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Islamophobia

Opposition to Islam:

For the last few decades, Muslims have become the victims of various wars and atrocities across the globe. Incidents of Islamophobia are always escalating; children are being victimized at schools, women are abused because of donning the hijab, a Muslim is denied entry into certain countries, and obviously most recently, the horrific shooting at the two masajid in New Zealand.

These sentiments are sparked or aggravated by the fact that the media generally terms every practicing Muslim as a terrorist and fundamentalist. Hence, there is so much of negative remarks and comments regarding Muslims.

No New Phenomenon:

We need to understand that this is not a new phenomenon, rather it is as old as the truth. The Ambiyaa ('alaihimus salaam) experienced opposition and were insulted in various ways as has been explained in numerous verses of the Quraan Majeed.

In fact, when Rasulullah (sallallahu 'alaihi wasallam) received his first revelation and was taken to Waraqah bin Nawfal, who was a learned person of that time, he said to Rasulullah (sallallahu 'alaihi wasallam), "How I wish I were strong and could live up to the time when your people would expel you." Rasulullah (sallallahu 'alaihi wasallam) asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone who brought something similar to what you have brought was treated with hostility. If I remain alive till the day (when you will be turned out), then I would support you strongly." But after a few days Waraqah passed away.¹

One example is the terrible names and words that Fir'aun used against Moosa ('alaihis salaam). Some of them are,

إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

"Indeed your messenger who is sent to you is a mad man."

يَا أَيُّهَا السَّحَرُ

"O magician"

هُوَ مَهِينٌ لَا يَكَادُ يُبِينُ

"He (Moosa ['alaihis salaam]) is despised and can hardly express himself?"

Rasulullah (sallallahu 'alaihi wasallam):

The life of Rasulullah (sallallahu 'alaihi wasallam) is replete with incidents of this nature.

Let alone everyone else, the person who was most vociferous in his condemnation was his own paternal uncle, Abu Lahab. Rasulullah (sallallahu 'alaihi wasallam) would be walking in the market places inviting the people and tribes to Islam saying,

« أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا »

"O people! Say 'laa ilaaha illallah' and you will be successful."

Abu Lahab would follow Nabi (sallallahu 'alaihi wasallam), pelting him with stones and causing him to bleed whilst remarking, "O people! Do not listen to him. He is a liar."²

¹ فقال له ورقة : ... يا ليتني فيها جذعا ، يا ليتني أكون حيا إذ يخرجك قومك ، فقال رسول الله ﷺ : « أو أخرجي هم » ؟ قال : نعم ، لم يأت رجل قط بمثل ما جئت به إلا عودي ، وإن يدركني يومك أنصرك نصرا مؤزرا ، ثم لم ينشب ورقة أن توفي . (« صحيح البخاري » ٣/١)

² عن طارق المحاري رحمه الله قال : رأيت رسول الله ﷺ يسوق ذي الجواز ، وأنا في بياعة أبيعها ، قال : فمر وعليه جبة له حراء ، وهو ينادي بأعلى صوته : « أيها الناس ، قولوا لا إله إلا الله تفلحوا » ورجل يتبعه بالحجارة ، قد أدمى كعبيه وعرقوبيه ، وهو يقول يا أيها الناس ، لا تطيعوه فإنه كذاب ، قال : قلت : من هذا ؟ قالوا : هذا غلام بني عبد المطلب ، قلت : فمن هذا الذي يتبعه يرميه بالحجارة ؟ قالوا : عمه عبد العزى ، وهو أبو لهب . (« المصنف » لابن أبي شيبة رقم : ٣٧٧٢٠)

Propaganda:

As the enemies of Islam nowadays devise derogatory names and labels for the Muslims, such as “terrorist”, “fundamentalist”, “Islamic fanatic”, etc., in order to turn away people’s attention and distract them from the beauty of Islam, the same happened in the early years of Islam as well.

Once, when some members of the Quraish assembled before Waleed bin Mugheerah who was one of their higher-ranking elders, he said to them: “The hajj season is almost upon us and pilgrims from far-flung lands will soon come to you and ask you about this man (Rasulullah [sallallahu ‘alaihi wasallam]). So we need to formulate a consistent opinion about him. All of us should be unanimous in our opinion about him. There should not be any conflict of view lest we falsify or contradict one another (and this will obviously not be good for us).” They replied: “Why do you not devise a cohesive verdict, which all of us will adhere to?” Waleed said: “You put your thoughts forward, I will listen (and then I will formulate my opinion).”

