

THE **F1RST**S

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Who was Waraqa?

Waraqa is such a mysterious figure that we find in the seerah of the Prophet (s) because he shows up in the very beginning of Saheeh al-Bukhari. He shows up in the very beginning of Saheeh al-Bukhari, he's in the beginning of the seerah. But the seerah starts off with his death, essentially. You don't hear anything about his history. You just know that Khadijah (r) took the Prophet (s) to him to confirm or deny what happened to the Prophet (s) or explain what had happened to the Prophet (s) in Hira. And then it ends. Who was he before? What's his story? What's his status? It's really a fascinating story!

Waraqa and Zaid, the only two that go to Ash-Sham to study Christianity, and that deepen their knowledge of the Abrahamic way. Then Zaid Ibn Amr dies five years before the Prophet (s) receives revelation. So it's really just Waraqa right now in Makkah, he's the only one there that is waiting for this prophet of Allah to arise, that has studied, and that has prepared himself.

His Name

His name was Waraqa ibn Nawfil ibn Asad

- Khadijah has an uncle named Nawfal Ibn Asad and she has a brother named Nawfal Ibn Khawaylid
- Khadijah has an uncle named Nawfal, who is the father of Waraqa, and she has a brother named Nawfal as well.
- Waraqa Ibn Nawfal Ibn Asad is the first cousin of Khadijah (r).
- He's her cousin but more like an uncle because of the age gap.
- Khadijah is Khadijah Bint Khawaylid Ibn Asad. Nawfal and Khawaylid are brothers but Nawfal is the oldest son of Asad and Khawaylid is the youngest

son of Asad. And so the age gap between Khawaylid and Waraqa is at least 25-30 years. At least between the two. So it's a pretty big gap so he really plays more of a role of an elder in her life.

- The father of Khadijah (r), Khawaylid passed away early on in the early wars that took place in Makkah and claimed many of the senior tribesman. That's why Khadijah (r) inherited so much money and became the woman that she became at such an early age when it comes to her wealth. She inherited that from her father who was killed.

The Noble of the Noble Family

Waraqa is of the oldest of this clan that exists and it is considered of the most noble families of Makkah at the time and Waraqa is considered one of the most noble people of the most noble families.

- They are from this banu adi
- Waraqa is an elder, who is noble and respected. And his mannerisms and character are very high and noble.
- Because of this, he was expected to marry Khadijah, who also displayed noble character.
- Waraqa was expected to be the natural suitor of Khadijah in terms of just his family, his character, and his nobility. Khadijah and Waraqa both are considered the best of their people, but Waraqa rejected this world and became a priest or a monk. He decided he would never get married and stay in pursuit of religion his entire life.
- He was not someone to go into the marketplace, he only ate once a day to suffice himself, and he rejected the wealth of his family.

Waraqa does not have that combative behavior towards his people.

- Zaid Ibn Amr Ibn Nufayl-what makes him so incredible was not just that he was on this way of Ibrahim (a), insisting on the way of Abraham, and never becoming a Christian or a Jew. He was only on the way of Ibrahim (a), rejected paganism, and he also confronted his people all the time about how they worshipped idols.
- Waraqa never challenged his people.
- Waraqa was known to be a Christian, but Waraqa was not combative, he was not out there in the way that Zaid was going after the people for the way they were worshipping those idols. Instead, Waraqa had this idea that Allah would clarify this in due time and so he avoids being combative with the people. He keeps to himself from society as a whole, and maintains a position of high authority. He is an elder, a senior and someone who is learned in religion, and, interestingly enough, the dream interpreter of the Arabs.
- The arabs at the time would go to Waraqa to have their dreams interpreted even though he didn't worship the idols.

The Dream of Khadijah (r)

Khadijah (r) had a dream that the sun descended in her home.

- Khadijah (r) goes to Waraqa, tells Waraqa this dream that she has and Waraqa says that you will marry a noble man or a prophet.
- Khadijah (r) married multiple times before the Prophet (s), perhaps two or three times even according to some narrations and of course became widowed in the process. But this is very early on in her life. She does not know what's coming her way.

- The Prophet (s) was already looked at as someone very special. He already had these glad tidings surrounding him throughout his entire life, miracles that would happen with the Prophet (s). When the Prophet (s) was born, it was a miracle. Abu Lahab goes to sacrifice all of these sheep in celebration of the Prophet (s) because of the light that came from the womb of the mother of the Prophet (s) when he was born. They knew he was special. And also, Waraqa clearly sees something special in this young man.

