

Life Of Prophet Muhammad (s) Before Prophethood

Year 570 CE – 610 CE

1. The holy prophet Muhammad (s) was born in Makkah in the year 570 CE on a Monday the 12th of Rabi'ul Awwal in the Year of the Elephant.¹ His father who was named Abdullah, son of Abdul Mutallib, died 6 months before the birth of the prophet (s). He was thus a posthumous child. His mother Aminah, the daughter of Wahb later on died when he was 6 years old. After the marriage, Abdullah remained with his wife Aminah only for 3 days at her father's house and then left for Syria for trade.² On his way back he fell sick and died at Yathrib.³
2. Ibn Sa'd reported that the prophet's mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of 'Arbadh bin Sariya something similar to this. His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allah and thanked Him. 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs.⁴ The first woman to suckle him after his mother was Thuwaybah.
3. At the birth of the prophet (s), he was nursed by a foster mother Halimah bin Abi Dhuaib from the Bani Sa'd bin Bakr of the Hawazin tribe in the desert at a place known as Juraanah.⁵ She was known as Halimah Sa'diyyah. There was the famous incident of the opening of his chest by angle Jibril (as) at the age of 4 in the desert.⁶ It is mentioned that the opening of the chest occurred 5 times during the lifetime of the prophet (s) such as at the age of 4 to 5, at the age of 10, at the age of 20, just before receiving wahy and just before going for Mi'raj.⁷ But most views are for the event of the desert and Mi'raj time. It is also said that the 2 angels who came fixed the seal of prophethood between the prophet's (s) shoulders.⁸ He spent 2 to 4 years there and when he was brought back to his mother there was a period of drought and a plague epidemic.⁹ Halimah wanted to keep the child with her for another 2 years.
4. So at the age of 6 he returned to his mother Aminah at Makkah.¹⁰ He had grown so much and was so loved by his mother that they went to Madinah (known as Yathrib beforehand), approximately 500 km from Makkah, accompanied by Umm Aiman. He visited the families of his mother, the grave of his father and learned how to swim in a pool there. After one month, on their way back to Makkah, his mother died at Al Abwa. He was carried by Umm Aiman all the way till Makkah.¹¹
5. He was thus brought up by his grandfather Abdul Muttalib who gave him much affection and love. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul-Muttalib. His children used to sit around that mattress in honour to their father, but the prophet (s) used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: "Leave my grandson. I swear by Allah that this boy will hold a significant position." He used to seat the boy on his mattress, pat his back and was always pleased

¹ Ibn Hisham (d 218 H), al Siraat al Nabawiyyah, Book 1 pg 158. Ibn Sa'd (d 230 H), at Tabaqat al Kubra' Vol 1 pg 100. Ibn Jarir at Tabari (d 310 H), Tarikh ar Rusul wal Muluk, Vol 2 pg 156. Ibn Khaldun (d 805 H), Tarikh Vol 2 pg 710. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

² Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 95. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

³ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 158. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

⁴ Ar Raheeq ul Makhtum Pg 26

⁵ Dr Majid Ali Khan, Muhammad the final Messenger, pg 52.

⁶ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 166. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 113. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 159, 161, 165.

⁷ Syed Sulaiman Nadwi, Siratun Nabi, Vol 3 pg 426. Zurqani (d 1122 H), Sharh al Mawahib al Ladunniyah.

⁸ Dr Majid Ali Khan, Muhammad the final Messenger, pg 53

⁹ Dr Majid Ali Khan, Muhammad the final Messenger, pg 52

¹⁰ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 56

¹¹ Dr Majid Ali Khan, Muhammad the final Messenger, pg 56

with what the boy did. His grandfather died when he reached the age of 8 or 9 (some say 8 years, 2 months, 10 days)¹² and after his death (at the age of 82)¹³ the prophet was taken in charge by his uncle Abu Twalib.

6. Abu Twalib was a merchant and was the real brother of Abdullah among the 10 sons of Abdul Muttalib.¹⁴ He faithfully and kindly discharged himself of his duties to take care of the prophet (s). He made him sleep by his bed and eat with him. As his uncle was not rich, the prophet (s) took care of the flocks of goats and sheep as other boys did at that time. The prophet (s) would pluck dark skinned plums which he found tasty.¹⁵ He would accompany his uncle on his journeys abroad for business and would help as a little shepherd. Ibn 'Asakir reported on the authority of Jalhamah bin 'Arfuta who said: "I came to Makkah when it was a rainless year, so Quraish said 'O Abu Twalib, the valley has become leafless and the children hungry, let us go and pray for rain-fall.' Abu Twalib went to Al-Ka'bah with a young boy (s) who was as beautiful as the sun, and a black cloud was over his head. Abu Twalib and the boy (s) stood by the wall of Al-Ka'bah and prayed for rain. Immediately clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country."¹⁶
7. In the year 580 CE¹⁷ when he was 10 years of age (or 14 to 15 years of age), there was the Harb-al-Fijar (the sacrilegious war during sacred months) which lasted for 10 years till 590 CE between the Quraish and Qais tribes at the Ukaz market.¹⁸ It is also said that the war broke out between Quraish and Banu Kinana on the one side and Qais 'Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included.¹⁹ He would participate in helping the wounded, those thirsty and would pick up all arrows to give to his uncle on the battle field but didn't play any direct role as fighter.²⁰
8. At the age of 12²¹ he went on a journey to Syria with Abu Talib²² and met a Christian monk Bahira or Buhairah who prophesied that he would become a prophet of Allah. They then returned to Makkah. The monk noticed at Busra (in Syria) that a cloud would shadow the prophet (s) and the branches of a tree would bow down to him when he was coming down from the hill with the caravan.²³ Bahira invited them for a feast and after the meal, he checked and found the seal of prophethood in the form of a pigeon egg.²⁴ Bahira also told them that the prophet (s) was the 'Messenger of the Lord of the Worlds', 'Mercy for the worlds' and 'Leader of the world'.²⁵ He readily enough recognized the Prophet (s) and said while taking his hand: "This is the master of all humans. Allâh will send him with a Message which will be a mercy to all beings." Abu Talib asked: "How do you know that?" He replied: "When you appeared from the direction of 'Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophethood which is below his shoulder, like an apple. We have got to learn this from our books."²⁶
9. From the age of 12 till 20 he led a life of shepherd for Bani Sa'd tribe in Makkah and he obtained business experience. Zubair bin Abdil Muttalib who was in charge of the Hashim army proposed to revive an old

¹² Ar Raheeq ul Makhtum Pg 27

¹³ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 169. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 119. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 166. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

¹⁴ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 179

¹⁵ Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 126

¹⁶ Ar Raheeq ul Makhtum Pg 28

¹⁷ Farkhanda Noor Muhammad, Islamiyat, pg 2

¹⁸ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 186. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 82.

¹⁹ Ar Raheeq ul Makhtum Pg 28

²⁰ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 186

²¹ Farkhanda Noor Muhammad, Islamiyat pg 2

²² Dr Majid Ali Khan, Muhammad the final messenger, Pg 58

²³ Ibn Khaldun, Tarikh, Vol 2 p 712. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 27.

²⁴ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 171, 172. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

²⁵ Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 278

²⁶ Ar Raheeq ul Makhtum Pg 28

peace treaty agreement known as Half-ul-Fuzul or Hilf-ul-Fudul²⁷ and the prophet (s) at the age of 15 joined in to help the poor, the weak and the orphan as he was disgusted by the society. He loved life of solitude for reflection and pondering on Allah. At the conclusion of these wars, when peace was restored, people felt the need for forming confederacy at Makkah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute. Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin ‘Abd Al-‘Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet in the habitation of an honourable elderly man called ‘Abdullah bin Jada’an At-Taimy to enter into a confederacy that would provide for the above-mentioned items.