Some people suggested: “This man (Rasulullah [sallallahu ‘alaihi wasallam]) is a soothsayer.” Waleed commented: “You are wrong. By Allah! This man can never be a soothsayer. I have had an opportunity to meet a number of soothsayers. This man neither has a single hint of a soothsayer around him nor does his speech correspond with the humming noises of the soothsayers.”

Some suggested that Rasulullah (sallallahu ‘alaihi wasallam) is mad. Waleed replied: “No, he is not mad. I am fully aware of the reality of insanity and mental illnesses. I don’t perceive an iota of insanity in this man.”

People said that he is a poet. Waleed remarked: “I am a poet myself. I am thoroughly acquainted with the poetic rhythms and styles of poetry. His speech has no parallel to poetical compositions.”

The people then suggested that Rasulullah (sallallahu ‘alaihi wasallam) is a sorcerer. Waleed commented: “He is not a sorcerer. He does not blow or engage in incantations or fasten knots like the sorcerers do.”

The people finally surrendered saying: “Then what do you say?” Waleed replied: “By Allah! In Muhammad (sallallahu ‘alaihi wasallam)’s speech is an extraordinary sweetness and alluring attraction. The roots of his speech are incredibly fresh and its branches are fruit bearing. (In other words, Islam is like a wonderful tree. Its roots are firm and solid in the ground and its branches, laden with fruit, are growing up to the sky.)” Waleed continued: “I know that whatever description you have opted for, each and every one of them is baseless and fictitious. However, I think that the description of ‘sorcerer’ would be most appropriate. I suppose we should just let it be known to the masses that this man is a sorcerer and his speech is also bewitching. His speech triggers a rift between husband and wife, between blood brothers and between members of the same clan. This is after all the peculiarity of sorcery.”

Saying this, the meeting came to a close. With the approach of the hajj season, as people started streaming into Makkah Mukarramah, the Quraish posted people onto every road leading into Makkah Mukarramah warning every foreign pilgrim to beware of Rasulullah (sallallahu ‘alaihi wasallam) as he is a sorcerer. However, this malicious strategy of the Quraish failed to harm Islam in the least. In fact, the pilgrims coming into Makkah Mukarramah from far and wide heard about Rasulullah (sallallahu ‘alaihi wasallam) due to this.³

In Our Favour:

This was the media of that time. However, it worked against them and became a means of spreading the message of Rasulullah (sallallahu ‘alaihi wasallam) far and wide. In the exactly same way, the negative propaganda of today is becoming a means of making people curious about Islam. Hence, it has become the fastest growing religion in the world. Similarly, after the recent attack in New Zealand, although the intention of the perpetrator was to

³ فعند ابن إسحاق والحاكم والبيهقي بإسناد جيد أنه اجتمع إلى الوليد نفر من قريش وكان ذا سن فيهم ، فقال لهم : يا معشر قريش ، قد حضر هذا الموسم ، وإن وفود العرب ستقدم عليكم وقد سمعوا بأمر صاحبكم ، فأجمعوا فيه رأيا ولا تختلّفوا فيكذب بعضكم بعضا ، قالوا : فأنت فأقم لنا رأيا نقوله فيه ، قال : بل أنتم فقولوا أسمع . قالوا : نقول : كاهن ، قال : والله ما هو بكاهن ، لقد رأينا الكهان فما هو بزمزمة الكاهن ولا يسجعه . قالوا : فنقول : مجنون ، قال : والله ما هو بمجنون ، لقد رأينا المجنون وعرفناه ، فما هو بخنقه ولا تخالجه ولا وسوسته . قالوا : فنقول : شاعر ، قال : ما هو بشاعر ، لقد عرفنا الشعر كله رجزه وهزجه وقريضه ومقبوضه ومبسوطه فما هو بشاعر . قالوا : فنقول : ساحر قال : والله ما هو بساحر لقد رأينا السحار وسحرهم فما هو بنفته ولا عقده ، قالوا : فما تقول ؟ قال : والله إن لقوله لحلاوة ، وإن عليه لطلّاة ، وإن أصله لعذق ، وإن فرعه لجناه ، وما أنتم بقائلين من هذا شيئا لا أعرف إنه باطل ، وأن أقرب القول فيه أن تقولوا : ساحر جاء بقول هو سحر يفرق به بين المرء وأبيه ، وبين المرء وأخيه ، وبين المرء وزوجه ، وبين المرء وعشيرته . فنفروا عنه بذلك فجعلوا يجلسون لسبيل الناس حين قدموا الموسم ، لا يمر بهم أحد إلا حذروه إياه ، وذكروا لهم أمره . فصدرت العرب من ذلك الموسم بأمر رسول الله ﷺ فانتشر ذكره في بلاد العرب كلها . (« شرح الزرقاني على المواهب » ٤٦٧/١)

