

The Prophetic Biography:

The Meccan Period

Lesson 4



Marital Life

- The marriage of the Prophet and Khadijah was a blissful one.
- Khadijah may have married down in terms of wealth but what she saw in the Prophet was more important than that.
- Children arrived quickly, cementing the couple's bond.
- The couple loses their first son, Qasim, before his second birthday.
- The Prophet's lack of a male heir was the reason why he would remain as an 'abtar' in the eyes of Meccan society.

Marital Life

- Despite Khadijah's great wealth, the couple lived a simple life.
- They shared each others values and were disturbed by the inequities of Meccan society.
- They lived their joint life accordingly, wearing homespun linen instead of the ostentatious silks of the elite, darning and mending clothes instead of purchasing new ones, and giving most of their income in food and alms.

The Birth of Ali

- It was Friday, the 13th of Rajab, when Abu Talib and Fatima were circuiting the Ka'bah, that Fatima felt her labor pains begin. Fatima turned with full resolve toward God and said:

رب إني مؤمنة بك وبما جاء به من عندك الرسول، وبكل نبي من أنبيائك وبكل كتاب أنزلته،
وإني مصدقة بكلام جدي إبراهيم الخليل، وإنه بنى بيتك العتيق، فأسالك بحق هذا البيت ومن
بناه، وبهذا المولود الذي في أحشائي الذي يكلمني ويؤنسني بحديثه، وأنا موقنة أنه إحدى
آياتك ودلائلك، لما يسرت علي ولادتي.

The Birth of Ali

“My Lord! I firmly believe in you and in all your messengers and books. And I affirm the teachings of my forefather, Abraham. He built this ancient house, so I swear by the one who built this house and by the child who is in my womb that you make my labor easy for me.”

Source: Bihar al-Anwar, v. 35, p. 36

The Birth of Ali

- The Prophet was with the couple, and he took his uncle by the hand, who in turn took his wife by the hand, and he led her toward the structure of the Ka'bah.
- Abbas ibn Abdul Muttalib and others who were sitting around the Ka'bah witnessed the wall of the Ka'bah, opposite its door, spilt open, and she was able to walk in easily. As soon as she entered, the wall closed up again. They ran to the point where she entered and then to the door, but found they were unable to enter. Muḥammad assured them that what they had just witnessed was a miracle of God.

The Birth of Ali

- For three days, Fatima bint Asad remained inside the Ka'bah. On the third day, when she exited, she presented her newborn son to Abu Talib, who named him Ali. He was born without any blood being spilt in the Ka'bah. And he was born with his umbilical cord severed and fully circumcised.
- The Prophet is reported to have said on the occasion, "On this night, a child has been born to us through whom God will open a myriad doors of blessing and mercy."

The Restoration of the Ka'bah

- Five years before the commencement of the prophetic mission, the Ka'bah was damaged by a flood.
- Quraysh decided to finance the rebuilding from only lawfully earned money.
- When it came time to replace the Black Stone, there was nearly an all-out fight.
- Umm Salamah's father, Abu Umayyah ibn al-Mughirah proposed that they accept the arbitrated solution of the next person to enter the mosque through the Salam gate; it was Muḥammad, the Trustworthy; he placed the stone on a large fabric, had all tribes have a member lift it, and then he placed the stone in place.

Ali Enters the Prophet's Household

- Four years before the bi'thah, there was a severe draught in Mecca.
- Abu Talib had a large family (Talib, Aqil, Ja'far, and Ali) but was financially strained.
- The Prophet suggested to Abbas that they help Abu Talib by taking some of his children; Abu Talib said, "Leave 'Aqil with me, and take any of the others whom you can." Hamzah took Ja'far. Abbas took Talib. The Prophet took Ali (6 y/o), and said, "I chose him whom God chose for me."

Ali Enters the Prophet's Household

وَقَدْ عَلِمْتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْقَرَابَةِ الْقَرِيبَةِ، وَالْمَنْزِلَةِ
الْخَصِيصَةِ: وَضَعَنِي فِي حَجْرِهِ وَأَنَا وَلِيدٌ يَضُمُّنِي إِلَى صَدْرِهِ، وَيَكْنُفُنِي فِي فِرَاشِهِ، وَيُمِسُّنِي
جَسَدَهُ، وَيُشِمُّنِي عَرْفَهُ، وَكَانَ يَمْضَغُ الشَّيْءَ ثُمَّ يُلْقِمُنِيهِ، وَمَا وَجَدَ لِي كَذِبَةً فِي قَوْلٍ، وَلَا
خَطْلَةً فِي فِعْلٍ.

