

RAMADAN

IMMERSION



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The Second Hadith in The Book of Revelation

أَنَّ الْحَارِثَ بْنَ هِشَامٍ - رَضِيَ اللَّهُ عَنْهُ - سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أحياناً يأتيني مثل صلصلة الجرس - وهو أشده عليّ - فيفصم عني وقد وعيتُ عنه ما قال، وأحياناً يتمثل لي الملك رجلاً فيكلمني فأعي ما يقول ".
قالت عائشة رضي الله عنها ولقد رأيته ينزل عليه الوحي في اليوم الشديد البرد، فيفصم عنه وإن جبينه ليتفصد عرقاً.

How "O Allah's Messenger" (ﷺ) Al-Harith bin Hisham asked Allah's Messenger replied, (ﷺ) is the Divine Inspiration revealed to you?" Allah's Messenger "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp being inspired (ﷺ) whatever he says." 'Aisha added: Verily I saw the Prophet divinely on a very cold day and noticed the sweat dropping from his forehead (as (the Inspiration was over

- Imam Bukhari refers to 'Aisha as أُمُّ الْمُؤْمِنِينَ (Mother of the believers) in this hadith as this is the title that Allah SWT honors the wives of the Prophet SAW with in the Quran in Surah Al-Ahzab.
- According to the Quranic evidence stated, it means that we are required to respect them. Hence, insulting, degrading or disparaging any wives of the Prophet PBUH is prohibited in any form.
- Because of their respect and honor, after the death of Prophet SAW, his wives were prohibited to be married to any other men.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ
 أَنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَنْسِبِينَ لِحَدِيثِ
 أَنْ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحِي مِنَ الْحَقِّ وَإِذَا
 سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا
 كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ
 عِنْدَ اللَّهِ عَظِيمًا

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. (33:53)

- As the mother of the believers, the wives of the Prophet SAW were also required to cover themselves in front of all men.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَّ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ
 ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.(33:59)

Analyzing the Hadith

- Part One:
 - "How is the Divine Inspiration revealed to you?".
 - This hadith depicts Al-Harith bin Hisham as an inquisitive and curious young man who poses a question to the Prophet SAW. This shows us the importance of asking questions.
 - When asked how he became the greatest scholar, Ibn Abbas replied he never stopped asking important questions. "A heart that is able to absorb and reflect upon this knowledge and a body that never gets tired of seeking knowledge."

- There are two aspects of shyness in seeking knowledge:
 - When it comes to all aspects of Deen, we should not be shy to ask questions.
 - It is important for us to learn. That is why 'Aisha praised the women of Ansar who were not shy to ask questions about menstruation or marital intimacy. We should ask questions even though the subject may be difficult.
 - Our shyness should come in the way we conduct ourselves to obtain knowledge.
 - We must be respectful of our teachers' time and ability, as well as be mindful of the interaction with them in the way we ask our questions. We must ensure everything they need is provided for them. This is when shyness becomes a good thing.
- **Part Two:**
 - "Sometimes it is (revealed) like the ringing of a bell."
 - Where does the 'ringing of a bell' sound come from? The scholars that explain this hadith mentioned that it was from the intense flapping of the wings of the angel Jibril.
 - When Jibril used to bring wahyi down to the Prophet SAW, he would place it into his heart while reciting it to him.
 - Hence, when Jibril was close to the Prophet SAW, the constant action of Jibril's wings flapping, sounded like the buzzing of bees or the ringing of a bell.
 - The Prophet SAW then mentions, "This form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired."
 - Why was it the hardest? There was a form of overstimulation that took place for the Prophet SAW while this happened. On top of being in the presence of Jibril and the ringing sound of the flapping of the wings, he had a heavy task of conveying what he had learnt.