harm Islam and the Muslims, we are witnessing that so many non-Muslims are actually sympathizing with the Muslims, going to the masajid and there are even reports of some actually coming into the fold of Islam.

Tufail bin 'Amr (radhiyallahu 'anhu):

Another example of the negative propaganda of the Quraish turning in favour of Islam, is the following incident: Tufail bin 'Amr Ad-Dawsi (radhiyallahu 'anhu) went to Makkah Mukarramah when Rasulullah (sallallahu 'alaihi wasallam) was engaged in inviting towards Allah Ta'ala. Apart from being a man of noble lineage, Tufail (radhiyallahu 'anhu) was a celebrated poet and a man of remarkable wisdom.

When he came to Makkah Mukarramah, some of the Quraish informed him: "There is a man who has turned up amongst us who has caused a lot of friction within the nation. His speech is like sorcery and black magic as it causes hostile division between father and son, between brother and brother and between husband and wife. You should also be vigilant of him lest you or your people fall prey to his menace. As far as possible, refrain from listening to anything he has to say."

The Quraish terrified him to such an extent that he inserted wads of cotton into his ears lest the speech of this man accidentally falls onto his ears. The next morning when he went to Masjidul Haraam, he came across Rasulullah (sallallahu 'alaihi wasallam) performing salaah by the Ka'bah.

He says: "I edged closer to him and Allah Ta'ala wanted to make me listen to some of His words. I thus listened to these words, which I found extraordinarily pleasant and delightful. I thought to myself, 'I am an intelligent man and a celebrated poet. The goodness or bad of any speech is not strange to my ears. I will definitely lend my ears to this speech. If his words are pleasant, I will accept them and if his words are wrong, I will reject them.'"

He further relates: "Subsequently, when Rasulullah (sallallahu 'alaihi wasallam) returned from the Haram, I tagged along behind him. When he reached his house, I entered and submitted: 'Your people have left me so terrified of listening to your words that I have inserted wads of cotton into my ears lest I fall prey to your words. However, the divine will of Allah Ta'ala has disallowed this decision of abstaining from your words. Your words fell onto my ears and I found them to be exceptionally beautiful. Why don't you present your religion to me?'

Rasulullah (sallallahu 'alaihi wasallam) then presented Islam to me and recited a portion of the Quraan Majeed before me." According to another narration Rasulullah (sallallahu 'alaihi wasallam) recited Surah Ikhlās and Mu'awwazatain before him." He relates: "By Allah! I have never come across any words more beautiful than the words of the Quraan Majeed and I have not encountered anything more moderate than it. Thus, I immediately embraced Islam."⁴

Not being Apologetic:

From the above two incidents, it is clear that Allah Ta'ala has made Islam such that it holds a natural magnetic appeal. As Muslims, it is therefore our duty to portray true Islam to the world, to become living, walking, talking beacons of guidance and flag bearers of our Deen.

