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BILAL THE ABYSSINIAN ONE LIGHT, MANY COLORS



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



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BILAL

THE ABYSSINIAN

ONE LIGHT, MANY COLORS

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Abd Al-Kareem Ash-Sheha

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In the name of Allah, the
Beneficent, the Merciful.

 *One Light, Many Colors*, outlines the history of Bilal ibn Rabah, a former slave from Abyssinia, who became a companion of the Prophet ﷺ. Islam elevated his status and the Prophet gave him the happy news of being destined for heaven in the life to come.



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All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet

Muhammad, God's final Messenger, whose message brought mercy to all mankind. May He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective; to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? Where do we go from here? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need, and our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center⁽¹⁾, and our motive is to make this great divine faith known to all people.

This book, *Bilal the Abyssinian: One Light, Many Colors*, outlines the history of Bilal ibn Rabah, a former slave from Abyssinia, who became a companion of the Prophet. Islam elevated his status and the Prophet ﷺ gave him the happy news of being destined for heaven in the life to come.

Bilal was one of seven of the Prophet's companions who publicly

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at <http://goo.gl/uk8y1i>

declared their acceptance of Islam at a time when Muslims were subjected to great persecution. He suffered a great deal of torture, inflicted on him by the Quraysh, yet he continued to declare “God is One; God is One”. At the Battle of Badr, the first major confrontation between the Muslims and their enemies, the Prophet adopted this slogan as the rallying cry and the battle ended with a great victory for the Muslims. During the battle, Bilal overpowered Umayyah ibn Khalaf, his former master, at whose hands he had suffered greatly.

The book explains in detail Islam’s attitude to racial discrimination, highlighting significant events that show that the Prophet took good care of many of those who were subjected to persecution, protected them and gave them their rightful status in the Muslim community. For example, Bilal was the first of the Prophet’s companions to call for prayers.

We hope that readers will find this book useful in adding to their knowledge and understanding of Islam.

Basil ibn Abdullah al-Fawzan
Executive Director



FOREWARD

Hypocrisy is alive and well in the West. How else does one explain the demonization of Islam, a culture of peace, piety and enlightenment, by cynics in the Occident? While many western societies found escape from tyranny through pitched warfare and violent revolution, they have been quick to decry the use of even vaguely similar remedies to liberate oppressed peoples throughout the world and have, in fact, supported the politics, policies and methods of criminally repressive regimes to their own selfish ends. The tragic irony is that Muslims have suffered exponentially at the hands of westerners, whose marauding 12th century ancestors found escape from the Dark Ages only through gifts bestowed on them by Muslim scholars, scientists, artisans and theologians. The genius of Muslim polymaths, from Al-Farabi to Ibn Sina, Al-Kindi to Ibn al-Haythem, and Ibn Rushd to Al-Ghazali are precious drops of water in an ocean of Islamic scientists and philosophers whose ideas, quite literally, swept a stagnant, reactionary Europe into its much cherished Renaissance.



Islamic culture, firmly rooted in equality and brotherhood, stands in the light of history as a way to Peace, both in this world, and in the world to come.

Keystone methods and modes of thought as well as institutions, libraries, hospitals, and universities flourished in Europe after being introduced by Muslims. As a result, Europeans incurred a cultural debt to Islam that they have been loath to repay. Instead, they have chosen instead to slant, distort, or ignore Islamic influences in their great revival rather than embracing this fundamental truth - medieval Europe needed Muslims to kick start their science, art and culture. And today, they may need Islam yet once again to avert their rather advanced moral and spiritual decline.

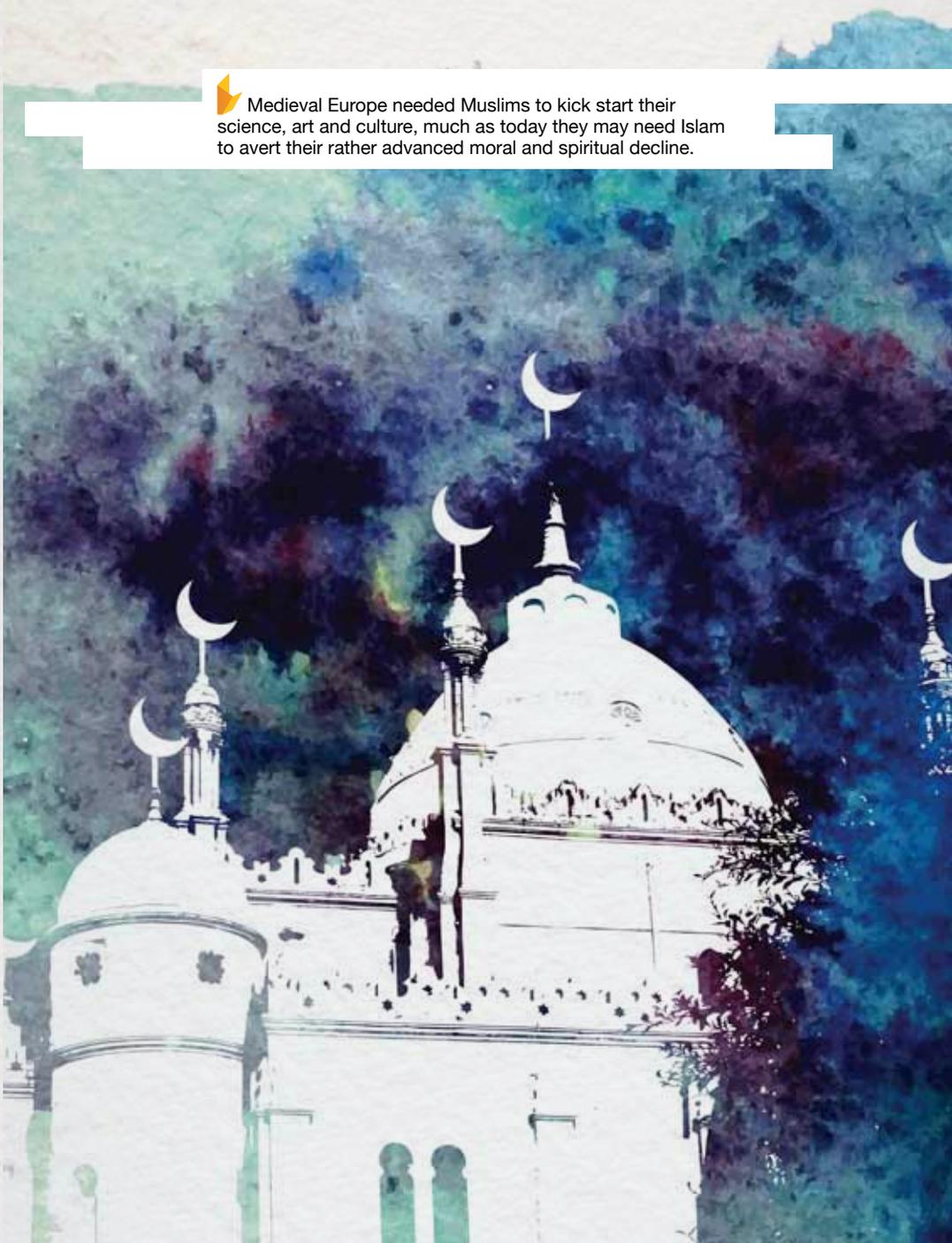
One of the hallmarks of western repression is the illusion that “race”, supposedly expressed as physical characteristics like skin color, eye shape, and hair, among other traits, confers superiority or inferiority on individuals. They believe that this renders them ripe for systematic, generational exploitation, sometimes even with the blessing of religious authorities. The Church has sadly sanctioned racism, validated the Crusades, and underwrote Columbus’s brutal genocide of native popula-

tions in the New World. It also provided the template for future conquests and for the scourge of imperialism. Christian missionaries, who gave dark people their Bibles in exchange for their lands, were both shock troops and spiritual tricksters who prepared native populations to accept lingering colonialism as salvation. Church chapels were integral to the slave castles that lined the Gulf of Guinea, so segregation and apartheid both enjoyed church support in America as well as South Africa. Secular Israel defiled Judaic tradition with deadly intent in the Holy Lands. In western hands, religion has often been a bludgeon supporting the murderous hypocrisy of racial supremacy and its destructive global reach.