The Prophet (S) only went to Al-Shaam twice

- Prophet (S) goes to Al-Sham twice: once as a very young man, and once as the broker of Khadijah (r).
- Abu Talib took the Prophet (s) when he was a young man around the age of 11, 12, or 13 years old. While Abu Talib was there with the Prophet (s), there was a priest that followed Abu Talib when he saw things from the Prophet (s). So he noticed the back of the Prophet (s), the seal of prophethood, so he asked the people, "Who is in charge of this young man?" They pointed to Abu Talib. Abu Talib was asked who he is and he responded, "I'm his father." Now in the language of the arabs, the paternal uncle in particular was the father. And Abu Talib was acting like the father of the Prophet (s) in true effect. And the monk says to him you're not really his father. And he says to him what do you mean? He said, this person, his father would not be alive. So Abu Talib is very interested in what this monk is saying. So the man says, "this young man of yours did not pass by a single area until he reached bursa (which is the area they're in at this moment) except that the trees and the stones prostrated towards him. They don't do that except for a prophet." Some of the narrations mention his name is Bahaira or Buhaira, even though there's nothing authentic with his name in particular. Abu Talib says he has no idea what you're talking about. So the man says to him, "this young man is going to be the leader of the worlds." He then asks Abu Talib, "Where are you taking him right now?" He

says, "I'm taking him to the marketplace". He says to Abu Talib. "Don't do that because if people know who he is, they might try to hurt him so take him back to where you came from and protect him and make sure that he never goes to cities again." Abu Talib took his advice and took the Prophet (s) back to Makkah and the Prophet (s) never went back with Abu Talib to Ash-Sham until later on when he got the big contract.

- Khadijah (r) was looking for a broker, an honest person to take her caravans to Ash-Sham, so she appointed the Prophet (s). Otherwise the Prophet (s) for his entire life was raising sheep in Ajiyaad. If you actually go to the area of Ajiyaad that's where the Prophet (s) said, "I used to raise sheep for the people of Makkah." So the Prophet (s) didn't accompany Abu Talib to Ash-Sham after that and stayed in Ajiyaad.
- The second time the Prophet (s), Khadijah sends Maysara with the Prophet (s). Maysara falls in love with the Prophet (s). This man's character is different. He comes back to Khadijah and he says there was a cloud that never left the Prophet (s). He said that I swear that I would see the Prophet (s) sleeping under a tree and when the sun would move over and the shade would no longer cover him, the tree would extend itself to cover him. And Maysara was watching these strange things happen with the Prophet (s). From the Prophet (s)'s perspective, when he was a kid, Jibreel (a) removed his heart. The Prophet (s) witnessed many strange occurrences from his life and he didn't know what to make of it. Maysara doesn't know what to make of it. And Maysara says that, "I thought to myself maybe it's just a wind, or maybe it's a coincidence that the trees shade him and he's just perfectly shaded throughout this entire time in Ash-Sham." He said, "Except we were out there, and while he was taking a nap and I was marveling at him, this monk came to me and said to me, 'Who is that?' so I said to him Muhammed Ibn Abdullah, from the land of the sanctuary." The monk responded to him and said only prophets rest under that tree. And just walked away from him. So Maysara said I had no idea what to make of this man. He said people would deal with the Prophet (s) in Ash-Sham and they would tell him swear by Allatu al-uzzah. And the Prophet (s) would say, "I've never sworn by them before in my life." The Prophet (s) would not

take an oath with idols because that was their way to take an oath on that which is holy to you, and they know people from Makkah hold Allatul azzah. The Prophet (s) said, “I won't swear to these two and I never have sworn for these two.”

- Both of the times the Prophet (s) went to Ash-Sham there were people that recognized something about him. There were things that were happening in Ash-Sham. It was a land where people were studying or they still had the monks, the priests, the people of the baqaya of ahlul kitaab, that leftover from the people of the book that the Prophet (s) said Allah was pleased with in the midst of it all. Waraqa and said Zaid went there looking for guidance. So the Prophet (s) has had these things happening his entire life. Khadijah (r) had that dream that was interpreted by Waraqa that you're going to marry a nobleman or possibly even a prophet of Allah. After the Prophet (s) comes back from Sham the second time we know what happens.
- The point of it is that Abu Talib, Al-Abbas, and Humza, the uncles of the Prophet (s) come with him to formally propose. Khadijah's uncle, Amr Ibn Assad, was the oldest uncle that was still alive who acted as the wali of Khadija.

The wedding of Khadijah (r) and the Prophet (S)

Waraqa performed the marriage of the Prophet (s) and Khadijah on the meher of 500 dirhams.