⁴ قال ابن اسحاق : وكان رسول الله ﷺ على ما يرى من قومه يبذل لهم النصيحة ويدعوهم الى النجاة مما هم فيه ، وجعلت قريش حين منعه الله منهم يحذرونه الناس ومن قدم عليهم من العرب . وكان الطفيل بن عمرو الدوسي يحدث أنه قدم مكة ورسول الله ﷺ بها ، فمشى إليه رجال من قريش ، وكان الطفيل رجلا شريفا شاعرا لبيبا فقالوا له : يا طفيل ، إنك قدمت بلادنا وهذا الرجل الذي بين أظهرنا قد أعضل بنا وقد فرق جماعتنا وشقت أمرنا ، وإنما قوله كالسحر ، يفرق بين الرجل وبين أبيه وبين الرجل وبين أخيه وبين الرجل وبين زوجته ، وإنا نخشى عليك وعلى قومك ما قد دخل علينا فلا تكلمنه ولا تسمع من شيء . قال : فوالله ما زالوا بي حتى أجمعت أن لا أسمع منه شيئا ولا أكلمه حتى حشوت في أذني حين غدوت الى المسجد كرسفا فَرَقَا من أن يبلغني شيء من قوله وأنا لا أريد أن أسمع . قال : فغدوت الى المسجد فإذا رسول الله ﷺ قائم يصلي عند الكعبة ، قال : فقمته منه قريبا ، فأبى الله إلا أن يُسمعني بعض قوله ، قال : فسمعت كلاما حسنا ، قال : فقلت في نفسي : وائكل أمي ! والله إني لرجل لبيب شاعر ما يخفي علي الحسن من القبيح ، فما بمنعني أن أسمع من هذا الرجل ما يقول ، فإن كان الذي يأتي به حسنا قبلته وإن كان قبيحا تركته . قال : فمكثت حتى انصرف رسول الله ﷺ إلى بيته فاتبعته حتى إذا دخل بيته دخلت عليه ، فقلت : يا محمد ، إن قومك قد قالوا لي كذا وكذا للذي قالوا ، فوالله ما برحوا يخوفوني أمرك حتى سددت أذني بكرسف لئلا أسمع قولك ، ثم أبى الله إلا أن يُسمعني قولك ، فسمعتة قولاً حسناً ، فاعرض علي أمرك . قال : فعرض علي رسول الله ﷺ الإسلام ، وتلا علي القرآن ، فلا والله ما سمعت قولاً قط أحسن منه ، ولا أمراً أعدل منه . قال : فأسلمت وشهدت شهادة الحق . (« ابن هشام » ٣٨٢/١) فمكثت حتى انصرف رسول الله ﷺ فتابعتة فقلت : إن قومك قد قالوا لي كذا وكذا ، وإني شاعر فاسمع ما أقول . فقال النبي ﷺ : « هات » فأنشدته . فقال رسول الله ﷺ وأنا أقول فاسمع : ثم قرأ : أعوذ بالله من الشيطان الرجيم ، بسم الله الرحمن الرحيم ، قل هو الله أحد إلى آخرها وقل أعوذ برب الفلق إلى آخرها وقل أعوذ برب الناس إلى آخرها ، وعرض علي الإسلام ، فلا والله ما سمعت قولاً قط أحسن منه ، ولا أمراً أعدل منه فأسلمت . (« سبل الهدى والرشاد » ٤١٧/٢)

We must not be apologetic about our Deen or feel embarrassed and ashamed to practice it. Rather, we must practice it in its original, unaltered and pure form as this is the Islam that has divine attraction. When the world sees this natural beauty of Islam they will get attracted to it, as is happening in many instances presently. The famous historian, Ibnu Ishaq (rahimahullah) explains that when the Quraish were meting out these severe atrocities on Rasulullah (sallallahu ‘alaihi wasallam) and labelling him with all nasty names, he continued to practice Islam openly and unapologetically.⁵

Feel Proud:

Instead of these negatives depressing us, they should make us feel proud, since our Nabi (sallallahu ‘alaihi wasallam) is proud of us and has given glad tidings to those who remain firm on Deen despite being alienated, ostracized and viewed as outsiders and strangers.

قال رسول الله ﷺ : « بَدَأَ الْإِسْلَامُ غَرِيبًا ، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا ، فَطُوبَى لِلْغُرَبَاءِ » . (« صحيح مسلم » ٨٤/١)

“Verily Islam began in an estranged state and it will soon return to the estranged state in which it began. So glad tidings are for the estranged.”

Remaining Composed:

While we will not be apologetic and not give up any of our beliefs, ways and values because of their unhappiness, it is essential that we do not become emotional and act irrationally, even though they may provoke us.