- For every revelation that descended, the Prophet SAW had to listen, memorize and understand what was divinely placed inside of his heart.
- The Prophet SAW relayed, "This state passes off...". This means that the process of revelation would last for a brief period of time, and they were in condensed and short sessions.
- In order to understand the weight of revelation, Allah SWT tells the Prophet SAW:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Indeed, We will cast upon you a heavy word. (73:5)

- This tells us that the words of Allah SWT are not only weighty in its meaning, but also in terms of its physical impact it had on the Prophet SAW.
- In an incident narrated by Sahl bin Sa`d As-Sa`idi, the Prophet SAW was resting his thigh on a companion's thigh when revelation descended. It was described how heavy it felt:

أَنَّهُ قَالَ رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَلَى عَلَيْهِ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ قَالَ فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمَلِّهَا عَلَيَّ، فَقَالَ يَا رَسُولَ اللَّهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ. وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخِذَهُ عَلَيَّ فَخِذِي، فَثَقَلْتُ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَ فَخِذِي، ثُمَّ سُرِّي عَنْهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {غَيْرُ أُولِي الضَّرَرِ}.

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by (ﷺ) his side. He told us that Zaid bin Thabit had told him that Allah's Messenger had dictated to him the Divine Verse: "Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth while he was (ﷺ) and lives." (4.95) Zaid said, "Ibn-Maktum came to the Prophet dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's If I had power, I would surely take part in Jihad." He was a blind (ﷺ) Messenger man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then was over after Allah revealed "...except those who (ﷺ) that state of the Prophet (are disabled (by injury or are blind or lame etc.) (4.95) (Sahih al-Bukhari

- The Prophet SAW used to continuously repeat what revelation had descended upon him as he feared he would forget what Allah SWT revealed. Hence, in this hadith he said: "I have grasped what is inspired".
- However, Allah SWT tells him in Surah Al-Qiyamah not to worry as everything was placed in his heart and everything he heard would naturally be retained as a gift from Allah SWT.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأْتَهُ فَاصْبِرْ
قُرْآنَهُ (١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩)

(O Prophet), do not stir your tongue hastily (to commit the Revelation to memory). Surely it is for Us to have you commit it to memory and to recite it. And so when We recite it, follow its recitation attentively; then it will be for Us to explain it.
(75:16-19)

● **Part Three:**

- "Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says."
- Jibril was known to take the appearance of the Companion named Dihyah al-Kalbi the most.
- It was known that when Dihyah would walk on the streets of Madinah, all the women would come out to see him because of his extraordinarily handsome appearance.
- This teaches us a fascinating point that human attraction is natural. The Companions in the time of the Prophet SAW were the best generation of people, and yet they were still human beings with normal desires.
- Why did he take the form of Dihyah? It was to make the Prophet SAW and the Companions around him feel comfortable as Dihyah was someone that they recognized and were familiar with.
- Jibril also took the most beautiful form of a human being, as the one that brings knowledge should present themselves in a beautiful form.

- It was illustrated in the hadith of Jibril, that he came to the Prophet SAW in white garments that had no dirt or dust covering him. This shows us that the conveyor of knowledge should be in a presentable state.
 - For example, Imam Malik would put on his best clothes and best fragrance when teaching hadith.
 - These are some of the etiquettes that a teacher should have with their students.
- **Part Four:**
 - "Verily I saw the Prophet (ﷺ) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)."
 - This narration by 'Aisha depicts the wintertime in Madinah which can get extremely cold.
 - The chills that one feels can penetrate to the body and go straight to the bones. However, this description illustrates that despite the cold weather, the Prophet SAW perspired while receiving revelation.
 - This concludes that the receiving of revelation was such a difficult task for the Prophet SAW.
 - It was a heavy weight for him to bear and it was hard work for him to obtain and preserve revelation to convey it to others.
- **Interesting Points to Highlight:**
 - 'Aisha was the one conveying incidents on how revelation began even though the Prophet SAW married her much later on. This shows us that the Prophet SAW had created a culture in which encourages the Companions to learn.
 - The Prophet SAW took time to teach 'Aisha, thus she was able to convey this knowledge. This shows us that sometimes she learned through the questions of other Companions, and at other times, she learned from the Prophet SAW herself through her own questions.

- With the knowledge that she had gained, she conveyed it to the other Companions as well. 'Aisha loved learning and teaching. Thus, this was what made her the woman that narrated the most hadith through the Prophet SAW.
- Although this particular hadith comes under the chapter of how revelation began, it does not talk about it. Instead, it talks about what form revelation took when it descended upon the Prophet SAW.
- This shows us that as long as there is some sort of a link to the chapter heading, then the hadith does not have to be specific.