10. Due to his great business fame and ability, he received a business proposal from Bibi Khadijah (r.a) in the year 595 at the age of 25.²⁸ Maysarah accompanied him to Syria to discover his secrets. It was a fruitful business with much profit.²⁹ It is also said that during that same trip, a Christian monk, Nastura, recognised our prophet (s) as the Last Prophet (s).³⁰ When the prophet (s) sat under a tree in Syria, the monk asked Maysarah ‘who is that man?’. Maysarah replied that ‘He is of the Quraish’. The monk said that ‘none but a prophet ever sat under this tree’.³¹ Ibn Hisham said that when the prophet was on his way to Makkah, maysarah narrated that she saw 2 angels shading the prophet (s) from the sun’s beam. When Maysarah met Bibi Khadijah, she narrated to her the events of the monk and the angels. During one night Khadijah dreamed of moon entering her room. She was unaware of the meaning. She went to Waraqah bin Naufal – a Hanif and her cousin. 3 months after the successful journey to Syria, Bibi Khadijah sent a marriage proposal and the prophet (s) accepted.³² Abu Twalib performed the marriage with a dowry of 500 dirhams (silver coins).³³ It was a successful marriage with 4 daughters (Zaynab, Ruqayyah, Umm Kulthum and Faatima) and 2 sons (Qasim and Abdullah).³⁴ She was the only wife of the prophet (s) till her death at the age of 65.³⁵ She was married and widowed twice before the marriage with the prophet (s) and had 3 children (2 boys (Hala and Hind) from Abu Hala bin Zurarah and then a daughter (Hindah) from Ateeq bin Aidh Makhzumi).³⁶
11. In the year 605 the Ka’bah which is situated in the valley of Faran was flooded by rain and the Arabs decided to rebuild the partly destroyed Ka’bah. People tried to stop the rain water but it was flooding the Ka’bah. The different parts of the Ka’bah were taken in charge by different leading families and the work was done in harmony. It is said that when the Ka’bah was built, the Al Abbas (the uncle of the prophet) advised the prophet to remove his waist sheet and put it on his neck. When it was done, the prophet (s) fell unconscious to the ground with his eyes open towards the sky and he said ‘give me my waist sheet’ and covered himself with it.³⁷ Now the problem was the placing of the Black Stone (Hajr Aswad).³⁸ Everyone wanted to be honoured by the stone and swords were drawn to decide the matter.³⁹ An old and wise Qurayshi man, Abu Umayyah bin Mughirah, suggested that the first to enter the Ka’bah next morning would decide what should be done. The prophet (s) was the first there.⁴⁰ When the chiefs saw the prophet (s), they all cried ‘Look here is Al Ameen (the Trustworthy), here is Muhammad, we agree on him’.⁴¹ The holy prophet (s) solved the problem of the placement of the black stone. The only part that was not constructed was the northern part of

²⁷ Ibn Sa’d, at *Tabaqat al Kubra’* Vol 1 pg 128

²⁸ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 188.

²⁹ Dr Majid Ali Khan, *Muhammad the final messenger*, pg 63

³⁰ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 188. Ibn Sa’d, at *Tabaqat al Kubra’* Vol 1 pg 156, 130. Ibn Athir, al *Kamil fil Tarikh* Vol 2 pg 39.

³¹ *Siraat Ibn Hisham* Pg 27

³² Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 189. Ibn Sa’d, at *Tabaqat al Kubra’* Vol 1 pg 131-133. Ibn Jarir at *Tabari*, *Tarikh ar Rusul wal Muluk*, Vol 2 pg 281. Ibn Athir, al *Kamil fil Tarikh* Vol 2 pg 39. Ibn Khaldun, *Tarikh*, Vol 2 pg 712

³³ Dr Majid Ali Khan, *Muhammad the final Messenger*, Pg 64

³⁴ H. U. Rahman, *A chronology of Islamic history*, pg13. Farkhanda Noor Muhammad, *Islamiyat*, pg 3.

³⁵ Farkhanda Noor Muhammad, *Islamiyat*, pg 3

³⁶ Farkhanda Noor Muhammad, *Islamiyat*, pg 75

³⁷ *Swahih Al Bukhariy* 1582

³⁸ Farkhanda Noor Muhammad, *Islamiyat*, pg 3

³⁹ Dr Majid Ali Khan, *Muhammad the final messenger*, pg 65

⁴⁰ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 197. Ibn Sa’d, at *Tabaqat al Kubra’* Vol 1 pg 146. Ibn Jarir at *Tabari*, *Tarikh ar Rusul wal Muluk*, Vol 2 pg 290. Ibn Athir, al *Kamil fil Tarikh* Vol 2 pg 45. Ibn Khaldun, *Tarikh*, Vol 2 pg 713

⁴¹ Dr Majid Ali Khan, *Muhammad the final messenger*, pg 65

the Ka'bah where the Hajar of Isma'il is found. They constructed a short wall around it to let people know it was part of the Ka'bah.⁴² Each chief would hold the end of a sheet upon which there is the black stone. They would raise it to the appropriate level and the prophet (s) would place it. It is said that the prophet was 35 years of age.⁴³

12. He was disgusted with Life of Arabs and he felt disturbed at the corrupt society round him.⁴⁴ He retreated times and often in the desert and the cave of Hira⁴⁵ with a supply of dates, oatmeal and water.⁴⁶ He (s) never worshipped an idol or bowed down in front of any false-god.⁴⁷ It was then that one night during the month of Ramadhan, Hazrat Jibril (as) brought the first five verses of Surah Al 'Alaq. When Hazrat Jibril (as) came to him, he was in his original form with wings (600 wings)⁴⁸ and he asked the prophet (s) to read. But the prophet (s) replied that 'I am not among the readers' (مَا أَنَا بِقَارِئٍ).⁴⁹ Hazrat Jibril asked him a second time but with the same answer. The third time Hazrat Jibril seized him and asked him to "Read in the name of your Lord who created. Created Insaan from a clot of blood. Read and your Lord is the most bountiful. Who taught with the pen. Taught Man that which he knew not."

Title of As-Swadiq (the Truthful).

1. The prophet (s) was known for As Swadiq⁵⁰, the Truthful for many reasons. He had never lied⁵¹ in his life since his childhood. That was proven on the mount of Safa⁵² when people accepted him as such. The whole people of Makkah accepted the prophet (s) as having such quality.
2. He never accused anyone making false allegation or defamation. He would never defame or backbit someone. He would always respect all people. He would always advised others not to spy or to talk ill in the back of each other as this would tantamount to eating the flesh of their brothers.⁵³
3. He was always Just towards the poor and the low class doing everything to help them. He was always consistent in decision based on justice.⁵⁴ He worked to promote justice and peace. He was later even considered as the final decision maker and taker in the society especially as from the Madinan phase.
4. He was always genuine towards people without any hidden agenda. He would always be honest towards them.⁵⁵ He was always right to the point irrespective of rich influence.⁵⁶ He would always speak the truth even in front of a tyrant ruler as this was considered as the best of Jihaad in Islam.⁵⁷
5. He never engaged in sins and any frivolity of the society. He would always be far from these things.⁵⁸ He was known to be virtuous and pious and at the same time thoughtful towards others. It is also stated that all prophets sent by Allah have never committed any kind of sin. They were free of sins.

⁴² Noble life of the prophet vol 1 Pg 112 by Dr ali Muhammad sallabbee

⁴³ Ibn Sa'd, at Tabaqat al kubra, vol 1 pg 145. Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 192

⁴⁴ Farkhanda Noor Muhamad, Islamiyat, pg 4

⁴⁵ Swahih Swahih Al Bukhariy 3

⁴⁶ Farkhanda Noor Muhamad, Islamiyat, pg 4

⁴⁷ Dr Majid Ali Khan, Muhammad the final Messenger, pg 66

⁴⁸ Muslim 174

⁴⁹ Swahih Swahih Al Bukhariy 3

⁵⁰ Swahih Al Bukhariy 4415

⁵¹ Swahih Muslim 208

⁵² Swahih Bukhariy Vol 6 Book 60 Hadith 293

⁵³ Qur'an (49: 12)

⁵⁴ Swahih Muslim 1063

⁵⁵ Swahih Al Bukhariy 4380

⁵⁶ Sunan An Nasa'i 4209

⁵⁷ Sunan Abi Dawood 4344, Jaami' Tirmidhi 2174

⁵⁸ Ar Rahiq al Makhtum Pg 30 (wordings of Ibn Atheer)

Title of Al-Amin (the Trustworthy).

1. The holy prophet (s) was known as Al Ameen⁵⁹, the trustworthy for different reasons. The simple fact that at the time of business and pilgrimage people entrusted their belongings to him proved that they had trust in him. They entrusted business contract to him.⁶⁰
2. All his clients of both local and abroad had full trust in him and would always like to buy and trade with him. He would never engage in bribes and interest and for his own morality he would never engage in conspiracies and kidnappings.⁶¹
3. Hazrat Bibi Khadijah employed him for a business trip and later on got married to him and that was a sign that he was pure and trustworthy as Bibi Khadijah though had many proposals didn't accept anyone of them except that of the prophet.⁶²
4. He was so much trusted that he was considered as the arbiter in the dispute of placing the stone. That occurred when he (s) was 35 years of age and avoiding conflicts among the chiefs of Makkah. This helped in maintaining peace among the leaders and their respective tribes.⁶³
5. He never got involved in highway robbery, theft or any kind of crime. He worked to promote justice and peace as part of the treaty called Half ul Fudwul (حلف الفضول) to establish fair commercial dealing (decided in the house of Abdullah ibn Jad), to respect the principles of justice and to collectively intervene in conflicts to establish justice.