There is a lengthy incident that had transpired when Mus’ab bin ‘Umayr (radhiyallahu ‘anhu) went to Madeenah Munawwarah and two leaders of the Ansaar, Usaid bin Hudhair and Sa’d bin Mu’aaz (radhiyallahu ‘anhuma), had threatened him, but he maintained his composure and finally won them and their entire people over to Islam.⁷

^٥ قال ابن إسحاق : ثم إن قريشا اشتد أمرهم للشقاء الذي أصابهم في عداوة رسول الله ﷺ ومن أسلم معه منهم ، فأغروا برسول الله ﷺ سفهاءهم ، فكذبوه وآذوه ، ورموه بالشعر والسحر والكهانة والجنون ، ورسول الله ﷺ مظهر لأمر الله لا يستخفي به ، مباد لهم بما يكرهون من عيب دينهم ، واعتزل أوثانهم ، ورفقه إياهم على كفرهم . (« ابن هشام » ٢٨٩/١)
^٦ قال التوريشي : يريد أن الإسلام لما بدأ في أول الوهلة تخض بإقامته والذب عنه ناس قليلون من الصحابة ، فشردهم عن البلاد فأصبحوا غرباء أو فيصبح أحدهم معتزلاً مهجوراً كالغريب ثم يعود آخراً إلى ما كان عليه لا يكاد يوجد من القائلين به إلا الأفراد ، وهذا معنى قوله (وسيعود) أي في آخر الزمان (كما بدأ) ويحتمل أن تكون المماثلة بين الحالة الأولى والأخيرة لقلة من كانوا يتدينون به في الأول ، وقلة من كانوا يعملون به في الآخر (فطوبى للغرباء) المتشبهين بذيله يعني المسلمين الذين في أوله وآخره لصبرهم على الأذى . (« مرقاة » ٣٩٥/١)

⁷ One day, as Mus’ab bin ‘Umayr (radhiyallahu ‘anhu) was delivering a sermon about the magnificence of Islam in front of a group of people, Usaid bin Hudhair (radhiyallahu ‘anhu), bearing a spear in hand, appeared before him and demanded: “What have you come here for? Why are you misleading our weak ones? It would be better if you left this place!”

Mus’ab bin ‘Umayr (radhiyallahu ‘anhu) replied: “Is it possible for you to sit down for a little while and listen to what I have to say? If it pleases you, well and good, otherwise you may choose to stop that which you dislike.” Usaid (radhiyallahu ‘anhu) replied: “Very well, this seems quite fair.” He then took a seat. Mus’ab bin ‘Umayr (radhiyallahu ‘anhu) portrayed the magnificence of Islam and recited verses of the Quraan Majeed before him. On hearing this, Usaid (radhiyallahu ‘anhu) remarked: “How beautiful and splendid are these words.” He then enquired about the process of entering into the fold of Islam. Mus’ab bin ‘Umayr (radhiyallahu ‘anhu) replied: “Firstly, you should cleanse your body and clothing. Take a bath. Recite the kalimah shahaadah and perform salaah.” Usaid (radhiyallahu ‘anhu) right away stood up, cleaned his clothing, took a bath, recited the kalimah shahaadah and offered two rakaats of salaah. He then said: “There is another man – meaning Sa’d bin Mu’aaz (radhiyallahu ‘anhu), the chief of the Aws tribe – who, if he embraces Islam, not a single member of the Aws tribe will remain unconverted. Let me go and I will send him to you now.” As Sa’d bin Mu’aaz (radhiyallahu ‘anhu) saw Usaid bin Hudhair (radhiyallahu ‘anhu) approaching, he said: “The Usaid returning does not seem like the same Usaid who left from here earlier on.” As he drew closer, Sa’d (radhiyallahu ‘anhu) asked Usaid (radhiyallahu ‘anhu): “What happened?” Usaid (radhiyallahu ‘anhu) replied: “I did not find anything objectionable in his words, but I stopped them”

Sa’d bin Mu’aaz was thrown into a fit of rage and wielding his spear, he set out to Mus’ab (radhiyallahu ‘anhu). As he reached him, Sa’d (radhiyallahu ‘anhu) reprimanded As’ad bin Zuraarah (radhiyallahu ‘anhu), the host of Mus’ab (radhiyallahu ‘anhu): “If it was not because of your family relationship with me, you would have not being able to do this?”

