البعثة

- 13.زواج خديجة.....17
- 14.بناء البيت.....18
- 15.معيشته عليه الصلاة والسلام.....20
- 16.سيرته فى قومه قبل البعثة.....21
- 17.مأكرمه الله به قبل البعثة.....23

## الباب الثاني: البعثة والدعوة

### الفصل الأول : الكتب السماوية والتبشير بمقدمة

- 18.تبشير التوراة ..... 25
- 19.تبشير الإنجيل ..... 27
- 20.حركة الأفكار قبل البعثة ..... 28

### الفصل الثاني بعثة الرسول صل الله عليه وسلم

- 21.بدء الوحي ..... 30
- 22.فترة الوحي وعودته ..... 31

### الفصل الثالث: الدعوة الى الهدى

- 23.الدعوة سراً وأول الناس اسلاماً ..... 32
- 24.الجهر بالتبليغ ..... 38
- 25.الإيذاء ..... 40
- 26.أسلام حمزة ..... 45
27. المراجع ..... 53

## ترجمة الكتاب:

كتاب مختصر يبحث في سيرة النبي محمد صلى الله عليه وسلم العطرة من الولادة إلى الوفاة وما بينهما من نشأة وبعثة ومحنة وتعذيب وإسراء وطلب نصرته وهجرة ومعارك وعهود ومواثيق وغير ذلك من الأمور التي تتعلق بسيرته الشريفة صلى الله عليه وسلم

## ترجمة المؤلف محمد الخضري

محمد الخضري (1289 - 1345 هـ = 1872 - 1927 م) محمد بن عفيفي الباجوري، المعروف بالشيخ الخضري: باحث، خطيب، من العلماء بالشريعة والأدب وتاريخ الإسلام.

مصري، كانت إقامته في (الزيتون) من ضواحي القاهرة، وتوفي ودفن بالقاهرة. تخرج بمدرسة دار العلوم، وعين قاضيا شرعيا في الخرطوم، ثم مدرسا في مدرسة القضاء الشرعي بالقاهرة، مدة 12 سنة، وأستاذا للتاريخ الإسلامي في الجامعة المصرية، فوكيلا لمدرسة القضاء الشرعي، فمفتشا بوزارة المعارف. من كتبه (أصول الفقه - ط) و (تاريخ التشريع الإسلامي - ط) و (إتمام الوفاء في سيرة الخلفاء - ط) و (محاضرات في تاريخ الأمم الإسلامية - ط) جزآن، و نور اليقين في سيرة سيد المرسلين - ط) و (مهذب الأغاني - ط) تسعة أجزاء، و (محاضرات - ط) في نقد كتاب الشعر الجاهلي للدكتور طه حسين، و (الغزالي وتعاليمه وآراؤه - ط) نشر تباعا في المجلد 34 من مجلة المقتطف، و (دروس تاريخية - ط) وهو أخو الشيخ عبد الله عفيفي المتقدم

## مقدمة

## بسم الله الرحمن الرحيم

نحمدك يا من أوضحت لنا سُبُل الهداية، وأزحت عن بصائرنا غشاوة الغواية، ونصلي ونسلم على من أرسلته شاهداً ومُبشراً ونذيراً، وداعياً إلى الله بإذنه وسراجاً منيراً، وعلى الأصحاب الذين هجروا الأوطان يبتغون من الله الفضل والرضوان، والأنصار الذين آووا ونصروا وبذلوا لإعزاز الدين ما جمعوا وما أدخروا.

أما بعد، فيقول محمد الخضري ابن المرحوم الشيخ عفيفي الباجوري: كنت أجد من نفسي منذ النشأة الأولى ارتياحاً لقراءة تواريخ السالفين وقصص الغابرين، وأجدها لعقل الإنسان أحسن مهذب، وأنصح معلّم، وكنت أرى في تاريخ نبينا . عليه الصلاة والسلام . وما لقيه من أذى قومه حينما دعاهم إلى الحق، وعظيم صبره حتى هجر أوطانه وبلاده، أعظم مُرب لأفكار المسلمين، فإنه يدلهم على ما يجب اتباعه، وما يلزم اجتنابه، ليسودوا كما ساد سابقوهم، وخصوصاً ما يتعلق بالحكام، من اجتذاب النفوس النافرة، والتأليف بين القلوب المختلفة، وما يتعلق بقواد الجيوش، من تأليف الرجال وإحكام المعدّات حتى يتم لهم النصر على أعدائهم، وما يتعلق بالعامّة، من اتحاد قلوبهم وصيرورتهم يداً على من سواهم. فكنتُ أجد من قراءتها ارتياحاً عظيماً، وكانت نفسي كثيراً ما تأسف على ترك المسلمين لها، فقلّما أجد من يشتغل بها، ولكني كنت أقدم لهم العذر بتطويل الكتب المؤلفة في هذا الموضوع. فلما قدمت مدينة المنصورة جمعتني النوادي مع محمود بك سالم، القاضي بمحكمة المنصورة المختلطة، فوجدت منه علماً بدينه تقف دونه فحول الرجال، وتتأخر عن

مسابقته فيه الأبطال، فقلّما توضع مسألة دينية إلا وجدته مبرراً فيها، مفصلاً عن الجواب عنها. أما علمه بسيرة الرسول الأكرم صلى الله عليه وسلم فعنده منها الخبر اليقين، وكنت كثيراً ما أسمعته يتشوّف لعمل سيرة خالية من الحشو والتعقيد ينتفع بها عامّة المسلمين، فقلت: يا لله لقد وافق هذا السيد الكريم ما في نفسي، ولكني كنت أرى

في عزيمة قصوراً عن تنفيذ رغبته وتتميم أمنيته، فإن المقام عظيم، وصعوباته أعظم. ولكن لم أر من الأمر بُدّاً تلقاء ما كنت أسمع من كبار رجال المنصورة، فإنهم أكثروا من الأمانى لعمل هذا الكتاب، العميم النفع، الجزيل الفائدة، فقامت معتمداً على الله راجياً منه أن يوفّقني لما فيه رضاه، وواصلت السَّيرَ بالسُّرى حتى بلغت المنى، فجاء بحمد الله، سهل المنال، عذب المورد، تنتفع به العامّة، وترجع إليه الخاصّة. وقد كان موردي في تأليفه: القرآن الشريف، وصحيح السنّة مما رواه الإمامان البخاري ومسلم، ولم أخرج عنهما إلا فيما لا بدّ من تفيهم العبارات، فكان يساعدي «الشفاء» للقاضي عياض و«السيرة الحلبية» و«المواهب اللدنية» للقسطلاني، و«إحياء علوم الدين» للغزالي.

هذا، وأسأل الله من فيض فضله أن يوفّق أئمتنا وأمرأنا للاقتداء بسيدنا ومولانا رسول الله صلى الله عليه وسلم، وإحياء معالم دينه حتى يؤيّدوا بروح من عند الله. وقد آن أن نشرع فيما قصدناه مستعينين بحول الله فنقول:

## الباب الأول

## نسب النبي صلّى الله عليه وسلم مولده ونشأته

### الفصل الأول

#### قبل الهجرة

#### النسب الشريف

السيد الأكرم الذي شرف الناس بوجوده هو: (مُحَمَّدُ بْنُ عَبْدِ اللَّهِ) من زوجه آمنَة بنت وَهْبِ الزُّهْرِيَّةِ الْقُرَشِيَّةِ. (ابن عبد المطلب) من زوجه فاطمة بنت عمرو المخزومية القرشية. وكان عبد المطلب شيخاً معظماً في قريش يَصُدُّونَ عن رأيه في مشكلاتهم ويقدمونه في مهماتهم. (ابن هاشم) من زوجه سلمى بنت عمرو النجارية الخزرجية. (ابن عبد مناف) من زوجه عاتكة بنت مُرَّةِ السُّلَمِيَّةِ. (ابن قُصَيِّ) من زوجه حُبَيِّ بنت خُلَيْلِ الْخِزَاعِيَّةِ، وكان إلى قُصَيِّ في الجاهلية حجابة البيت، وسقاية الحاج، وإطعامه المسمى بالرفادة، والندوة وهي الشورى لا يتم أمر إلا في بيته، واللواء، لا تعقد راية لحرب إلا بيده. ولما أشرف على الموت جعلها في يد أحد أولاده عبد الدار، لكن بنو عبد مناف أجمعوا رأيهم على ألا يتركوا بني عمهم عبد الدار يستأثرون بهذه المفاخر، وكاد يفضي الأمر إلى القتال لولا أن تدارك الأمر عقلاء الفريقين،

فأعطوا بني عبد المناف السقاية والرفادة فدامتا فيهم إلى أن انتهتا للعباس بن عبد المطلب، ثم لبنيه من بعده، أما الحجابة فبقيت بيد بني عبد الدار، وأقرّها لهم الشرع فهي فيهم إلى الآن. وهم بنو شيبَة بن عثمان بن أبي طلحة بن عبد العزّى بن عثمان بن عبد الدار، وأما اللواء فدام فيهم حتى أبطله الإسلام، وجعله حقاً للخليفة على المسلمين يضعه فيمن يراه صالحاً له، وكذلك الندوة. وقصي (بن كلاب) من زوجه فاطمة بنت سعد، وهي يمانية من أزد شَنُوءَةَ. (ابن مرة) من زوجه هند بنت سريّر من

بني فهر بن مالك. (ابن كعب) من زوجه وحشية بنت شيبان من بني فهر أيضاً. (ابن لؤي) من زوجه أم كعب ماوية بنت كعب من قُضاة. (ابن غالب) من زوجه أم لؤي سلمى بنت عمرو الخزاعي. (ابن فهر) من زوجه أم غالب ليلي بنت سعد من هُذيل. وفهر هو قريش . في قول الأكثرين . وكانت قريش اثنتي عشرة قبيلة: بنو عبد مناف، وبنو عبد الدار بن قصي، وبنو أسد بن عبد العُزَّى بن قصي، وبنو زهرة بن كلاب، وبنو مخزوم بن يقظة بن مُرَّة، وبنو تيم بن مُرَّة، وبنو عدي بن كعب، وبنو سهم بن عمرو بن هُصيص بن كعب، وبنو عامر بن لؤي، وبنو تيم بن غالب، وبنو الحارث بن فهر، وبنو مُحارب بن فهر، والمقيمون منهم بمكة يسمون قريش البطاح، والذين بضواحيها قريش الظواهر. (ابن مالك) من زوجه جندلة بنت الحارث من جرهم. (ابن النضر) من زوجه عاتكة بنت عدوان من قيس عيلان). (ابن كنانة) من زوجه بَرَّة بنت مُر بن أد. (ابن خُزيمة) من زوجه عَوانة بنت سعد بن قيس عيلان. (ابن مُدركة) من زوجه سلمى بنت أسلم من قُضاة). (ابن إلياس) من زوجه خندف المضروب بها المثل في الشرف والمنعة. (ابن مُضر) من زوجه الرباب بنت حيدة بن معد. (ابن نزار) من زوجه سودة بنت عك. (ابن معد) من زوجه مُعانة بنت جوشم من جرهم. (ابن عدنان).

هذا هو النسب المتفق على صحته من علماء التاريخ والمحدثين، أما النسب فوق ذلك فلا يصح فيه طريق، غاية الأمر أنهم أجمعوا على أن نسب الرسول صلى الله عليه وسلم ينتهي إلى إسماعيل بن إبراهيم أبي العرب المستعربة. نسب شريف كما ترى: آباء طاهرون وأمّهات طاهرات، لم يزل عليه السلام ينتقل من أصلاب أولئك إلى أرحام هؤلاء حتى اختاره الله هادياً مهدياً من أوسط العرب نسباً. فهو من صميم قريش التي لها القدم الأولى في الشرف وعلو المكانة بين العرب، ولا تجد في سلسلة آبائه إلا كراماً ليس فيهم مستردّل بل كلهم سادة قادة، وكذلك أمّهات آبائه من أرفع قبائلهنّ

شأناً، ولا شك أن شرف النسب وطهارة المولد من شروط النبوة، وكل اجتماع بين آبائه وأمهاته كان شرعياً بحسب الأصول العربية، ولم ينل نسبه شيء من سفاح الجاهلية بل طَهَّرَهُ اللهُ من ذلك والحمد لله.