The Third Hadith in the Book of Revelation

أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بَغَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ جِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } ". فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمَلُونِي زَمَلُونِي ". فَزَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةَ حَتَّى آتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ أَمْرًا تَنْصَرَفِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةَ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخْرِجِي هُمْ ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمَكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ

was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days .Waraqa died and the Divine Inspiration was also paused for a while

Analyzing The Hadith

- **Part One:**

- "The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good dreams which came true like bright daylight..."

- In another hadith on dreams, Anas bin Malik narrates:

"الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ."

said, "A good dream (that comes true) of a righteous man (ﷺ) Allah's Messenger (is one of forty-six parts of prophetism)." (Sahih al-Bukhari

- Why the number one of 46?
 - The Prophet SAW received revelation for 23 years; 13 years in Makkah and 10 years in Madinah.
 - In this hadith, Prophet SAW notes that he received true dreams for six months before Jibril came to him. Therefore, six months out of 23 years is the equivalent of one of 46.
- Why was the Prophet SAW receiving true dreams as a form of revelation in the beginning?
 - Everything he saw in his dreams eventually came true. Allah SWT was preparing him for prophethood.
 - The wisdom behind this is, if he had received revelation all in one shot, there would have been a huge shock on him.
- What other things happened to prepare the Prophet SAW for prophethood?
 - When he was a young child, his heart was opened and cleansed with zamzam.
 - When he was a shepherd and he wanted to be like the people of Makkah and partake in their celebration, Allah SWT caused him to sleep until the celebrations were over.
 - When he would walk past the trees, they would prostrate and there was a cloud above his head that would give him shade wherever he went.

- There are three types of dreams:
 - Good dreams are from Allah SWT. We praise Allah SWT for these dreams and get them interpreted by someone that is qualified. Part of dream interpretation is a gift from Allah SWT and part of it is teachable. It is a merged science.
 - Neutral dreams come from whatever we read, see or think about. They are not meant to be interpreted. We are meant to let them be.
 - Bad dreams are from Shaytan. These dreams leave us feeling petrified. When we wake up, we should say **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** and we should not convey these dreams to anyone.
 - It was narrated from Abu Hurairah that the Prophet (ﷺ) said:

"الرُّؤْيَا ثَلَاثٌ فَبُشْرَى مِنَ اللَّهِ وَحَدِيثُ النَّفْسِ وَتَخْوِيفٌ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقْصَّهَا إِنْ شَاءَ وَإِنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصُهُ عَلَى أَحَدٍ وَلْيَقُمْ يُصَلِّي."

“Dreams are of three types: Glad tidings from Allah, what is on a person’s mind, and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell others of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it, and he should get up and perform prayer.” (Sunan Ibn Majah)

- For the Prophet SAW, his dreams “came true like bright daylight”. What this means is that, just as one does not deny the presence of the sun, that was how clear the dreams of the Prophet SAW were.
- **Part Two:**
 - “...and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family.”
 - As these things were happening in his life, the Prophet SAW used to seclude himself from society and spent time alone.

- He would do this to focus on his purpose of being, trying to solve the worlds' problems and develop a level of contemplation from within himself.
 - Even before prophethood he developed a life of seclusion in the cave of Hira, in Jabal an-Nur.
 - The climb is not an easy one to make, hence this tells us the physical shape the Prophet SAW was in during his lifetime.
- How would the Prophet SAW worship Allah SWT and what would he do in terms of worship when the rulings of ibadah have not descended upon him?
 - The scholars agree that he used to contemplate, reflect and meditate as a form of worship.
- Although he would do this continuously for many days, he had the desire to see his family.
 - This shows us that Islam does not promote absolute monasticism in which one would stay away completely and shun their desires.
 - Allah SWT created us in such a way that we should fulfill our desires in a halal manner. And the Prophet SAW implemented that.
- The fact that the Prophet SAW used to take food with him on the journey, and Khadija used to take his food to the cave, shows us that he did not fast to a degree that made him ill.
- It is important to note that Islam is about living a life of balance.
- **Part Three:**
 - "...suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, 'I do not know how to read.'"
 - This refers to the famous incident in which the angel Jibril descended in his true form and asked the Prophet Saw to read.
 - Jibril is gigantic in size and has 600 wings. In a hadith, 'Aisha said:

وَلَكِنَّهُ رَأَى جِبْرِيلَ - عَلَيْهِ السَّلَامُ - فِي صُورَتِهِ مَرَّتَيْنِ.