Mus’ab (radhiyallahu ‘anhu) replied: “Sa’d, is it possible for you to sit and listen to me for a few moments? If you like what you hear you may accept it, otherwise you are free to do as you please.” “What you say is rather fair” replied Sa’d (radhiyallahu ‘anhu). Saying this, he sat down. Mus’ab (radhiyallahu ‘anhu) presented the magnificence of Islam before him and recited a few verses of the Quraan Majeed to him. He barely heard the verses of the Quraan Majeed when he also accepted Islam.

The moment he was done here, he headed off towards his people. As his people saw him coming from a distance, they realised that he was a changed person. As he reached their gathering, Sa’d (radhiyallahu ‘anhu) addressed them saying: “What do you think of me?” In one voice they all agreed: “You are our leader. As far as your discretion and good counsel is concerned, you are the best amongst us.” Sa’d (radhiyallahu ‘anhu) said: “By Allah! I will never speak to you until and unless each one of you believes in Allah and His Rasul (sallallahu ‘alaihi wasallam).” Before nightfall, not a single man or woman of the Banu ‘Abdil Ash-hal tribe was left without embracing Islam.

إن أسعد بن زرة خرج بمصعب بن عمير يريد به دار بني عبد الأشهل ودار بني ظفر – وكان سعد بن معاذ ابن خالة أسعد بن زرة – فدخل به حائطا من حوائط بني ظفر ... على أثر يقال لها : بئر مرق . فجلسا في الحائط واجتمع إليهما رجال ممن أسلم ، وسعد بن معاذ وأسيد بن حضير يومئذ سيدا قومهما من بني عبد الأشهل وكلاهما مشرك على دين قومه . فلما سمعا به قال سعد بن معاذ لأسيد بن حضير : لا أبا لك ، انطلق إلى هذين الرجلين اللذين قد أتيا دارينا ليسقيا ضعفاءنا ، فازجرهما وانهما عن أن يأتيا دارينا ، فإنه لولا أن أسعد ابن زرة مني حيث قد علمت كفتيك ذلك ، هو ابن

Becoming Proactive:

Instead of feeling depressed and insecure, or becoming emotional and behaving irrationally, we need to focus on becoming proactive and changing the situation by living complete Deen and displaying the correct akhlaaq of Rasulullah (sallallahu 'alaihi wasallam). Since, the akhlaaq of Rasulullah (sallallahu 'alaihi wasallam) is sufficient to change the hearts of a staunch enemy as well.

Once, Rasulullah (sallallahu 'alaihi wasallam) sent the Sahaabah (radhiyallahu 'anhum) on an expedition towards Najd. In this expedition, they captured a man named Thumaamah bin Uthaal (radhiyallahu 'anhu). On their return to Madeenah Munawwarah, they tied him to a pillar in the masjid. Nabi (sallallahu 'alaihi wasallam) would ask him how he was. He would reply that he was well. He would then say, "If you kill me, then you will have killed a guilty person (deserving of death). If you show me favour (by freeing me), I will be grateful. If you want wealth, then ask, and your demands will be met." After a few days, Rasulullah (sallallahu 'alaihi wasallam) instructed for him to be released. As soon as he was released, he came forward and accepted Islam. This was due to the time that he had spent in the masjid, in which he had witnessed the 'ibaadah, character and ways of the Muslims which impressed him and made him realize that Islam was the truth. He then said to Rasulullah (sallallahu 'alaihi wasallam), "There was no face on earth more hated to me than your face. Now it has become the most beloved face to me. By Allah, there was no Deen more hated to me than your Deen. Now it has become the most beloved Deen to me. By Allah, there was no land more hated to me than your land. Now your land is the most beloved land to me."⁸

Starting Point:

A simple starting point would be the advice which Rasulullah (sallallahu 'alaihi wasallam) gave when entering Madeenah Munawwarah.