Historically, the Abrahamic faiths (Judaism, Christianity and Islam) have insisted on the indisputable Oneness of the Creator, of creation and of humankind. Yet, Islam is foremost among them in its historical demonstration of social and ethnic equality from the time of our Noble Prophet Muhammad ﷺ till very recently. While the ordering of societies along supposedly “racial” lines has sullied the very heart and soul of western cultures, the timeless message of Islam, articulated on the tongue and in the life of the Prophet ﷺ, brought the legislation of equality to the Muslim faithful. They in turn introduced it, through faith and practice, to the world. No better example of brotherly love’s transcendence over socio-ethnic differences exists than that of the virtuous Prophet of Islam’s long and fruitful relationship with an Abyssinian slave he chose as the first Muslim mu’adth-dthin, or caller to prayer, Bilal Ibn Rabah. It is to this storied bond between the Prophet ﷺ and a most faithful Believer that our noted scholar and beloved teacher, Dr. Abdur-Rahman Al-Sheha, turns his attention to illuminate the braided strands of Muslim law and pristine Islamic practice. The result is a memorable narrative as bountiful in its assembly of Quranic and Traditional proofs of Islamic equality and tolerance, as it is in establishing the ascension and triumph of the African Bilal over incipient Arab racialism and bigotry.

Dr. Al-Sheha’s reverent examination of the life of the virtuous Bilal is buttressed by wholly engaging, scholarly commentaries on equality in Islam and the unity of humankind. His writing is made more attractive by the power of simplicity, as he deftly makes the liberating point, citing copious evidence from the Holy Qur’an and the Sunnah of our Honorable Prophet ﷺ, that piety, or its lack, confers either honor or dishonor on each of us. Expanding on this encompassing theme of equality, he firmly underscores both the necessity and the responsibility of equality under law

Medieval Europe needed Muslims to kick start their science, art and culture, much as today they may need Islam to avert their rather advanced moral and spiritual decline.

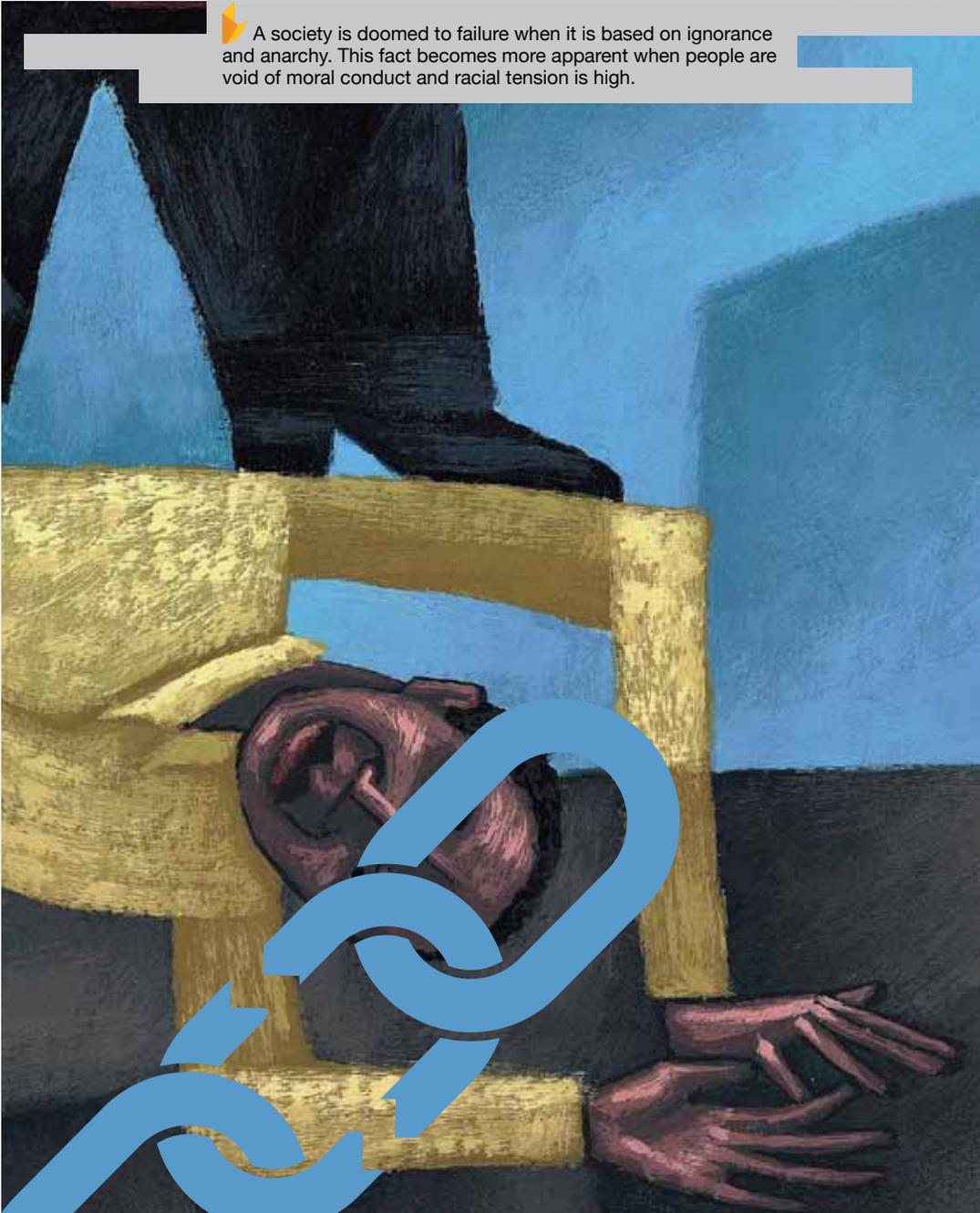


(Shari'ah) which rewards and punishes in equal measure, sanctifies the life of the Muslim, and grants equal access to Allah's bounties and rites of worship. These principles, so firmly rooted in Islamic culture, are bedrock to the faithful and provide a tangible framework for the poignant story of Bilal, the model of faith and forbearance. Bilal, the calm, the resolute; Bilal, the companion of the Holy Prophet ﷺ; Bilal, the bane of Bani Jumah and Umayyah ibn Khalaf; Bilal, whom Dr. Al-Sheha reminds us, "honored not only Islam, but all of humanity." And of whom 'Umar Ibn Al-Khattab, when speaking of Abu Bakr, would say, "Abu Bakr is our master and the emancipator of our master." These sentiments, among countless others affirming and reaffirming them, conferring the title of "Master" on a former slave, cast the notion of equality - in living form - within the Muslim community. So that Islam, unlike other world religions, has not suffered the divisive contradiction of segregated worship, as is clearly witnessed daily in masajid, or mosques worldwide, where the ranks of prayerful believers assemble without regard to "race," class, or caste. Or where the annual hajj, or pilgrimage to the Muslim holy sites, the largest annual pilgrimage in the world, is a viable, vital testimony to the strength and beauty of Muslim equality, unity, and faith.

With this outstanding treatment of the life and social significance of Bilal Ibn Rabah's position within the Prophet's contemporaries, even the most cynical of critics are quieted by Sheikh Al-Sheha's spirited accounts of the devotion to inclusion exemplified by Muhammad ﷺ and his Companions. This is made even clearer yet as they established the first Islamic Republic based solely on the Qur'an and the Traditions of the Prophet ﷺ, traditions which are firmly in place today and give lie, in the most basic and fundamental of ways, to crass charges of Muslims as "terrorists," "Europhobic," "misogynists," and "tyrants". On the contrary, Islamic culture, firmly rooted in equality and brotherhood, stands in the light of history as a way to Peace, both in this world, and in the world to come.

Truth is the enemy of hypocrisy. This latest work by Dr. Al-Sheha, in casting light on the exemplary, humble life of Bilal Ibn Rabah, honorable friend of the Prophet Muhammad ﷺ, lends itself to the continuing global dialogue to uphold the dynamic elements of the world's fastest growing religion, and breathes life into the idea of piety as an achievable and modern way of life.

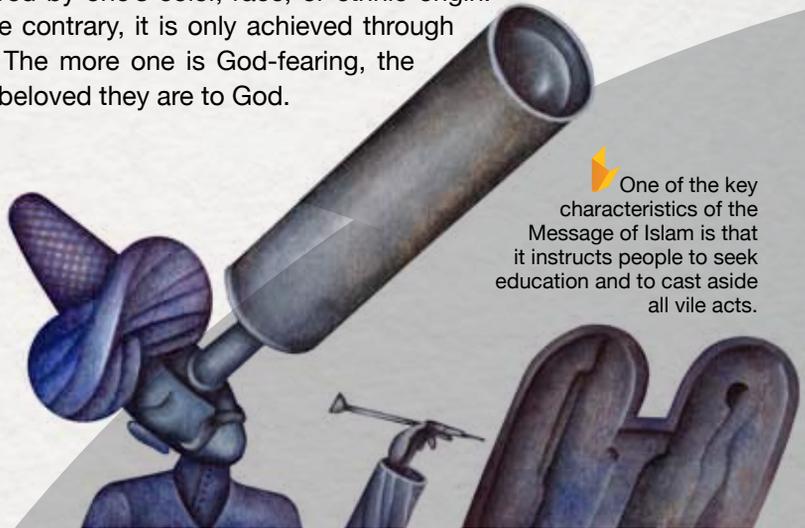
🔥 A society is doomed to failure when it is based on ignorance and anarchy. This fact becomes more apparent when people are void of moral conduct and racial tension is high.