"saw Jibril in his true form twice (ﷺ) But the Prophet"

- Angels in Islam:
 - Angels are the creation of Allah SWT that are created from light. They have intellect and reason, but Allah SWT did not create them with desire.
 - Allah SWT tells us that they are unable to disobey Him.
 - From the hadith narrations, we also learn that the angels are able to take different forms.
 - Who has a higher rank with Allah SWT, angels or human beings? At a default level, angels are better than human beings.
 - Nevertheless, human beings have the potential to be better than angels. The distinction is made amongst the individuals that best obey the commands of Allah SWT.
 - Most of the angels live in Jannah. They focus on worshipping Allah SWT, making dhikr, tawaf, sujood, ruku' etc. However, there are some angels that have descended upon earth as well.
- The different angels:
 - Jibril is the head of all angels and is known as the angel of revelation.
 - Other angels are known as archangels:
 - Mika'il is known as the angel of sustenance and rizq.
 - Israfil is the angel that blows the trumpet.
 - It is a misconception that Azrael is the angel of death. The angel of death is simply known as Malak-al Mawt.
- Why would Jibril keep asking the Prophet SAW to read?
 - Some scholars of hadith speculate that Jibril wanted to test if the Prophet SAW would fabricate something.
 - When Jibril said, "إِقرأ" it means to read, but it also means to recite. And when the Prophet SAW replied, "مَا أَنَا بِقَارِئٍ" it could also be interpreted as "There is nothing there me to recite" or "I am not one able to read."

- A term used to refer to the Prophet SAW is An-Nabi al-Ummi which is translated as “the unlettered prophet” as he did not know how to read or write.
- We should not refer to him as uneducated or illiterate because this is a disrespectful term and not befitting to use for the Prophet SAW.
- This is a significant fact as there is a famous allegation that the Prophet SAW stole the scriptures from the Jewish and Christian people and that was how he conjured the Quran.
- The hadith states that the Prophet SAW was unable to read and write, which makes it impossible for him to doctor a text like the Quran.
- In addition, the Prophet SAW had limited interaction and ability to be able to listen to or memorize the complete tawrat and injil, and then replicate it.
- **Part Four:**
 - "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more...Thereupon he caught me again and pressed me a second time till I could not bear it any more... Thereupon he caught me for the third time and pressed me..."
 - Why did Jibril squeeze the Prophet SAW so tightly?
 - To make sure that he understood that he was not experiencing a hallucination. Hence, the element of touch was important to denote that it was a physical event that took place.
 - To have the Prophet’s undivided attention. Jibril pressed him because he did not want him to escape or be distracted.
 - To keep the Prophet SAW in close proximity and to ensure that the Prophet SAW would not collapse from the incident.
 - **إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** means “Read, in the Name of your Lord Who created.” Allah SWT revealed the first five verses of Surah Al-Alaq.

- The verses were so profound, as here, Jibril is teaching the Prophet SAW that this journey he is on, is only possible through the Might and Power of Allah SWT.
- This teaches us the power of **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**; there is no power nor strength except by Allah.
- We also learn from this that Allah SWT is Most Generous. He blessed us with Islam, the Prophet SAW as well as the Quran as our book.
- Thus, we should continuously read, recite, learn and seek knowledge as these are all gifts from Allah SWT.
- Which revelation came down first to the Prophet SAW?
 - The very first revelation was the first five verses of Surah Al-Alaq.
 - Some Companions believed Surah Al-Muddaththir and Surah Al-Fatihah were the first revelation. This shows us that not all hadiths had reached the Companions at that time.
 - The last verse revealed according to Ibn Abbas and other Companions was:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly. (2:281)

- **Part Five:**

- The Prophet SAW returned immensely afraid, his heart was beating severely and he went to his wife Khadija and said, "Cover me! Cover me!"
 - He sought comfort in Khadija and told her everything that happened. This shows us that we are allowed to seek comfort from the creations of Allah SWT.
 - Khadija was his first wife and he had immense love for her till she passed away at the age of 65, in the Year of Sorrow.