Life Of Prophet Muhammad – Wahy – Revelation

Year 610 CE

1. The holy prophet Muhammad (s) was the last of prophets sent to guide Mankind. There was a period of his life when he was disgusted of the society and he wanted to evade that environment. He thus started to retire himself in the cave of Hira on mount Nour (2 miles from Makkah) and in the ravines and desert of the neighbourhood of Makkah. He used to take with him the journey food for the stay and then come back to Bibi Khadija (r) to take his food likewise.⁶⁴ He used to provide himself with *Sawiq* (barley porridge) and water.⁶⁵

⁵⁹ Swahih Al Bukhariy 3605

⁶⁰ Abu Dawood 2902

⁶¹ Ar Rahiq al Makhtum Pg 30

⁶² Ar Rahiq al Makhtum Pg 29

⁶³ Ar Rahiq al Makhtum Pg 29

⁶⁴ Swahih Al Bukhariy 3

⁶⁵ Ar Raheeq ul Makhtum Pg 31

2. He would always go there and invite wayfarers to share him his modest provision. He used to devote most of his time, and Ramadhan in particular⁶⁶, to worship and meditation on the universe around him. His heart was restless about the moral evils and idolatry that were rampant among his people; he was as yet helpless because no definite course, or specific approach had been available for him to follow and rectify the ill practices around him.
3. So one day as he used to spend time meditating especially during month of Ramadan on topics like Allah and the hereafter the first Wahy was sent upon him.⁶⁷ At that moment he was in cave of Hira, in the hill called Jabal (mount) Nur. The event was recorded as Hazrat Jibril [Gabriel] appeared to him in his real form with wings to bestow revelation upon him. The prophet (s) heard a voice and when he looked up he saw Hazrat Jibril (as) sitting on a chair between the sky and the earth.⁶⁸ He would hear his name everywhere till he saw Hazrat Jibril. The latter told the prophet to utter 'Recite/or Read'. The response from the Prophet was 'I am not a reciter' (مَا أَنَا بِقَارِئٍ)⁶⁹. Hazrat Jibril did the same again but with the same answer from the prophet (s). However, on the third time the angel squeezed him and said 'Recite in the name of your Lord who created. Created man from a clot of blood. Recite and your Lord is Most Bountiful, He who has taught by the pen, taught man what he knew not'.⁷⁰
4. These were the first 5 verses of surah 96 Al Alaq which were revealed upon him. The Prophet was so surprised as it was the first time that he had such experience that he fled the cave. However, he was destined to be a prophet. So, wherever he looked he saw the angel and would hear a voice saying: 'O Muhammad, you are the Messenger of God and I am Jibril'. He got home shaking with fear but excitedly happy and asked his wife Hazrat Bibi Khadijah to cover him.⁷¹ He told her what did happen and the latter reassured him that he was a good person and no harm would touch him saying 'Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity afflicted ones'.⁷²
5. Hazrat Bibi Khadijah (r.a) went to tell her cousin Waraqah bin Nawfal⁷³ who was learned in the scriptures, used to write books including Injeel in Arabic and the son of Bibi Khadija's uncle, the brother of her father.⁷⁴ He reassured the prophet and told him that 'This is the same angel who was sent to Musah (as). I wish I were young', 'yes, for nobody brought the like of what you have brought but was treated with hostility' and 'if I were to remain alive till that day, then I would support you strongly' but he died shortly after.⁷⁵ He would hear times and often 'you are indeed Allah's messenger in truth'.⁷⁶ That was the beginning of 23 years of Wahy.

Year 613 CE

The Prophet's first public proclamation at Safa;

1. At the age of 40⁷⁷, the holy prophet (s) was given the first Wahy by Allah through the angel Jibril (as). It was the first 5 verses of surah al 'Alaq.⁷⁸ He spread this message throughout his closest relatives and friends. Ibn Sa'd reported on the authority of Ibn 'Abbas that the Revelation paused for a few days.⁷⁹ Ibn Hajar said: 'That (the pause of Allah's revelation for a few days) was to relieve the Messenger of Allah (Peace be upon him) of the fear he experienced and to make him long for the Revelation. When the shades of puzzle receded, the flags of truth were raised, the Messenger of Allah (Peace be upon him) knew for sure that he had become

⁶⁶ Swahih Al Bukhariy 1147

⁶⁷ Swahih Al Bukhariy 3

⁶⁸ Swahih Al Bukhariy 4

⁶⁹ Swahih Muslim 160, Swahih Al Bukhariy 3)

⁷⁰ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

⁷¹ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

⁷² Swahih Al Bukhariy 6982

⁷³ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

⁷⁴ Swahih Muslim 160

⁷⁵ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

⁷⁶ Swahih Al Bukhariy 6982

⁷⁷ Swahih Bukhariy 3851

⁷⁸ Swahih Bukhariy Vol. 6, Book 60, Hadith 446

⁷⁹ Ar Raheeq ul Makhtum Pg 32

the Messenger of the Great Lord. He was also certain that what had come to him was no more than the ambassador of inspiration.⁸⁰

2. It was only after 3 years that revelation was received by the Prophet to make the message of Islam public. This is mentioned in the Qur'an as to 'Declare openly to them what thou are commanded and turn away from the pagans' [15:94] and also the verse 'And warn your tribe of near kindred' (26.214).⁸¹ Following the order of Allah, the prophet moved to the mount Safa and called out to people of Makkah to assemble.⁸² He therefore addressed his family and all those present there. He started by asking them if he told them of an army of cavalymen coming behind the hill in the valley to attack Makkah would they believe him.⁸³ All of them replied that they trusted him as he had never lied. Then he (s) said: 'O Quraysh! Buy your souls from your Lord; I cannot avail you anything before Allah. O Banu 'Abdul-Muttalib! I cannot avail you anything before Allah. O 'Abbas bin 'Abdul-Muttalib! I cannot avail you anything before Allah. O Safiyyah, paternal aunt of the Messenger of Allah! I cannot avail you anything before Allah. O Fatimah bint Muhammad! Ask me for whatever you want, I cannot avail you anything before Allah.'⁸⁴ He then said, 'I am a warner to you in face of a terrific punishment.'⁸⁵
3. Thereafter he told them of Allah being One and they should believe in Him and he would be witness for them on the last day. The Makkans had never known him to lie [As Swadiq and Al Amin] but still they did not believe in him. Abu Lahab [his uncle] condemned him saying and questioning him as 'May your hands perish all this day. Is it for this purpose you have gathered us?'⁸⁶ All turned away in anger saying he had gone mad. However to console the prophet verses, were revealed later on through the surah Al Masad where Allah condemned Abu Lahab.⁸⁷

This address of the prophet (s) was very important because:

1. **At the outset** due to the fact that he was a prophet who was obeying the order of Allah. He addressed people in obedience to Allah's command and it was done now in the open. Whether people would accept the message or not the prophet had done his duty. The duty of the prophet was only to deliver the message of the Qur'an as he obtained it.
2. **Moreover**, this was a clear public statement of the fundamental beliefs of Islam delivered to the Quraysh who were idol worshippers and polytheist people. The message was targeted towards the core belief of the Makkah and it dealt with monotheism, the worshipping of one god alone. Islam went against all the concepts of the idol worshippers.
3. **Furthermore**, since the time of Hazrat Isa (as), the Islamic message was not made openly. With this order from Allah, the prophet took his message to a wider audience including both his relatives, families, friends, neighbours and strangers. The prophet was sent to perfect the message and the beauty of Islam.
4. **Fourthly**, this was the first step made by the prophet (s) towards the people of Makkah and as such it was the first stage of his rejection by these people. This means that the task entrusted by Allah to the prophet would not be an easy job where there would be rejections as well as persecutions upon his own body and those following him.

⁸⁰ Ar Raheeq ul Makhtum Pg 33

⁸¹ Swahih Bukhariy 3526

⁸² Swahih Al Bukhariy Vol. 6, Book 60, Hadith 495

⁸³ Swahih Bukhariy Vol. 6, Book 60, Hadith 293

⁸⁴ Sunan an-Nasa'i 3646

⁸⁵ Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293

⁸⁶ Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293

⁸⁷ Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293

5. **Added to the above**, this refusal was an indication that the prophet should not lose hope and later on it was seen that Islam became attractive where there were both those who converted to Islam and those who continued their persecutions. Patience was a very important ingredient in both the mission of the prophet (s) and the example to be followed by his companions.

Life Of Muhammad (s) – Persecutions

Year 614 CE onwards

At the age of 40 when the prophet started to spread Islam, there was practically no one to accept him. Only the poor and the needy would accept and follow the prophet (s). The Quraysh thought that he would stop but they should give him some time. However, by the passing of time when the prophet would not stop, the Quraysh were angry at the preaching of the Prophet Muhammad. Then there were different moments of persecutions upon the prophet (s), his family and followers.