Introduction

A society is doomed to failure when it is based on ignorance and anarchy. This fact becomes more apparent when people are void of moral conduct and racial tension is high. In a society like this, the strong will oppress the weak and the rich will exploit the poor. Under such circumstances, the Prophet Muhammad ﷺ⁽¹⁾ came forth to mankind with the Message of Islam⁽²⁾. It spread rapidly. At first, many rejected it and tried their best to stop it from spreading. Oppressors knew quite well that this meant an end to their reign over the general population. Islam, the Message of God, frees the soul and mind from being enslaved to any individual.

One of the key characteristics of the Message of Islam is that it instructs people to seek education and to cast aside all vile acts. Racial supremacy - in all of its forms - was extinguished, for all people stand equal before God Almighty. Superiority, according to Islam, is not achieved by one's color, race, or ethnic origin. On the contrary, it is only achieved through piety. The more one is God-fearing, the more beloved they are to God.



One of the key characteristics of the Message of Islam is that it instructs people to seek education and to cast aside all vile acts.

- (1) Some translate it as “peace be upon him”. This translation is incorrect; the correct translation is, “may Allah exalt his mention, and render him and his household safe and secure from every derogatory thing.”
- (2) Islam is a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

Other Systems

The Prophet

ﷺ clarified that no one was superior to another; all were equal before God.



The Jews and Christians - before the advent of Islam - saw themselves as the chosen family of God.

A Muslim stands firm to fight all forms of oppression, immoral behavior, and ignorance. Racial tensions based on skin color, race, and sex dissipate in Islam. These social maladies were very common in the pre-Islamic Makkan society, as they are today in many parts of the world.

Before the advent of Islam, people worshiped idols made from stone or wood. It was quite common for a person to enslave his fellow brother-in-humanity in laborious schemes to exhaust him financially and physically. The Prophet ﷺ clarified that no one was superior to another; all were equal before God. The Prophet ﷺ said:

“O people! Indeed your God is one, your father is one, and there is no superiority to an Arab over a non-Arab or to a non-Arab over an Arab. A red skinned person is not superior to a black skinned person, nor is a black skinned person superior to a red skinned person.” (Ahmed)

Brahman India

The scriptures used by the Brahman Indians clearly make mention of a caste system whereby some people are considered superior to others. According to them, Brahma created the Brahmin people from his mouth. He created the Kshatriya from his arm and the Vaishya from his thigh and the Shudra from his feet. At the top of this fourfold system is the Brahmin and at the bottom is the Shudra. According to their scriptures, “One occupation only did the lord prescribe to the Shudra; to serve meekly even these (other) three castes [varnas].”

Ancient Greece and Rome

In Ancient Greece and Rome, the nobles believed themselves to be created from a substance unlike that of the rest of cre-

ation, who they called “barbarians”. Aristotle spoke of the Barbarians⁽¹⁾ in a very disdainful manner, saying, “The nature of a barbarian and a slave is one and the same⁽²⁾.”

He also said: “The lower animals cannot even apprehend a principle; they obey their instincts. Nature would like to distinguish between the bodies of freemen and slaves, making the one strong for servile labor, the other upright, and although useless for such services, useful for political life in the arts of war and peace. And doubtless, if men differed from one another in the mere forms of their bodies as much as the statues of the gods do from men, all would acknowledge that the inferior class should be slaves of the superior.”⁽³⁾

Jews and Christians

The Jews and Christians - before the advent of Islam - saw themselves as the chosen family of God. They believed themselves to be special. They gave the name “*ger toshav*”⁽⁴⁾ to anyone else, whether they were atheists or general non-believers. They claimed that they were the only ones who deserved to be served, so they exploited other nations. Allah clarifies this in the Quran saying: “And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, ‘There is no blame upon us concerning the unlearned.’⁽⁵⁾ And they speak lies about Allah while they know [it].”^(3:75)

In the commentary of the Quran by the scholar Ibn Kathir, he writes: “What led them to rejecting the truth was that they claimed, ‘There is no sin upon us from consuming the wealth of the ignorant, who were the Arabs. God has made it lawful for us (to take their property)’.”

Some among the early monotheists belittled all other nations and viewed them

(1) This term refers to the following meanings, “uncultured”, “uncivilized” or “speaker of a foreign language”.

(2) Republic for Aristotle volume 1.

(3) Book 1, chapter V of ‘The Politics’.

(4) Literally it means a Gentile who is a “resident alien” living under Judaic law.

(5) The early Jews did not consider it a sin to gain the upper hand over a gentile or a pagan.

The Jews and Christians - before the advent of Islam - saw themselves as the chosen family of God. They believed themselves to be special.



The Prophet's words are like guiding lights both for the Arabs and for all nations, to show how one is to respect all others.

as being of a lesser class. They asserted that all among humankind were their slaves. Allah clarifies to us their nature and explains at the same time that all humankind are equal. He says:

“But the Jews and the Christians say, ‘We are the children of Allah and His beloved.’ Say, ‘Then why does He punish you for your sins?’ Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.” (5:18)

The Arabs

The Arabs held the same belief and viewed themselves as superior to all other races of people. They crowned themselves as Arabs, referred to other races as “non-Arabs”, and considered them worthless. The Prophet ﷺ clarified to them the mistake of their ways and the fallacy of this belief. He said to his Companions:

“It is not appropriate for one to say that I (the Prophet Muhammad) am better than Yunus bin Mat'ta (the Prophet Jonah).”
(Bukhari)

The Prophet's words are like guiding lights both for the Arabs and for all nations, to show how one is to respect all others. The Companion, Ibn Umar (may Allah be pleased with him), related that the Prophet ﷺ said:

“I saw in my dream many black sheep gathering together with white ones.’ He was asked, ‘What is the interpretation of this dream O Prophet of Allah?’ He said: ‘Non-Arabs will share in your Deen⁽¹⁾ and your lineage.’ The Companions exclaimed, ‘The non-Arabs!’ The Prophet ﷺ then said: ‘If Iman (faith) was tied to a star, it would have been claimed by men from the non-Arabs.’” (Haakim)

People come from many racial backgrounds and have their individual moral elements. Every person has unique characteristics, and perfection belongs to God Almighty alone. Imperfection is an inherent nature in man, except for the Prophets and Messengers, for they perfectly conveyed the Message of God to their respective nations. The message of Islam had a great effect on humankind with the result that they began to treat one another, in varying degrees, with respect.

Al-Mustourad Al-Qurashi⁽²⁾ said, while I was with Amr bin Al-Aas I told him that I heard the Prophet ﷺ saying:

“The Final Hour will not be established till the Romans are the greatest people in number.” Amr said, “If this is the case, it is because they (the Romans) are merciful to their kind. When an affliction befalls them they are the quickest to regroup. They stand together and fight fiercely. They are good to the orphans, poor, weak, and do not tolerate the wrongdoing of their rulers.” (Muslim)

The Messenger of Allah ﷺ was sent to efface the caste system that was in place in society. He was sent to free mankind from the servitude they showed to men and to make them serve God alone.



- (1) The word translated as religion is “Deen”, which in Arabic commonly refers to a way of life.
- (2) Pronounced “Ra’dee-Allah’who an’who”, it means: “may Allah be pleased with him.”

Equality in Islam

Allah sent the Prophets and Messengers to guide humankind back to the belief in the Oneness of Allah.



Rulers and their subjects are all equal before Allah. Regardless of the subtle differences between people, in Islam every Muslim is a brother to his fellow Muslim.