- It was said that when he married her, she was 40 years old. However, based on some strong hadith narrations, it was possible she was 28 years old. This is an accepted opinion.
- The Prophet SAW feared something might happen to him as he was not familiar with previous revelations that came down.
- He was also afraid Jibril would return and he would not know how to handle these events.
- Khadija consoles him by rebuking "قَالَ" (Never!) which is the strongest form of refute.
 - She assures him that Allah SWT will never allow anything bad to happen to him.
 - She goes on to list the reasons: "You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."
 - Here, she reminds him of his character and reminds him that Allah SWT does not punish people unjustly.
 - She assures him that this event was a test from Allah SWT.
 - This also shows us that in difficult times, we should console people with kind and generous words.
- Through this narration we know why the Prophet SAW was chosen by Allah SWT to be a prophet.
 - He possessed praiseworthy attributes; he was Al-Amin, the trustworthy one, (ie. he was delegated to place the black stone at the corner of ka'aba), he also assisted the poor and those who were struck by calamity.
 - These were the traits the Prophet SAW had before the Quran. Allah SWT had naturally instilled these traits inside of him.
 - As Abdullah ibn Mas'ud said:

إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ قُلُوبِ الْعِبَادِ فَاصْطَفَاهُ لِنَفْسِهِ فَأَبْتَعَتْهُ بِرِسَالَتِهِ ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ فَجَعَلَهُمْ وُزَرَءَ نَبِيِّهِ يُقَاتِلُونَ عَلَى دِينِهِ فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَا رَأَوْا سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ

“Verily, Allah looked at the hearts of the servants and He found that the heart of Muhammad, peace and blessings be upon him, was the best among them, so He choose him for Himself and He sent him with His message. Then, He looked at the hearts of His servants after Muhammad, and He found that the hearts of his companions were the best among them. Thus, He made them into the ministers of His Prophet, fighting for the sake of His religion. Whatever the Muslims view as good is good to Allah, and whatever they view as evil is evil to Allah.” (Musnad Ahmad)

• **Part Six:**

- Khadija took the Prophet SAW to see her cousin, Waraqa bin Naufal. He had embraced Christianity in its purest form and she knew he would be able to help him as he was familiar with the Gospel in Hebrew.
- Khadija referred to the Prophet SAW as "your nephew" to Waraqa and he addresses him as "O my nephew" because they have shared ancestry.
- After the Prophet SAW described what he had seen, Waraqa affirmed that: "This is the same one who keeps the secrets whom Allah had sent to Moses." Secrets refer to the revelation that Allah SWT has given to Jibril.
- Even though he is a Christian, Waraqa interestingly uses the example of Musa AS instead of Isa AS. These are some of the wisdoms behind it:
 - Because the way the Prophet SAW would be treated was going to be similar to the way Musa AS was treated by his people.
 - The type of revelation that was sent to Musa AS was similar to the way it was sent to the Prophet SAW.

- The Prophet SAW would go through many trials and would become as victorious as Musa AS.
 - Musa AS was also an agreed upon Prophet between Judaism, Christianity and Islam. Whereas Isa AS was only accepted by the Christians and Muslims, not the Jews.
- Waraqa then goes on to say, "I wish I were young and could live up to the time when your people would turn you out."
 - This means that it is the sunnah of a Rasul to be shunned by their people.
 - While both the Nabi and Rasul received revelation from Allah SWT, the distinction between them is that the latter received new revelation and would initially be rejected by his people.
- Why did the Prophet SAW ask, "Will they drive me out?"
 - In reference to the above hadith, he has been nothing but kind to everyone. Therefore, he found it hard to believe and could not comprehend how his people would turn him away.
 - Waraqa's reply in the affirmative, shows us that the Prophet SAW was foretold of the challenges that he will be faced with. This depicts that humanity has always rejected the truth.
- Waraqa then declares his support toward the Prophet SAW: "If I should remain alive till the day when you will be turned out then I would support you strongly."
 - This shows us that Waraqa accepted him as the Messenger of Allah.
 - Waraqa passed away shortly after this incident. It was as if Allah SWT kept him alive just to fulfill this purpose and to comfort the Prophet SAW.
- Revelation was also paused following this incident.

- This illustrates that revelation was not continuous and it used to take some time to descend upon the Prophet SAW.
- It gave him the ability to process what had happened and prepare him for the upcoming revelation.