## زواج عبد الله بآمنة وحملها

كان عبد الله بن عبد المطلب من أحب ولد أبيه إليه، فزوجه آمنة بنت وهب بن عبد مناف بن زهرة بن كلاب، وسنُّه ثمانِي عشرة سنة، وهي يومئذٍ من أفضل نساء قريش نسباً وموضعاً، ولما دخل عليها حملت بالرسول صلى الله عليه وسلم، ولم يلبث أبوه أن توفي بعد الحمل بشهرين، ودفن بالمدينة عند أخواله بني عدي بن النجار، فإنه كان قد ذهب بتجارة إلى الشام، فأدركته منيته بالمدينة وهو راجع، ولما تمت مدة حمل آمنة وضعت ولدها، فاستبشر العالم بهذا المولود الكريم الذي بثَّ في أرجائه روح الآداب وتمم مكارم الأخلاق. وقد حقق المرحوم محمود باشا الفلكي أن ذلك كان صبيحة يوم الاثنين تاسع ربيع الأول الموافق لليوم العشرين من أبريل سنة (571) من الميلاد، وهو يوافق السنة الأولى من حادثة الفيل، وكانت ولادته في دار أبي طالب بِشِغْبِ بني هاشم، وكانت قابله الشَّفاء أم عبد الرحمان بن عوف، ولما ولد أرسلت أمه لجدّه تبشّره، فأقبل مسروراً وسمّاه محمداً، ولم يكن هذا الاسم شائعاً قبلُ عند العرب، ولكن أراد الله أن يحقق ما قدره وذكره في الكتب التي جاءت بها الأنبياء كالتوراة والإنجيل، فألهم جدّه أن يسمّيه بذلك إنفاذاً لأمره، وكانت حاضنته أم أيمن بركة الحبشية، أمة أبيه عبد الله، وأول مَنْ أرضعه تُؤيِّبَةُ أمة عمه أبي لهب.

## الرضاع

وكان من عادة العرب أن يلتمسوا المراضع لمواليدهم في البوادي ليكون أنجب للولد، وكانوا يقولون: إن المربّي في المدن يكون كليلَ الذهن فاتر العزيمة، فجاءت نسوة من بني سعد بن بكر يطلبن أطفالاً يرضعنهم، فكان الرضيع المحمود من نصيب حليلة بنت أبي ذؤيب السعدية، واسم زوجها أبو كبشة، وهو الذي كانت قريش تتسبّ له الرسول صلى الله عليه وسلم حينما يريدون الاستهزاء به فيقولون: هذا ابن أبي كبشة يُكلّم من السماء ودُرّت البركات على أهل ذلك البيت الذين أرضعوه مدة وجوده بينهم وكانت تربو عن أربع سنوات.

**حادثة شق الصدر**

وحصل له وهو بينهم حادثة مهمة وهي شق صدره وإخراج حظ الشيطان منه، فأحدث ذلك عند حليلة خوفاً فردته إلى أمه وحدثتها قائلة: بينما هو وإخوته في بهم لنا خلف بيوتنا إذ أتى أخوه يعدو، فقال لي ولأبيه: ذاك أخي القرشي قد أخذه رجلان عليهما ثياب بيض، فأضجعا، فشققاً بطنه فهما يسوطانه. فخرجت أنا وأبوه نحوه فوجدناه منتقياً لونه، فالتزمته والتزمه أبوه، فقلنا له: ما لك يا بني؟ فقال: جاءني رجلان عليهما ثياب بيض، فقال أحدهما لصاحبه: أهو هو؟ قال: نعم. فأقبلا يبتدراني فأضجعاني فشققاً بطني، فالتمسا فيه شيئاً، فأخذه وطرحاه ولا أدري ما هو.

**وفاة آمنة وكفالة عبد المطلب ووفاته وكفالة أبي طالب**

ثم إن أمه أخذته منها، وتوجهت به إلى المدينة لزيارة أخوال أبيه بني عدي بن النجار، وبينما هي عائدة أدركتها منيتها في الطريق فماتت بالأبواء فحضنته أم أيمن، وكفله جده عبد المطلب، ورق له رقة لم تُعهد له في ولده، لما كان يظهر عليه مما يدل على أن له شأنًا عظيمًا في المستقبل، وكان يكرمه غاية الإكرام، ولكن لم يلبث عبد المطلب أن توفي بعد ثماني سنوات من عمر الرسول صلى الله عليه وسلم، فكفله شقيق أبيه أبو طالب فكان له رحيماً وعليه غيوراً، وكان أبو طالب مُقلماً من المال فبارك الله له في قليله، وكان الرسول صلى الله عليه وسلم في مدة كفالة عمه مثال القناعة والبعد عن السفاسف التي يشتغل بها الأطفال عادة، كما روت ذلك أم أيمن حاضنته، فكان إذا أقبل وقت الأكل جاء الأولاد يختطفون وهو قانع بما سييسره الله له.

## الفصل الثاني

## رحلاته

### السفر إلى الشام

ولما بلغت سنُّه عليه الصلاة والسلام اثنتي عشرة سنة، أراد عمّه وكفيله السفر بتجارة إلى الشام، فاستعظم الرسول صلى الله عليه وسلم فراقه، فرقّ له، وأخذ معه، وهذه هي الرحلة الأولى، ولم يمكثوا فيها إلا قليلاً، وقد أشرف على رجال القافلة . وهم بقرب بُصرى . بحيرا الراهب، فسألهم عمّا رآه في كتبهم المقدسة من بعثة نبي من العرب في هذا الزمن، فقالوا: إنه لم يظهر للآن. وهذه العبارة كثيراً ما كان يلهج بها أهل الكتاب من يهود ونصارى قبل بعثة الرسول ﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾ (البقرة: 89).

### حرب الفجار

ولما بلغت سنّه عليه الصلاة والسلام عشرين سنة حضر حرب الفِجَارِ، وهي حرب كانت بين كِنانة ومعها قريش، وبين قيس. وسببها: أنه كَانَ للنعمان بن المنذر ملك العرب بالحيرة تجارة يرسلها كل عام إلى سوق عُكاظ لثَبَاع له، وكان يرسلها في أمان رجل ذي منعةٍ وشرف في قومه ليحيزها فجلس يوماً وعنده البراض بن قيس الكناني . وكان فاتكاً خليعاً خلع قومه لكثرة شرّه . وعروة بن عتبة الرحّال فقال: مَنْ يُحيز لي تجارتي هذه حتى يبلغها عكاظ؟ فقال البرّاض: أنا أُحيزها على بني كنانة، فقال النعمان: إنما أريد مَنْ يُحيزها على الناس كلهم. فقال عروة: أبيت اللعن أكلبّ خليع يحيزها لك؟ أنا أُحيزها على أهل الشيخ والقَيْصوم من أهل نجد وتهامة. فقال البرّاض: أو تُحيزها على كنانة يا عروة؟ قال: وعلى الناس كلهم، فأسرّها في نفسه، وتربّص له حتى إذا خرج بالتجارة، قتله غدراً، ثم أرسل رسولاً يخبر قومه كنانة بالخبر، ويحذرهم قيساً قوم عروة. وأما قيس فلم تلبث بعد أن بلغها الخبر أن همّت لتدرك ثأرها، حتى أدركوا قريشاً وكنانة بنخلة، فاقتتلوا، ولما اشتدّ البأس وحميت قيس، احتمت قريش بحرمةا، وكان فيهم رسول الله. ثم إن قيساً قالوا لخصومهم: إنّنا لا نترك دم عروة، فموعدنا عكاظ العام المقبل، وانصرفوا إلى بلادهم يحرض بعضهم بعضاً، فلما حال الحَوْلُ جمعت قيس جُموعها وكانت معها ثقيف وغيرها، وجمعت قريش جموعها

من كنانة والأحابيش . وهم حلفاء قريش . وكان رئيس بني هاشم الزبيرُبن عبد المطلب ومعه إخوته أبو طالب وحمزة والعباس وابن أخيه النبي الكريم، وكان على بني أمية حربيين أمية، وله القيادة العامة لمكانه في قريش شرفاً وسناً. وهكذا كان على كل بطن من بطون قريش رئيس، ثم تتاجزوا الحرب، فكان يوماً من أشدّ أيام العرب هولاً، ولما استُجِلَّ فيه مِنْ حُرْمَات مكة التي كانت مقدسة عند العرب سُمي يوم الفِجَار . وكادت الدائرة تدور على قيس حتى انهزم بعض قبائلها ولكن أدركهم مَنْ دَعَا المتحاربين للصلح على أن يُحصوا قتلى الفريقين، فمَنْ وجد قتلاه أكثر أخذ دية الزائد، فكانت

لقيس زيادة أخذوا ديبتها من قريش وتعهد بها حربين أمية، ورهن لسدادها ولده أبا سفيان. وهكذا انتهت هذه الحرب التي كثيراً ما تشبه حروب العرب تبدؤها صغيرات الأمور حتى أَلَّفَ الله بين قلوبهم وأزاح عنهم هذه الضلالات بانتشار نور الإسلام بينهم.

**حِلف الفضول**

وعند رجوع قريش من حرب الفَجَار تداعوا لحلف الفُضُول فتم في دار عبد الله بن جُدعان النَّيْمِي أحد رؤساء قريش، وكان المتحالفون: بني هاشم وبني المطلب ابني عبد مناف، وبني أسد بن عبد العزى، وبني زهرة بن كلاب، وبني تيم بن مرة تحالفوا وتعاقدوا ألا يجدوا بمكة مظلوماً من أهلها أو من غيرهم من سائر الناس إلا قاموا معه، حتى تردّ إليه مظلّمته، وقد حضر هذا الحلف رسول الله صلى الله عليه وسلم مع أعمامه، وقال بعد أن شرفه الله بالرسالة: «لقد شهدت مع عمومتي حلفاً في دار عبد الله بن جُدعان ما أحبّ أن لي به حُمْر النَّعَم ولو دعيت به في الإسلام لأجبت» وذلك لأنه عليه الصلاة والسلام مبعوث بمكارم الأخلاق، وهذا منها، وقد أقر دين الإسلام كثيراً منها، يرشدك إلى هذا قوله عليه الصلاة والسلام: «بعثت لأتمم مكارم الأخلاق» وقد دعا بهذا الحلف كثيرون فأنصفوا.

رحلته إلى الشام المرة الثانية

ولما بلغت سنه عليه الصلاة والسلام خمساً وعشرين سنة سافر إلى الشام المرّة الثانية، وذلك أن خديجة بنت خويلد الأسدية كانت سيدة تاجرة ذات شرف ومال، تستأجر الرجال في مالها وتضاربهم إياه، فلما سمعت عن السيد من الأمانة وصدق الحديث ما لم تعرفه في غيره حتى سمّاه قومه الأمين، استأجرته ليخرج في مالها إلى الشام تاجراً، وتعطيه أفضل ممّا كانت تعطي غيره، فسافر مع غلامها ميسرة فباعا وابتاعا وربحا ربحاً عظيماً، وظهر للسيد الكريم في هذه السفرة من البركات ما حبّبه في قلب ميسرة غلام خديجة.

## الفصل الثالث

### زواجه وحياته قبل البعثة

#### زواجه من خديجه:

فلما قَدِمَا مكة ورأت خديجة ربحها العظيم سُرَّت من الأمين عليه الصلاة والسلام وأرسلت إليه تَخْطُبُهُ لِنَفْسِهَا، وكانت سنّها نحو الأربعين، وهي من أوسط قریش حسباً وأوسعهم مالاً، فقام الأمين عليه الصلاة والسلام مع أعمامه حتى دخل على عمّهما عمرو بن أسد، فخطبها منه بواسطة عمه أبي طالب، فزوّجها عمّهما. وقد خطب أبو طالب في هذا اليوم فقال: الحمد لله الذي جعلنا من ذرية إبراهيم، وزرع إسماعيل وضئضئ معدّ، وعنصر مضر، وجعلنا حضنة بيته وسؤاس حرمة، وجعله لنا بيتاً محجوجاً وحرماً آمناً، وجعلنا حكّام الناس، ثم إن ابن أخي هذا محمّدين عبد الله لا يُوزن به رجل شرفاً ونبلاً وفضلاً، وإن كان في المال قُلٌّ، فإنّ المال ظل زائل، وأمر حائل، وعارية مستردّة، وهو والله بعد هذا له نبأ عظيم وخطر جليل، وقد خطب إليكم رغبة في كريمتكم خديجة، وقد بذل لها من الصّدّاق كذا. وعلى ذلك تم الأمر. وقد كانت متزوجة قبله بأبي هالة، توفي عنها وله منها ولد اسمه هالة، وهو ربيب المصطفى عليه الصلاة والسلام.