“and you knew my position with the Messenger of God through my close kinship and special standing. When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his fragrance. He used to chew something and then feed me with it. He found no lie in my speaking, nor misconduct in action.”

Preparation for Prophethood

- 1. From childhood he was spoken to by angels مُحَدَّث and was watched over and trained by them:

وَلَقَدْ قَرَنَ اللَّهُ تَعَالَى بِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ لَدُنْ [أَنْ] كَانَ فَطِيماً أَكْبَرَ مَلَكٍ مِنْ مَلَائِكَتِهِ
يَسُنُّكَ بِهِ طَرِيقَ الْمَكَارِمِ، وَمَحَاسِنِ أَخْلَاقِ الْعَالَمِ، لَيْلَهُ وَنَهَارَهُ،

“From the time he was weaned, God sent the greatest of his angels to accompany him and lead him, day and night, down a path to nobility and virtue.” - Imam Ali (a)

Preparation for Prophethood

- 2. When he was 37, he began to see inspired dreams.

إنَّ النَّبِيَّ (صلى الله عليه وآله) لما أتى له سبع وثلاثون سنة، كان يرى في منامه كأنَّ آتياً يأتيه فيقول: يا رسول الله! ومضت عليه برهة من الزمان وهو على ذلك يكتمه، وإذا هو في بعض الأيام يرعى غنماً لأبي طالب في شعب الجبال، إذ رأى شخصاً يقول له: يا رسول الله! فقال له: من أنت؟
“قال: أنا جبرئيل، أرسلني الله إليك ليتخذك رسولاً

“When the Prophet reached 37 years, he used to see the following dream while he slept: it was as though someone was approaching him while he was in the mountains herding Abū Ṭālib’s goats. He said to him, “O Messenger of God!” He asked the person, “Who are you?” He replied, “I am Gabriel. God has sent me to you because he wants to make you a messenger.” And the Messenger of God would conceal this [from people].”

Preparation for Prophethood

فأنزل جبرئيل بماء من السماء، فقال: يا محمد قم فتوضأ، فعلمه جبرئيل الوضوء على الوجه واليدين من المرفق ومسح الرأس والرجلين إلى الكعبين، وعلمه الركوع و السجود

“..then Gabriel brought water from heaven and told him, “O Muḥammad, stand and perform the wuḍu’.” Then he taught him the wuḍu’ [by washing] on his face and his arms from the elbows, and wiping his head and two feet up to the ankles. Then he taught him the sujud and the ruku’”

Preparation for Prophethood

- It seems during this 3-year period his prayer consisted only of sujood per the following tradition:

صَلَّيْتُ قَبْلَ النَّاسِ سَبْعَ سِنِينَ، وَكُنَّا نَسْجُدُ وَلَا نَرْكَعُ

“Imam Ali said, “I prayed before other people for seven years. We used to do sujood and not ruku’.”

The Beginning of Prophethood

- 3. When he was 40, he was appointed as a prophet but not a messenger to the people. This is what happened on the 27th of Rajab in 610 C.E. Shia sources are unanimous in naming this date and the age of 40 is the beginning of prophethood:

فان رسول الله صلى الله عليه وآله لما ترك التجارة إلى الشام، وتصدق بكل ما رزقه الله تعالى من تلك التجارات، كان يغدو كل يوم إلى حراء يصعده، وينظر من قلله إلى آثار رحمة الله وأنواع عجائب رحمته وبدائع حكمته، وينظر إلى أكناف السماء وأقطار الأرض والبحار، والمفاوز، والفيافي، فيعتبر بتلك الآثار، ويتذكر بتلك الآيات، ويعبد الله حق عبادته.

The Beginning of Prophethood

“When the Prophet left off trading in Syria, and he had given all that God had provided him through his business as charity, he used to go to Ḥirā’ every morning, climb it, and look from its peak at the manifestations of God’s mercy, at the various wonders he had created out of his mercy and at his creation’s fresh perfection. He would ponder over the sky, the earth, the sea, and the desert, and derive lessons from these things, and worship God as he deserves to be worshipped.”