- Ayesha (s) said in the Hadith in which she mentions, or she gives some context about who Waraqa was. She says, “He was a man who became a Christian in the days of ignorance. (Waraqa unlike Zaid actually identified as a Christian.) He used to write from the gospels in Hebrew and he would write as long as Allah (swt) would allow him to write. (He had actually had full command of

Hebrew and he would write from the gospels, write of his lessons and what he was learning and compiling in Ash-Sham so he's one of the few literate people)." He was literate not just in Arabi and reading and writing, but literate even in Hebrew in reading and writing. She continues, "He became an old man and he lost his sight." When the Prophet (s) had come to him at that point, he was already blind. He was in his nineties, and he was already blind. And this is where we have the famous incidence that takes place. Where Khadijah (r) would take the Prophet (s) to Waraqa to contextualize what had happened in the cave of Hira. It was common for people to go to Waraqa and Khadijah (r) has a particular relationship, the Prophet (s) has a particular relationship and he understands, especially understands what it is that would denote prophethood or would denote something that is special.

- So Khadijah (r) takes the Prophet (s) to Waraqa and this is what Allah says in the Quran, "Ask the people of knowledge if you don't know any better." This is one of the ways that Khadijah (r) was already acting in accordance with revelation before it even came. Khadijah (r) was guided toward the good ways, it was her suggestion to take the Prophet (s) to Waraqa, and that was her fitra, that was her goodness and that was there.
- After the Prophet (s) has calmed down a bit Khadijah (r) and the Prophet (s) walk to the house of Waraqa, the man who predicted and prophesied that Khadijah would one day marry a nobleman or a prophet. He's in his nineties. He's blind. He's sitting there. So Khadijah (r) says to him "Oh son of my uncle, listen to the son of your brother. "
- Why did she say "brother"? Some of the scholars mentioned that it's just a way of showing the closeness he had to Waraqa, that he was like the nephew of Waraqa and that the Prophet (s) was like the nephew of Waraqa. Others actually pointed to the lineage of the Prophet (s) and Waraqa, that they had the same amount of ancestors from sayid ul-kilab, so they are related, their lineage is related and Waraqa is in fact the third cousin of the Prophet (s). So the point is that this is a means of presenting the Prophet (s).
- "Listen to what he has to say to you." Waraqa says to the Prophet (s), "oh son of my brother, what do you see?"

فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمِعْ مِنْ ابْنِ أُخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أُخِي
مَاذَا تَرَى

- Waraqa asks this because he was a dream interpreter. Waraqa assumed that's probably what it is that he's coming to ask him about. So at that point the Prophet (s) tells him everything that he saw in the cave of Hira. Waraqa said, "this is the 'namus' that Allah has sent to Musa (a)." The word 'namus' is the one who bears secrets and he's referring to Jibreel (a). Jibreel (a) is the same angel that Allah sent to Musa (a). The way that Jibeel came to the Prophet (s) is like the way that Jibrael came to Musa (a), and the Prophet (s) and Musa (a) have more similarities in their being than Isa (a). So he said this is the same namus, the same bearer of secrets that Allah sent down to Musa (a). At that point Waraqa is not even thinking about the Prophet (s). He says to him, at that point he actually confirms to the Prophet (s) you are the prophet of these people.

فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ
الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

- Waraqa immediately says, "I wish I was young. I wish I was young. I wish I still had that young strength. I wish that I could be alive the day that your people would run you out."

يَا لَيْتَنِي فِيهَا جَدًّا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ

- Subhanallah he was in his 90s now, he was blind, he lived his life, didn't get married, learned Hebrew, learned the scriptures, like Zaid (r) was a lifelong peruser of truth, trying to find Allah, following the ways of the Prophets that came before, and the man who he married to his cousin, the man who he knew his entire life since childhood is in front of him, and now immediately. Now the Prophet (s) has no idea of the implications of what just happened. First of all

you just told me I'm a prophet. And then right after you told me I'm a prophet, you tell me my people are going to run me out.

- The Prophet (s) asks in return about his people running him out and how is that possible

- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخْرِجِيَّهُمْ " . قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي

- Waraqa says no man has ever come with what you have come with except that the people took him as an enemy.

