

CHAPTER III

THE HISTORY OF AMANAH'S PROPHET MUHAMMAD SAW

A. History of the Emergence of *al-Amin* that Consists of Herding Cattle, Trade, and Renovation of the Ka'bah

1. Obtaining the title of *al-Amin* since childhood

He childhood had a bitter experience with born as orphans. His father, Abdullah ibn Abdul Muttalib, died while he was in his mother's womb. He had to have an enjoyable experience when taken care of by Halimah. After a happy life with his mother, Muhammad small orphaned when berumur 6 years. Then he was raised by his grandfather Abdul Muttalib, and after his grandfather's death, followed by his uncle Abu Talib. Unfortunately, Abu Talib was one of the sons of Abdul Muttalib simplest life, so it is not uncommon to have to help the little Muhammad uncle family economy by working "odd jobs" to the inhabitants of Makkah. Childhood experiences like that is the psychological capital when he became an entrepreneur in the future.¹

The Job herding cattle is one of the works carried out by Muhammad when he was a child. According to historical records, in childhood Muhammad once herding cattle population of Makkah. A cattle herders must maintain trust of the owners of the

¹ Muhammad Syafii Antonio, *Muhammad SAW: The Super Leader Super Manager*, Tazkia Multimedia&ProLM, Jakarta, 2007, P. 78

farm animals as well as possible. They should be able to control livestock from straying. They also have to protect farm animals from a variety of disorders such as from predators and thieves. From this he became known as *al-Amin* among the population of Makkah.²

It seems that God brings wisdom sbuah on Muhammad SAW who in his youth to become a goatherd. He herding and guarding with watchful so that none of the goats and herds of wild wolves targeted. With the benefit of this, he is very loving, persistent and resilient to face many difficulties, and goal-oriented. When a shepherd sitting in the vast expanse of desert nan, when he demanded vigilant and careful reading of natural phenomena.³

In addition to raising livestock, when he was 12, he joined his uncle sell to Syria. Since that Muhammad did kind of internship that are useful later when he was managing his own business. In carrying out the business, he enriched himself with honesty, firmness holds promise, and other noble qualities. As a result, residents of Makkah recognized Muhammad as a trustworthy (*al-Amin*). The owners of capital at that time whether was opening more and more partnership opportunities with Muhammad. Some one capital owners were offering a partnership based

² *Ibid*, P. 79

³ Muhammad Sayyid Ahmad al-Musayyar, P. viii

Khadijah *mudharabah*⁴. In this case Khadijah as financiers (*shahibul mal*), while Muhammad as a manager (*mudharib*). Then Muhammad was married with Khadijah and do business together.⁵

2. Renovation of the Ka'bah

Ibn Ishaq said, "Allah preserved and protects youthful Prophet of stains Jahiliyyah sake of maintaining his glory and apostolic. As an adult, he became a superior person in the midst of his people. At both depraved and comen from the most noble descent. The most familiar and wise, and to be honest, most responsible, and far from the abomination and behaviors that tarnish the sanctity and glory. So worth in the midst of his people, he was referred to as *al-Amin* or a trusted person, because all the goodness there is in him.⁶ Moreover, in the event that carried out the renovation of the Ka'bah Quraish leaders. He can resolve disputes in its sole discretion Among Qurainsy leaders with full compliance. When he was 35 years, the tribes of Quraisy rebuilt the Ka'bah because of his physical condition before it was only in the form of piles of stones larger than human height, which is as

⁴ *Mudaraba* is an agreement between two parties of a business where the first party (malik, sahib al-mal, LKS) provides the entire capital, while the second (*'amil, mudharib*, customers) to act as manager, and the profits divided among them according to the agreement as outlined in the contract. See the Shafi'i Antonio. 2001. *The Islamic Bank of Theory to Practice*. Jakarta: Gema Insani Press.

⁵ Muhammad Syafii Antonio, P. 81-82

⁶ Muhamaad Sayyid Ahmad Al-Musayyar, P. 22

high as 9 feet from the times of Ismail and do not have a roof that is stored in it can be stolen by of thieves.

In addition, because it is a historical relic of old age, the Ka'bah was often attacked by horsemen that thins the building and knocked out joints. Another thing, five years before he was sent to the prophet, Makkah never hit by flash floods, high water levels and flows to Baitul Haram so that it cause Ka'bah building collapsed. The Quraish were forced to renovate the building in order to maintain the prestige and agreed not to build except from a good source of business. They do not want to take it from dowry funds obtained by oppression (*zalim*), usury (*ribawi*) and the transaction proceeds brutality against someone.