Rulers and their subjects are all equal before Allah. Regardless of the subtle differences between people, in Islam every Muslim is a brother to his fellow Muslim. The black and white, the Arab and non-Arab are all the same. Allah says:

“O mankind, fear your Lord⁽¹⁾, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another⁽²⁾, and the wombs (that bore you)⁽³⁾. Indeed Allah is ever⁽⁴⁾, over you, an Observer.” (4:1)

The origin of all humankind is their father, Adam. When the Christians said that Jesus, son of Mary, was the son of God, Allah, the Exalted, said:

“Indeed, the example of Jesus to Allah⁽⁵⁾ is like that of Adam. He created him from dust; then He said to him, ‘Be,’ and he was.” (3:59)

Allah, the Exalted, also says:

“And of His signs is that He created you from dust; then, suddenly you are human beings dispersing [throughout the earth].” (30:20)

All of humankind is from one father and one mother, Adam and Eve. Based on this, there can be no virtue for one over the other on account of one’s race. Accordingly, there is no reason for people to show off and boast or to belittle or scoff at another; or worse, for anyone to enslave another individual. The Messenger of Allah ﷺ said:

“Allah has effaced the customs of the Jahiliyah era (pre-Islamic era). One is not to show off by boasting who their fathers are. All people are from Adam and Adam was created from soil (earth).” (Ahmed)

And further is this regard, Allah, the Exalted, says:

“And mankind was not but one community [united in religion], but [then] they differed. And if not for a word⁽⁶⁾ that proceeded

from your Lord, it would have been judged between them [immediately] concerning that over which they differ.” (10:19)

As humankind increased in number, they spread across the land and, on account of this, their languages naturally became diverse, their cultures formed, and they changed in skin color. Based on these differences, people’s ideologies gradually changed and, at times, their belief systems were affected. Allah sent the Prophets and Messengers to guide humankind back to the belief in the Oneness of Allah. He, the Exalted, says:

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and shun false gods.’⁽⁷⁾ And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So travel through the earth and observe how was the end of the deniers.” (16:36)

Islam does not judge a person by their outer appearance. The Prophet ﷺ said: *“It may be that a shaggy-haired, dusty person who people don’t consider as being much is so beloved to Allah that was he to make an oath by Allah, Allah would fulfill it for him.”* (Haakim)

Since it is known that some may exploit these differences of race, color, language and culture to belittle others, the Prophet ﷺ said:

“Allah created Adam from a scoop of soil (earth) that was taken from all parts of the Earth. The sons of Adam came forth bearing the marks of that soil from its various sources; of them are those who are red skinned, white skinned, black, and yellow. Among them are those who are good natured and those who are evil.” (Ibn Hibban)

All people, regardless of their skin color, language, or country of origin stand equal before Allah. Allah, the Exalted, says:

(1) The Arabic word for Lord is “Rubb”. It means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

(2) i.e., request favors and demand rights.

(3) i.e., fear Allah in regard to relations of kinship.

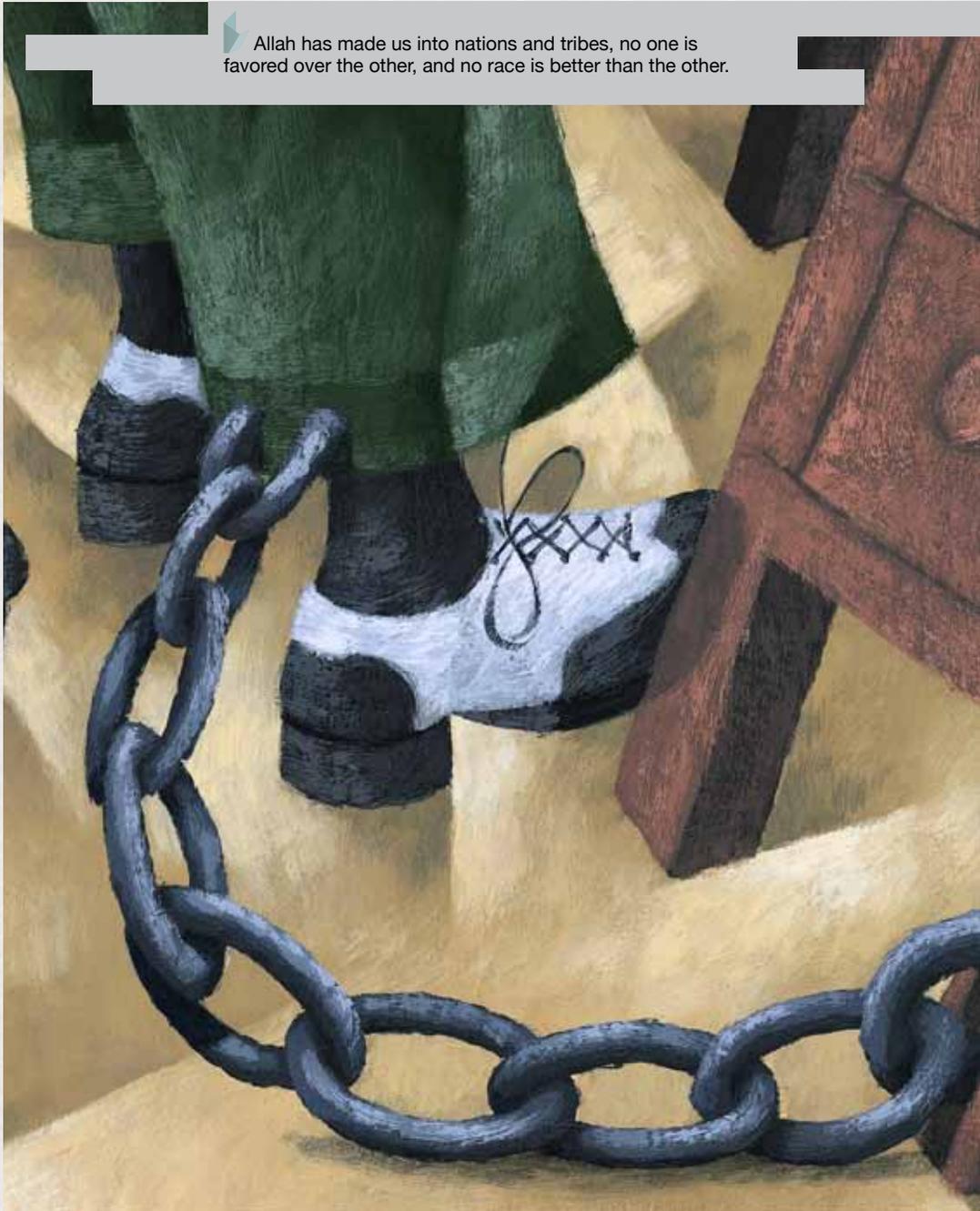
(4) When used in conjunction with Allah’s attributes, the word “ever” (occurring repeatedly throughout this Surah and elsewhere, such as in Surah al-Ahzab) is quite inadequate in imparting the sense of continuation expressed by the word “kana” in Arabic, which indicates “always was, is, and always will be.”

(5) i.e., regarding His creation of him.

(6) Allah’s decree to allow time on earth for His creation or not to punish anyone before evidence has come to him.

(7) *Taghut* - False objects of worship.

Allah has made us into nations and tribes, no one is favored over the other, and no race is better than the other.



“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous⁽¹⁾ of you. Indeed, Allah is Knowing and Acquainted.” (49:13)

The Prophet ﷺ said:

“The lineage that each of you is related through is not a shame upon anyone. You are all the sons of Adam, no one is favored upon the other, and the most honorable of you before Allah is the most religious and those who do the good works.” (Ahmed)

Allah has made us into nations and tribes - no one is favored over the other, no race is better than the other. He has made you like this so that you get to know one another. Allah, the Exalted, says:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.” (17:70)

This honorable status is for all of mankind. It is not specified for a race over another or for a group over another.

Allah, the Exalted, says:

“And it is He who has made you successors upon the Earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.” (6:165)



(1) Literally, “he who has the most taqwa,” i.e., consciousness and fear of Allah, piety and righteousness.

Equality among Humankind

People are equal in terms of law. There is no differentiation on account of ethnicity, color or sex.



All of humankind have been created to worship Allah alone and to live on this Earth and to earn their livelihoods therein.

All of humankind have been created to worship Allah alone and to live on this Earth and to earn their livelihoods therein. Allah has made people of different social levels so that they would benefit from others in terms of earning their livelihoods. Allah, the Exalted, says:

“Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.” (43:32)

Based on this, to Muslims, all among humankind are equal in the following:

01 Protection of common rights regardless of one’s race, ethnicity or color. Every human is to enjoy freedom as is outlined in the religion. This form of freedom is distant from animalistic desires.

When a person opens himself up to all base desires, he would actually lower his status beneath that of the animals, if not worse!