وَإِنْ يُدْرِكُنِي يَوْمَكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا

- The Prophet (s) cannot imagine his people taking him as an enemy. The Prophet (s) has never had a single person bring a complaint against him. The Prophet (s) is everyone's peacemaker. The Prophet (s) is the one who brings together tribes who otherwise cannot be brought together. He's the man that stands for justice. Khadijah (r) just told the Prophet (s) (arabic) Allah will never disgrace you and mentioned all the good he does for the people.
- Khadijah's first reaction is Allah will ever disgrace you. Waraqa's first reaction is that the people are going to disgrace you. The people will fight you.
- The Prophet (s) is receiving this very quickly and he's shocked and Waraqa immediately says it's not about you, but it's about what you have. It's about the message that you have. You could be the best person in the world the nicest person in the world, all of that, but it's about the substance and the message that Allah has given you. The Prophet (s) has not received any commands yet to give dawah, but Waraqa knows the way that this has gone down for all of the prophets that came before including the one that he follows, Isa (a), Jesus peace be upon him.

- This 90 year old blind man says to him (arabic) if I live to see that day I will support you with everything I have, with all of my strength. Whatever Allah has given me to support you with, I will support you with.
- Ayesha (r) says he died just a few days after that. He died just a few days after he tells the Prophet (s) that if I'm alive to see that day, I'm going to support you with everything that I have, I wish I was young, but I hope that Allah keeps me alive so I can be by your side. The revelation was paused.
- Waraqa was sincere in saying this 90 year old blind man will be by your side and will fight on your behalf. Because Waraqa does not just know the signs of prophethood. Waraqa knows the virtues of the people who follow the prophets in their most vulnerable times, and Waraqa wants to be amongst the righteous ones.
- Also Waraqa did not ask Allah for taqfeef, he asked Allah for quwa. He didn't ask Allah to lighten the load, he asked Allah for the strength to bear it. And that's a sign of sincerity. He could have said I hope Allah makes it easy and I'm an old man, and we're not gonna be able to bear this. No, Waraqa asked Allah for strength because Waraqa wanted the full reward of being beside the Prophet (s). That's his natural reaction.
- He's been living nine decades, almost an entire century for this moment, to support a prophet, to support the prophet when he comes. Waraqa is the only Christian left there in Makkah, the only Christian one, Zaid is dead. It's just Waraqa. He's been waiting his whole life and he asked Allah (swt) for that.
- Don't think Waraqa's burden would have been easy because Quraish knew that there were certain influential voices. If they spoke in support of the Prophet (s) things would be very messy for them.
- Nawful was the one who tied Abu Bakr and Zubair together and tortured them together privately. The powerful ones were not tortured out in the public. They were tortured amongst their tribe. The tribes wanted to maintain the dignity of the tribe in a twisted way to maintain the dignity of the tribe but at the same time, deter their own from accepting Islam. So alqarinain, the two qareens, the two tied ones were Abu Bakr and Zubair. It was Nawful that was tying them together and torturing them. Nawful, the one who used to put

Zubair in a mat, tie him up in a straw mat and set the mat on fire from the bottom so it would burn his feet, and roll him and punish him and as Zubair's screams are being heard our from the qariya, out of their area.

- So imagine if Waraqa would have with his authority, with the effect he had amongst the Arabs, imagine if Waraqa lived to see those days, Waraqa would have been amongst the first people tortured. They might have killed him privately and said he died a natural death because they would not have been able to afford the voice of Waraqa, from a spiritual authority perspective, being lent to the call of the Prophet (s). But Subhanallah Allah chose that this man, unlike Zaid, lives to see the Prophet (s). He lives to see him as a Prophet and it's as if Allah kept him alive just to see that moment and then to die a natural death.
- There is a narration with weakness that Waraqa passed Bilal.

وقد ذكر الذهبي حديث عروة أنه قال : " مر ورقة بن نوفل على بلال وهو يعذب ، يلصق ظهره بالرمضاء وهو يقول : أحد أحد ، فقال ورقة : أحدُ أحدُ يا بلال ، صبرا يا بلال ، لم تعذبونه ؟ فو الذي نفسي بيده لئن قتلتموه لأتخذنه حنانا
ثم قال الذهبي : " هذا مرسل

- There is some weakness in the narration because it doesn't match up. It talks about it where Waraqa would live and he would see Bilal (r) being tortured and he would say "one god, one god, oh Bilal. Be patient, ya Bilal." It is warning the people about killing Bilal, but it doesn't match up to the authentic hadiths in al-Bukhari that he died just a few days after that moment. Bilal (r) accepted Islam after the public call. So we would've had more on Waraqa had he lived to see that.

The status of Waraqa

He's the first man to believe in the Prophet (s).