At first they were reluctant to tear down the building until it was initiated by al-Walid ibn al-Mughira al-Makhzumi. Afterwards, people follow him after seeing did not happen anything against him. They continued to do the demolition until the first foundation first laid by Abraham. Then they want to start rebuilding with a way to divide the parts of the building the Ka'bah, that each tribe gets one piece. Each tribe gather some stones according to their respective allotments, and began construction. While the leadership of the project was a Roman architect named Baqum. When the work was up to putting the *Hajar Aswad*, they were fighting over who was most entitled to respect put into place and the fighting lasted for four or five nights. Even more pointed to occur almost almighty battle in the

land of al-Haram. Fortunately, Abu Umayyah ibn al-Mughirah al-Makhzumi offers dispute resolution in between them through one way, which makes the case breaker to whom most first entered the doors of the mosque. This offer can be accepted by all parties and by the will of Allah, the Prophet was the first to enter it. When to see it, they called each other, "This is *al-Amin* (the trustworthy)! We willingly! This is Muhammad! "And when he approached them and they told him about it, he asked for a shawl and put the *Hajar Aswad* in its midst, and asked that all the heads of the warring tribes holding the ends of the scarf and ordered them to lift it up high up to me when they had lifted up into place, he took it with his hand and put it on the original favorably. This is an exact and precise solution that makes apparent the willing.

However, the people of Quraish underfunding of a good source of business so they must leave the building about 6 feet from the northern part of the Kaaba, which is called al-Hijr Ismail and then they elevate Hathim door which was originally located on the ground so that no one entered except they want. When construction has reached 15 feet, they covered and propped it with 6 pole pieces.⁷

⁷ Syaikh Shafiyurrahman al-Mubarakfurri, *Ar-Rahiq al-Makhtum*, terj. Hanif Yahya, *Perjalanan Hidup Rasul Yang Agung Muhammad Dari Kelahiran Hingga Detik-detik Terakhir*, Mulia Sarana Press, Jakarta, 2001, P 75-77

B. Vision of Amanah in the History of the Prophet Muhammad SAW

1. Vision of *Amanah* Rasulullah SAW

Rasulullah SAW. given the mandate of Allah to convey the message of Islam, and the Prophet carrying out the mandate it perfectly. He devotes all its energy to preach and bear all the pain and torture as a consequence of *da'wah* does.⁸ The main purpose of the *amanah* of the Prophet Muhammad to bring mercy to the universe, and not just limited to human beings only. The definition of grace here is the way of life in all areas of life, such as political, economic, social, ethical, science, faith and the life of others, in other words we call "spiritual life and physical life".⁹

All forms of grace (*rahmat*) was raised by the Prophet Muhammad, with a clear conception as mentioned in the Qur'an is the main source for the teachings of Islam. In addition to bringing mercy to the universe, especially for mankind, as well as the minutes of the Prophet was to edify.¹⁰

Before being appointed as the Prophet Muhammad known as a trustworthy person. People arab then gave him the nickname *al-Amin* (the trustworthy) to him, so they are happy to lift

⁸ Abdul Mun'im Al Hasyimi, *Akhlaq Nabi fi al Bukhori wa Muslim*, terj. Abdul Hayyie Al Kattani dan Arif Chasanul Muna, *Akhlaq Rasul Menurut Bukhori dan Muslim*, Gema Insani, Jakarta, 2009, hal. 267

⁹ Anwar Masy'ari, *Akhlaq Al-Qur'an*, Bina Ilmu, Surabaya, 1990, P. 43

¹⁰ *Ibid*, P. 44

Muhammad as a judge and was pleased with the decision when they are in dispute.¹¹ Moreover, in the history of the Prophet mentioned that the Prophet himself had the honor of lifting the Black Stone of stretch fabric and attach it to the original position. It is hinted that he is the bearer of the eternal message of the man tipped to be the true religion and creed. In this treatise, the Messenger of the task of restoring the Arab peoples to straightness and flexibility teaching as never taught by Prophet Ibrahim AS.¹²