The Beginning of Prophethood

أنزلت عليه النبوة وهو ابن أربعين سنة فقرن بنبوته إسرأفيل ثلاث سنين فكان يعلمه الكلمة والشئ ولم ينزل القرآن على لسانه فلما مضت ثلاث سنين قرن بنبوته جبريل عليه السلام فنزل القرآن على لسانه عشر سنين بمكة وعشر سنين بالمدينة

“The Prophethood was given to him when he was 40 years old. At that time, Israfil was assigned to him for three years. He used to teach him various things, but he did not reveal the Quran to him. After three years were over, Gabriel was assigned to him and he revealed the Quran to him for ten years in Mecca and ten years in Medina.”

The Beginning of Prophethood

- No reliable Shia source says that Surat al-A'laq or any part of the Quran was revealed on the day of the mab'ath.
- It seems that during this 3-year period, the main activity of Muslims was prayer.

The Beginning of Prophethood

“Abu Talib came to the Messenger of God along with Ja‘far. He observed the Messenger with Ali next to him praying. He told Ja‘far, “Go and pray next to your cousin.” So Ja‘far stood on his other side. So when Ja‘far stood to his left, the Messenger of God stepped forward between them both. When Ali, Khadijah, and Ja‘far had accepted Islam, Zayd ibn Ḥarithah al-Kalbi accepted after them. Thereafter Ali, Ja‘far, Zayd, and Khadijah would pray behind the Messenger of God.”

Source: Tafseer Al-Qummi, See 15:94

The First Revelation

- Seclusion or **تَحَنُّث** in the Cave of Hira' was a tradition begun by Abdul Muttalib.
- Some scholars have said that the word tahannuth comes from the word hinth, which means the violation of an oath, and so more generally sin, and tahannuth is accordingly said to mean 'doing some work so as to escape from sin or crime.
- The Prophet (s) would go in the month of Ramadan sometimes with family and at other times alone. He used to provide himself with barely porridge and water and then directly head for the hills.

The First Revelation

- Why did he enjoy this type of solitude ?
 - He would separate from worldly distraction, contemplate the signs and favors of God, and praise God while gazing at the Ka'bah.
 - The Prophet felt deeply distressed by the corruption he witnessed and needed some time to contemplate over how to bring about the necessary social reforms.

The First Revelation

وَلَقَدْ كَانَ يُجَاوِرُ فِي كُلِّ سَنَةٍ بِحَرَاءَ، فَأَرَاهُ وَلَا يَرَاهُ غَيْرِي، وَلَمْ يَجْمَعْ بَيْنَهُ وَاحِدٌ يَوْمَئِذٍ فِي الْأَسْلَامِ
غَيْرَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَخَدِيجَةَ وَأَنَا ثَالِثُهُمَا، أَرَى نُورَ الْوَحْيِ وَالرِّسَالَةِ، وَأَشْمُ رِيحَ
النَّبُوءَةِ.

”Every year he used to go in seclusion to the hill of Hira', where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of God - peace and blessing of God be upon him and his descendants - and Khadijah, while I was the third after these two. I used to see the light of the revelation and message, and and smell the fragrance of Prophethood.”

The First Revelation

- When he was 43, he received the first revelation in the Cave of Hira' in the month of Ramadan, 613 C.E.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Read in the name of your Lord who created— created man from a dangling clot. Read, for your most gracious Lord, who taught the use of the pen, has hereby taught man what he did not know.” Quran 96:1-5

The Revelation of the Quran

- The entire Quran was revealed at this time.
- It was revealed instantaneously on the Night of Decree in the year 613 C.E:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

“[The designated days of the fast are] the month of Ramadan in which the Qur’an was revealed...” Quran 2:185

The Revelation of the Quran

- Then it was revealed gradually over a span of 20 years:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا

“We have divided the book into parts so that you might recite it for people gradually, and we sent it down piecemeal.” Quran 17:106

The Myth of a Bewildered Prophet

- **The myth of the bewildered and confused Prophet:**

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بَغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِدَلِكِ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا،

“The commencement of the Divine revelation to the Messenger of God was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again...