## بناء البيت

ولما بلغت سنه عليه الصلاة والسلام خمساً وثلاثين سنة، جاء سيل جارف فصَدَّعَ جدران الكعبة بعد توهينها من حريق كان أصابها قبل، فأرادت قريش هدمها ليرفعوها ويسقفوها، فإنها كانت رضية فوق القامة، فاجتمعت قبائلهم لذلك، ولكنهم هابوا هدمها لمكانها في قلوبهم. فقال لهم الوليد بن المغيرة: أتريدون بهدمها الإصلاح أم الإساءة؟ قالوا: بل الإصلاح، قال: إن الله لا يهلك المُصْلِحِينَ، وشرع يهدم فتبعوه وهدموا

حتى وصلوا إلى أساس إسماعيل، وهناك وجدوا صحافاً نُقِشَ فيها كثير من الحِكم على عادة مَنْ يضعون أساس بناء شهير ليكون تذكرة للمتأخرين بعمل المتقدمين. ثم ابتدؤوا في البناء وأعدّوا لذلك نفقة ليس فيها مهرٌ بغي ولا بيعٌ ربا، وجعل الأشراف من قريش يحملون الحجارة على أعناقهم، وكان العباس ورسول الله فيمن يحمل، وكان الذي يلي البناء نجار رومي اسمه باقوم، وقد خصّص لكل ركن جماعة من العظماء ينقلون إليه الحجارة، وقد ضاقت بهم النفقة الطيبة عن إتمامه على قواعد إسماعيل، فأخرجوا منها الحِجْرَ، وبنوا عليه جداراً قصيراً، علامة على أنه من الكعبة، ولما تم البناء ثمانية عشر ذراعاً بحيث زيد فيه عن أصله تسعة أذرع ورفع الباب عن الأرض بحيث لا يُصعد إليه إلا بدرج أرادوا وضع الحجر الأسود موضعه، فاختلفت أشرافهم فيمن يضعه، وتنافسوا في ذلك حتى كادت تشبّ بينهم نار الحرب، ودام بينهم هذا الخصام أربع ليالٍ، وكان أسنّ رجل في قريش إذ ذاك أبو أمية بن المغيرة المخزومي

عمّ خالد بن الوليد فقال لهم: يا قوم لا تختلفوا وحكموا بينكم من ترضون بحكمه. فقالوا: نكلُ الأمر لأوّل داخل، فكان هذا الداخل هو الأمين المأمون عليه الصلاة والسلام، فاطمأن الجميع له لما يعهدونه فيه من الأمانة وصدق الحديث وقالوا: هذا الأمين رضينا، هذا محمد؛ لأنهم كانوا يتحاكمون إليه إذ كان لا يُداري ولا يُماري. فلما أخبروه الخبر بسط رداءه وقال: لتأخذ كل قبيلة بناحية من الثوب، ثم وضع فيه الحجر وأمرهم

برفعه حتى انتهوا إلى موضعه فأخذه ووضع فيه وهكذا انتهت هذه المشكلة التي كثيراً ما يكون أمثالها سبباً في انتشار حروب هائلة بين العرب، لولا أن من الله عليهم بعقل مثل أبي أمية يرشدهم إلى الخير، وحكيم مثل الرسول صلى الله عليه وسلم يقضي بينهم بما يرضي جميعهم. ولا يُستغرب من قریش تنافسهم هذا، لأن البيت قبلة العرب وكعبتهم التي يحجّون إليها، فكل عمل فيه عظيم به الفخر والسيادة، وهو أول بيت وُضع للعبادة بشهادة القرآن الكريم، قال تعالى في سورة آل عمران: {إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (96) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا} (آل عمران: 96، 97) وكان يلي أمره بعد ولد إسماعيل قبيلة جرهم فلما بغوا وظلموا من دخل مكة اجتمعت عليهم خزاعة وأجلّوهم عن البيت، ووليته خزاعة حيناً من الدهر، ثم أخذته منهم في عهد قصيين كلاب، وبسببه أمنوا في بلادهم، فكانت قبائل العرب تهابهم، وإذا احتموا به كان حصناً أميناً من اعتداء العادين، وامتن الله عليهم بذلك في تنزيله، فقال في سورة العنكبوت: {أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَّخِطُّفُ النَّاسُ مِنْ حَوْلِهِمْ} (العنكبوت: 67).

### معيشته عليه الصلاة والسلام قبل البعثة

لم يرث عليه الصلاة والسلام من والده شيئاً، بل ولد يتيماً عائلاً فاسترضع في بني سعد، ولما بلغ مبلغاً يمكّنه أن يعمل عملاً كان يرعى الغنم مع إخوته من الرضاع في

البادية، وكذلك لما رجع إلى مكة كان يرعاها لأهلها على قراريط كما ذكر ذلك البخاري في صحيحه. ووجود الأنبياء في حال التجرد عن الدنيا ومشاغلا أمر لا بدّ منه، لأنهم لو وجدوا أغنياء لألهتهم الدنيا وشغلوا بها عن السعادة الأبدية، ولذلك ترى جميع الشرائع الإلهية متفقة على استحسان الزهد فيها والتباعد عنها، وحال الأنبياء السالفين أعظم شاهد على ذلك، فكان عيسى عليه السلام أزهدّ الناس في الدنيا، وكذلك كان موسى، وإبراهيم. وكانت حالتهم في صغرهم ليست سعة بل كلهم سواء؛ تلك حكمة بالغة أظهرها الله على أنبيائه ليكونوا نموذجاً لمتبعيهم في الامتناع عن التكالب على الدنيا والتهافت عليها، وذلك سبب البلايا والمحن. وكذلك رعاية الغنم، فما من نبي إلا رعاها كما أخبر عن ذلك الصادق المصدوق في حديث للبخاري. وهذه أيضاً من بالغ الحِكم فإن الإنسان إذا استرعى الغنم . وهي أضعف البهائم . سكن قلبه الرأفة واللفظ تعطفاً، فإذا انتقل من ذلك إلى رعاية الخلق كان لما هُذّب أولاً من الحدة الطبيعية والظلم الغريزي، فيكون في أعدل الأحوال. ولما شتّب عليه الصلاة والسلام كان يتجر، وكان شريكه السائبين أبي السائب. وذهب بالتجارة لخديجة . رضي الله عنها . إلى الشام على جُعل يأخذه. ولما شرفت خديجة بزواجه، وكانت ذات يسار، عمل في مالها وكان يأكل من نتيجة عمله. وحقق الله ما امتنّ عليه به في سورة الضحى بقوله جلّ نكره: {أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى (6) وَوَجَدَكَ ضَالًّا فَهَدَى (7) وَوَجَدَكَ عَائِلًا فَأَغْنَى (8) وَكَذَلِكَ أُوحِينَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَا كُنَّا جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ

مَنْ نَشَاءُ مِنْ عِبَادِنَا} (الشورى: 52).

### سيرته في قومه قبل البعثة

كان عليه الصلاة والسلام أحسن قومه خُلُقاً، وأصدقهم حديثاً، وأعظمهم أمانة، وأبعدهم عن الفحش والأخلاق التي تدنس الرجال، حتى كان أفضل قومه مروءةً، وأكرمهم

مخالطة، وخيرهم جواراً، وأعظمهم حلماً، وأصدقهم حديثاً، فسمّوه الأمين لما جمع الله فيه من الأمور الصالحة الحميدة، والفعال السديدة من الحلم، والصبر، والشكر، والعدل، والتواضع، والعفة، والجود، والشجاعة، والحياء. حتى شهد له بذلك ألدُّ أعدائه النضربن الحارث من بني عبد الدار حيث يقول: قد كان محمد فيكم غلاماً حَدَثًا، أرضاكم فيكم وأصدقكم حديثاً وأعظمكم أمانةً، حتى إذا رأيتم في صدغيه الشَّيب وجاءكم بما جاءكم قلتم: ساحر، لا والله ما هو بساحر. قال ذلك في معرض الاتفاق على ما يقولونه للعرب الذين يحضرون الموسم حتى يكونوا متفقين على قول مقبول يقولونه. ولما سأل هرقلُ ملك الروم أبا سفيان قائلًا: هل كنتم تتهمونه بالكذب قبل أن يقول ما قال؟ قال: لا، فقال هرقل: ما كان ليدعَ الكذب على الناس ويكذبَ على الله، ورد ذلك في أول صحيح البخاري .

وقد حفظه الله في صغره من كل أعمال الجاهلية التي جاء شرعه الشريف بضعدها وُبِعِضَتْ إليه الأوثان بغضاً شديداً حتى ما كان يحضر لها احتفالاً أو عيداً مما يقوم به عبَّادُها. وقال عليه الصلاة والسلام: «لما نشأت بُعِضْتُ إليَّ الأوثان، وُبِعِضَ إليَّ الشعر، ولم أهتم بشيء مما كانت الجاهلية تفعله إلا مرتين، كل ذلك يحول الله بيني وبين ما أريد من ذلك. ثم ما هممتُ بسوء بعدهما حتى أكرمني الله برسالته. قلت ليلة لغلام كان يرعى معي: لو أبصرت لي غنمي حتى أدخل مكة فأسمُر كما يسمر الشباب،

فخرجت لذلك حتى جئتُ أول دارٍ من مكة أسمع عزفاً بالدفوف والمزامير لعرس بعضهم، فجلست لذلك، فضرب الله على أذنيّ فنمت فما أيقظني إلا مسّ الشمس ولم أقض شيئاً، ثم عراني مرة أخرى مثل ذلك». وكان عليه الصلاة والسلام لا يأكل ما ذبح على النصب وحرّم شرب الخمر على نفسه مع شيوخه في قومه شيوخاً عظيماً، وذلك كله من الصفات التي يُحَلِّي الله بها أنبياءه ليكونوا على تمام الاستعداد لتلقّي

وحيه، فهم معصومون من الأذناس قبل النبوة وبعدها، أما قبل النبوة فليتأهلوا للأمر العظيم الذي سيُسند إليهم، وأمّا بعدها فليكونوا قدوة لأممهم. عليهم من الله أفضل الصلوات وأتمّ التسليمات.

**ما أكرمه الله به قبل النبوة**

أول منحة من الله ما حصل من البركات على آل حليلة الذين كان مسترضعاً فيهم، فقد كانوا قبل حلوله بناديهم مجدبين فلما صار بينهم صارت غنيماتهم تؤوب من مرعاها وإن أضرعاها لتسيل لبناً، ويرحم الله البوصيري حيث يقول في همزيتة:

وإذا سخر الإله أناساً لسعيدٍ فإنهم سُعداءُ ثم أعقب ذلك ما حصل من شق صدره وإخراج حظِّ الشيطان منه، وليس هذا بالعجيب على قدرة الله تعالى، فمن استبعد ذلك كان قليل النظر، لا يعرف من قوة الله شيئاً، لأن خرق العادات للأنبياء ليس بالأمر المستحدث ولا المستغرب .

ومن المكرمات الإلهية تسخير الغمامة له في سفره إلى الشام، حتى كانت تظله في اليوم الصائف لا يشترك معه أحد في القافلة، كما روى ذلك ميسرة غلام خديجة الذي كان مُشاركاً له في سفره، وهذا ما حَبَّبه إلى خديجة حتى خطبته لنفسها، وتيقنت أن له في المستقبل شأنًا. ولذلك لما جاءت النبوة كانت أسرع الناس إيماناً به، ولم تنتظر آيةً أخرى زيادة على ما علمته من مكارم الأخلاق، وما سمعته من خوارق العادات.