In the way mandate of God to preach and spread the religion of Islam, he also received the miracle. Serves as evidence of the miracles of the Prophets. Exceptionalism that appear or occur through them was described as the word of God: "What is proposed is a true prophet. He is my messenger, and the proof is that I perform miracles."¹³ Although the Prophet was given by God to miracle, but the proof of a prophet does not have to go through the miracle which will be published, but it may also be proved by getting to know the personality, daily life, morals, and the mind in attitude, even his face. Imam al-Ghazali in this context

¹¹ Abdul Mun'im Al-Hasyimi, *Akhlaq Nabi 'inda Bukhori wa Muslim*, terj. Abdul Hayyie al-Kattani, *Akhlaq Rasul Menurut Bukhori Muslim*, Gema Insani, Jakarta, 2009, P. 268

¹² *Ibid*, P. 271

¹³ M. Quraish Shihab, *Mukjizat Al-Qur'an: Ditinjau Dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib*, Mizan Pustaka, Bandung, 2013, P. 35

emphasizes that apanila against someone you have doubts whether or not he is a prophet, no doubt it may turn into a conviction, unless you know keadanya, either see or hear the news directly through the delivery of a number of people who according to custom impossible they lie.¹⁴

2. Prophet Muhammad as *Uswatun Hasanah*

Muhammad is *uswah* (example) in a noble nature. Al-Qur'an Al-Karim himself asserted, *indeed in the Messenger of Allah Muhammad SAW. a good example for anyone whose hope (grace) of God and the (reward in) the Hereafter, as well as a lot of the name of Allah* (Surat al-Ahzab / 33: 21)¹⁵

Prophet Muhammad SAW is the central figure in the leadership of Islam can be seen from the model life of the Prophet Muhammad as the Messenger of Allah and a human being. By understanding the value of leadership on Prophet Muhammad, both of which are described in the Qur'an and the sunna, would be easy to do impersonation of his leadership, as a manifestation of love and obedience to him.¹⁶

Prophet Muhammad claimed him as a form of opt-loving God. Love to God without being followed by the teachings he

¹⁴ *Ibid*, P. 67

¹⁵ M. Quraish Shihab, *Secercah Cahaya*, Mizan Pustaka, Bandung, 2013, P. 27

¹⁶ Lukman Saksono, *Filsafat Kepemimpinan Studi Komparatif US Army, ABRI, Islam*, Grafikatama Jaya, 1992, P. 261

would abort the value of love itself. Instead, by following the Sunnah of the Prophet, the same as loving God. The payoff is the love and forgiveness of God. This is in accordance with the contents of Ali Imran verse 31:

"Say (Hi Muhammad):" If you (really) love Allah, then follow me, Allah will love you and forgive you your sins. "Allah Most Gracious, Most Merciful." ¹⁷

Personality of the Prophet Muhammad, as well as exemplary leadership is his toughness to become a person who is not influenced by the state of the surrounding community. Muhammad was born, a large and growing up in the midst of the Arab Jahiliyyah society. The community is made up of human beings depraved, and live with the bad customs anyway. The society worshiped idols and statues as inanimate objects that can not do anything. Kat Masyara Arabic when it is lived in ignorance is far from the truth of Allah.

In such an environment it turns out Muhammad did not grow and develop as a human being degenerate. The facts show otherwise that he was a special man with a personality that was not soluble and do not drifting in the currents that bad. Muhammad's personality from childhood to adulthood was not only different, but also contrary to the personality of the adults are worse in his day. Aspects of a very prominent personality

¹⁷ *Ibid*, P. 262

within him was honesty and trustful, which explicitly depicted in the name of Abu Qasim Muhammad *al-Amin*. The name means "one who was blessed and reliable (honest)."¹⁸

Muhammad was known tend to be aloof and often seen brooding, though by no means like to isolate themselves from the common association. He is known as an honest and courageous young man holds promise. If there are people who want to deposit money, then that is sought is Muhammad. He often sacrifice their own interests just to keep their promises. One day he had sold some camels. Once sold, and the buyers go, he remembered that one of the camel in between there is a defect. He immediately following the buyer and return the money. Therefore, it is not surprising that all the chroniclers say that Muhammad has received the title of *al-Amin*, the very terpercya, of the population of Makkah.¹⁹

Muhammad was a person of extraordinary magnet with four famous character is: fathonah (intelligent), amanah (Trustworthy), siddiq (right), tabligh (conveyin). Even this magnet also makes people around him have the same energy that emerges individuals Sahaba tough with their respective advantages. Abu Bakr As-Siddiq, the patient authoritative figures. There Umar, the leader of the firm and sponsors. Ali Bin Abi Talib, the key to