02 People are equal in terms of law. There is no differentiation on account of ethnicity, color, or sex. Allah says: “O you who have believed, it is not lawful for you to inherit women by compulsion.⁽¹⁾ And do not make difficulties for them in order to take [back] part of what you gave them⁽²⁾ unless they commit a clear obscenity. And live with them in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good.” (4:58)

The Prophet ﷺ said: “O people, one of the things that destroyed the previous nations is that when the rich would steal, they would leave that person alone, but when a poor stole, they would make sure to get their full right from him (to

punish him to the full extent of the law). By Allah, if Fatimah, the daughter of Muhammad, stole something, I would have cut off her hand as well.” (Muslim)

03 People are equal in terms of responsibilities, reward and punishment. Allah, the Exalted, says: “So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.” (99:7-8)

04 People are equal in human honor. A person is not to be harmed on account of their color, sex, or belief.

Allah, the Exalted, says: “And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”(6:108)

05 People are equal in the sanctity of their blood, properties and belongings. The Prophet ﷺ said: “*Indeed your blood, wealth, and honor are sacred as this day is sacred, as this month is sacred, as this city is sacred. Let those who are present inform those who are not.*” (Bukhari)

06 People are equal in terms of seeking public office. It has been said: “Whoever uses an individual and appoints him over a group, and in the group there are those who are more qualified, he has indeed been treacherous to Allah, the Messenger ﷺ and the believers.” (Haakim)

Adi Bin Amira Al-Kindi said: “I heard the Messenger of Allah ﷺ say: ‘*Whoso of you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it will be considered as a misappropriation (of the public funds) and he will be required to produce it on the Day of Requital.*’”

Adi said: “A dark-complexioned man from the Ansar stood up and said, ‘O Messenger of Allah, take back the duty you have given to me.’ He said: ‘*What has happened to you?*’ The man said: ‘I have heard you say what you have said!’ He ﷺ said: ‘*I say that (even) now whoso from you is appointed by us to a position of authority, he should bring everything, be it something big or small, and whatever he is given (by us) he may take, and what he is not given he should refrain from taking it.*’” (Muslim)

(1) The deceased man’s heirs have no rights of marriage or otherwise over his widow.

(2) At the time of marriage as mahr (dowry).

The Prophet ﷺ considered the loss of trust a sign of the end of societies, and a sign of the closeness of the Final Hour.



The Quran also informs us of Luqman, the Wise. He was from an African background, and had great wisdom. An entire chapter in the Quran bears his name.

The Prophet ﷺ considered the loss of trust a sign of the end of societies, and a sign of the closeness of the Final Hour.

Abu Hurairah said: “While the Prophet was sitting in a session teaching people, a Bedouin came to him saying: ‘When will the Final Hour be established?’ The Prophet continued talking to the people, and after he finished, he asked: ‘Where is the one who asked about the Hour?’ The Bedouin said: ‘I am here O Messenger of Allah!’ The Prophet ﷺ said: ‘When trust is lost, the Final Hour will be established.’ He asked, ‘How would it be lost?’ He said: ‘When public matters are put under the responsibility of people who are not qualified, wait for the hour to be established!’” (Bukhari)

07 People are equal in terms of using what has been placed at our disposal by the Creator. Allah, the Exalted, says: “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed he is, to you, a clear enemy.” (2:168)

08 People are equal in terms of worshipping Allah alone. Everyone is a slave to Allah regardless of their race, ethnicity, skin color or language. Allah, the Exalted, says: “O mankind, worship your Lord, who created you and those before you, that you may become righteous.” (2:21)

The religion of Islam has come to eradicate all forms of racism. It is mentioned in the narration of Abu Uqbah, who was a freed slave from the people of Persia: “I was present with the Prophet ﷺ on the Day of Uhud. I struck a man from among the idolaters and said: ‘Take that! And I am a former Persian slave!’ News of that reached the Prophet ﷺ and he said: ‘Why did you not say: ‘Take that! And I am a freed Ansari slave.’” (Ibn Majah – da’eef)

The Prophet ﷺ herein encouraged him to tie his roots back to the Ansar, as it was more beloved to him than saying that he was a “Persian”. Although the Companion was a Persian by ethnicity, the Prophet ﷺ was very keen that one’s love, hate, and alliance be with the religion of Islam, far from ethnic ties.

The Prophet ﷺ showed great love and affection towards Bilal the Abyssinian and Suhaib the Roman. He even said about Bilal that he was from the people of Jannah (Heavenly Abode)⁽¹⁾. He also gave the glad tidings of Jannah to Abdullah Bin Salam, who was a Jewish convert to Islam.

We also see that the Prophet himself was not immune. When people from his own family did not believe, he distanced himself from them. Look at his uncle, Abu Lahab, who, when he showed open enmity towards Prophet Muhammad ﷺ, the following chapter of the Quran was revealed concerning him:

“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, his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.” (Chapter 111)

Abu Lahab was highly revered in his tribe and was among the most noble of people in terms of lineage. But this lineage meant nothing as he denied the worship of Allah.

The Quran also informs us of Luqman, the Wise. He was from an African background, and had great wisdom. An entire chapter in the Quran bears his name. In it, his virtue and merit are mentioned. There are other chapters in the Quran that have been named after Prophets and Messengers, such as Noah, Joseph, Jonah, Muhammad and Abraham. And there is also a chapter named after a woman, Mary. Muslims recite these chapters in their prayers. This serves to reaffirm that we are all equal before Allah.

The Prophet ﷺ moreover spoke of a pious king who lived in Abyssinia, the Negus. He said about him, “*No one is wronged by him.*” When he died, the Prophet ﷺ performed prayers for him. Some said, “Shall we perform prayers on that Abyssinian?” At this, the following words of Allah were revealed:

“Indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.” (3:199)

The Prophet ﷺ said: “*Ask Allah to forgive your brother, and he stood with the Companions, prayed for him, and he said ‘Allahu Akbar’ four times.*” (Bukhari)

The issue of equality in Islam is not just a written matter that is not applied.

(1) Bukhari.

The issue of equality in Islam is not just a written matter that is not applied. Whatever the Prophet ﷺ preached, he would apply.



Every Muslim realizes that they are all equal before Allah, regardless of their color, language or ethnicity.

Whatever the Prophet ﷺ preached, he would apply. Look at Osama B. Zaid, who was dark in complexion. The Prophet ﷺ would take him along with al-Hasan and say: *“O Allah love them, for I love them.”*⁽¹⁾ (Bukhari)

A'ishah, the wife of the Prophet ﷺ said:

“It is not befitting for a person to dislike Osama, for I heard the Messenger of Allah ﷺ say: ‘Whoever loves Allah and His Messenger, let them love Osama.’” (Muslim)

Indeed, the Prophet ﷺ appointed Osama over the army that was to attack the Byzantines. Under his command were a number of the Companions. Some of the companions felt that Osama was unfit to lead the expedition due to his young age and they spoke amongst themselves. When the Prophet ﷺ heard this, he addressed the people saying: *“If you speak ill of him, you would have spoken ill of his father before him. He is indeed worthy of this position and he is among the most beloved of people to me.”* (Agreed Upon)⁽²⁾

Before the expedition headed out, the Prophet ﷺ died, and when they (the Companions) were ready to go, Umar came to Abu Bakr, who was appointed Caliph, and conveyed to him some of the concerns he had heard. He said to Abu Bakr, *“Some Companions think that someone who is older and more skilled should lead the expedition.”* At this Abu Bakr said: *“[I am disappointed to hear this from you], O Umar! The Prophet ﷺ appointed him and you want me to remove him? By Allah, O Umar, if the wild animals would come upon me to eat me I would still send the army with Osama as its head.”*

The young commander then took his troops, and Abu Bakr was walking beside Osama. He felt uncomfortable, and said to Abu Bakr, *“O Caliph of the Muslims! Either you ride alongside of me or I will come down to walk beside you!”* Abu Bakr said, *“By Allah, you will not come down, nor will I ride, what is the problem if I make my feet dusty for the sake of Allah?”* He then took the permission of Osama to let Umar remain behind with him to take care of the affairs of Madinah.