ومن منن الله عليه ما كان يسمعه من السلام عليه من الأحجار والأشجار، فكان إذا خرج لحاجته أبعَدَ حتى لا يرى بناء، ويفضي إلى الشعاب وبطون الأودية فلا يمرّ بحجر ولا شجر إلا سمع: الصلاة والسلام عليك يا رسول الله، وكان يلتفت عن يمينه وشماله وخلفه فلا يرى أحداً، وقد حدَّث بذلك عن نفسه. وليس في ذلك كبير إشكال فقد سخر الله الجمادات للأنبياء قبله، فعصا موسى التقت ما صنع سحرَ فرعون بعد أن تحوّلت حيّة تسعى ثم رجعت كما كانت، ولما ضرب بها الحجر نبع منه الماء اثنتي عشرة عيناً لكل سبط من أسباط بني إسرائيل عين. وكذلك غيره من الأنبياء سخر الله لهم ما شاء من أنواع الجمادات لتدلّ العقلاء على عظيم قدرهم وخطارة شأنهم.

## الباب الثاني

### البعثة والدعوة

الفصل الاول: الكتب السماوية تبشر بمقدمه

## تبشير التوراة به

أنزل الله التوراة على موسى محتوية على الشرائع التي تناسب أهل ذلك الزمن، ونوّه فيها بذكر كثيرٍ من الأنبياء الذين علم الله أنه سيرسلهم، فمما جاء فيها تبشيراً برسولنا الكريم خطاباً لسيدنا موسى عليه السلام: «وسوف أُقيم لهم نبياً مثلك من بين إخوتهم وأجعل كلامي في فمه ويكلمهم بكل شيء أمره به، ومَنْ لم يُطعُ كلامه الذي يتكلم به باسمي فأنا الذي أنتقم منه، فأما النبي الذي يجترى عليّ بالكبرياء ويتكلم باسمي بما لم أمره به أو باسم آلهة أخرى فليقتل، وإذا أحببت أن تميز بين النبي الصادق والكاذب فهذه علامتك: إن ما قاله ذلك النبي باسم الرب ولم يحدث فهو كاذب يريد تعظيم نفسه ولذلك لا تخشاه». ويقول اليهود إن هذه البشارة ليوشع بن نون خليفة موسى عليه السلام، مع أنهم كانوا ينتظرون في مدة المسيح نبياً آخر غير المسيح، فإنهم أرسلوا ليوحنا المعمدان (يحيى) يسألونه عن نفسه فقالوا له: أنت إيليا؟ فقال: لا، فقالوا أنت المسيح؟ فقال: لا، فقالوا أنت النبي؟ فقال: لا، فقالوا ما بالك إذا تُعمدُ إذا كنت لست إيليا ولا المسيح ولا النبي؟ فهذه تدلّ على أن التوراة تبشر بإيليا والمسيح ونبي لم يأت حتى زمن المسيح، ثم إن التوراة تقول في صفة النبي إنه مثل موسى، وقد نصت في آخر سفر التثنية على أنه لم يقم في بني إسرائيل نبي مثل موسى، وورد في هذه البشارة أن النبي الذي يفترى على الله يُقتل، ويُشبه ذلك في القرآن قوله تعالى في سورة الحاقة: ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ (44) لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (45) ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (46) وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ (المائدة: 67) (أكان يعجز الله . وهو القادر على كل شيء . أن يعاقب من ينسب إليه ما لم يقله وهو الذي قال في سورة الشورى: ﴿لَمْ يَقُولُوا افترى على الله كذباً فإن يمش الله يختم على قلوبكم يح الله الباطل ويحق الحق بكلماته إنه عليم بذات الصدور﴾ (24)

وروى القاضي عياض في الشفا أن عطاء بن يسار سأل عبد الله بن عمرو بن العاص عن صفة رسول الله عليه الصلاة والسلام فقال: أجل والله إنه لموصوف في التوراة ببعض صفته في القرآن: يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (45)

وروي مثله عن عبد الله بن سلام رضي الله عنه وهو الذي كان رئيس اليهود فلم تُعْمِه الرياسة حتى يترك الدين القويم، وكذلك كعب الأحبار. وفي بعض طرق الحديث: «ولا صَحَابٍ فِي الْأَسْوَاقِ وَلَا قَوْلٍ لِلخَنَا، أُسَدِّدُهُ لِكُلِّ جَمِيلٍ، وَأَهْبُ لِهْ كُلِّ خَلْقٍ كَرِيمٍ، وَأَجْعَلُ السَّكِينَةَ لِلبَّاسِهِ، وَالبَّرَّ شِعَارِهِ، وَالتَّقْوَى ضَمِيرَهُ، وَالحِكْمَةَ مَقُولَهُ، وَالصَّدْقَ وَالبِرَّ طَبِيعَتَهُ، وَالعَفْوَ وَالمَعْرُوفَ خَلْقَهُ، وَالعَدْلَ سِيرَتَهُ، وَالحَقَّ شَرِيعَتَهُ، وَالبَهْدَى إِمَامَتَهُ، وَالإِسْلَامَ مِلَّتَهُ، وَأَحْمَدَ اسْمَهُ، أَهْدِي بِهِ بَعْدَ الضَّلَالَةِ، وَأَعْلِمُ بِهِ بَعْدَ الجَهَالَةِ، وَأَرْفَعُ بِهِ بَعْدَ الخَمَالَةِ، وَأُسْمِي بِهِ بَعْدَ النُّكْرَةِ، وَأُكْثِرُ بِهِ بَعْدَ القَلَّةِ، وَأُغْنِي بِهِ بَعْدَ العَيْلَةِ، وَأَجْمَعُ بِهِ بَعْدَ الفِرْقَةِ، وَأُؤَلِّفُ بِهِ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ، وَأَهْوَاءَ مُتَشَتَّتَةٍ، وَأُمَمٍ مُتَفَرِّقَةٍ، وَأَجْعَلُ أُمَّتَهُ خَيْرَ أُمَّةٍ أُخْرِجَتُ لِلنَّاسِ». وقد أخبر عليه الصلاة والسلام عن صفته في التوراة فقال . وهو الصادق الأمين .: عبيد أحمد المختار مولده مكة ومهاجره المدينة . أو قال: طَيِّبَةٌ . وأُمَّتُهُ الحَمَّادُونَ اللهُ عَلَى كُلِّ حَالٍ .

## تبشير الإنجيل

بَشَّرَ عِيسَى عَلَيْهِ السَّلَامُ قَوْمَهُ فِي الإِنجِيلِ بِالفَارْقَلِيطِ وَمَعْنَاهُ قَرِيبٌ مِنْ مُحَمَّدٍ وَأَحْمَدٍ وَيُصَدِّقُهُ فِي القُرْآنِ قَوْلُ اللهِ تَعَالَى فِي سُورَةِ الصَّف: وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ

بَعْدَى اسْمُهُ أَحْمَدُ} (الصف: 6) وقد وصف المسيح هذا الفارقليط بأوصاف لا تنطبق إلا على نبيِّنا فقال: إنه يوبخ العالم على خطيئته، وإنه يعلمهم جميع الحق لأنه ليس ينطق من عنده بل يتكلم بكل ما يسمع، وهذا ما ورد في القرآن الكريم في سورة النجم: {وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4)} {النجم: 3 . 4} وقد ورد في إنجيل برنابا . الذي ظهر منذ زمن قريب وأخفته حجب الجهالة . ذكرُ اسم الرسول عليه الصلاة والسلام صراحة.

### حركة الأفكار قبل البعثة

وهذا يسهل لك فهم الحركة العظيمة من الأحبار والزهبان قبيل البعثة فكان اليهود يستفتحون على عرب المدينة برسول منتظر . فقد حدّث عاصمين عمرين قتادة عن رجال من قومه، قالوا: إنما دعانا للإسلام . مع رحمة الله تعالى لنا . ما كنا نسمع من

أخبار يهود، كنا أهل شرك وأصحاب أوثان وكانوا أهل كتاب عندهم علم ليس لنا وكانت لا تزال بيننا وبينهم شرور، فإذا نلنا منهم بعض ما يكرهون، قالوا لنا: قد تقارب زمان نبي يُبعث الآن، نقتلكم معه قتل عاد وإرم. فكثيراً ما نسمع ذلك منهم. فلما بعث الله رسوله محمداً أُجِبْنَا حين دعانا إلى الله وعرفنا ما كانوا يتوعدوننا به، فبادرناهم إليه فأمنّا وكفروا. وإنما قال لهم اليهود نقتلكم معه قتل عاد وإرم لأن من صفته عليه الصلاة والسلام في كتبهم أن هذا النبي يستأصل المشركين بالقوة، ولم يكونوا يظنون أنّ الحسد والبغي سيتمكنان من أفئدتهم فينبذون الدين القيم فيحقّ عليهم العذاب في الدنيا والآخرة. وكان أمية بن أبي الصلت المتتصرّ العربي كثيراً ما يقول: إني لأجد في الكتب صفة نبي يبعث في بلادنا. وحدّث سلمان الفارسي رضي الله عنه عن نفسه أنه صحب قسيساً فكان يقول له: يا سلمان إن الله سوف يبعث رسولاً اسمه أحمد، يخرج من جبال تهامة، علامته أنه يأكل الهدية ولا يأكل الصدقة، وهذا الحديث كان من أسباب إسلام سلمان. ولما راسل عليه الصلاة والسلام ملوك الأرض لم يُهِنْ كتابه إلا كسرى الذي ليس عنده علم من الكتاب، وأما جميع ملوك النصارى كالنجاشي ملك الحبشة، والمقوقس ملك مصر، وقبصر ملك الروم، فأكرموا وفادّة رسله. ومنهم من آمن كالنجاشي، ومنهم من ردّ ردّاً لطيفاً وكاد يسلم لولا غلبة الملك كقيصر، ومنهم من هادى كالمقوقس، ولم يكن عليه الصلاة والسلام في قوّة يُرهَبُ بها هؤلاء الملوك اللهمّ ما ذاك إلا لأنهم يعلمون أن المسيح عليه السلام بشر برسول يأتي من بعده، ووافقت صفات رسولنا ما عندهم فأجابوا بالتي هي أحسن، وأما ما سُمع من الهواتف والكُهان قبيل زمنه فهو ما لا يدخل تحت حصر. وليس بعد ما ذكرته لك زيادة لمستكثر. ومع ذلك كله فالأعمال التي جاد الله بها على يديه والأقوال التي أتانا بها أعظم مقوّل حجته ومؤيد لدعوته. وسيأتي عليك بيان ذلك كله بأجلى بيان فتأمّله ترشد هداك الله إلى الصراط السويّ.