¹⁸ Hadari Nawawi, *Kepemimpinan Menurut Islam*, Gadjah Mada University Press, Yogyakarta, 1993, P. 273

¹⁹ Syafii Antonio, P. 66

science. Abdur Rahman bin Auf, conglomerates and business experts. Khalid bin Walid, the invincible warlord as well as many others. All of the companions of the Prophet Muhammad's love exceeds their love for themselves and their families. Such is the power of attraction of Muhammad until now still feels and influence to millions of Muslims around the world.²⁰

Honest and trustworthy nature is part of the prophetic signs that he had since the beginning. When Rasul SAW said, *"What do you think, if I told him that the herd of horses will come out from the foot of this mountain. Do you believe me?"* "When the people say," we never find you lie! "Sound logic would say," a person will not be telling the truth to man, while he was lying to God! "And Muhammad participated in the development of Ka'bah. He who put the Hajar Aswad as the willingness and agreement among his people to be a mediator for them; " These people are reliable, we are willing to him," they assured.²¹

He is also actively involved in *Hilf al Fudhul*²² (the main agreement), a deliberation to combat injustice, uphold truth and

²⁰ Muslim Kelana, P. xii

²¹ Muhamad Sayyid Ahmad al-Musayyar, *An-Nubuwwah al-Muhammadiyah al-wahy, al-Mu'jizah, al-'Alamiyah*, has been translated into Indonesian language by Kamran As'at Irsyadi and Hadiri Abdurrazaq, *Nabi Muhammad SAW Argumen Puncak Tentang Wahyu, Mukjizat, dan Universalitas*, Erlangga, Jakarta, 2006, P. ix

²² Hilf al-Fudhul occurred after the war took place in Dzulqa'dah Fujjar, in a forbidden month. Many of the tribes of Quraish who participated gathered on the agreement that the Bani Hashim, Bani al-Muttalib, Asad bin Abdul Uzza, the son of

justice. He stated, "I do not want the grace of honor, but if it leads to peace, I will fulfill."²³ With advice and guidance from God, he did with be alone process of reflection in the Gua Hira' to pray and think about the condition of society.

Therefore, a Muslim is worth digging and find out The Secret of Muhammad which is the most precious treasure for Muslims. Not quite awe just to say that we are bringing and while we do not continue to uncover and mimic so influential figure in the history of mankind.

C. Aspect of the Prophet Al-Amin Integrity Consists of Politics, Economics, Leadership, Entrepreneurship, and Social.

1. Political Aspect

The principle established by Muhammad is to respect all treaties made with other nations, regardless of the possibility of loss or gain that may be obtained from the agreement.²⁴ Usually people honor agreements made during their gain from the agreement he made, as long as they benefit from the agreement such, but if the agreement is contrary to their interests, they will break it.

Venus Kilab and Taim bin Murra. In the agreement they agreed and promised that when there are people persecuted in Makkah, either he is a native or newcomer, then they will move up to defend their rights that have been dizhalimi returned to him.

²³ Muhammad Sayyid Ahmad al-Musayyar, P. xi

²⁴ Afzalur Rahman, *Muhammad as Military Leader*, terj. Anas Siddik, *Nabi Muhammad Sebagai Pemimpin Militer*, 1991, Bumi Aksara, Jakarta, P. 292

In the religion of Islam has been described to always keep their promises. "Stick to the promise with God that you have made His covenant, and do not break your promise after promise is strengthened and after you lift your Lord as a witness. God is fully aware of all your actions. And do not act like a woman who outlines spun yarn after it is spun be strong. You made a promise as a tool to deceive each other in between you so that one party can gain inappropriate on the other side "(Surat an-Nahl: 91-92) This verse is about the people who make agreements with others for his own benefit, and in violation of the agreement when they know that they can not benefit from it.²⁵

Prophet Muhammad proved the wisdom to keep an appointment with his behavior. When the agreement is being prepared and Hudaibiyah not been signed by the Prophet, Abu Jandal ibn Suhayl came to him in a state of chained and ask for his help. Seeing this Suhayl ibn Amir, who had come to sign the agreement representing the Quraysh, saying, "this is the first person I have required hereunder. Prophet returns to Suhail Abu Jandal said," Oh Abu Jandal. Agreement has disepakat now, between people and us, so chin up until God elimination.²⁶