Physical Persecutions:

1. It was practically the habit of Abu Lahab and his wife, Umm Jamil bint Harb to plan how to hurt the prophet (s) physically. Abu Jahl and some men (Utbah, Shaibah, Walid, Umaiya, Ubay, ‘Uqba) would place abdominal contents of a she-camel over the prophet (s) and faatima would remove them.⁸⁸ They would throw rubbish and thorns over the prophet and in front of him on his way to hurt him. They would dig a hole in order for the prophet to fall into it.
2. The Quraish tried to choke him while he was praying. It is said that Suhail once rolled his handkerchief into a rope like thread and would pass it over the head and throat of the prophet while in sajdah in order to choke and kill him. They wanted to finish off with the prophet.
3. There were persecutions upon Bilal (the son of Hamamma and Ribah) who was not a freeman. He was a slave and was subjected to the most severe kinds of punishment physically. He was brought to the desert during the hottest period, thrown down upon his backs (flat on the sand) and heavy rocks were placed on his chests.
4. There was also the family of Yaasir from Yemen. He married a slave girl (Sumayya) and they had a son named as Ammar. All the three were subjected to the same kind of punishment as Bilal but Yaasir and Sumayya were among the first martyrs of Islam. Abu Jahl killed Sumayya with a lance.
5. There was also Khabbah, the slave of Umm Ammar. He was also subjected to physical persecutions and tortures. He was forced to lie down upon his back over burning coals and one of his torturers placed his foot on his chest to prevent him from moving. That lasted till the coals burned to ashes.
6. There was Lubaina, the slave of ‘Umar (before his conversion). When he heard that she converted to Islam, he tortured her and stopped only when he was tired. Nadia, Umm Umais and Zinnira (slaves of ‘Umar) were tortured too. Once Abu Jahl beat Zinnira till she lost her eyesight.
7. There were social and economic boycott upon the Prophet’s clan (Banu Hashim) for 3 years during which they stayed in the Shib Abu Twalib. Food and drink was rare. There was practically no way for them to obtain food. Many among the elders, weak, children and new born died.

Psychological Persecutions:

⁸⁸ Swahih Al Bukhariy 2934

1. He was called a liar at the Safa gathering. After the prophet (s) had gathered his relatives and some of the tribes like Banu Fihir, Banu 'Adi, sons of 'Abd Manaf and sons of Abd Muttalib, many of them were not happy with the meeting and Abu Jahl called the prophet a liar for whatever he had ascertained.
2. The general public joined the chiefs of Makkah to insult the prophet (s). People said that he was 'possessed' by a jinni. They considered the words of the prophet as coming from and influenced by Shaitwaan. They asserted that a jinn took hold of the prophet (s) during his stay at the cave of Hira.
3. In order to show his anger, Abu Lahab forced his 2 sons to divorce their wives, the Prophet's daughters. That situation affected the prophet (s) as his two daughters were the ones to suffer due to his refusal to stop the spread of Islam, his teachings and the rate of converts.
4. As the Quraysh couldn't do more than that psychologically because of the protection of his uncle Abu Tsalib, they decided then to harass, jeer at and insult him at every opportunity. That was extended to his followers and that was the most difficult part (to see his followers being insulted).
5. The prophet (s) could not bear the sufferings of his weak and poor companions like Bilal, Harith, Sumayya, Uthman bin Affan among others. The Quraysh went up to torturing the weaker Muslims who had no social standing and support and that affected the prophet (s).
6. The Quraish sent Abu Tsalib to convince the prophet to stop spreading Islam but this was in vain. Thus they offered him bribes of wealth, power and marriage to stop Islam but it was in vain. That was an insult to the prophet (s) especially when the Quraysh knew that the prophet never took bribes.
7. It was very difficult for the prophet (s) as it was his own relatives and uncles who were the ones to stop him with his religion. Psychologically, it was disturbing when his own uncle, friends, known people of Makkah and those who once called him Al-Ameen and As-Swadiq would plan to kill him.

Reasons for Oppositions / Persecutions

The holy prophet (s) went to the foot of mount Safa to declare his prophethood to the people of Makkah but there had been oppositions for different reasons.

1. **At the outset**, the Makkan society was class-conscious and was polarised between powerful rich and weak people. The Quraysh thought only of themselves and based on the fact of abandoning the Muruwah values, they didn't like what they heard from the Prophet. They were interested mainly in worldly gain. That idea of segregation (separation and discrimination) of the high class and the low class was deeply rooted in their customs, traditions and way of living.
2. **In addition**, though Makkans had respected prophet Muhammad (s) as al Amin till now; he was an ordinary man (for them) not credited with any miracles like those of Musah (as) or Jesus (Isa (as)). The Quraysh could not believe in a prophet who would come from the lowly stock. They wanted someone more superior, that is from the high class people. Some even proposed to have a messenger in the personality of an angel and then they would have accepted the message being from Allah.
3. **Moreover**, the message of Islam which is based on monotheism and its teachings went completely against the religion and concepts of their forefathers who was considered as the pillars of their tribes and society.

Accepting the prophet (s) and what he brought to them (Qur'an and Hadith) would mean rejecting all their values, concepts and ideologies they had cherished for so many centuries. It was a decision going against their clans, tribes, leaders, forefathers and priests or religious men.

4. **Furthermore**, the revelations that Prophet Muhammad (s) was conveying from Allah were of equality (no advantage of being rich but instead everyone was on the same level), of justice (no preference) and a 'day of reckoning' (Day of Judgement), when all would be faced with their worldly actions and be accountable. That state displeased the Quraysh who loved to live a luxurious life far from poverty, who didn't care about justice for others and who hated to be accountable.
5. **Additionally**, the Quraysh had the prestigious position of being the custodians of the Ka'ba with all its idols. That brought them a good economic position for the Makkans to be in. However, the message of Islam was of Unseen (Ghayb) Allah. They had never seen Allah and were adamant in their religions and faith. The Quraysh felt their way of life and importance threatened by the growing number of Muslims and as such they persecuted the Muslims.
6. **Another viewpoint** was that the Quraysh were offended by the action of prostrating for prayer done by Muslims. They didn't like to see Muslims in prayers. They considered such act as humiliating and they never prostrated in front of any one. They were proud and arrogant. However, Prayer and revelations gave strength to Muslims, many of whom were the weak in society [e.g. women] and slaves. Prayers would help the Muslims in gaining spiritual dispositions and in approaching Allah.

Lessons from Prophet Muhammad's behaviour and attitude during those times of difficulty

Throughout the whole Makkan phase where there were persecutions and oppositions, the prophet and the Muslims behaved in the most honourable way.

1. **At the outset**, the Prophet bore all the physical persecutions without ever retaliating whether in words or actions. For example, there is the story of the woman who threw rubbish on him regularly and the prophet (s) did not response to her except in silence and patience. However, when one day she didn't throw rubbish and dirt upon the prophet (s), the latter enquired about her health. In that, Muslims need to remember to be patient and courageous but not to retaliate when provoked.
2. **Moreover**, the prophet (s) was no more than the beloved of Allah. He knew Allah more than anyone and had complete faith in Him. So, he depended on Allah with a high and absolute level of Tawakkul (trust) and his faith being complete was unshakable. The prophet taught us to leave our fate in the hands of Allah. In return, Muslims should have a strong trust and faith in Allah despite what other people around them may say or do. That attitude must be adopted and accompanied by patience.
3. **A third way** was that the prophet (s) delivered his message calmly and peacefully to whoever listened despite all verbal abuse. Allah ordered the prophet to speak to people with wisdom in whatever situations he found himself. He also prayed that Allah guide them if he couldn't convince them. The prophet taught us how to stay calm without imposing on others and in return Muslims need to remember this as the best way to invite people to Islam and to turn away if they are reluctant.
4. **Another point**, the Prophet (s) felt the pain that other Muslims were suffering and as such suggested that they migrate to Abyssinia and re-locate to other places except Makkah. Thus some Muslims moved to Abyssinia while the prophet (s) later moved to Madinah. There was logic in that when we are not able to live our Deen in a specific place, we move to other places where there will be freedom of religion and good for living. We must be aware of others' suffering and try to help them.

5. **Another viewpoint**, the people of Makkah respected the prophet (s) as an example among the Arabs even before he spoke about Islam. He was known as Al Amin and As Swadiq. Though there were persecutions, the prophet (s) didn't change his character vis-à-vis the persecutors and remained the 'mercy of the worlds'. He remained as he was and continued to be the custodian to many Makkans. Muslims need to remember to be good towards others regardless of their religious beliefs and actions.

Year 615 CE – 616 CE

The migration of Muslims to Abyssinia (Ethiopia)

Through the mission of the prophet (s) there had been persecutions and oppositions every day. It was a very difficult period and moment for both the prophet and the Muslims following him. Among the Muslims there were those weak, poor or old ones who were not able to bear these persecutions any more.