The Prophet ﷺ was the most honorable of all people in terms of lineage as his tribe was the most honorable of the region. Yet the Prophet said to his companions:

“Do not exaggerate in praising me as the Christians exaggerated in their praise of Jesus, the son of Mary. I am only the servant of Allah and His Messenger.” (Bukhari)

The Prophet married Osama to his relative, Zainab, the daughter of Jahsh. The Prophet ﷺ said:

“If someone comes seeking marriage, and you are content with his manners and religion, then get him married; if you do not, there will be great evil and corruption upon the earth.” (Tirmidhi)

Additionally, he ﷺ would always ask about his companions. Abu Hurairah said that there was a black woman who would clean the Masjid. The Prophet ﷺ once asked about her as he hadn't seen her that day. They told him that she had died in the night and they didn't want to disturb him so late to inform him. The Prophet ﷺ said to them, *“You should have informed me!”* They belittled the affair of that person thinking she was not that important. He said: *“Show me the grave!”* They showed it to him, and he prayed for her. (Bukhari)

He ﷺ would also give out many gifts. Hakeem B. Hizaam said, “Muhammad ﷺ was the most beloved of people to me before the advent of Islam. When he became a Prophet and left to Madinah, a garment was found that belonged to Dhi Yazan⁽³⁾ valued at 50 Dirham, so I bought it to give it as a gift to the Prophet ﷺ but the Prophet refused to take it from him and he said: *‘We do not take gifts from polytheists. If they insist on giving something, we take it only after paying for it.’*” (Haakim)

When he came to Madinah, I saw him wearing it. He then gave it to Osama, and Hakeem, upon seeing it with Osama, said to him, “Are you wearing the garment of Dhi Yazan?” He said, “I am better than Dhi Yazan, and my father and mother are better than his father and mother (because of Islam)!”

It is indeed Islam that made him think with this mindset. Every Muslim realizes that they are all equal before Allah, regardless of their color, language, or ethnicity.

(1) This is the manner of praying the funeral prayer (janazah).

(2) This means the narration is both in Bukhari and Muslim.

(3) Dhi Yazan was a king before the advent of Islam.

Racist Statements are Unacceptable

 Bilal was a great man. The Prophet ﷺ said to him: “O Bilal, inform me of a deed which you have done and you believe it to be the greatest in the sight of Allah, for indeed I heard your footsteps in Heaven!”

The Prophet ﷺ used to talk to his companions, joke with them, and listen to their needs. He would correct any errors he saw them doing, especially when they were racial mistakes. Abu Hurairah said: “Two people swore at each other once, and one of them insulted the other by ridiculing his mother. This reached the Prophet ﷺ, and he called the man and said: ‘*Did you scoff at his mother?*’ and he kept repeating it. The man said, ‘O Messenger of Allah, ask Allah to forgive me.’ He said to him: ‘*Raise your head and look about, you are not better than any individual regardless whether he is of a red or black skin color. No one is better than the other except through piety.*’” (Ibn Rahawaih)

The Prophet ﷺ would not stand for another to make fun of anyone else in his presence. Once, while his Companions got together in a gathering and the Prophet ﷺ had yet to come, Khalid B. Al-Walid, Abdurrahmann B. Auf, Bilal B. Abi Rabah, and Abu Dharr were among those in attendance. The only dark skinned companion present was Bilal the Abyssinian. Abu Dharr began speaking, and Bilal corrected him. Abu Dharr exclaimed out of anger, “Even you, O son of a black woman, try to correct me?” Bilal got up, visibly upset at what was said, and said: “By Allah, I will report you to the Prophet.” He went to him and informed him of what was said and the Prophet ﷺ became very angry.

 The Prophet ﷺ used to talk to his companions, joke with them, and listen to their needs.

Abu Dharr rushed to meet the Prophet ﷺ and said “Peace be upon you, O Prophet of Allah.” He continued, “I am not sure if he responded to my greeting due to his extreme anger.” Then he said: “*O Abu Dharr! Have you ridiculed him on account of his mother? Indeed you are a man in whom there remain traits of the pre-Islamic era!*” Abu Dharr wept and said: “O Messenger of Allah, ask Allah to forgive me.” He left the Masjid weeping and



when he saw Bilal, he put his head on the ground and said to Bilal, “O Bilal, I will not move from my position till you put your foot on my head. You are the honorable and I am the disgraced.” Bilal wept, and kissed the cheek of Abu Dharr and said: “A face that has prostrated to Allah is not to be stepped on—rather, it is to be kissed.” (Bukhari)

Bilal was a great man. The Prophet ﷺ said to him: “*Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise.*” Bilal replied, “I did not do anything exceptional except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me.” (Bukhari)

The Prophet ﷺ revered these individuals so much that he would frequently sit with them. One day, while Bilal, Suhaib, and Ammar were sitting with the Prophet ﷺ, an emissary from Quraish came, and upon seeing these Companions with him, they said: “We want you to give us a time whereby we can sit with you. We want the Arabs to know our status and honor and the delegations come to you, but we are embarrassed that people see us with you while these poor individuals sit with you.” The Prophet ﷺ said, “*All right,*” and he called Ali to write down something to this effect. But before anything happened, the command of Allah came down:

“And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account.⁽¹⁾ So were you to send them away, you would [then] be of the wrongdoers. And thus We have tried some of them through others that they [i.e., the disbelievers] might say, ‘Is it these whom Allah has favored among us?’ Is not Allah most knowing of those who are grateful? And when those come to you who believe in Our verses, say, ‘Peace be upon you.’ Your Lord has decreed upon Himself mercy - that any of you who does wrong out of ignorance, repents after that, and then corrects himself - indeed, He is Forgiving and Merciful.” (6:52)

The Prophet ﷺ tossed aside the letter he was about to have written for them and said: “*Peace be upon you. Your Lord has decreed upon Himself mercy.*” (Ibn Majah)

(1) No one is held accountable for the deeds or intentions of another. That is left to Allah’s judgment.

Story of Bilal the Abyssinian

 Bilal honored not only Islam, but all of humanity, when he resisted the harshest forms of torture.



Let us now hear the story of Bilal who was a mere slave before his conversion to Islam. After his conversion, he became a “master” in Islam, and was honored in Islam to be chosen to regularly make the Adthan (call to prayer).

Whenever Umar mentioned Abu Bakr he would say, “Abu Bakr is our master and the emancipator of our master.” (Bukhari) Umar gave the title “Our Master” to Bilal who was very dark in complexion, had a slender build, was very tall, thick-haired, and had a sparse beard, as described by the narrators. Whenever he was praised, he would lower his head and weep, saying, “Indeed, I am an Abyssinian. Yesterday, I was only a slave!”

So who is this Abyssinian who was yesterday only a slave? He was Bilal, son of Rabah, the one who gave the call to prayer. Out of every ten Muslims, from the beginning of Islam until today and until Allah wills, we will meet seven, at least, who know Bilal. That is, there are hundreds of millions of people throughout the centuries and generations who knew Bilal, remember his name and know his role just as they know the two greatest Caliphs in Islam, Abu Bakr and Umar!

If one was to ask a child in his first years of primary school about Bilal, he would answer, “He was the one who called the Adthan.” He was the slave whose master would torture him with hot burning stones, and he, Bilal, would chant, “God is One”, “God is One.”

 Before Islam, Bilal would tend to his master’s sheep and livestock for a handful of dates.



Before Islam, Bilal would tend to his master’s sheep and livestock for a handful of dates. Had it not been for Islam, it would have been his fate to remain a slave, wandering among the crowd until death swept him off the earth. However, his faith proved to be true, and the magnificence of the religion which he believed in gave him, during his lifetime and in history, an elevated place

among the great and noble men of Islam. Indeed, many human beings of distinction, prestige, or wealth have not obtained even one-tenth of the immortality which Bilal, the Abyssinian, gained. Indeed, the black color of his complexion, his modest lineage, and his contemptible position among people as a slave did not deprive him when he chose to embrace Islam, of occupying the high place which his truthfulness, certainty, purity, and self-sacrifice qualified him for.

The people of Makkah thought that a slave like Bilal would neither have power over anything, nor become anything. But he went beyond all expectations and possessed great faith that no one like him could possess! He was an Abyssinian of African ethnicity. His mother was, as well, from Abyssinia. Her name was Hamaama, and she was a slave to Umayyah B. Khalaf Al-Jumahi in Makkah.

Yet eventually, the news of the Prophet Muhammad ﷺ message reached the ears of Bilal. In fact, the Prophet ﷺ was the buzz of Makkah; people from every walk of life were talking about him. It so happened that Bilal was doing some work, and his master, along with other noblemen of Quraish, were sitting nearby. They were talking about the Prophet and his Message. His own master, Umayyah Bin Khalaf spoke quite harshly about the Prophet ﷺ and his words were usually filled with hatred, rage, and malice! As Bilal listened to them, he found out about the characteristics of Islam. He also heard from them that Muhammad was a noble man, trustworthy and very loyal. They said to one another, "Muhammad was never a liar, magician, or insane, but we have to describe him this way so that people will abandon his religion." Bilal heard them whispering about the reasons which caused them to challenge and antagonize him. The reasons were as follows:

First  was their allegiance to the religion of their ancestors.

Second  was their fear over the loss of the glory of the Quraish. This religious status was bestowed upon them because they were a center of idol worship and the caretakers of the pilgrimage in the whole of the Arabian Peninsula;

Third  was their envy of the tribe of Bani Hashim; that anyone from among them would claim to be a prophet or messenger.