## الفصل الثانى

بعثه الرسول صلى الله عليه وسلم

## بدء الوحي:

لَمَّا بَلَغَ عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ سَنَ الْكَمَالِ وَهِيَ أَرْبَعُونَ سَنَةً أَرْسَلَهُ اللَّهُ لِلْعَالَمِينَ بِشِيرًا وَنَذِيرًا لِيُخْرِجَهُمْ مِنْ ظُلُمَاتِ الْجَهَالَةِ إِلَى نُورِ الْعِلْمِ وَكَانَ ذَلِكَ فِي أَوَّلِ فَبْرَايِرِ سَنَةِ 610 مِّنَ الْمِيلَادِ كَمَا أَوْضَحَهُ الْمَرْحُومُ مُحَمَّدُ بَاشَا الْفَلَكِي، تَبَيَّنَ بَعْدَ دَقَّةِ الْبَحْثِ أَنَّ ذَلِكَ كَانَ فِي 17 رَمَضَانَ سَنَةِ 13 قَبْلَ الْهَجْرَةِ وَذَلِكَ يُوَافِقُ يُولْيُو سَنَةِ 610. وَأَوَّلُ مَا بَدَى بِهِ الْوَحْيُ الرَّؤْيَا الصَّادِقَةَ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصَّبْحِ، وَذَلِكَ لَمَّا جَرَتْ بِهِ عَادَةُ اللَّهِ فِي خَلْقِهِ مِنَ التَّدْرِيحِ فِي الْأُمُورِ كُلِّهَا حَتَّى تَصِلَ إِلَى دَرَجَةِ الْكَمَالِ. وَمِنَ الصَّعْبِ جَدًّا عَلَى الْبَشَرِ تَلْقَى الْوَحْيَ مِنَ الْمَلَكِ لِأَوَّلِ مَرَّةٍ، ثُمَّ حَبَّبَ إِلَيْهِ عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ الْخَلَاءَ، لِيَبْتَعِدَ عَنِ ظُلُمَاتِ هَذَا الْعَالَمِ وَيَنْقَطِعَ عَنِ الْخَلْقِ إِلَى اللَّهِ فَإِنَّ فِي الْعِزْلَةِ صَفَاءَ السَّرِيرَةِ. وَكَانَ يَخْلُو بَغَارَ حِرَاءَ فَيَتَعَبَّدُ فِيهِ اللَّيَالِي نَوَاتِ الْعَدَدِ، فَتَارَةً عَشْرًا، وَتَارَةً أَكْثَرَ إِلَى شَهْرٍ. وَكَانَتْ عِبَادَتُهُ عَلَى دِينِ أَبِيهِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَيَأْخُذُ لِذَلِكَ زَادَهُ، فَإِذَا فَرَّغَ رَجَعَ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءَ، فَبَيْنَمَا هُوَ قَائِمٌ فِي بَعْضِ الْأَيَّامِ عَلَى الْجَبَلِ إِذْ ظَهَرَ لَهُ شَخْصٌ، وَقَالَ: أَبْشِرْ يَا مُحَمَّدُ أَنَا جَبْرِيْلُ، وَأَنْتَ رَسُولُ اللَّهِ إِلَى هَذِهِ الْأُمَّةِ. ثُمَّ قَالَ لَهُ: اقْرَأْ، قَالَ: مَا أَنَا بِقَارِيءٍ، فَإِنَّهُ عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ أَمِيٌّ لَمْ يَتَعَلَّمِ الْقِرَاءَةَ قَبْلًا. فَأَخَذَهُ فِغْطَهُ بِالنَّمَطِ الَّذِي كَانَ يَنَامُ عَلَيْهِ حَتَّى بَلَغَ مِنْهُ الْجَهْدَ، ثُمَّ أَرْسَلَهُ، فَقَالَ: اقْرَأْ. قَالَ: مَا أَنَا بِقَارِيءٍ. فَأَخَذَهُ فِغْطَهُ ثَانِيَةً ثُمَّ أَرْسَلَهُ، فَقَالَ: اقْرَأْ. قَالَ: مَا أَنَا بِقَارِيءٍ، فَأَخَذَهُ فِغْطَهُ الثَّلَاثَةَ، ثُمَّ أَرْسَلَهُ فَقَالَ: اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَنَعُوذَنَّ فِي مَلْتِنَا { (إِبْرَاهِيمَ: 13) وَلِتَمَامِ تَصْدِيقِ وَرَقَةِ بَرَسَالَةِ الرَّسُولِ الْأَكْرَمِ عَلَيْهِ الصَّلَاةَ

والسلام قال: وإن يدرُكُنِي يومك أنصُرَكَ نصراً مؤزراً (معضداً). (ثم لم يلبث ورقة أن توفي).

## فترة الوحي

وَفَتَرَ الوحي مدّة لم يتفق عليها المؤرخون، وأرجح أقوالهم فيها أربعون يوماً، ليشتدّ شوق الرسول للوحي، وقد كان، فإن الحال اشتدّ به عليه الصلاة والسلام حتى صار كلما أتى ذروة جبل بدا له أن يرمي نفسه منها، حذراً من قطيعة الله له بعد أن أراه نعمته الكبرى، وهي اختياره لأن يكون واسطة بينه وبين خلقه، فيتبدّى له الملك قائلاً: أنت رسول الله حقاً، فيطمئن خاطره ويرجع عمّا عزم عليه، حتى أراد الله أن يظهر للوجود نور الدين فعاد إليه الوحي.

## عود الوحي

فبينما هو يمشي إذ سمع صوتاً من السماء فرفع إليه بصره، فإذا الملك الذي جاءه بحِراء جالس بين السماء والأرض، فرُعب منه لتذكّر ما فعله في المرة الأولى فرجع وقال: دثروني، دثروني. فأنزل الله تعالى عليه: ﴿يَأْيُهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبِّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5) وَلَا تَمُنْ بِتَسْتَكْبِرُ (6) وَلِرَبِّكَ فَاصْبِرْ (7)﴾

## الفصل الثالث

### الدعوة الى الهدى

#### الدعوة سرا واول الناس اسلاما:

فقام عليه الصلاة والسلام بالأمر ودعا لعبادة الله أقواماً جُفَاة لا دين لهم، إلا أن يسجدوا لأصنام لا تنفع ولا تضر، ولا حجة لهم إلا أنهم متَّبِعون لما كان يعبد آباؤهم، وليس عندهم من مكارم الأخلاق إلا ما كان مرتبطاً بالعزة والأنفة، وهو الذي كثيراً ما كان سبباً في الغارات والحروب وإهراق الدماء، فجاءهم رسول الله بما لا يعرفونه. فذوو العقول السليمة بادروا إلى التصديق وخلع الأوثان، ومن أعمته الرياسة أدبر واستكبر كيلاً تُسَلَّب منه عظمته. وكان أول من سَطَعَ عليه نور الإسلام خديجة بنت خويلد زوجه، وعليين أبي طالب ابن عمه، وكان مُقيماً عنده يُطعمه ويسقيه ويقوم بأمره، لأن قريشاً كانوا قد أصابتهم مجاعة، وكان أبو طالب مُقِلّاً كثير الأولاد، فقال عليه الصلاة والسلام لعمة العباسين عبد المطلب «إن أخاك أبا طالب كثير العيال، والناس فيما ترى من الشدة، فانطلق بنا إليه لنخف من عياله، تأخذ واحداً، وأنا واحداً»، فانطلقا وعرضا عليه الأمر، فأخذ العباس جعفر بن أبي طالب، وأخذ عليه الصلاة والسلام علياً، فكان في كفالتة كأحد أولاده إلى أن جاءت النبوة وقد ناهز الاحتلام، فكان تابعاً للنبي في كل أعماله، ولم يتدنس بدنس الجاهلية من عبادة الأوثان، واتَّباع الهوى، وأجاب أيضاً زيد بن حارثة بن شرحبيل الكلبى، مولاه عليه الصلاة والسلام، وكان يُقال له زيد بن محمد، لأنه لما اشتراه أعتقه وتبَّاه، وكان المتبني معتبراً كابن حقيقي يرث ويورث، وأجابت أيضاً أم أيمن حاضنته التي زوّجها لمولاه زيد. وأول مَنْ أجابه من غير أهل بيته أبو بكر بن أبي قحافة بن عامر بن عمرو بن كعب بن سعد بن تيم بن مرة التيمي القرشي، كان صديقاً لرسول الله صلى الله عليه وسلم قبل النبوة يعلم ما اتَّصف

به من مكارم الأخلاق ولم يَعهد عليه كذباً منذ اصطحبا، فأول ما أخبره برسالة الله أسرع بالتصديق، وقال: بأبي أنت وأمي، أهل الصدق أنت، أشهد أن لا إله إلا الله وأنت رسول الله. وكان رضي الله عنه صدرًا معظماً في قريش على سعة من المال وكرم الأخلاق، وكان من أعف الناس، سخيًّا، يبذل المال، محبباً في قومه، حسن المجالسة، ولذلك كله كان من رسول الله صلى الله عليه وسلم بمنزلة الوزير، فكان يستشير في أموره كلها، وقال في حقه: «ما دعوت أحداً إلى الإسلام إلا كانت له كبوة غير أبي بكر». وكانت الدعوة إلى الإسلام سراً حذراً من مفاجأة العرب بأمر شديد كهذا، فيصعب استسلامهم، فكان عليه الصلاة والسلام لا يدعو إلا مَنْ يثق به. ودعا أبو بكر إلى الإسلام مَنْ يثق به من رجال قريش، فأجابه جمع منهم: عثمان بن عفان بن أبي العاصبن أمية بن عبد شمس بن عبد مناف الأموي القرشي، ولما علم عمه الحَكَمُ بإسلامه، أوثقه كتافاً وقال: ترغب عن دين آباءك إلى دين مستحدث؟ والله لا أحلك حتى تدع ما أنت عليه، فقال عثمان: والله لا أدعه ولا أفارقه. فلما رأى الحكم صلابته في الحق تركه، وكان كهلاً يناهز الثلاثين من عمره. ومنهم: الزبير بن العوام بن خويلد بن أسد بن عبد العزيز قصي القرشي، وأمه صفية بنت عبد المطلب، وكان عمّ الزبير يرسل الدخان عليه وهو مقيد ليرجع إلى دين آباءه، فقواه الله بالثبات، وكان شاباً لا يتجاوز سن الاحتلام.

ومنهم: عبد الرحمان بن عوف بن عبد عوف بن الحارث بن زهرة بن كلاب القرشي الهاشمي، وكان اسمه في الجاهلية عبد عمرو فسمّاه عليه الصلاة والسلام عبد الرحمان .

ومنهم: سعد بن أبي وقاص مالك بن أهيب بن عبد مناف بن زهرة بن كلاب الزهري القرشي. ولما علمت أمه حَمْنَةُ بنت أبي سفيان بن أمية بإسلامه قالت له: يا سعد بلغني أنك قد صبأت، فوالله لا يظنني سقّف من الحر والبرد، وإنّ الطعام والشراب عليّ حرام حتى تكفر بمحمد. وبقيت كذلك ثلاثة أيام ف جاء سعد إلى رسول الله صلى الله عليه وسلم

وشكا إليه أمر أمه فنزل في ذلك تعليماً قول الله تعالى في سورة العنكبوت: وَوَصَّيْنَا  
الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (8) - ف { من آمن منكم ومن أشرك، فأجازيكم حق  
جزائكم. وفي ختام هذه الآية فائدتان: التنبيه على أن الجزاء إلى الله فلا تحدث نفسك  
بجفوتها لإشراكها، والحض على الثبات في الدين لئلا ينال شرّ الجزاء في الأخرى.

ومنهم: طلحة بن عبيد الله بن عثمان بن عمرو بن كعب بن سعد بن تيم بن مرة التيمي القرشي  
وقد كان عَرَفَ من الرهبان ذكرَ الرسول وصفته، فلما دعاه أبو بكر وسمع من رسول  
الله ما نفعه الله به، ورأى الدين متيناً بعيداً عمّا العرب من المثالب، بادر إلى  
الإسلام.h.

وممن سبقوا إلى الإسلام: صهيب الرومي وكان من الموالي، وعمّار بن ياسر العنسي  
وقد قال رضي الله عنه: رأيتُ رسول الله صلى الله عليه وسلم وما معه إلا خمسة عبد  
وامراتان وأبو بكر وكذلك أسلم أبوه ياسر وأمه سمية.  
ومن السابقين الأولين: عبد الله بن مسعود، كان يرمى الغنم لبعض مُشركي قريش، فلما  
رأى الآيات الباهرة وما يدعو إليه عليه السلام من مكارم الأخلاق، ترك عبادة الأوثان  
ولزم رسول الله، وكان رضي الله عنه كثير الدخول على الرسول لا يُحجب، ويمشي  
أمامه، ويستتره إذا اغتسل، ويوقظه إذا نام، ويُلبسه نعليه إذا قام، فإذا جلس أدخلهما في  
ذراعيه.

ومن السابقين الأولين: أبو ذر الغفاري وكان من أعراب البادية فصيحاً حلو الحديث،  
ولما بلغه مَبْعَثَ رسول الله قال لأخيه: اركب إلى هذا الوادي فاعلم لي علم هذا الرجل  
الذي يزعم أنه نبي يأتيه الخبر من السماء، واسمع من قوله، ثم ائتني. فانطلق الأخ  
حتى قدم مكة وسمع من قول الرسول صلى الله عليه وسلم ثم رجع إلى أبي ذر فقال:  
رأيتَه يأمر بمكارم الأخلاق ويقول كلاماً ما هو بالشعر، فقال: ما شفيتني مما أردت.