1. So in the 5th year of prophethood (year 615) the prophet (s) advised Muslims to migrate to Abyssinia / Ethiopia⁸⁹ where there was a just and kind king and leader ⁹⁰known as Negus (Najashi). Once the prophet (s) said for Negus that he was a pious man and the prophet (s) performed Swalaat janaza for him at his death.⁹¹
2. As such by the month of Rajab 11 Men and 4 Women (1st Group) moved to Abyssinia. In that group there were 'Uthman⁹² and his wife Ruqayya [the Prophet's daughter]. The Quraysh followed them to influence Negus to send them back to Makkah.
3. On the Muslims side, Ja'far bin Abu Twalib (cousin of Muhammad) acted as spokesman.⁹³ He was among the first to migrate to Abyssinia. Negus wanted to hear from the Muslims and he summoned them to elaborate on the teachings of Islam. Ja'far thus read Surah Maryam which the King had seen to be the Truth.
4. He thus allowed the Muslims to stay. Negus said that 'I bore witness that Muhammad is the Messenger of Allah, and it is he about whom Christ, son of Mary gave good news. If I were not in the land in which I am, I would come to him and carry his shoes.'⁹⁴
5. By the year 616, a group of 80 – 83 persons (2nd Group) went to Abyssinia for the same reason. The prophet (s) sent a fur of silk brocade to Ja'far to be given to king Negus saying 'send it to your brother Negus'.⁹⁵ Negus gave the prophet (s) some ornaments which he gave to Umamah.
6. It is said that Amir bin Shahr (r) said that he was with Negus when his son (son of negus) recited a verse from Gospel. Amir laughed and Negus asked him whether he was laughing at the word of Allah, the Exalted.⁹⁶
7. It is found that Negus married Umm Habibah (r) to the prophet (s) at the death of Ibn Jahsh (husband of Umm Habibah).⁹⁷ The prophet (s) gave her a dower of four thousand dirham.⁹⁸ It is said that when Negus

⁸⁹ Sunan Abu Dawood 3205

⁹⁰ Sunan An Nasa'i 2042

⁹¹ Swahih Al Bukhariy 3877

⁹² Swahih Al Bukhariy 3872

⁹³ Swahih Al Bukhariy 3136

⁹⁴ Sunan Abu Dawood 3205

⁹⁵ Sunan Abi Dawood 4047

⁹⁶ Abu Dawood 4736

⁹⁷ Abu Dawood 2086

⁹⁸ Abu Dawood 2107

died, the prophet (s) informed the swahaabah, asked them to ask forgiveness for their brother and to make a row in the place of prayer to offer Swalaat Janaaza with 4 Takbir.⁹⁹

The move to Abyssinia was undertaken by the Muslims for many resources:

1. **At the outset** it was due to the persecutions, oppositions and cruelties inflicted on Muslims by the Makkans. The situation was becoming unbearable and there was the need to migrate. It was so difficult for the new converts or for the poor people that there was the need to move to another place where the sharia will be balanced.
2. **Secondly**, the prophet sent the Muslims there to Abyssinia where he felt that the Christian ruler [Negus] would be sympathetic. He was already informed with great help and victories from the people of Negus. And This would allow the Muslims to put Islam into practice and to have a more peaceful life without the fright of being persecuted.
3. **In addition**, through this event, when Negus was moved by the situation and the message found in Surah Maryam made he realise that Muslims worshipped the same God as he did and thus there was a similarity between Islam and Christianity. Both religions are from Allah through 2 different prophets sent by Allah. Each similarity would bring proximity among the followers of each religion.
4. **Furthermore**, it was a blow to the Quraysh as their request was rejected by the king Negus. In fact their mission to extradite Muslims failed and the Muslims were allowed to live in peace and to practice their religion in Abyssinia as long as they desired. The persecuted plan did not work as the king Negus was a kind and just king.
5. **Moreover**, this situation where Negus allowed the Muslims to stay and live in peace in Abyssinia showed the total dedication of Negus to the Muslims and at the same time the dedication of early Muslims to practice Islam. These early Muslims were willing to leave everything in order to be able to practice their faith in peace.

Year 617 CE – 620 CE

Social boycott of the Banu Hashim

1. During the Makkan phase, the Quraish were upset about growing number of Muslims and felt that radical measures were needed to stop the advance of Muslims. There was the meeting of the Shaikh of the city of Makkah and at last a covenant was signed by 40 Quraish hung inside Ka'bah banishing Banu Hashim from Makkah. As the news was heard, the Quraish were ready to drive the Muslims away from the city. The pagans of Makkah held a meeting in a place called Wadi Al-Muhassab.¹⁰⁰
2. Social relations, visits and even verbal contacts with the prophet (s) and his supporters would discontinue until the Prophet (s) was given up to them to be killed. The articles of their proclamation, which had provided for merciless measures against Bani Hashim, were committed to writing by an idolater, Bagheed bin 'Amir bin Hashim and then suspended in Al-Ka'bah. The Prophet (s) invoked Allah's imprecations upon Bagheed, whose hand was later paralysed.¹⁰¹

⁹⁹ Muslim 951

¹⁰⁰ Ar Raheeq al Makhtum Pg 55

¹⁰¹ Ar Raheeq al Makhtum Pg 55

3. However, Abu Twalib supported his nephew and as such his clan (Muttalib) was also included. The boycott started at the beginning of Muharram and its purpose was to make sure that the Prophet would be moving himself from religious life of the Makkans and as such he could not benefit from any religious or economic field. Nevertheless, there were 2 clans (Hashim and Muttalib) which allowed the Prophet to continue preaching.¹⁰²
4. The rules were that there should not be any contact between the prophet and any one of the Quraish where there could well be dealings to be made. At the same time there would no marriage, trade etc. As such, both clans moved to an area owned by Abu Twalib [Shib Abi Twalib] in Makkah valley where relatives covertly brought food to them though it was not allowed but still there were great sufferings. Nothing to eat reached them except, on few occasions, some meagre quantities of food were smuggled by some compassionate Makkans.¹⁰³
5. The supply of food was almost stopped and the people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the Muslims, who were so burdened that they had to eat leaves of trees and skins of animals. Cries of little children suffering from hunger used to be heard clearly. During 'the prohibited months' — when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah. Even then, the food stuff was unjustly overpriced so that their financial situation would fall short of finding access to it.¹⁰⁴
6. Despite all odds, the prophet (s) persisted in his line and his determination and courage never weakened. He continued to go to the Ka'bah and to pray publicly. He used every opportunity to preach to outsiders who visited Makkah for business or on pilgrimage during the sacred months and special seasons of assemblies. Hisham bin 'Amr, who used to smuggle some food to Bani Hashim secretly at night, went to see Zuhair bin Abi Omaiyah Al-Makhzoumy and reproached him for resigning to that intolerable treatment meted out to his uncles in exile.¹⁰⁵
7. On the ground of motivation by uterine relations, there emerged a group of five people who set out to abrogate the pact and declare all relevant clauses null and void. Abu Jahl disapproved of that decision. Abu Twalib meanwhile was sitting in a corner of the Mosque. He came to communicate to them that a Revelation had been sent to his nephew, the Prophet (s) to the effect that ants had eaten away all their proclamation that smacked of injustice and aggression except those parts that bore the Name of Allah.¹⁰⁶
8. He contended that he would be ready to give the prophet (s) up to them if his words proved untrue, otherwise, they would have to revoke and repeal their boycott. The Makkans agreed to the soundness of his proposition. Al-Mut'im went to see the parchment which was still inside the Ka'bah and there he did discover that it was eaten away by ants and nothing was left save the part bearing in the Name of Allah. That was a miracle from Allah to set His beloved free.¹⁰⁷
9. The proclamation was thus abrogated, and the prophet Muhammad (s) and the other people were permitted to leave the den of Abu Twalib and return home. In the context of this trial to which the Muslims were subjected, the polytheists had a golden opportunity to experience a striking sign of Muhammad's Prophethood (the white ants eating away the parchment) but to their miserable lot they desisted and augmented in disbelief.¹⁰⁸

¹⁰² Ar Raheeq al Makhtum Pg 55

¹⁰³ Ar Raheeq al Makhtum Pg 55

¹⁰⁴ Ar Raheeq al Makhtum Pg 55

¹⁰⁵ Ar Raheeq al Makhtum Pg 55

¹⁰⁶ Ar Raheeq al Makhtum Pg 55 - 56

¹⁰⁷ Ar Raheeq al Makhtum Pg 56

¹⁰⁸ Ar Raheeq Al Mukhtar Pg 56

10. This social boycott lasted more than three years but two supports of the prophet passed away. After 6 months, the first one was Abu Tsalib who fell ill and died in the month of Rajab in the 10th year. The prophet (s) approached him and presented Islam to him but he refused. 2 months later, Bibi Khadijah passed away in the month of Ramadhan at the age of 65. That year was known as the year of sorrow.¹⁰⁹

Year 620 CE

Prophet's visit to Ta'if.