After hearing so much about the religion of Islam, Bilal accepted it and converted to Islam. It did not take long before the news of his embracing Islam was spread. It was a shock to the chiefs of Bani Jumah (the tribe who owned Bilal). Umayyah Ibn Khalaf, the owner of Bilal, considered it a great shame and disgrace, but he said mockingly: "It does not matter. The only one who will accept Islam is this slave!" However, the direct opposite occurred. Islam spread, and the practice of idolatry in the Arabian Peninsula was brought to an end in less than twenty-five years.



Bilal honored not only Islam, but all of humanity. He resisted the harshest forms of torture. Allah made him an example of the fact that blackness of skin and slavery would not decry the greatness of the soul if it found its faith and adhered to its Creator. Bilal gave a profound lesson to those during his time and afterwards as well - freedom and supremacy of conscience could not be bartered either for gold or punishment, even if its quantity was enough to fill the earth.



He was stripped naked and laid on hot coals in order to make him reconsider and denounce his faith, but he refused. He would be taken out in the heat of the day and his body would be dragged on top of the burning stones. A huge stone that took several men to lift would also be placed on his body and chest. This savage torture was repeated every day until the hearts of some of his torturers took pity on him. They told him, "If you speak well of our idols, we will let you free." The Quraish did not want it to be said that they were unable to convince or forcefully bring a slave out of Islam. Even with this, Bilal refused and he began to repeat his lasting chant: "God is One, God is One!" His torturers shouted at him, imploring him, "Mention the name of Al-Laah and Al-'Uzza⁽¹⁾." But he answered, "God is One, God is One!"

Had it not been for Islam, it would have been his fate to remain a slave, wandering among the crowd until death brought an end to his life.

So Bilal remained in his state and was tortured ever more severely. By sunset they tied a rope around his neck and ordered

their boys to take him around the mountains and streets of Makkah. Bilal continuously chanted “God is One, God is One!”

When the night fell, they told him, “Tomorrow, you will speak well of our idols and we will leave you alone. We are tired of torturing you, and now the task is so cumbersome that it seems to us that we are the tortured ones.” Bilal remained resolute; he shook his head and said, “God is One, God is One!” Umayyah Ibn Khalaf exploded with fury and kicked him. He shouted, “How unlucky I am! What a wretched slave you are! By Al-Laath and Al-'Uzza, I'll make you an example for slaves and masters.” But Bilal answered with the greatness and certainty of a believer, “God is One, God is One!”

Yet, as they were torturing Bilal, one of the pagans who was present decided to play the role of a sympathizer, and he said: “Take it easy, Umayyah. By Al-Laath, he will not be tortured again. Indeed Bilal is one of us; his mother is our slave girl. He will not be pleased to talk ill about us or to ridicule us because of his conversion to Islam.” But Bilal gazed at their lying, cunning faces and with a serene calmness that shook them violently, he again chanted “God is One, God is One!” The next day, Bilal was taken out to the open sun and extreme heat. Bilal knew what was to come and he was patient, brave and knew that if he remained in this state, a great reward awaited him in the Hereafter.

Abu Bakr as-Siddiq went to them while they were torturing him and shouted at them, “Are you killing a man because he says, ‘Allah is my God!’” Then he shouted at Umayyah ibn Khalaf, “Take more than his price and set him free.” It was as if Umayyah was drowning and had caught a lifeboat. It was to his liking and he was very much pleased when he heard Abu Bakr offering the price of his freedom, since they had lost all hope that he would ever leave Islam. And as they were merchants, they realized that selling him was more profitable to them than his death.

They sold him to Abu-Bakr and he then emancipated him immediately. Finally, Bilal took his place among free men. When Abu Baker put his arm around Bilal, Umayyah said to him, “Take him, for by Al-Laath and Al-'Uzza, if you had refused to buy him except for one ounce of gold, I would have sold him to you.” Abu

(1) The names of two idols that were worshipped before Islam.

Bakr realized the bitterness of despair and disappointment hidden in those words. It was best not to answer, but because these words had violated the dignity of this man who had become his brother and his equal, he did reply to Umayyah. He said, “By Allah, if you had refused to sell him except for a hundred ounces, I would have paid it.”

After the Hijrah of the Messenger ﷺ and the Muslims to Al-Madinah, the Messenger enjoined that a call to prayer be made. Who was to be given this honor to call the people to the prayers? It was none other than Bilal, who had called out thirteen years before while he was being tortured, “God is One, God is One!” He was chosen by the Messenger that day to be the first caller to prayer in Islam. With his melodious voice, he filled the hearts with faith and the ears with awe when he called:



 Bilal lived with the Messenger of Allah ﷺ and witnessed all the Battles with him

Allah is the Greatest, Allah is the Greatest
 Allah is the Greatest, Allah is the Greatest
 I bear witness that there is no true god but Allah
 I bear witness that there is no true god but Allah
 I bear witness that Muhammad is the Messenger of Allah
 I bear witness that Muhammad is the Messenger of Allah
 Come to Prayer
 Come to Prayer
 Come to Success
 Come to Success
 Allah is the Greatest, Allah is the Greatest
 There is no true god but Allah



Subsequent to this, the Muslims and the polytheists engaged in battle. The Battle of Badr was the first battle that took place between them. The Messenger of Allah ﷺ made the slogan of the Muslims during this momentous confrontation: “God is One, God is One!” In this battle, 70 were killed and 70 were taken as prisoners of war. The noblemen of Quraish were finished off.

Umayyah Ibn Khalaf, who had been Bilal's master, had initially not wanted to go out of Makkah to face the Muslims. So he did not prepare himself. His friend, Uqbah Ibn Abi Muait, was upset, so he made a point of going to humiliate him while he was sitting amongst his people. He gave him an incense burner and said to him, "O Abu Ali, use this. As it seems that you are one of the women."

Umayyah shouted at him, saying, "May Allah make you and what you came with ugly!" After this he found no way out; he had to go into the battle. Uqbah Ibn Abi Muait had been the greatest supporter of Umayyah throughout the torture of Bilal and other weak Muslims. And on that day, he himself was the one who urged Umayyah to go to the Battle of Badr where he and Uqbah would both die! It is truly amazing how Allah executes His command.

Umayyah reached his demise at the hands of none other than Bilal. When the fighting began between the two sides, and the Muslims began shouting, "God is One, God is One!" The heart of Umayyah sunk! These were the same words his slave used to repeat years before under torture and today it rocked the battlefield from all sides and was the cry of an entire nation of people! Umayyah thought to himself, had Islam spread so quickly amongst the people?

The swords clashed in the battle and the fighting became severe. As the battle neared its end, Umayyah Ibn Khalaf noticed Abdurrahmann Bin Auf, the Companion of the Messenger of Allah. He sought refuge with him and asked to be his captive, hoping that this would save his life. Abdurrahmann accepted and granted him refuge. He took him and walked with him amidst the battle to the place where the captives were held.

On the way, Bilal noticed him and shouted, "The very head of disbelief, Umayyah Ibn Khalaf! May I not be saved if he is saved!" He lifted his sword to strike Umayyah, but Abdurrahmann Bin Auf shouted to him, "O Bilal, he is my captive!" Bilal thought, a captive while the war is still raging? A captive while his sword is still dripping from the blood of Muslims? This cannot be! Bilal realized that he would not be able to attack Umayyah himself so he called on his fellow Muslims, "O Ansaar! The head of disbelief, Umayyah Ibn Khalaf! May I not be saved if he is saved!"

A band of Muslims approached and surrounded Umayyah and his son, who was also fighting with the Quraish. Abdurrahmann Bin Auf could not do anything. He

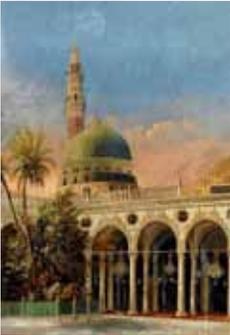
could not even protect his armor, which the crowd removed. Bilal gazed long at the body of Umayyah, who fell beneath the smashing swords. Then he hastened away from him shouting, “God is One, God is One!”

I do not think it is our right to examine the virtue of leniency in the case of Bilal during this occasion. If the meeting between Bilal and Umayyah had taken place under any other circumstances, we would have been allowed to ask Bilal to show mercy and leniency, and a man like him in faith and piety would not have withheld it. But, they met each other on the battlefield, the swords were gleaming and the killed were falling. He saw him in the arena of battle and fighting. If Umayyah were able to, he would have killed Bilal. It is unfair for one to say to Bilal under these circumstances, “Why did you not forgive him?”