فتزوّد وحمل قربة له فيها ماء، حتى قدِم مكة فأتى المسجد، فالتمس النبي صلى الله عليه وسلم ولا يعرفه، وكرِه أن يسأل عنه لما يعرفه من كراهة قريش لكل من يخاطب رسول الله، حتى إذا أدركه الليل رآه عليّ فعرف أنه غريب فأضافه عنده، ولم يسأل أحد منهما صاحبه عن شيء (على قاعدة الضيافة عند العرب لا يُسأل الضيف عن سبب قدومه إلا بعد ثلاث) فلما أصبح احتمل قربه وزاده إلى المسجد وظل ذلك اليوم ولا يراه الرسول حتى أمسى، فعاد إلى مضجعه، فمرّ به عليّ فقال: أما أن للرجل أن يعرف منزله الذي أضيف به بالأمس؟ فأقامه، فذهب معه لا يسأل واحد منهما صاحبه عن شيء، حتى إذا كان اليوم الثالث عاد عليّ مثل ذلك، ثم قال له علي: ألا تحدّثني ما الذي أقدمك؟ قال: إن أعطيتني عهداً وميثاقاً لترشدني فعلت، ففعل فأخبره، قال: فإنه حق، وهو رسول الله، فإذا أصبحت فاتبعني، فإني إن رأيت شيئاً أخافه عليك قمت كأني أريق الماء، فإن مضيت فاتبعني حتى ندخل مدخلي ففعل. فانطلق يتبع أثره حتى دخل على النبي، ودخل معه، فسمع من قوله، وأسلم مكانه، فقال له النبي صلى الله عليه وسلم: «ارجع إلى قومك فأخبرهم حتى يأتيك أمري»، قال: والذي نفسي بيده لأصرخنّ بها بين ظهرانهم. فخرج حتى أتى المسجد، فنادى بأعلى صوته: أشهد أن لا إله إلا الله وأن محمداً رسول الله. فقام القوم فضربوه حتى أضجعوه، وأتى العباس فأكبّ عليه وقال: ويلكم أولستم تعلمون أنه من غفار، وأن طريق تجارتكم إلى الشام عليه؟ فأنقذه منهم، ثم عاد من الغد لمثلها، فضربوه وثاروا إليه، فأكبّ العباس عليه. رواه البخاري. وكان رضي الله عنه من أصدق الناس قولاً، وأزهدهم في الدنيا.

ومن السابقين: سعيد بن زيد العدوي القرشي، وزوجه فاطمة بنت الخطاب أخت عمر، وأم الفضل ألبانة بنت الحارث الهلالية، زوج العباس بن عبد المطلب، وعبيدة بن الحارث بن عبد المطلبين هاشم، ابن عم رسول الله صلى الله عليه وسلم، وأبو سلمة عبد اللهب بن عبد الأسد المخزومي القرشي ابن عم رسول الله صلى الله عليه وسلم، وزوجه أم

سلمة، وعثمانبن مظعون الجمحي القرشي، وأخواه قدامة، وعبد الله، والأرقمبن أبي الأرقم المخزومي القرشي.

ومن السابقين الأولين: خالدبن سعيدبن العاصبن أميةبن عبد شمس الأموي القرشي، كان أبوه سيد قريش إذا اعتمَّ لم يعتمَّ قرشي إجلالاً له، وكان خالدبن سعيد قد رأى في منامه أنه سيقع في هاوية، فأدركه رسول الله وخلصه منها ف جاء إليه وقال: إلام تدعو يا محمد؟ قال: «أدعوك إلى عبادة الله وحده لا شريك له، وأن تخلع ما أنت عليه من عبادة حجر لا يسمع ولا يبصر ولا يضرب ولا ينفع، والإحسان إلى والديك، وأن لا تقتل ولدك خشية الفقر، وأن لا تقرب الفاحشة ما ظهر منها وما بطن، وأن لا تقتل نفساً حرّم الله إلا بالحق، وأن لا تقرب مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده، وأن توفي الكيل والميزان بالقسط، وأن تعدل في قولك ولو حكمت على ذوي قرباك، وأن توفي لمن عاهدت» فأسلم رضي الله عنه، وحينئذ غضب عليه أبوه وآذاه حتى منعه القوت، فأنصرف إلى رسول الله صلى الله عليه وسلم، فكان يلزمه ويعيش معه، ويغيب عن أبيه في ضواحي مكة، وأسلم بعده أخوه عمروبن سعيد.

وهكذا دخل هؤلاء الأشراف في دين الإسلام، ولم يكن مع رسول الله صلى الله عليه وسلم سيف يضرب به أعناقهم حتى يطيعوه صاغرين، وليس معه ما يرغب فيه حتى يترك هؤلاء العظماء آباءهم، وذوي الثروة منهم، ويتبعوا الرسول ليأكلوا من فضل ماله، بل كان الكثير منهم واسع الثروة أكثر منه عليه الصلاة والسلام كأبي بكر وعثمان وخالدبن سعيد وغيرهم، والذين اتبعوه من الموالي اختاروا الأذى والجوع والمشقات مع اتباع الرسول، بحيث لو اتبعوا سادتهم لكانوا في هذه الدنيا أهدأ بالاً وأنعم عيشة، اللهم ليس ذلك إلا من هداية الله وسطوع أنوار الدين عليهم، حتى أدركوا ما هم عليه من الضلالة وما عليه رسول الله من الهدى.

## الجهر بالتبليغ

مضت كل هذه المدة والنبي عليه الصلاة والسلام لا يُظهر الدعوة في مجامع قريش العمومية، ولم يكن المسلمون يتمكّنون من إظهار عبادتهم حذراً من تعصب قريش، فكان كلُّ من أراد العبادة ذهب إلى شِعب مكة يصليّ مستخفياً، ولمّا دخل في الدين ما يربو على الثلاثين، وكان من اللازم اجتماع الرسول بهم ليرشدهم ويعلمهم، اختار لذلك دار الأرقمبن أبي الأرقم . وهو ممّن نكرنا إسلامهم . ومكث عليه الصلاة والسلام

يدعو سراً حتى نزل عليه قوله تعالى في سورة الحجر: فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (94) (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3) وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5) وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214) وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (215) فَإِنْ عَصَوْكَ { (الشعراء: 215، 216) أي: العشيرة والأقربون } فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ { (الشعراء: 216) فجمعهم عليه الصلاة والسلام وقال لهم: «إن الرائد لا يكذب أهله، والله لو كذبتُ الناس جميعاً ما كذبتكم، ولو غررتُ الناس جميعاً ما غررتكم، والله الذي لا إله إلا هو إني لرسول الله إليكم خاصة، وإلى الناس كافة، والله لتموتنَّ كما تتامون، ولتبعثنَّ كما تستيقظون، ولتخاسبنَّ بما تعملون، ولتجزؤنَّ بالإحسان إحساناً، وبالسوء سوءاً، وإنها لجنةٌ أبداً أو لنار أبداً.» فتكلم القوم كلاماً لئناً غير عمه أبي لهب الذي كان خصماً لدوداً فإنه قال: خذوا على يديه قبل أن تجتمع عليه العرب، فإن أسلمتموه إذاً ذللتم، وإن منعتموه قُتلتم، فقال أبو طالب: والله لنمنعنه ما بقينا، ثم انصرف الجمع.

ولما جهر رسول الله عليه الصلاة والسلام بالدعوة سخرت منه قريش واستهزؤوا به في مجالسهم فكان إذا مرَّ عليهم يقولون: هذا ابن أبي كبشة يُكَلِّم من السماء، وهذا غلام عبد المطلب يُكلم من السماء لا يزيدون على ذلك، فلما عاب آلهتهم، وسقَّه عقولهم وقال لهم: «والله يا قوم لقد خالفتم دين أبيكم إبراهيم»، ثارت في رؤوسهم حمية الجاهلية غيرةً على تلك الآلهة التي كان يعبدها آباؤهم، فذهبوا إلى عمه أبي طالب سيد بني هاشم الذي أخذ على نفسه حمايته من أيدي أعدائه، فطلبوا منه أن يُخلي بينهم وبينه أو يكفَّه عما يقول، فردَّهم ردّاً جميلاً فانصرفوا عنه، ومضى رسول الله لما يريد لا يصده عن مراده شيء، فتزايد الأمر، وأضمرت قريش الحقد والعداوة لرسول الله صلى الله عليه وسلم، وحث بعضهم بعضاً على ذلك. ثم مشوا إلى أبي طالب مرة أخرى وقالوا له: إن لك سناً وشرفاً ومنزلة منّا، وإنّا قد طلبنا منك أن تنهى ابن أخيك

فلم تنهه عتاً، وإنا والله لا نصبر على هذا من شتم آبائنا، وتسفيه عقولنا، وعيب آلهتنا. فإنهم كانوا إذا احتجوا بالتقليد في استمرارهم على عدم اتباع الحق ذمهم لعدم استعمال عقولهم فيما خلقت له. قال تعالى في سورة البقرة: {وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوْلُو كَانِ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ} (170) وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أَوْلُو كَانِ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئاً وَلَا يَهْتَدُونَ (104) وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجاً لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (21) قَالَ مُتْرَفُوهَا

إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَارِهِم مُّقْتَدُونَ} (الزخرف: 23). ولما شبههم بمن قبلهم من الأمم في هذه المقالة الذالة على التعصب والعناد قال: {قُلْ أَوْلُو جِبْتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ} (24) .

## الإيذاء

ورأى رسول الله من المشركين كثير الأذى وعظيم الشدة، خصوصاً إذا ذهب إلى الصلاة عند البيت، وكان من أعظمهم أذى لرسول الله جماعة سمووا لكثرة أذاهم بالمستهزئين .

فأولهم وأشدهم: أبو جهل عمرو بن هشام بن المغيرة المخزومي القرشي، قال يوماً: يا معشر قريش إنَّ محمداً قد أتى ما ترون من عيب دينكم وشتم آلهتكم، وتسفيه أحلامكم، وسب آبائكم، إني أعاهد الله لأجلسن له غداً بحجر لا أطيق حمله، فإذا سجد في

صلاته رَضَخْتُ به رأسه فَأَسْلِمُونِي عند ذلك أو امنعوني، فليصنع بي بعد ذلك بنو عبد مناف ما بدا لهم، فلما أصبح أخذ حجراً كما وصف، ثم جلس لرسول الله ينتظره، وغدا عليه الصلاة والسلام كما كان يغدو إلى صلاته، وقريش في أنديةهم ينتظرون ما أبو جهل فاعل، فلما سجد عليه الصلاة والسلام احتمل أبو جهل الحجر وأقبل نحوه، حتى إذا دنا منه رجع منهزماً منتقماً لونه من الفرع ورمى حجره من يده. فقام إليه رجال من قريش فقالوا: ما لك يا أبا الحَكَم؟ قال: قمت إليه لأفعل ما قلت لكم، فلما دنوت منه عرض لي فحل من الإبل والله ما رأيت مثله قطَّ همَّ بي أن يأكلني، فلما ذُكر ذلك لرسول الله قال: ذاك جبريل ولو دنا لأخذه. وكان أبو جهل كثيراً ما ينهى الرسول عن صلاته في البيت فقال له مرة بعد أن رآه يصلي: ألم أنك عن هذا؟ فأغظ له رسول الله القول وهدده، فقال: أتهددني وأنا أكثر أهل الوادي نادياً؟ فأنزل الله تهديداً له في آخر سورة اقرأ: كَلَّا لَئِن لَّمْ يَنْتَه لِنَسْفَعَا بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (16) فَلْيَدْعُ نَادِيَهُ (17) سَنَدْعُ الزَّبَانِيَةَ (18) كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ نَادِيَهُ (19)

ومن أذيته للرسول ما حكاه عبد الله بن مسعود من رواية البخاري قال: كنا مع رسول الله في المسجد وهو يصلي، فقال أبو جهل: ألا رجل يقوم إلى فرث جزور بني فلان فيلقيه على محمد وهو ساجد؟ فقام عقبة بن أبي معيط بن أبي عمرو بن أمية بن عبد شمس، وجاء بذلك الفرث، فألقاه على النبي صلى الله عليه وسلم وهو ساجد، فلم يقدر أحد من المسلمين الذين كانوا بالمسجد على إلقائه عنه لضعفهم عن مقاومة عدوهم، ولم يزل عليه الصلاة والسلام ساجداً حتى جاءت فاطمة بنته فأخذت القدر ورمته. فلما قام دعا على من صنع هذا الصنع القبيح فقال: «اللهم عليك بالملأ من قريش» وسمى أقواماً، قال ابن مسعود: فرأيتهم قُتلوا يوم بدر. ومما حصل لرسول الله مع أبي جهل أن هذا ابتاع أجماً من رجل يقال له الإراشي

فمطله بأثمانها فجاء الرجل مجمع قريش يريد منهم مساعدة على أخذ ماله، فدلّوه على رسول الله ليُنصفه من أبي جهل استهزاء لما يعلمونه من أفعال ذلك الشقي بالرسول، فتوجه الرجل إليه وطلب منه المساعدة على أبي جهل فخرج معه حتى ضرب عليه بابه فقال: مَنْ هذا؟ قال: محمد، فخرج منتقماً لونه فقال له الرسول: أعطِ هذا حقه، فقال أبو جهل: لا تبرح حتى تأخذه، فلم يبرح الرجل حتى أخذ دَيْنَه، فقالت قريش: ويلك يا أبا الحكم ما رأينا مثل ما صنعت قال: ويحكم والله ما هو إلا أن ضرب عليّ بابي حتى سمعت صوته فملئت منه رعباً، ثم خرجت إليه وإن فوق رأسي فحلاً من الإبل ما رأيت مثله.