When Nabi (sallallahu 'alaihi wasallam) initially made hijrah to Madeenah Munawwarah, the disbelievers of the city wished to know what kind of person Rasulullah (sallallahu 'alaihi wasallam) was and what the motives of his

خالتي، ولا أجد عليه مقدما. قال: فأخذ أسيد بن حضير حريته ثم أقبل إليهما، فلما رآه أسعد ابن زرارة قال لمصعب ابن عمير: هذا سيد قومك قد جاءك، فاصدق الله فيه. قال مصعب: إن يجلس أكلمه. قال: فوقف عليهما متشمتا فقال: ما جاء بكما إلينا تسفهان ضعفاءنا، اعتزلانا إن كانت لكما بأنفسكما حاجة. فقال له مصعب: أو تجلس فتسمع، فإن رضيت أمرا قبلته وإن كرهته كف عنك ما تكره؟ قال: أنصفت. ثم ركز حريته وجلس إليهما. فكلمه مصعب بالإسلام وقرأ عليه القرآن، فقالا فيما يذكر عنهما: والله لعرفنا في وجهه الإسلام قبل أن يتكلم في إشرافه وتسهره، ثم قال: ما أحسن هذا الكلام وأجمله! كيف تصنعون إذا أردتم أن تدخلوا في هذا الدين؟ قالوا له: نتغسل فتطهر ونطهر ثوبيك ثم نصلي، فقام فاغتسل وطهر ثوبيه وتشهد شهادة الحق ثم قام فركع ركعتين، ثم قال لهما: إن ورائي رجلا إن اتبعكما لم يتخلف عنه أحد من قومه، وسأرسله إليكما الآن: سعد بن معاذ. ثم أخذ حريته وانصرف إلى سعد وقومه وهم جلوس في ناديبهم، فلما نظر إليه سعد بن معاذ مقبلا قال: أحلف بالله لقد جاءكم أسيد بغير الوجه الذي ذهب به من عندكم. فلما وقف على النادي قال له سعد: ما فعلت؟ قال: كلمت الرجلين، فوالله ما رأيت بهما بأسا وقد غيبتهما، فقالا: نفعل ما أحببت، وقد حدثت أن بني حارثة قد خرجوا إلى أسعد بن زرارة ليقتلوه، وذلك أنهم قد عرفوا أنه ابن خالتك ليخفروك. قال: فقام سعد مغضبا مبادرا خوفا للذي ذكر له من بني حارثة، فأخذ الحرية من يده ثم قال: والله ما أراك أغنيت شيئا، ثم خرج إليهما، فلما رآهما سعد مطمئنين عرف سعد أن أسيدا إنما أراد منه أن يسمع منهما، فوقف عليهما متشمتا ثم قال لأسعد بن زرارة: يا أبا أمانة! أما والله لولا ما بيني وبينك من القرابة ما رمت هذا مني، أتغشانا في دارينا بما نكره - وقد قال أسعد بن زرارة لمصعب بن عمير: أي مصعب! جاءك والله سيد من وراءه من قومه، إن يتبعك لا يتخلف عنك منهم اثنين - قال: فقال له مصعب: أو تقعد فتسمع، فإن رضيت أمرا ورغبت فيه قبلته وإن كرهته عزلنا عنك ما تكره؟ قال سعد: أنصفت. ثم ركز الحرية وجلس، فعرض عليه الإسلام وقرأ عليه القرآن، قال: فاعرفنا والله في وجهه الإسلام قبل أن يتكلم لإشرافه وتسهره. ثم قال لهما: وكيف تصنعون إذا أنتم أسلمتم ودخلتم في هذا الدين؟ قالوا: نتغسل فتطهر ثوبيك ثم تشهد شهادة الحق ثم نصلي ركعتين، قال: فقام فاغتسل وطهر ثوبيه وتشهد شهادة الحق ثم ركع ركعتين، ثم أخذ حريته فأقبل عامدا إلى نادي قومه ومعه أسيد بن حضير، قال: فلما رآه قومه مقبلا قالوا: لحلف بالله لقد رجع إليكم سعد بغير الوجه الذي ذهب به من عندكم. فلما وقف عليهم قال: يا بني عبد الأشهل! كيف تعلمون أمرى فيكم؟ قالوا: سيدنا وأفضلنا رأيا وأتمنا نقيبة، قال: فإن كلام رجالكم ونسائكم علي حرام حتى تؤمنوا بالله وبرسوله. قالوا: فوالله ما أمسى في دار بني عبد الأشهل رجل ولا امرأة إلا مسلما ومسلمة. («ابن هشام» ٤٣٥/٢)