The Myth of a Bewildered Prophet

قَالَ " فَأَخَذَنِي فَعَطَّنِي حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارٍ حَرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ " حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي

“till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me...

The Myth of a Bewildered Prophet

فَرَجَعَ بِهَا رَسُولُ اللَّهِ فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ} " .
صلى الله عليه وسلم يَرْجِفُ فَوَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي " .
فَقَالَتْ " فَرَمِّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " زَمِّلُونِي " .
خَدِيجَةَ كَلًّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحْمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ،
وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

“and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous...'” Then the Messenger of God returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwaylid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By God, God will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones..."

The Myth of a Bewildered Prophet

فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً تَنْصَرَّ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ.

“Khadija then accompanied him to her cousin Waraqa bin Nawfal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew...”

The Myth of a Bewildered Prophet

فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرَجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ . قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمَكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخْرَجِي هُمْ " أَنْصِرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفُتِرَ الْوَحْيُ.

Waraqah asked: "O my nephew! What have you seen?" The Messenger of God described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom God had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." The Messenger of God asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and revelation was also paused for a while.

Source: Al-Bukhari

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- In Bukhari under the book of the interpretation of dreams there is a narration that says:

ثُمَّ لَمْ يَنْشَبْ وَرَقَّةٌ أَنْ تُؤْفِيَ، وَفَتَرَ الْوَحْيُ فِتْرَةً حَتَّى حَزِنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا
بَلَّغْنَا حُزْنًا غَدًا مِنْهُ مِرَارًا كَى يَتَرَدَّى مِنْ رُءُوسِ شَوَاهِقِ الْجِبَالِ،

“But after a few days Waraqa died and revelation was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down...”

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فَكُلَّمَا أُوفِيَ بِذِرْوَةِ جَبَلٍ لَكَى يُلْقَى مِنْهُ نَفْسَهُ، تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا. فَيَسْكُنُ لِذَلِكَ حَاشَهُ
وَتَقَرُّ نَفْسُهُ فَيَرْجِعُ، فَإِذَا طَالَتْ عَلَيْهِ فِتْرَةُ الْوَحْيِ غَدَا لِمِثْلِ ذَلِكَ، فَإِذَا أُوفِيَ بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ لَهُ مِثْلَ
ذَلِكَ.

“Gabriel would appear before him and say, "O Muhammad! You are indeed God's Messenger in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before...”

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- Problems with this narrative:
 - Most of the traditions that are the source of this narrative come through the House of Zubayr, which has family ties to Khadijah and Waraqa:
 - Urwah ibn Al-Zabayr from Aisha (whose sister Asma' was married to Zubayr)
 - Ismā'īl ibn Abī Ḥukaym, an ally of the House of Zubayr
 - Wahb ibn Kaysān, an ally of the House of Zubayr from 'Abd Allāh ibn Zubayr from 'Ubayd
 - Zubayr ibn al-'Awwām ibn Khuwaylid ibn Asad was the nephew of Khadījah and of Waraqah
- the House of Zubayr were contenders for the caliphate after Karbalā'.
- They were likely trying to aggrandize the role of their kinsfolk in the first revelation.

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- Another problem with this narrative is that it portrays the Prophet as being uncertain and doubtful of his own mission.
- It contradicts what we rationally know about prophets. How can we expect to be certain if the Prophet himself was not certain?!
- The Quran explicitly states that the Prophet was endowed with insight and certainty with regard to his mission:

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قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my path. I call to God. I and those who follow me are with insight...” Quran 12:108

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي

“Say: I am with proof from my Lord...” Quran 6:57

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عن زرارة قال قلت لأبي عبد الله عليه السلام كيف لم يخف رسول الله صلى الله عليه وآله فيما يأتيه من قبل الله أن يكون ذلك مما ينزع به الشيطان قال: فقال: ان الله إذا اتخذ عبدا رسولا أنزل عليه السكينة والوقار، فكان [الذي] يأتيه من قبل الله مثل الذي يراه بعينه

“Zurārah asked Imam al-Şādiq, “How is it that the Messenger of God did not fear that what came to him from God might be insinuations from Satan?”
The Imam replied, “When God makes a person a messenger, he sends down tranquillity and certainty on him. Thereafter, what comes to him from God is as certain as what he sees.”

Source: Tafseer Al-Ayyashi