

Ramadan Daily Quran Studies, by Dr Zahid Aziz, 2025

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Ahmadiyya Anjuman Ishaat Islam Lahore (UK)

## Study 21:

**Prophet Muhammad** ﷺ

**His concern for the most ordinary of people**

- The Holy Prophet is told by Allah:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ<sup>ط</sup>  
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ  
فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

“And do not drive away those who call upon their Lord,  
morning and evening, desiring only His pleasure.

Neither are you accountable for them at all,  
nor are they accountable for you at all,

that you should drive them away and thus be one of the wrongdoers.”

— 6:52

- This verse was revealed when some leading chiefs of the Quraish expressed their willingness to accept the Prophet if the poorer Muslims were not allowed to remain in his company at the time.
- In this verse the poor and the rich are brought to the same level. They have equal claims to learn and practise the truth. Truth is equally accessible to all.
- Before Allah the differences of rank, wealth and colour sink into insignificance, and therefore before Allah's Messenger, just as before Allah Himself, everyone stands upon one and the same level.

- The Holy Prophet is not accountable for them. This means he cannot guarantee that they will necessarily turn out to be good people by being under his guidance and a part of his circle. So he cannot be blamed and held responsible for their deeds.
- They are not accountable for the Holy Prophet. This means that if he drives them away unjustly, he will be held responsible for it. It will be no fault of theirs.

- An exchange between the prophet Noah and those who rejected him is recorded as follows in the Quran:

قَالُوا أَنْوْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾  
إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَو تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾  
إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

“They said: Shall we believe in you when the lowest (people) follow you?

He said: And what knowledge do I have of what they did?

Their reckoning is only with my Lord, if you could perceive.

And I am not going to drive away the believers; I am only a plain warner.”

— 26:111–115

- The same had happened with Noah as now happened in case of the Holy Prophet Muhammad. The important and higher up people refuse to accept the prophet, objecting that his followers are from the lowest classes.
- In both cases, the prophet replies: How can I judge them merely on the basis that they are “low”?
- They can only be judged on account of their deeds, and only God can judge them thereby. The prophet refuses to drive them away, just to accommodate the important ones.

- There is a chapter in the Quran whose title means: *He Frowned*.  
It begins as follows:

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهٗ يَزْكَى ۚ  
 أُوذِيَكَ فَتَنَّفَعَهُ ۚ الدِّكْرَى ۚ أَمَّا مَنِ اسْتَغْنَى ۚ فَأَنْتَ لَهُ تَصَدَّى ۚ  
 وَمَا عَلَيْكَ أَلَّا يَزْكَى ۚ

- “ <sup>1</sup> He frowned and turned away, <sup>2</sup> because the blind man came to him.  
<sup>3</sup> And what would make you know that he might purify himself,  
<sup>4</sup> or be mindful, so the Reminder should benefit him?  
<sup>5</sup> As for him who considers himself free from need, <sup>6</sup> to him you do attend.  
<sup>7</sup> And no blame is on you, if he does not purify himself.”

— 80:1–7

- This is an incident early in the Holy Prophet's mission at Makkah. A blind man came to him while he was explaining the doctrines of Islam to a gathering of the leaders of the Quraish. The blind man interrupted and asked the Holy Prophet to teach him what Allah had revealed to him.
- The Holy Prophet did not like this untimely interruption — *he frowned* and did not pay any attention to his question. God then sent this revelation to the Holy Prophet.



- This revelation tells him that he should not have frowned and turned away from the blind man because it is possible that he might have benefitted from his teaching.
- He is further told that the leaders whom he was attending to, don't consider themselves as needing his teaching. Of course, he is not to blame for their attitude.
- The revelation continues:

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۙ وَهُوَ يَخْشَى ۙ فَإِنَّتَ عَنْهُ تَلَهَّى ۙ  
 كَلَّا إِنَّهَا تَذْكِرَةٌ ۗ فَمَنْ شَاءَ ذَكَرْهُ ۗ

“<sup>8</sup> And as to him who comes to you striving hard, <sup>9</sup> and he fears —  
<sup>10</sup> to him you pay no regard. <sup>11</sup> No! surely it is a Reminder.  
<sup>12</sup> So whoever wishes, let him be mindful of it.” — 80:8–12

- The blind man had struggled to come to the Holy Prophet to learn what he was teaching, because he feared the consequences of not accepting his teachings. But the Holy Prophet paid him no regard, unlike the important leaders to whom he was attending (as stated in verse 6).
- The above verses then tell him that the Quran is a reminder for anyone, whatsoever, high or low, who is willing to learn from it.

- In this way God revealed to the Holy Prophet, very early on, that while preaching his message he must regard even the most ordinary of people to be as important, and as deserving of his time and attention, as those persons who occupy the highest positions.
- It is reported in Bukhari that there was a black man or a black woman who used to sweep the Holy Prophet's Mosque in Madinah, and that person died. The report continues in the following words:

➤ The Prophet did not know about the death of the sweeper. One day he remembered the sweeper and said: “What happened to that person?” People said: “He (or she) has died, O Messenger of Allah.” He said: “Why did you not inform me?” They said: “His story was so and so” (meaning that they considered him to be insignificant and unworthy of mention). He said: “Show me his grave.” So he went to the grave and said prayers over it.

(Bukhari, hadith 1337)

- By going to the grave and saying the funeral prayer for the deceased, the Holy Prophet taught that in Muslim society no one is to be regarded as insignificant, whatever kind of lowly, unskilled or commonplace work he or she may do.
- Throughout history, and even now, we see that those who do so-called “menial” work are treated as inferior members of society. But the Holy Prophet accorded full honours to an ordinary sweeper, whether man or woman, who had died.

*END OF STUDY 21*