ومن جماعة المستهزئين: أبو لهب بن عبد المطلب، عمّ رسول الله كان أشدّ عليه من الأبعاد، فكان يرمي القدر على بابه لأنه كان جاراً له، فكان الرسول يطرحه ويقول: يا بني عبد مناف أيُّ جوار هذا؟ وكانت تشاركه في قبيح عمله زوجه أمّ جميل بنت حرب بن أمية، فكانت كثيراً ما تسبّ رسول الله، وتتكلم فيه بالنائم، وخصوصاً بعد أن نزل فيها وفي زوجها سورة أبي لهب .

ومن المستهزئين: عُقبه بن أبي مُعيط كان الجار الثاني لرسول الله، وكان يعمل معه كأبي لهب، صنع مرة وليمة ودعا لها كبراء قريش وفيهم رسول الله فقال عليه الصلاة والسلام: «والله لا أكل طعامك حتى تؤمن بالله»، فنتشّد فبلغ ذلك أبيض خلف الجمحي القرشي، وكان صديقاً له فقال: ما شيء بلغني عنك؟ قال: لا شيء، دخل منزلي رجل شريف فأبى أن يأكل طعامي حتى أشهد له، فاستحييت أن يخرج من بيتي ولم يطعم فشهدت له. قال أبي: وجهي من وجهك حرام إن لقيت محمداً فلم تطأ عنقه، وتبزق في وجهه، وتلطم عينه، فلما رأى عقبه رسول الله فعل به ذلك فأنزل الله فيه في سورة الفرقان: وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً (27) يَاوَيْلَتَا لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا (28) (لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ

الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا (29) أَتَقْنَلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ { غافر 28 (⊖) }.

ومن جماعة المستهزئين: العاصبن وائل السهمي القرشي والد عمرو بن العاص، كان شديد العداوة لرسول الله، وكان يقول: غرَّ محمد أصحابه أن يحيوا بعد الموت، والله ما يهلكنا إلا الدهر، فقال الله ردًّا عليه في دعواه في سورة الجاثية: ﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (24) أَفَرَأَيْتَ الَّذِي كَفَرَ بِبَيِّنَاتِنَا وَقَالَ لَأَوْتِيَنَّ مَالًا وَوَلَدًا (77) أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَانِ عَهْدًا (78) كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا (79) وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا (80)﴾.

ومن جماعة المستهزئين: الأسود بن عبد يغوث، الزهري، القرشي، من بني زهرة، أخوال رسول الله، كان إذا رأى أصحاب النبي مقبلين يقول: قد جاءكم ملوك الأرض، استهزاءً بهم لأنهم كانوا متعشقين، ثيابهم رثة، وعيشهم خشن، وكان يقول لرسول الله سخرية: أما كلِّمْت اليوم من السماء؟

ومنهم: الأسود بن عبد المطلب الأسدي، ابن عم خديجة، كان هو وشيعته إذا مرَّ عليهم المسلمون يتغامزون وفيهم نزل في سورة المطففين: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَصْحَكُونَ (29) وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (30) وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ (31) وَإِذَا رَأَوْهُمُ قَالُوا إِنَّ هَٰؤُلَاءِ أَضْـَٰلُونَ (32) .

ومنهم: الوليد بن المغيرة، عم أبي جهل، كان من عظماء قريش وفي سعة من العيش، سمع القرآن مرة من رسول الله صلى الله عليه وسلم، فقال لقومه بني مخزوم: والله لقد سمعت من محمد أنفأ كلاماً ما هو من كلام الإنس ولا من كلام الجن، وإنَّ له لحلاوة، وإن عليه لطلاوة، وإن أعلاه لمثمر، وإن أسفله لمغدق، وإنه يعلو وما يُعلو، فقالت قريش: صباً والله الوليد، لتصبأَنَّ قريش كلها، فقال أبو جهل: أنا أكفيكموه. فتوجه وقعد

إليه حزيناً وكلمه بما أحماه، فقام فاتاهم فقال: تزعمون أن محمداً مجنون فهل رأيتموه يهوس؟ وتقولون: إنه كاهن فهل رأيتموه يتكهن؟ وتزعمون أنه شاعر فهل رأيتموه يتعاطى شعراً قط؟ وتزعمون أنه كذاب، فهل جربتم عليه شيئاً من الكذب؟ فقالوا في كل ذلك: اللهم لا، ثم قالوا: فما هو؟ ففكر قليلاً ثم قال: ما هو إلا ساحر، أما رأيتموه يفرق بين الرجل وأهله وولده ومواليه؟ فارتجّ النادي فرحاً فأنزل الله في شأن الوليد في سورة المدثر مخاطباً لرسوله: ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً (11) وَجَعَلْتُ لَهُ مَالاً مَمْدُوداً (12) وَبَنِينَ شُهُوداً (13) وَمَهْدُتٌ لَهُ تَمْهِيداً (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِياً (16) (سَأَرْهِفُهُ صَعُوداً (17) إِنَّهُ فَكَّرَ وَقَدَّرَ (18) فَقَتَلَ كَيْفَ قَدَّرَ (19) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (20) ثُمَّ نَظَرَ (21) ثُمَّ عَبَسَ وَبَسَرَ (22) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (23) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (24) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (25) (سَأُضْلِيهِ سَقَرَ (26)).

وأنزل فيه أيضاً في سورة ن: ولا تطع كل حلافٍ كثير الحلف وكفى بهذا زاجراً لمن اعتاد الحلف مهينٍ حقيق وأراد به الكذاب لأنه حقيق في نفسه همّازٍ عيَاب طعان مَشَاءٍ بَنِمِيمٍ { بنقل الأحاديث للإفساد بين الناس مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَتِيمٍ عُتْلٍ { غليظ جاف بعد ذلك زَنِيمٍ { دخيل أن كان ذا مالٍ وَبَنِينَ، إذا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ، سَنَسِمُهُ عَلَى الْخُرُطُومِ { كناية عن الإذلال والتحقير لأن الوجه أكرم عضو والأنف أشرف ما فيه، ولذلك اشتقوا منه كل ما يدل على العظمة، كالأنفة وهي: الحميمة. فالوسم على أشرف عضو دليل الإذلال والإهانة.

ومن المستهزئين: النضر بن الحارث العبدي من بني عبد الدارين قصي. كان إذا جلس رسول الله مجلساً للناس يحدثهم ويذكرهم ما أصاب من قبلهم، قال النضر: هلموا يا معشر قريش فإني أحسن منه حديثاً ثم يحدث عن ملوك فارس، وكان يعلم أحاديثهم، ويقول: ما أحاديث محمد إلا أساطير الأولين وفيه نزل في سورة لقمان: وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ

مُهِينٌ (6) وَإِذَا تُلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ (المُنْتَهَزِينَ) (95) الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْمَلُونَ (96) .

## إسلام حمزة

وكان بعض إيدائهم هذا سبباً لإسلام عمه حمزة بن عبد المطلب، فقد أدركته الحمية عندما عيرته بعض الجواري بإيذاء أبي جهل لابن أخيه، فتوجه إلى ذلك الشقي وغاضبه وسبه، وقال: كيف تسبّ محمداً وأنا على دينه؟ ثم أنار الله بصيرته بنور اليقين حتى صار من أحسن الناس إسلاماً، وأشدّهم غيرة على المسلمين، وأقواهم شكيمة على أعداء الدين حتى سمي أسد الله.

وكما أُوذِيَ الرسول عليه الصلاة والسلام، أُوذِيَ أصحابه لاتباعهم له، خصوصاً من ليس له عشيرة تحميه، وتردّ كيد عدوه عنه، وكل هذا الأذى كان حلوّاً في أعينهم ما دام فيه رضاء الله، فلم يفتنوا عن دينهم بل ثبتهم الله حتى أتمّ أمره على أيديهم، وصاروا ملوك الأرض بعد أن كانوا مستضعفين فيها، كما قال جلّ ذكره في سورة القصص: وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (5)

ومن الذين أُوذوا في الله: بلال بن رباح كان مملوكاً لأمية بن خلف الجمحي القرشي، فكان يجعل في عنقه حبلاً ويدفعه إلى الصبيان يلعبون به، وهو يقول: أَحَدٌ أَحَدٌ. لم يشغله ما هو فيه عن توحيد الله. وكان أمية يخرج به في وقت الظهر في الرمضاء - وهي الرمل الشديد الحرارة لو وضعت عليه قطعة لحم لَنَضَجَتْ . ثم يؤمر بالصخرة العظيمة فتوضع على صدره، ثم يقول له: لا تزال هكذا حتى تموت أو تكفر بمحمد وتعبد اللات والعزى، فيقول: أحد أحد. مرّ به أبو بكر يوماً فقال: يا أمية أما تتقي الله في هذا المسكين، حتى متى تعذبه؟ قال: أنت أفسدته فأنقذه مما ترى. فاشتراه منه وأعتقه فأنزل الله فيه وفي أمية في سورة الليل: فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى (14) (لَا يَصْلَاهَا إِلَّا الْأَشْقَى (15) الَّذِي كَذَّبَ وَتَوَلَّى (16) وَسَيُجَنَّبُهَا الْأَتْقَى (17) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (18) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (19) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (20) وَلَسَوْفَ يَرْضَى (21) } (الليل: 14 . 21) بما يعطيه الله في الأخرى جزاء أعماله. وقد نبّه الله جلّ ذكره على أن بذل الصديق ماله في شراء بلال وعتقه لم يكن إلا ابتغاء وجه ربه، وكفى بهذا شرفاً وفضلاً للصديق رضي الله عنه وأرضاه، وقد أعتق غير بلال جماعة من الأرقاء أسلموا فعذبهم مواليهم.

ومنهم: حمّامة أم بلال، وعامر بن فُهيرة كان يعذب حتى لا يدري ما يقول، وأبو فُكَيْهة، كان عبداً لصفوان بن أمية بن خلف .

ومنهم امرأة تسمى زنيرة عذبت في الله حتى عميت فلم يزلها ذلك إلا إيماناً، وكان أبو جهل يقول: ألا تعجبون لهؤلاء وأتباعهم؟ لو كان ما أتى به محمد خيراً ما سبقونا إليه أفتسبقنا زنيرة إلى رشد؟ فأنزل الله في سورة الأحقاف: وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْكَ قَدِيمٌ (11)

وممن عذب في الله: عمار بن ياسر، وأخوه، وأبوه، وأمه، كانوا يعذبون بالنار فمر بهم رسول الله صلى الله عليه وسلم فقال: «صبراً آل ياسر فموعدكم الجنة، اللهم اغفر لآل ياسر وقد فعلت». أما أبو عمار وأمه فماتا تحت العذاب رحمهما الله، وأما هو فثقل عليه العذاب فقال بلسانه كلمة الكفر، فإن أبا جهل كان يجعل له دروعاً من الحديد في اليوم الصائف ويلبسه إياها، فقال المسلمون: كفر عمار، فقال عليه الصلاة والسلام: «عمارٌ ملئ إيماناً من فرقه إلى قدمه» وأنزل الله في شأنه استثناءً في حكم المرتد، فقال جل ذكره في سورة النحل: مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَا كُنْ مِنْ شَرَحٍ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (106)

وممن أوزي في الله: خباب بن الأرت، سبي في الجاهلية فاشترته أم أنمار، وكان حداداً وكان النبي يألفه قبل النبوة، فلما شرفه الله بها أسلم خباب، فكانت مولاته تعذبه بالنار فتأتي بالحديدة المحمّاة فتجعلها على ظهره ليكفر فلا يزيده ذلك إلا إيماناً. وجاء خباب مرة إلى رسول الله وهو متوسد بُرْدَةٍ في ظل الكعبة، فقال: يا رسول الله ألا تدعو الله لنا؟ فقعد عليه الصلاة والسلام محمراً وجهه فقال: «إنه كان من قبلكم ليمشط أحدكم بأمشاط الحديد ما دون عظمه من لحم وعصب، ويوضع المنشار على فرق رأس أحدكم فيشق، ما يصرفه ذلك عن دينه، وليظهرن الله تعالى هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله، والذئب على غنمه». قال ذلك عليه الصلاة والسلام وهو في هذه الحال الشديدة التي لا يتصور فيها عقل العقلاء، وأنبأ النبلاء، قوة منتظرة أو سعادة مستقبلة، اللهم إلا أن ذلك وحي يوحى إليه، ثم

أنزل الله تعالى تثبيناً للمؤمنين أول سورة العنكبوت: الم(1) أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ(2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ: 3 { (العنكبوت: 1 (-).