1. Since the spreading of Islam not so many have been converted to Islam. With the death of Abu Tsalib and then Bibi Khadijah, all persecutions by Quraish increased. In this he decided to go to Ta'if [Thaqif tribe] in the month of Shawwal with Zayd, his slave and servant but considered as son. That was done with the intention that they would hear his message and agree to protect the Muslims.¹¹⁰
2. He approached the family of 'Umair, who were reckoned amongst the nobility of the town. But, to his disappointment, all of them turned deaf ear to his message and used abusive language as regards the noble cause he had been striving for. Three brothers from the chieftains of Thaqeef — 'Abd Yaseel, Mas'ud and Habib — sons of 'Amr bin 'Umair Ath-Thaqafi met the Prophet (s), who invited them to embrace Islam and worship Allah, but they impudently jeered at him and refused his invitation.¹¹¹
3. For ten days they stayed there delivering his message to several people, one after another, but all to no purpose. Stirred up to hasten the departure of the unwelcome visitor, the people hooted him through the alleyways, pelted him with stones and obliged him to flee from the city pursued by a relentless rabble. Blood flowed down both his legs; and Zaid, endeavouring to shield him, was wounded in the head.¹¹²
4. The mob did not desist until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. There, wearied and exhausted, he took refuge in one of the numerous orchards, and rested against the wall of a vineyard. At a time when the whole world seemed to have turned against him, Muhammad (Peace be upon him) turned to his Lord and betook himself to prayer and the following touching words are still preserved as those through which his oppressed soul gave vent to its distress.¹¹³
5. He was weary and wounded but confident of the help of his Lord. Seeing him in this helpless situation, Rabi'a's two sons (Utbah and Shaibah), wealthy Makkans, were moved on grounds of kinship and compassion, and sent to him one of their Christian servants with a tray of grapes. The Prophet (Peace be upon him) accepted the fruit with pious invocation: "In the Name of the Allah." The Christian servant 'Addas was greatly impressed by these words and said: "These are words which people in this land do not generally use."¹¹⁴ However, the 2 sons didn't approve of the chat their slaves had with the prophet (s)
6. Heart-broken and depressed, the prophet (s) set out on the way back to Makkah. When he reached Qarn Al-Manazil, Allah sent him Gabriel together with the angel of mountains. The latter asked the Prophet (s) for permission to bury Makkah between Al Akhshabain that is Abu Qubais and Quayqa'an mountains. But he was sent as a mercy. He proceeded to Wadi Nakhlah where he stayed for a few days. During his stay there, Allah sent him a company of jinns who listened to him reciting the Noble Qur'an and converted to Islam.¹¹⁵

¹⁰⁹ Ar Raheeq Al Mukhtar Pg 58 - 59

¹¹⁰ Ar Raheeq al Makhtum Pg 64

¹¹¹ Ar Raheeq al Makhtum Pg 64

¹¹² Ar Raheeq al Makhtum Pg 64

¹¹³ Ar Raheeq al Makhtum Pg 64

¹¹⁴ Sirat Ibn Hisham Pg 80

¹¹⁵ Ar Raheeq al Makhtum Pg 65

7. When he was a short distance from Makkah, he retired to Hira' Cave. Whence he despatched a man from Khuza'ah tribe to Al-Akhnas bin Shuraiq seeking his protection. The latter answered that he was Quraish's ally and in no position to offer protection. He despatched the messenger to Suhail bin 'Amr, but to no avail, either. Al-Mut'im bin 'Adi, a notable in Makkah, however, volunteered to respond to the Prophet's appeal for shelter. He asked his people to prepare themselves fully armed and then asked the prophet (s) to enter into the town and directly into the Holy Sanctuary.¹¹⁶

Year 620 CE

Isra wal Mi'raj.

1. Throughout the mission of the prophet there had been instances where Allah has shown his (the prophet) superiority over other human beings. For example, in the 10th year of prophethood on the 27 Rajab 620 CE there had been the Isra wal Mi'raj. It is said that the angel Gabriel [Jibril] (among three men)¹¹⁷ came to the prophet on that night and brought him to the Ka'ba (at Al Hatim or Al Hijr) where the chest of the prophet was opened from his throat to his public area or navel and the heart of the prophet was washed with water Zamzam and thus faith and wisdom were poured into it.¹¹⁸
2. Then Jibril (as) took the Prophet on Buraq (horse-like winged creature), a white animal which was smaller than a mule and bigger than a donkey, whose one step reaches the farthest pint within the reach of the animal.¹¹⁹ They stopped at several places like Taibah (place of migration), Mount Sinai (where Allah spoke to prophet Musah) and Bethlehem (where prophet Isa was born) and Jibril told the prophet to pray 2 rakaat swalaat.¹²⁰ It is also said that the prophet passed by the red mount and found prophet musah standing and praying swalaat in his grave.¹²¹ Then they moved to Jerusalem where the Masjid al Aqsa is found. The prophet tied the Buraq to the ring used by the prophets and prayed 2 rakaat swalaat.¹²²
3. It is said that on that night the prophet was given 2 cups at Jerusalem, one containing wine and the other milk. He took the cup of milk.¹²³ Jibril said that it is the path of Al Fitra (the right path) and if the prophet had chosen the wine, his nation would have gone astray.¹²⁴ In Baitul Maqdis or Muqaddas, when all prophets were assembled for the prophet, Jibril brought the prophet forward to lead them in 2 rakaat swalaat.¹²⁵ After that he was taken to the Heaven from 'the farthest mosque' (Al Aqsa) with the help of 'rafrat' which is a means of transport. It is narrated that the prophet described Musah (as) as a thin person with thin hair and Isa (as) being average in height with red face and Ibrahim (as) resembling him.¹²⁶ It is also said that prophet Isa was of red complexion, curly hair and a broad chest whereas prophet Musah was of a brown complexion, straight hair and tall stature.¹²⁷
4. He was thus taken through different levels of Heaven and Hell where he visited both of them and acknowledged of their favours and sufferings respectively. On each level he met different specific

¹¹⁶ Ar Raheeq al Makhtum Pg 66

¹¹⁷ Sunan An Nasa'i 448

¹¹⁸ Swahih Al Bukhariy 3887

¹¹⁹ Swahih Al Bukhariy 3887

¹²⁰ Sunan An Nasa'i 450

¹²¹ Swahih Muslim 2375

¹²² Swahih Muslim 162

¹²³ Swahih Al Bukhariy 5576

¹²⁴ Swahih Bukhariy 5576

¹²⁵ Sunan An Nasaa'i 450

¹²⁶ Swahih Al Bukhariy 3394

¹²⁷ Swahih Al Bukhariy 3438

prophets.¹²⁸ The prophet (s) was shown Baitul Ma'mur where 70000 angels perform daily swalaat for Allah and when they leave after the swalaat not to return again.¹²⁹ It is also said that it was at Bait ul Ma'mur that the prophet was given to choose among a cup of wine, milk and honey to drink. The cup of milk was chosen.¹³⁰ He then proceeded to Sidrat ul Muntaha which was the limit of Hazrat Jibril (as). He was not able to accompany the prophet when the latter continued his way towards Allah.

5. At Sidratul Muntaha the prophet was given the 5 daily swalaat, the concluding verses of surah Al Baqara and the remission of serious sins for those among his Ummah who would not associate anything with Allah.¹³¹ Arriving at a place (where Allah had wished) known in our scope as 'Laa Makaan' (No place – as we don't know where but known by Allah and His Prophet (s)), Allah spoke to him directly. At this stage the five daily prayers [swalaat] were made obligatory for Muslims by Allah. At first it was a number of 50 prayers per day and with the insistence of Hazrat Musah (as) towards the prophet (s) that number was reduced to 5.¹³²
6. During that night the prophet saw a group of people scratching their chests and faces with their copper nails for their backbiting and trampling of people's honour.¹³³ The prophet saw that the dwellers of Hell are women for they curse so frequently, being ungrateful to their husbands, lacking in common sense, failing in religion and robbing the wisdom of the wise that is depriving the wisest of men of the intelligence.¹³⁴
7. After that event, the prophet returned to earth where the Makkahns mocked at him about the possibility of the journey but he described in detail a caravan he saw on the way. It is said that the prophet stood in Al Hijr and Allah displayed Jerusalem in front of him and he described it while he was looking at it.¹³⁵

Hadith on that event:

Swahih Al Bukhariy 349

Importance of that event:

1. The importance of this event can be seen in its mentioning in Qur'an as Allah says 'Praise be to Him who carried His servant by night from the Sacred mosque to the Farthest mosque whose precincts We have blessed, that We might show him some of our signs'[17:1].
2. **Secondly**, the event of Mi'raj shows how the Prophet was blessed by Allah. In fact it is to be noted that it was Allah who invited the prophet and as such it was Allah who wanted to see the prophet (s). In it the importance of the prophet had been highlighted.
3. **Moreover**, the stipulation of five daily prayers for Muslims suggests that we too can receive Allah's grace. The prophet said that the Mi'raj of the Muslims is the Swalaat (prayer). Proximity with Allah is thus attained when we worship Him.
4. **Fourthly**, when the prophet reached Jerusalem he was the leader of the messengers and prophets sent by Allah since Hazrat Adam (as). Being awaited by all of them and in the company of Hazrat Jibril (as) to perform 2 unit of Swalaat showed how the prophet was important.