- He's the first man to believe in the Prophet (s) so is he a companion or not?
- There is a difference of opinion amongst the scholars because they're trying to reconcile how Abu Bakr (r) plays into this because commonly, Khadijah (r) was the first woman and Abu Bakr (r) was the first man to believe.
- Some scholars say he caught the prophethood of the Prophet (s) but he didn't live long enough to see the message of the Prophet (s), because the Prophet (s) still hadn't been told to call the people yet. So he called the appointment of the Prophet (s) as a nabi, as a prophet, but not the dawah of the Prophet (s), not the message. Therefore he died musadiq as someone who confirmed the prophethood of the Prophet (s) as a believer but not a sahabi because he didn't technically join the ummah of the Prophet (s) because he didn't live to be a Muslim in the formal sense.
- Some of the scholars said he died in the fatrah, he died in the pause, so they had a similar conclusion. They said he's a believer, they said he's a mu'min but we can't say he's a sahabi.
- Another groups of scholars wrote that he was indeed a sahabi and Waraqa is indeed the first male companion of the Prophet (s) and we say (r) and we consider him that first sahabi of the Prophet (s).
- So there is an interesting difference of opinion and like Zaid, Waraqa's situation confuses even the close companions.
- Khadijah (r) in an authentic Hadith is asking the Prophet (s). "Oh messenger of Allah, Waraqa confirmed that he believed in you. And he died before you made your dawah public and what sin did this man commit? What would happen to him? So the Prophet (s) responds to a very concerned Khadijah. The Prophet (s), "Oh Khadijah, I saw Waraqa in my sleep and he was wearing these

white clothes. If he was to be of the people of hellfire then I would not have seen him in that state.” He looked absolutely fine, he looked beautiful, he looked assured.

- In another narration there was a person, narrated from Ibn Asaqir. that the Prophet (s) was asked about Waraqa and the Prophet (s) said, “I saw Waraqa in the middle of Jannah literally in the stomach of it, in the belly of jannah and he was wearing silk.”
- He looked like he was in jannah and he looked like he was in absolute beauty in the blessing of Allah (swt).
- In an interesting Hadith narrated by Ayesha (r) that the Prophet (s) heard a man who was cursing Waraqa or mentioning Waraqa in a bad way. The Prophet (s) said do not say anything negative or bad about Waraqa. Don't you know that I saw Waraqa in Jannah, not just with one level, but actually even with two Jannahs, two gardens, two levels in paradise?”
- It's interesting that the Prophet (s) mentions Zaid and Waraqa, two Jannahs.
- It's very interesting about Zaid Ibn Amr that the Prophet (s) said I saw that he had two gardens, two levels of paradise. And he says the same thing about Waraqa.
- For the Prophet (s) to be very specific about Zaid and Waraqa that they have two jannahs and there could be many reasons for this. They believed before the Prophet (s) even came and when they knew of a prophet they expressed another level of belief. So clearly they've got a distinction amongst even the sahaba of the Prophet (s) in that they believed when no one else believed. And then again when they were told that the Prophet had come out they believed once again.
- There were some people that were in Madinah waiting for the Prophet (s). As soon as they knew who he was, they said no. So they knew a prophet was coming, they dedicated themselves to tawhid, to monotheism, but once they saw that it was him, Muhammed (s), they denied it.
- So the fact the Zaid was on his way back to embrace this prophet, Waraqa confirmed this prophet and both of them upheld monotheism even in jaahiliya,

it could be the wisdom for why the Prophet (s) mentioned that they have two Jannahs.

- Surah Al-Suf is where Isa (a) is mentioned last in the Quran. Literally the last mention of Isa (a) in the Quran is very beautiful. Isa (a) is telling his people about the coming of the Prophet (s) that I've confirmed to you what came before me from the Torah, and I'm here to give you glad tidings of the prophet that will come after me, "Ismuhu Ahmed," who's name will be Ahmed.
- How beautiful is it that the first person to confirm prophethood of the Prophet (s) is the last follower of Isa (a) in Makkah. Subhanallah, the first one to accept the prophet, the lone Christian in Makkah who was exerting himself to follow the true way of Isa (a) to follow Ibrahim, he's the first one to confirm. You're the prophet of this ummah, and then he died.
- He's the one that is following the glad tiding of Jesus peace be upon him and handing that off to the Prophet (s) and then he dies and the story of the Prophet (s) picks up right from where Isa (a) where Jesus peace be upon him, left off, continuing that legacy of Ibrahim (a).
- Zaid Ibn Amr said that he was on the way of Ibrahim (a).
- We ask Allah (swt) to be pleased with Waraqa (r), to join us with him and with the Prophet (s) and Khadijah (r) and with Zaid and those righteous ones in the highest level of Jannatul Firdous with the prophets of Allah, with the siddiqeen, with the shuhada, with all of those righteous ones that preceded. And we ask Allah to make us amongst them. Allahuma Ameen.

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