وممن أُوذِيَ في الله: أبو بكر الصديق، ولما اشتد عليه الأذى أجمع أمره على الهجرة من مكة إلى جهة الحبشة، فخرج حتى أتى برك الغماد فلقه ابن الدغنة (وهو سيد قبيلة عظيمة اسمها القارة) فقال: إلى أين يا أبا بكر؟ فقال: أخرجني قومي فأريد أن أسيح في الأرض وأعبد ربي، فقال ابن الدغنة: مثلك يا أبا بكر لا يخرج، إنك تكسب المعدوم، وتصل الرحم وتحمل الكل، وتقري الضيف، وتعين على نوائب الحق، فأنا لك جار، فارجع واعبد ربك ببلدك، فرجع وارتحل ابن الدغنة معه، وطاف في أشراف قريش، فقال لهم: أبو بكر لا يُخْرَجُ مثله. أخرجون رجلاً يكسب المعدوم، ويصل الرحم، ويحمل الكل، ويقري الضيف، ويُعين على نوائب الحق؟ فلم تُكذِّب قريش بجوار ابن الدغنة، وقالوا له: مُرْ أبا بكر فليعبد ربه في داره، فليصل فيها ما شاء، وليقرأ ما شاء ولا يؤذينا بذلك ولا يستعلن، فإننا نخشى أن يفتن نساءنا وأبناءنا، فقال ذلك ابن الدغنة لأبي بكر، فلبث بذلك يعبد ربه في داره ولا يستعلن بصلاته ولا يقرأ في غير داره، ثم بدا لأبي بكر فابتنى مسجداً بفناء داره، وكان يصلي فيه ويقرأ القرآن، فينقذ عليه نساء المشركين وأبناؤهم وهم يعجبون منه وينظرون إليه. وكان رجلاً بكاءً لا يملك عينيه إذا قرأ القرآن، فأفزع ذلك أشراف قريش، فأرسلوا إلى ابن الدغنة فقدم عليهم فقالوا: إننا كنا قد أجزنا أبا بكر بجوارك على أن يعبد ربه في داره فقد جاوز ذلك، فابتنى مسجداً بفناء داره فأعلن بالصلاة والقراءة فيه، وإننا قد خشينا أن يفتن نساءنا وأبناءنا، فإن أحب أن يقتصر على أن يعبد ربه بفناء داره فعل، وإن أبي إلا أن يعلن ذلك فسأله أن يرد إليك ذمتك، فإننا قد كرهنا أن نُخْفِرَكَ ولسنا مقرين لأبي بكر الاستعلان. فأتى ابن الدغنة أبا بكر، فقال: لقد علمت الذي عاقدت لك عليه. فإما أن

تقتصر على ذلك، وإما أن تُرجع إليّ نمتي، فإنني لا أحب أن تسمع العرب أنني أُخْفِزْتُ في رجل عقدت له. فقال أبو بكر: فإنني أردّ عليك جوارك وأرضى بجوار الله. رواه البخاري. وكان ذلك سبباً لإيصال أذى عظيم إلى أبي بكر رضي الله عنه.

وبالجملة فلم يخل أحد من المسلمين من أذيةٍ لحقته، ولكن كل ذلك ضاع سدّى تلقاء ثباتهم وعظيم إيمانهم، فإنهم لم يسلموا لغرض دنيوي يرجون حصوله فيسهل إرجاعهم، ولكن وفقهم الله لإدراك حقيقة الإيمان فرأوا كل شيء دونه سهلاً. ولما رأى كفار قريش أن ذلك الأذى لم يُجِدْهم نفعاً، بل كلما زادوا المسلمين أذى ازداد يقينهم، اجتمعوا للشورى فيما بينهم، فقال لهم عتبة بن ربيعة العبشمي من بني عبد شمس بن عبد مناف . وكان سيداً مطاعاً في قومه .: يا معشر قريش ألا أقوم لمحمد فأُكَلِّمَهُ وأعرض عليه أموراً علّه يقبل بعضها فنعطيه إياها ويكفّ عنا؟ فقالوا: يا أبا الوليد فقم إليه فكلّمه. فذهب إلى رسول الله وهو يصلي في المسجد، وقال: يا بن أخي إنك منّا حيث قد علمت من خيارنا حسباً ونسباً، وإنك قد أتيت قومك بأمر عظيم، فرقت به جماعتهم، وسفّهت أحلامهم، وعبت آلهتهم ودينهم، وكفرت من مضى من آبائهم فاسمع مني أعرض عليك أموراً تنتظر فيها لعلك تقبل منها بعضها، فقال عليه الصلاة والسلام: «قل يا أبا الوليد أسمع» .

فقال: يا ابن أخي إن كنت تريد بما جئت به من هذا الأمر مالاً جمعنا لك من أموالنا حتى تكون أكثرنا مالاً، وإن كنت تريد شرفاً سؤدناك علينا حتى لا نقطع أمراً دونك، وإن كنت تريد ملكاً ملكناك علينا، وإن كان هذا الذي يأتيك رتياً من الجن لا تستطيع رده عن نفسك طلبنا لك الطب وبادلنا فيه أموالنا حتى نبرئك منه فإنه ربما غلب التابع على الرجل حتى يداوى، فقال عليه الصلاة والسلام: «فقد فرغت يا أبا الوليد؟» قال: نعم، «قال: فاسمع مني» فقرأ رسول الله صلى الله عليه وسلم أول سورة فصّلت :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {حم (1) تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (2) (كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ (3) (بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (4) (وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا نَحْمِلُونَ (5) قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا وَوَيْلٌ لِلْمُشْرِكِينَ (6) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (7) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (8) قُلْ أَعْتَكُمُ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ (9) وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ (10) ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (11) فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (12) فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ (13) إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ (14) .

فأمسك عتبه بفيه، وناشده الرحم أن يكف عن ذلك، فلما رجع عتبه سأله فقال: والله لقد سمعت قولاً ما سمعت مثله قط، والله ما هو بالشعر ولا بالكهانة ولا بالسحر، يا معشر قريش أطيعوني فاجعلوها لي، خلوا بين الرجل وبين ما هو فيه فاعتزلوه، فوالله ليكونن لكلامه الذي سمعت نبأ، فإن تصبه العرب فقد كفيتموه بغيركم، وإن يظهر على العرب فعزه عزكم، فقالوا: لقد سحرك محمد، فقال: هذا رأيي.

ثم عرضوا عليه بعد ذلك أن يشاركهم في عبادتهم ويشاركوه في عبادته فأنزل الله تعالى في ذلك: قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) (لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَى إِلَيَّ) { (يونس 15) ☺

وقد حصل له مع كفار قريش نادرة تكون لمن استهان بالضعيف كمصباح يستضيء به، وهو أنه بينما الرسول عليه الصلاة والسلام مع كُبراء قريش وأشرفهم يتألفهم ويعرض عليهم القرآن وما جاء به من الدين إذ أقبل عليه عبد الله ابن أم مكتوم الأعمى . وهو ممن أسلموا قديماً . والنبي مشتغل بالقول، وقد لقي منهم مؤانسة حتى طمع في إسلامهم، فقال له عبد الله: يا رسول الله علمني مما علمك الله وأكثر عليه القول، فشق ذلك على الرسول، وكره قطعه لكلامه، وخاف عليه الصلاة والسلام أن يكون التفاته لذلك المسكين ينفر عنه قلب أولئك الأشراف، فأعرض عنه فعاتبه الله على ذلك بقوله أول سورة عبس: عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى (3) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (4) أَمَّا مَنِ اسْتَغْنَى (5) فَأَنْتَ لَهُ تَصَدَّى (6) وَمَا عَلَيْكَ إِلَّا يَرْكَبِي (7) وَأَمَّا مَنِ جَاءَكَ يُسْعَى (8) وَهُوَ يَخْشَى (9) فَأَنْتَ عَنْهُ تَلَهَّى (10) .

ولمّا رأى المشركون أن هذه المطالب التي يعرضونها لا تُقبل منهم أرادوا أن يدخلوا في باب آخر، وهو تعجيز الرسول بطلب الآيات، فاجتمعوا، وقالوا: يا محمد إن كنت صادقاً فأرنا آيةً نطلبها منك وهي أن تشق لنا القمر فرقتين، فأعطاه الله هذه المعجزة، وانشق القمر فرقتين فقال رسول الله: «اشهدوا» وهذه القصة رواها عبد الله بن مسعود وهو من السابقين الأولين رويت عنه من طرق كثيرة، ورواها عبد الله بن عباس وغيره، ورواها عنهم جمع غزير حتى صار الحديث كالماتر وقد ذكرها القرآن الكريم في قوله تعالى في أول سورة القمر: اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (1) وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ (2) لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تُفَجِّرِهَا (91) أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلَهُ اللَّهِ وَالْمَلَائِكَةِ قَبِيلًا (92) أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرَهُ { (الإسراء: 90 . 93) ولم يجبهم الله إلا بقوله: قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا { (الإسراء: 93) لأن الله علم ما تُكِنُّه

جوانحهم من التعصب والعناد، فلا يؤمنون مهما جاءهم من البينات كما قال جلّ ذكره في سورة الأنعام: {وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ} (الأنعام: 109) وكيف يرجى الخير ممن قالوا كما في سورة الأنفال: {اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابَ مِنَ السَّمَاءِ أَوْ انْتِنَا بِعَذَابٍ أَلِيمٍ} (الأنفال: 32) ولم يقولوا إن كان هذا هو الحق من عندك فاهدنا إليه، وهذه سنة من سنن الأنبياء إذا رأوا من طلاب الآيات عناداً، وأنهم يطلبونها تعجيزاً لا يسألون الله إنفاذ هذه الآيات كيلا يحلّ بقومهم الهلاك كما حصل لعاد وشمود وغيرهم. وهذا هو المراد من قوله تعالى في سورة الإسراء: {وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأُولُونَ} (الإسراء: 59).

وقد حصل للمسيح عليه السلام أنه لما وقف أمام هيرودس طلب منه آية فلم يُجِبْهُ إِلَى طلبه، فلما رأى ذلك سخر منه وردّه إلى عدوه بيلاطس بعد أن كان يأسف عليه ويتمنى لقاءه، وذلك مذكور في الإصحاح الثالث والعشرين من إنجيل لوقا. هذا ولما رأى المشركون ضعفهم عن مقاومة المسلمين بالبرهان، تحولوا إلى سياسة القوة التي اختارها قوم إبراهيم عندما عجزوا عنه حيث قالوا: {حَرِّقُوهُ وَانصُرُوا ءَالَهُتَكُمُ} (الأنبياء: 68) كما في سورة الأنبياء أما هؤلاء فازدادوا بالأذى على كل من أسلم رجاء صدّهم عن اتباع الرسول عليه الصلاة والسلام، ولم يتركوا باباً إلا ولجوه، فقال عليه الصلاة والسلام لأصحابه: «تفرقوا في الأرض، فإن الله سيجمعكم»، فسألوه عن الوجه فأشار إلى الحبشة.

## المراجع:

- أسس الترجمة من الانجليزية للعربية وبالعكس تأليف د/ عز الدين محمد نجيب .
- Google Translation.