²⁵ *Ibid*, P. 293

²⁶ *Ibid*, P. 294

2. Economic Aspect

The strength and well-being of a country can not be separated from the economic system arrangements for the welfare of all citizens. As usual a newly established State, the State of Medina at the time, did not escape the economic problems. The economic problems facing the greatest in the period beginning Medina is facing an economic embargo of the nation Quraish and its allies. On the other hand, the population of Medina at that time increasing because of the increasing number of the immigrants who came to Medina. While the economy is controlled by the Jews of Medina famous proficient in conducting economic activity.²⁷

During the Prophet, he emphasizes the prohibition of usury. On several occasions he rebuked his friend who was involved in the transaction usurious. According to one history, one day Bilal brought *Barni* (a type of kurma of good quality) before Muhammad and he asked, "Where do you get it?" Bilal replied, "I have a number of kurma of inferior types and exchange two *sha'* for one *sha' Barni* types for you to eat. "Then he said, "Be careful! It actually usury. Do not do this! If you want to buy a higher-quality dates, sell the inferior dates in order to gain money and then use the money to buy high-quality dates that! "²⁸ Other types of economic behavior that is prohibited by the Prophet

²⁷ Muhammad Syafii Antonio, P. 163

²⁸ *Shahih al-Bukhori* No. 2145, bab Adzaa Baa'a al-Wakil Syaiah Faasidan

Muhammad is Gharar. Gharar can be interpreted as a degree of uncertainty in an economic transaction because of incomplete information, either in relation to the quality, quantity, price and time of the transaction.²⁹

Furthermore, *Ihtikar* are actions that can affect the supply of goods is not fair. For example through hoarding and monopoly. *Tadliis* economic behavior that is not based on honesty in the transaction. Seller hide flaws or defects that are owned by the items to be sold. Defect was not known by the buyer.³⁰ Market inefficiency occurs when most market participants have the same information so that the most disadvantaged because of their ignorance. Muhammad SAW forbid behavior Medina resident who intercept the Bedouin sellers outside the medina before they know the market price of the goods they carry.³¹

In the case of the Prophet's economy has always called on the honesty thing. The things that are harmful and lie strictly forbidden by him. That way u expected young Islamic economy can be protected from doubtful and illicit goods. He not only prohibits, but gives an example to his companions with his words and behavior.

²⁹ Muhammad Syafii Antonio, P. 164

³⁰ *Ibid*, P 164

³¹ *Ibid*, P 165

3. Leadership Aspect

In some occasions, the Prophet reminded of the need for competence mastery of self. For example, when returning from the battle of Badr al-Kubra, he told his companions, "We came home from the war smaller beasar toward more war." The friends looked at each other and wondered, "Is not that a new war is a war that passed great? "one friend asked," What is the larger war that, Oh Messenger of Allah? "He replied," The war against the passions. "³² The battle against lust is a battle against yourself. That is the greatest battle is against yourself."³³

Self leadership at its core is the ability in controlling appetite. A wise man said, "every enemy you will be treated with courtesy comrade, except lust. The more software you are to him, he will be more fighting. "The choice is two, you lead your own lust, or passion that will lead your whole self?"³⁴

This is the leadership we are to ourselves. Self leadership is greatly emphasized by the Prophet Muhammad. The basically everyone is a leader and leadership is leadership by all people to myself. If everyone in an organization is successful in leading

³² HR. Dha'if Bayhaqi with a history of Jabir. Dr. Yusuf Qaradawi said that this hadith dha'if degree. However, this Hadith Matan (substance) is not contrary to the arguments of others even corroborated by a hadith that reads, "The great man was not the fastest attack. Rather, it was a great person is one who is able to defeat lust when angry. "Sahih Al-Bukhari No. 6114, *Adab, chapter al-Hadzar min al-atharu*

³³ Muhammad Syafii Antonio, P. 67

³⁴ *Ibid*,

them each, then that organization will also be managed by itself even without closely monitored by the leaders of the structural.³⁵

Thus, assigned or entrusted to the leaders, can be run and maintained as well as possible. For in each leader has embedded a great responsibility on their shoulders. And the leaders will not fulfill the lust that drives them to fraud or treachery. Both structuralist and toward people.

