

11. THE POWER OF FAITH

At initial stages, the Companions of the Beloved Habbeeb (Sallallahu Alaihi Wassallam) were so poor that some Muslim families were feared to go back to paganism. ¹ The opponents of Islam, namely the Jews and the Arab pagans were very rich and prosperous. The Jews in particular had the weapon of abundant wealth, which they could use against the spiritual strength of the Sahaba.

The Companions of Sayyiduna Rasoolullah (Sallallhu Alaihi Wassallam) were also duty-bound to pay Zakaah and Sadaqah. This evidently was such a burden that could be exploited by the opposition to misguide poor Sahaba to go away from the fold of Islam.

The Sahaba were also passing through other tough conditions. Any promise of salvation from these adversities could play havoc in the belief of neo-converts. But any temptation or persuasion did not influence the Companions of the Glorious Prophet of Islam (Sallallhu Alaihi Wassallam). Their force of faith made the Jewish persuasive tactics so ineffective that Sayyiduna Muhisa killed the Jew trader who used to support him financially.

The companions of the Glorious Prophet of Islam (Sallallhu Alaihi Wassallam) whole-heartedly rejected all the persuasive strategies of the enemies of Islam and remained adamant in their resolve to face any calamity in the way of **Allah**.

Sayyiduna Ka'b bin Maalik did not attend the Battle of Tabuk for some reasons. The Beloved Habbeeb (Sallallahu Alaihi Wassallam) got annoyed and ordered his companions to boycott Ka'b. The ruler of Ghisan wrote to Ka'b: *"I understand that your master has been very cruel to you. I am sure that God will salvage you from the land of denigration. Come and join us. Our wealth will heal your wounds"*.

¹ Ibne-Maaja

But Sayyiduna Ka'b did not entertain this letter and threw into the oven and said: *"I take refuge of Allah. Alas! The pagans have started throwing temptations to me."*²

Man can neglect or overlook the wealth of others but cannot give up his own riches and property. The Companions of the Holy Prophet (Sallallahu Alaihi Wassallam) sacrificed their belongings for the sake of Islam, and no material gain could deter them from following true faith. A'as bin Wael owed Sayyiduna Khubab's wages. When Khubab demanded his payment, the wretched pagan said: *"No payments till you refute the Prophethood of Muhammad (Sallallahu Alaihi Wassallam)."* Sayyiduna Khubab retorted: *"Let the Doomsday come, but I will not betray my master"*.³

The Companions of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) migrated to Madinatul Munawwara leaving their wealth and properties behind in Makkatul Mukarrama. They were also deprived of inheritance, as a Muslim cannot inherit a pagan's property. But none of these adversities could weaken their Imaan. After migration to Madinatul Munawwara they were exposed to lots of social and financial hardships. But they did not do any compromise with their faith.

The Companions of the Holy Prophet (Sallallahu Alaihi Wassallam) migrated to Abyssinia and settled over there under the benevolence of Najashi, the ruler of Abyssinia. But the Quraish could not bear this and they sent two distinguished persons with lots of Meccan gifts to persuade the King to send the migrants back to Makkatul Mukarrama.

The Quraish were eager to see that no dialogue takes place between the King and the Sahaba. But the King did not approve this and said: *"I will not send them back unless I talk to them over this matter"*. He then sent for the Sahaba. They appeared in his court and unanimously declared: *"Whatever be the consequences, we will say what we believe and what our master Sayyiduna Muhammad (Sallallahu Alaihi Wassallam) has taught us."* Then Sayyiduna Jaa'far bin Abi Taalib

² Bukhari, Kitaabul Maghazi, ref.: Battle of Tabuk

³ Bukhari, Kitaabul Tafseer

described the teachings of Islam to Shah Najashi who was very much impressed and all the efforts of the Quraish to dissuade the King from supporting the Sahaba ended in smoke.

Now, in order to instigate the King against Muslims, the Quraish adopted another strategy. They said to him: *“O King! Muslims use a derogatory term against your Prophet Sayyiduna Isa and call him the servant of God. Call them for an explanation”*.

The Sahaba consulted with each other as to what would be their reply. Everybody said we would say whatever our master Sayyiduna Muhammad (Sallallahu Alaihi Wassallam) has told us. The Christian King called the Sahaba to his Court and asked them to comment on Jesus. They said: *“Jesus is God’s creature and His Apostle. He is the Roohullah (the Spirit of God) and the Kalimatullah (the Word of God).”* The King picked up a straw from the ground and said: *“What you have told about Jesus, there is no exaggeration in that to this extent.”*⁴

⁴ Musnad Ibne-Hambal, Vol.1, p.202