¹²⁸ Swahih Bukhariy 3207

¹²⁹ Swahih Bukhariy 3207

¹³⁰ Swahih Al Bukhariy 3887

¹³¹ Swahih Muslim 173

¹³² Swahih Bukhariy 349

¹³³ Sunan Abu Dawud 4878

¹³⁴ Swahih Muslim 79

¹³⁵ Swahih Al Bukhariy 3886

5. **Furthermore**, by this journey Allah gave strength to the Prophet who was sad after the death of his uncle Abu Talib, and Khadijah, his wife.
6. **Moreover**, it was as a consolation after the rejection he faced in Ta'if.

Year 620 CE – 622 CE

The Pledges of 'Aqabah.

1. In the year 620, 6 men from the tribes of Aws and Khazraj met the prophet at 'Aqabah listened to him and converted to Islam. They returned to Madinah to spread Islam with the message and teachings of the prophet (s). The 6 men promised not to commit shirk, not to steal, not to commit zina, not to kill their children, not to accuse innocent people, not to be disobedient and to do good deeds.¹³⁶
2. In the year 621 there was the 1st Pledge of 'Aqabah in the month of Dhul Hajj. 12 men from Yathrib came to accept Islam and took the oath not to commit shirk, adultery, fornication, killing of children, calumny, slander and sins. They promised obedience and faithfulness towards and the holy prophet (s). Hazrat Mus'ad bin 'Umair was sent as teacher to Yathrib. It is said that Abu Tufail asked Hudhaifa about the number of men in the pledge. They were informed of about 14 to 15 persons out of whom 12 were outsiders / enemies.¹³⁷
3. The prophet added that if they fulfilled their pledge, they would be rewarded by Allah but if they committed sins and punished in this world, then that punishment would be an expiation for that sin (except ascribing someone or something to Allah). Allah can hide their sins. Then Ubada bin Samit said that they swore the allegiance.¹³⁸ It is said in Hadith that Ka'b bin Malik said that he witnessed the pledge of 'Aqabah at night with the prophet (s) when they jointly agreed to support Islam with all their efforts.¹³⁹
4. The next year (622) there was the 2nd Pledge of 'Aqabah in the month of Dhul Hajj. 73 men from Yathrib came to accept Islam and to invite the prophet (s) to Yathrib with full protection. They made the same promise as to live according to Islamic principles. When the Makkans came to know about the support from people of Yathrib they doubled their persecution of Muslims and resulting in all Muslims leaving Makkah except the Prophet, Abu Bakr and Ali. The reason was that Allah has not yet given the prophet the personal order to leave Makkah.

Importance of the pledges of 'Aqabah:

1. The importance of the 2 pledges was that at the outset the holy prophet (s) concentrated his preaching on strangers who came to Makkah. He took advantage of the presence of foreigners to impart the message of Islam to them. In fact anyone who would listen to him would be delighted resulting in either converting to Islam immediately or later on.
2. **Secondly**, he took advantage to reform those approaching him both through his Akhlaaq (good manners) and preaching about how to lead a better human life. At the same time advices to abstain from cruelty, falsehood and to be righteous.
3. **Additionally**, through his endeavour people were keen to spread this message of Islam in Yathrib [Madinah] even though the Prophet wasn't there. This shows that the Madinah people had accepted Islam and they were not forced to do so.

¹³⁶ Swahih Al Bukhariy 18

¹³⁷ Muslim 2779

¹³⁸ Swahih Al Bukhariy 18, 3892

¹³⁹ Swahih Al Bukhariy 3889

4. **Furthermore**, the people from Yathrib were looking for an arbitrator to resolve conflict between tribes which endangered prosperity of oasis. The warring parties, tribes, groups or tribes had found in the prophet (s) a real guide.
5. **Furthermore**, the people of Madinah knowing about what Islam stood for invited Prophet and Muslims to their city to live with them as their leader and they pledged full support to him and his followers. This shows the importance of the prophet's presence.

Year 623 CE

Hijrah to Madinah

1. During the Makkan phase there were constant persecutions both physical and mental of Prophet. That was extended to the Muslims in general also. There were some Muslims who were not able to bear these persecutions and they were ordered to leave Makkah.
2. **Secondly**, the situation went to such extent that names of Sumayyah and Yaasir can be mentioned as being the first martyrs of Islam. This atmosphere and feeling of insecurity among the Muslims led them to go to Abyssinia and then Madinah.
3. **Added to the second point**, though the prophet was being persecuted he was able to maintain the same trend in his mission. However, his followers were not like him in the sense that they were not prophets and were different from the prophet. So, seeing the sufferings of his companions the prophet encouraged Muslims of Makkah to migrate to Abyssinia to avoid persecutions and then later on to Yathrib (Madinah).
4. **In addition**, there was the social boycott of Banu Hashim [Prophet's clan] imposed by the Quraish. The Muslims faced great hardship for three consecutive years however there were exceptions during the holy months when all hostilities ceased. They could then talk to other Arabs and try to invite them to Islam, but it was in vain. The prophet preferred to direct them to Hijra.
5. **Moreover**, after the social boycott the two most important persons in the life of the prophet died. With the death of Khadijah and Abu Talib this weakened his position in Makkah and there were more persecutions by the Quraish. So it was time to leave Makkah.
6. **Furthermore**, seeing that the Makkahns were adamant in their concepts with accompanied insults and beatings, the prophet decided to spread Islam at Ta'if. However, he didn't have the time to elaborate on Islam when the chiefs of Ta'if ordered the children of the city to stone the prophet. The rejection of the people of Ta'if forced him to Hijra.
7. **Added to the above ideas**, during the period of Hajj people from Yathrib had been coming to listen to the Prophet and wanted him to preach them during the fairs of this month. That resulted in the Pledges of Aqabah when he was invited by the people of Yathrib and was promised security for both the Muslims and himself. He had thus the option to move to Yathrib.
8. **Besides**, there was the invitation of the warring tribes of Yathrib. The two tribes, the Aws and the Khazraj, were always in constant fight. They wanted an arbitrator to bring peace in Madinah. They had seen the prophet as the one who could be their saviour. The prophet accepted their invitation to Yathrib.
9. **Additionally**, it was difficult for the prophet and the Muslims to spread Islam as at the outset the leaders of Quraish hated him because of the themes of the message of Islam which went against their whole concept.

Therefore, the assembly of Quraish vowed to kill him and then there was no way out except that of leaving Makkah.

10. **Last but not least**, the prophet was waiting for the direct order for him to move to Madinah. As it is known prophets didn't act without the order from Allah. As such when revelation from Allah to leave Makkah was obtained, the prophet left for Madinah.

Night of Hijrah.

1. The **situation** of the Muslims at Makkah for 10 years since the public preaching at mount Safa was chaotic and filled with persecutions. The Muslims had been ordered by Allah and His prophet (s) to make the Hijrah but the prophet was waiting for specific order from Allah for him to go. The prophet received a revelation from Allah and was told to leave Makkah. He was made aware of the plot of the Quraish to kill him during that same night.
2. The Quraish knew the Prophet had been encouraging Muslims to emigrate to Madinah to avoid further persecution. They thus guessed he would leave sometime as well. So they held a meeting at the Council House [dar al Nadwah] and decided to participate jointly in killing the prophet during the night.
3. The prophet (s) went to inform his friend Hazrat Abu Bakr (ra) about the revelation and told him to get ready for the trip. He then returned home for the night to come.
4. In order to ensure his departure the prophet asked Ali to occupy his bed that night and at the same time he reassured him of Allah's protection. He also asked Ali to return the people's belongings which were left with him for safe keeping the next morning and then to join him at Madinah. Ali had faith in the words of the prophet that nothing would happen to him.
5. All that night the Quraish watched the Prophet's house as they were convinced that he was inside and were waiting for the right moment to jump in to kill the prophet. Though the house of the prophet was surrounded, he left it reciting verses from Sura Yaasin [36:9....'And we have put a barrier before them.....so that they cannot see']. As such he was not seen by anyone.
6. He thus went to Abu Bakr's house where two camels and provisions were ready for the journey and they left immediately. Instead of going north towards Madinah, they went southwards to fool their pursuers. They took Abdullah bin Uraiqit (non-Muslim Guide) as guide.
7. Early in the morning the Quraish rushed into the Prophet's house to find Ali asleep in the Prophet's bed. They were shocked and could not understand how the prophet left without being seen. When they asked where the Prophet was, Ali said he didn't know.
8. The Quraish sent search parties to track him while offering a reward of 100 camels. Many of the Quraish wanted the reward and Suraqah bin Malik was among them.
9. The prophet and Abu Bakr reached the cave of Thawr. Before entering it Abu Bakr cleaned it and filled in all the holes found in it with his cloth to avoid being seen by the Quraish. In the cave the prophet reassured Abu Bakr 'Have no fear for Allah is with us' [9:40] before resuming journey to Madinah.
10. When the search party came to the cave of Thawr they saw the spider's web and the nest of the bird at its entrance. They thus returned without looking inside. They stayed for 3 days and 3 nights. . It was 3 miles away from Makkah. After that they continued their way though they were followed by the Quraish. Abu Bakr moved on 4 sides to protect Muhammad (s).