As the Prophet Muhammad when given a mandate by God to lead and Muslims headed to the path of Allah, he delivered in accordance with the revelation of God through the angel Gabriel. He did not add to or reduce it. In fact, he hastily in *menhafalkannya*, for fear there is a mistake in the future.³⁶

4. Entrepreneurship Aspect

Quraisy as the merchants make Muhammad also set the vision and mission of his life as a trader. In addition, the urge to help his uncle very strong family life affected him for a career as a trader or businessman. Muhammad was a teenage entrepreneur decides to apprentice at his uncle's trading businesses. From internships activity is then Muhammad build personal branding is very important in business, namely *al-Amin* (the trusted person). Trading behavior sympathy of many people.³⁷

³⁵ *Ibid*, P. 68

³⁶ Syaikh Shafiyurrahman al-Mubarakfuri, P. 82

³⁷ Muslim Kelana, *Muhammad SAW Is A Great Entrepreneur*, Dinar Publishing, Bandung, 2008, P. 18

News business conduct Muhammad quickly spread in Makkah, even in various countries. Muhammad became a magnet for the rich and the owners of capital. Then came the various bids from investors (*shahibul maal*) him to manage their funds with system *Mudharabah* (partnership agreement only between the owners of capital and capital entrepreneurs with mutually agreed profit sharing). There are times when Muhammad get a certain wage (*fee-based*) or profit sharing (*profit sharing*) as the manager (*manager / mudharib*). His wealth is rapidly growing and growing, driven by the implementation of business etiquette, namely honesty, dependability holds promise (mandate) of loan / capital on time, as well as empathy for the customers.³⁸

Muslims actually have plenary paragon in the field of entrepreneurship, namely the Prophet Muhammad. long before the appointed Messengers, Muhammad had forged beforehand as an entrepreneur. Self-reliance is formed, can not be separated from his life history are born in a state of orphan because his father died before he was born. His expertise in trade bore the title to him, *al-Amin* (the very reliable). The businesses and residents of Makkah *al-Amin* gave the title because it believes him.

Nickname *Al-Amin* to the Prophet Muhammad did not come away without him build credibility and capability as a tough

³⁸ Muslim Kelana, P. 19

businessman. The main element that invites nickname it is honesty that gave birth to the belief of many people.³⁹

Prophet be an entrepreneur with the four stages of the character:

a. Integrity

Keep in mind that integrity merupakan standard nature and character of an entrepreneur main foundation of honesty intact binding positive characters lainnya. Nabi Muhammad since childhood has developed a court character that became known by the nickname *al-Amin* (the trustworthy). He is maintaining the behavior, speech, on the basis of honesty and commitment that radiated to her dignity and strength. He in its development became a magnet for many people that Muhammad himself had practiced the law of attraction in their lives.⁴⁰ Honesty can only start from ourselves so that radiate kindness and interest of many people.

b. Loyalty

It is the nature of the support that strengthens confidence. Loyalty associated with loyalty and long-term commitment. Muhammad showed high loyalty to his uncle, Abu Talib. In terms of trade Prophet always practicing soul

³⁹ Muslim Kelana, P. 24

⁴⁰ Muslim Kelana, P. 27

loyal to its customers with the best service to anyone so contrary, customers are also loyal to him.

c. Professionality

It is the capacity to run a profession with standard sizes as well as the best quality. Prophet entered the professional stage when recruited by Khadijah RA as dagannya partners and after they were married, the Prophet became manager of their company's trademark.

d. Spirituality

Woke stronger when the Prophet Muhammad was married to Khadijah RA. Muhammad spent more time to contemplate as mentioned in history, he often alone in the Gua Hira '. As a business manager, he is unbelievably concerned with the problems of morality so as he is the main character who later gave birth to the concept of spiritual marketing.⁴¹

5. Social Aspect

Messenger is the most fair, most people maintain the honor, the right words pling, most can maintain trust. This has been recognized by friend and foe alike. Before being appointed as the Prophet he was known as *al-Amin*, and serve as a case breaker during ignorance. At-Tirmidhi narrated from Ali that Abu Jahl said to the Prophet, "we do not lay with you but we belie (treatises) that you take," then Allah revealed His Word,

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ۝ ٣٣

"Because they do not reject you, but the people who are wrongdoers that deny the Signs of Allah." (Surat al-An'am: 33)⁴¹

⁴¹ Muslim Kelana, P. 27-29