^٨ عن سعيد بن أبي سعيد أنه سمع أبا هريرة رضي الله عنه يقول: بعث رسول الله ﷺ خيلا قبل نجد، فجاءت برجل من بني حنيفة يقال له ثمامة بن أثال، سيد أهل اليمامة، فربطوه بسارية من سواري المسجد، فخرج إليه رسول الله ﷺ فقال: «ماذا عندك يا ثمامة؟» فقال: عندي يا محمد خير، إن تقتل تقتل ذا دم، وإن تنعم تنعم على شاكرك، وإن كنت تريد المال فسل تعط منه ما شئت، فتركه رسول الله ﷺ حتى كان بعد الغد فقال: «ما عندك يا ثمامة؟» قال: ما قلت لك، إن تنعم تنعم على شاكرك، وإن تقتل تقتل ذا دم، وإن كنت تريد المال فسل تعط منه ما شئت، فتركه رسول الله ﷺ حتى كان من الغد فقال: «ماذا عندك يا ثمامة؟» فقال: عندي ما قلت لك، إن تنعم تنعم على شاكرك، وإن تقتل تقتل ذا دم، وإن كنت تريد المال فسل تعط منه ما شئت. فقال رسول الله ﷺ: «أطلقوا ثمامة»، فانطلق إلى نخل قريب من المسجد فاغتسل ثم دخل المسجد فقال: أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله، يا محمد، والله ما كان على الأرض وجه أبغض إلي من وجهك، فقد أصبح وجهك أحب الوجوه كلها إلي، والله ما كان من دين أبغض إلي من دينك، فأصبح دينك أحب الدين كله إلي، والله ما كان من بلد أبغض إلي من بلدك، فأصبح بلدك أحب البلاد كلها إلي...

(«صحيح مسلم» ٩٣/٢)

mission were. Hence, ‘Abdullah bin Salaam (radhiyallahu ‘anhu) who was, at that time, the leading Jewish Rabbi of Madeenah Munawwarah, made it a point to attend the first sermon of Rasulullah (sallallahu ‘alaihi wasallam). He says, “When I gazed at the (blessed) face of Rasulullah (sallallahu ‘alaihi wasallam), I knew that this face was not the face of a liar. The first thing that he said was:

« يَا أَيُّهَا النَّاسُ ! أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ »

‘O people! Spread salaam (greet one another), feed the people, perform salaah (Tahajjud) when people are asleep and you will enter Jannah with ease and comfort.’⁹

The above advice formed the first words that he heard from the blessed mouth of Rasulullah (sallallahu ‘alaihi wasallam), and what a beautiful, lasting impression they had on him! His perception of Rasulullah (sallallahu ‘alaihi wasallam) and Islam was now one of natural beauty and truth and he thus, shortly after, embraced Islam and joined the ranks of the Sahaabah (radhiyallahu ‘anhum).

This advice of Nabi (sallallahu ‘alaihi wasallam) could be summarized into three points.

Firstly, we need to be polite to one and all. Unfortunately, when we are unable to make salaam to even our own Muslim brother, how will we ever be able to display the courtesy, politeness and etiquette of Islam to the disbelievers?

Secondly, we need to treat people with kindness. Let alone feeding and showing kindness to the destitute and needy out of the home, sometimes the staff within our homes are in difficulty and yet we do not have the hearts to help them. Is it then any surprise at all that they consider us to be heartless? Even worse is when we flash the bounties of Allah Ta’ala before them – very often the good food, etc. that we eat – without sharing even a single morsel with them, whereas they often lack enough of even ordinary food for themselves and their families. This often creates much bitterness in their hearts which later surfaces in many negative ways.

Thirdly and finally, we need to reconnect and strengthen our bond with Allah Ta’ala. This is done by being committed to our daily ‘ibaadah and also, by making du’aa to Allah Ta’ala on a daily basis.

Insha-Allah, by us practicing on these three simple steps, we will find the entire world gravitating to the magnetic effect which the natural beauty and truth of Islam holds.

⁹ عن عبد الله بن سلام رضي الله عنه قال : لما قدم رسول الله ﷺ يعني المدينة انجفل الناس إليه ، وقيل : قدم رسول الله ﷺ ، فحجت في الناس لأنظر إليه ، فلما استبينت وجه رسول الله ﷺ عرفت أن وجهه ليس بوجه كذب ، وكان أول شيء تكلم به أن قال : « يَا أَيُّهَا النَّاسُ ، أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ » ، قال أبو عيسى هذا حديث صحيح . (« سنن الترمذي » ٧٥/٢)