The days went by and Makkah was soon conquered. The Messenger ﷺ entered it, at the head of 10,000 Muslims, gratefully and humbly saying, “Allah is the Greatest.” He headed for the sacred masjid (Ka’bah) immediately. It was filled with many idols, each for one day of the year. As the Prophet ﷺ destroyed them, he called out “*The truth has come and falsehood has vanished.*”

Ever since that day almost 1500 years ago, there has been no Uzza, no Laat and no Hubal⁽¹⁾. Man bows down only to worship Allah, the most High. The Messenger ﷺ entered the Ka’bah, accompanied by Bilal. He had hardly entered it when he faced a carved idol representing the Prophet Ibrahim (Abraham) drawing lots. In anger he said, “*May Allah destroy them. Our ancestors never drew lots. Ibrahim was not a Jew or Christian, but he was a true Muslim and was never a polytheist.*” Then he ordered Bilal to ascend to the top of the Ka’bah to call the Prayer. He called the Adthan. How magnificent was the time, place, and occasion!

Life in Makkah came to a standstill, and thousands of Muslims



 Bilal was chosen by the Messenger to be the first caller to prayer in Islam. With his melodious voice, he filled the hearts with faith and the ears with awe.

stood motionless, repeating in submissiveness the words of the Adthan after Bilal while the Polytheists were in their homes hardly believing what was happening. The Prophet ﷺ addressed them saying “Go, you are free!” (Ibn Hisham)

Bilal lived with the Messenger of Allah ﷺ and witnessed all the Battles with him, calling to Prayer and observing the rites of this great religion that took him out of darkness to light, and from servitude to freedom. With each passing day, Bilal became more beloved to the Prophet ﷺ who described him as “one of the inhabitants of Paradise.”

But Bilal remained just as he was, noble and humble to a fault, always considering himself “the Abyssinian who only yesterday was a slave.” One day, Bilal was proposing to two girls for himself and his brother, so he said to their father, “I am Bilal, and this is my brother. We were two slaves from Abyssinia. We were astray, and Allah guided us. We were two slaves, and Allah emancipated us. If you agree to us marrying your daughters, all praise is to Allah. If you refuse, then Allah is the Greatest.”

The Messenger ﷺ passed away and Abu Bakr As-Siddiq took the command of the Muslims after him. Bilal went to the Caliph (Successor) of the Messenger of Allah ﷺ and said to him, “O Caliph of the Messenger of Allah, I heard the Messenger of Allah ﷺ saying, ‘*The best deed of a believer is Jihad in the cause of Allah.*’” Abu Bakr said to him, “So what do you want, Bilal?” He said: “I want to go in the path of Allah and die in that cause.”

Abu Bakr replied, “And who will call the Adthan for us?” Bilal said, with his eyes overflowing with tears, “I will not call the Adthan for anyone after the Messenger of Allah.” Abu Bakr said, “Stay and make the Adthan for us, Bilal.” Bilal said, “If you emancipated me to be for you, I will do what you want, but if you emancipated me for Allah, leave me to the One for whom I was emancipated.” Abu Bakr said, “I emancipated you for Allah, Bilal!” He then let him go on his way. The last time he called the Adthan was when the Commander of the Faithful, Umar visited Greater Syria and the Muslims begged him to ask Bilal to call the Adthan for them. They wept as they never did before, and Umar most strongly.

Bilal died in Syria, fighting in the cause of Allah just as he had wanted.

(1) The names of three idols that were worshipped before Islam.

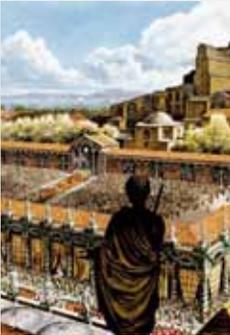
Conclusion

* Makkah in the era of Prophet.



Look at the greatness of Islam, and the happiness one finds in their heart when they embrace it. This happiness remains in the heart and makes one forget about all the pains and troubles that they may have been through in their lives. The joy the Muslims feel upon applying their faith is far greater than any materialistic joy one can possibly experience in this life. If you really want to experience this happiness in your life, then you've got to take that bold step.

Witness the following words of Abu Sufyan Bin Harb when he said: "Heraclius, upon receiving a letter from Prophet Muhammad ﷺ called for us while we were in Shaam."⁽¹⁾ He said: "Heraclius's messenger found us somewhere in the Greater Syria area, so he took me and my companions to Jerusalem, and we were admitted into the presence of Heraclius. We found him sitting in his royal court wearing a crown, surrounded by the senior Byzantine dignitaries. He said to his translator. 'Ask them who amongst them is a close relation to the man who claims to be a prophet.'"



* Heraclius at Greater Syria.

Abu Sufyan added, "I replied: 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none from the tribe of Abd Manaf in the caravan except myself. Heraclius said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the one who claims to be a prophet. If he tells a lie, they should contradict him immediately.'"

Abu Sufyan added, "By Allah, had it not been for shame that my companions brand me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions, so I told the truth."

"He then said to his translator, 'Ask him what kind of family he

belongs to.’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘Has anybody else amongst you ever claimed the same before him?’ I replied, ‘No.’ He said, ‘Have you ever blamed him for telling lies before he claimed what he claimed?’ I replied, ‘No.’ He said, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ He said, ‘Do the noble or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are they increasing or decreasing (daily)?’ I replied, ‘They are increasing.’ He said, ‘Does anybody amongst those who embrace his religion become displeased and then discard his religion?’ I replied, ‘No.’ He said, ‘Does he break his promises?’ I replied, ‘No, but we are now at truce with him and we are afraid that he may betray us.’”

Abu Sufyan added,

“Other than the last sentence, I could find no opportunity to say anything against him.”

Heraclius then asked, “Have you ever had a war with him?” I replied, ‘Yes.’ He said, ‘What was the outcome of your battles with him?’ I replied, ‘Sometimes he was victorious and sometimes we.’ He said, ‘What does he order you to do?’ I said, ‘He tells us to worship God alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.’”

“When I had said that, Heraclius said to his translator, ‘Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers before came from the noblest lineage of their nations.

Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him.

When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie to people could never tell a lie about God.

Then I asked you whether any of his ancestors was a king, your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

(1) This is a historic region in the Middle East bordering the Mediterranean. It is generally considered to include the modern states of Syria, Lebanon, Palestine, and Jordan.

When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete [in all respects].

*

Roman soldier.



Then I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion, and your reply was in the negative. In fact, this is the sign of true faith, for when its pleasure enters and mixes in the hearts completely, nobody will be displeased with it.

And I asked you whether he had ever broken his promise. You replied in the negative. And such are the Messengers; they never break their promises.

When I asked you whether you fought with him and he fought with you, you replied that he did and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials, yet the final victory is always theirs.



*

Poster showing the Roman Forum at dawn; George Dorival, artist. 1920.

Then I asked you what he ordered you. You replied that he ordered you to worship God alone and not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew [from the previous Scriptures] would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.”

Abu Sufyan added,

“Heraclius then asked for the letter of the Messenger of God and it was read. Its contents were the following:

‘I begin with the name of God, the most Beneficent, the most Merciful. [This letter is] from Muhammad, the slave of God, and His Messenger, to Heraclius, the Ruler of the Byzantine Empire. Peace be upon the followers of guidance. I invite you to sur-

render to God [Islam]. Accept Islam and you will be safe; accept Islam and God will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding your nation.'

'Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'" (3:64)

Abu Sufyan added,

"When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine dignitaries surrounding him, and there was so much noise that I did not understand what they said. So, we were ordered out of the court."

"When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's⁽¹⁾ affair has gained power. This is the King of the Romans fearing him.'"

Abu Sufyan added:

"By God, I became surer and surer that his religion would be victorious till I ended up accepting Islam." (Bukhari #2782)

(1) Ibn Abi Kabsha: a nickname of the Prophet Muhammad.



THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfill the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfillment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely for information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AI-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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BILAL

THE ABYSSINIAN

ONE LIGHT, MANY COLORS

This book outlines the history of Bilal Ibn Rabah, a former slave from Abyssinia who became a companion of the Prophet. He was one of seven of the Prophet's companions who publicly declared their acceptance of Islam at a time when Muslims were subjected to great persecution, and Bilal suffered a great deal of torture inflicted on him by the Quraysh as a result.

The book expounds Islam's attitude to racial discrimination, highlighting significant events that show that the Prophet took good care of many of those who were subjected to persecution, protected them and gave them their rightful status in the Muslim community.

We trust that you will enjoy reading this book and we will be happy to receive your comments and observations.

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