11. When a price was fixed on the head of the prophet, Suraqah bin Malik was sent to kill the prophet. But for 3 times his horse stumbled in the sand and was released by the du'a of the prophet (s). He thus accepted Islam and returned to Makkah.
12. They reached Quba situated 3 miles from Madinah on a Monday. They stayed for 2 weeks there and where they built the Masjid Quba. They left on Friday after Swalaat ul Jumu'ah. It was the first Mosque of Islam where the first Swalaat ul Jumu'ah was performed.

Significance of Hijrah

1. There had been many events in the life of the prophet (s) which were important. One of them was the Hijrah. **At the outset**, the Hijrah makes a clear division in story of the Prophet (s) and Muslims. It symbolises the demarcating line between persecutions and freedom. Muslims were persecuted in Makkah as they lived in a state of helplessness and were not ordered to retaliate but to have patience. However in Madinah they were free to put their religion into practice and allowed to defend themselves.
2. **Secondly**, the Hijrah to Madinah was an irrevocable step and was considered as an act of worship when the Qur'an says "migrate when not allowed to practice Islam freely". In the case of the early Muslims, they were not able to worship freely and live according to the law of Islam. Thus for them it was imperative to leave Makkah for a better place. The mere fact of making Hijrah is considered as an act of ibaadah as it is an order from Allah in order to apply and live according to Shari'ah.
3. **Added to the second point**, this move to Madinah had changed the position of the prophet from a persecuted person to a praised and loved person. The prophet had been invited to Madinah by the people there and by the Aws and the Khazraj tribes. He was badly needed and he thus became the undisputed governor and leader from the first day of his arrival there. This was the opposite of the first day he spread Islam and how he was perceived by the Quraish in Makkah. As such, he was thus able to lay the foundations of a new society or a Muslim state.
4. **In addition**, with the Hijrah the prophet was able to change the conditions of his people and community. At Makkah he was not able to create a community with a specific place for meeting and for other activities. However, the Muslims were united as one Ummah at one centre at Madinah. They were united in faith and the institution of brotherhood between the Muhajiroun and the Ansar was established openly without fright. It was based on a cooperative spirit. As such new surah / chapters were revealed in Madinah giving rules for the Muslim community and for the Prophet as the lawgiver and the reformer. At Makkah the guidance from Allah was for individual development in privacy as it was impossible to practice Islam.
5. **Moreover**, as a custom and practice of past people, the Qiblah of the Muslims was the Masjid al Aqsa. Swalaat was done and directed to that place. However, with the Hijrah the Qiblah was changed to the Masjid ul Haraam in Makkah, that is the Ka'bah. This change of Qiblah from Jerusalem to Makkah meant that Muslims had now their own identity and orientation. They no more shared the same direction as others like the Jews. They were turning towards God Himself but more specifically the house of Allah, the Ka'bah Shareef.

Success in Madinah as compared to Makkah

1. There were many reasons why the prophet was more successful in Madinah than in Makkah. **At the outset**, in Makkah after the Prophet began preaching Islam at the mount Saf the Quraish's hostility increased because the message of Islam was alien to their beliefs and those of their forefathers.

2. **Secondly**, the way of life that the Prophet suggested was also an economic threat to the Makkahns and their wealth. The prophet demanded them to quit all their illicit means of enriching themselves.
3. **Added to the second point**, the prophet's attitude towards everyone was that of peace as the teachings of Islam propounded peace and it needed time to be understood by Makkahns. However, the Makkahns were not ready to quit their customs and traditions. Fighting was like a fun for them.
4. **In addition**, the prophet had his family's clan's protection during the lifetime of his uncle Abu Talib. As such attacks on him were restrained till his death where all chances of success in Makkah were gone.
5. **Moreover**, the attacks on the poor and destitute Muslims became more vicious and they were not able to bear them. This led to many of them migrating to Madinah.
6. However in Madinah the prophet had been invited by the warring tribes of Aws and Khazraj to make peace. **So at the outset** it was a welcoming atmosphere in contrast to the repelling one at Makkah. The 2 above mentioned tribes considered the prophet as an arbitrator and a solution to their problems and became the undisputed ruler from the first day.
7. **Seventhly**, the prophet was a man of great vision and his first task was to lay the foundations of a new egalitarian society where everyone had his say in his society. They were living in harmony and that brought peace to the warring tribes.
8. **Added to the seventh point**, he created a society where respect of the rights of others was sacred. Under his leadership everyone was able to practice their religion and worship freely. There were churches and synagogues which were protected by the prophet. At the beginning of the Madinah phase, the prophet told his companions to help the Jews and the Christians in their buildings, but then he disallowed it when they became rebels. There were many treaties made between the Jews and the Muslims; and between Christians and Muslims.
9. **In addition**, the prophet was a lawgiver and a reformer. He would never refuse to hear and listen to any case or dispute from anyone. When he was called upon he would decide on disputes with the law of Allah and would not side with the Muslims if they were at fault.
10. **Moreover**, the prophet built his community in such a way that everyone felt the security that prevailed. All residents would defend Madinah together in case of attack and that would result in making peace together. That created a situation where all Muslims practiced Islam without fear as they were united as one Ummah with a cooperative spirit.

Life Of Muhammad (s) – As the final Messenger

1. According to the Qur'an and the Hadith of the prophet (s) there will not be any prophet after the prophet of Islam. That was confirmed also by past prophets. The following verses and narrations will enlighten us. Allah says in the Qur'an: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets; and Allah has full knowledge of all things." (33:40)
2. Prophet Ibrahim prayed for his coming: "Our Lord! And raise up in their midst a Messenger from among them who shall recite to them your Verses, and shall teach them the Scripture, and the Wisdom and shall purify them. Surely, You are the Mighty, the Wise." (2:129)
3. Narrated Abu Huraira: The Prophet said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs

who will increase in number." The people asked, "O Allah's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship." (*Sahih al-Bukhari*, Volume 4, Book 56, Number 661)

4. Narrated Jubair bin Mutim: Allah's Apostle said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. There will be no prophet after me)." (*Sahih al-Bukhari*, Volume 4, Book 56, Number 732)

Life Of Muhammad (s) – Important Figures In His Life

Hazrat Khadijah (ra)

1. Hazrat Bibi Khadijah was one of the ladies of Makkah who was famous for her piety and morality.
2. In relation to the prophet (s) she employed him in her service for a business trip to Syria.
3. She was so impressed by the prophet that later on after an interpretation of a dream she got married to him on her own suggestion.
4. She was the first wife of the prophet who did not have any other wives as long as she was alive.
5. She was the support of the prophet with a loving home and six children. She remained at his side through years of persecution and suffered with him through years of Boycott.
6. She was important in the life of the prophet as she recognised his qualities of truthfulness and trustworthiness.
7. Her proposal to him for marriage is a sign of knowing the importance of the prophet. The prophet married her despite she was a widow. It was through that marriage which freed the Prophet from financial worries.
8. She was important as she gave him support during times of depression and sadness.
9. She comforted him after the first Revelation and believed in him. She was the first person to accept Islam.
10. The Prophet said 'She was the wife who believed in me when others rejected me. When people refused to believe me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow'.

Hazrat Abu Bakr (ra)

1. Hazrat Abu Bakr Siddiq was the close friend of Prophet Muhammad (s) since childhood and was 2 years younger than the prophet.
2. He used his wealth to free slaves who had become Muslim especially those working with the bad masters.
3. He gave his daughter Aisha's hand in marriage to the Prophet.
4. He paid the price of land for mosque in Madinahh on Prophet's behalf.
5. He gave all his wealth for the Tabuk expedition and he led prayers during the Prophet's illness.
6. The prophet's marriage to Aisha cemented their relationship.
7. He was the first adult male to accept Islam. When people said that 'he preaches against idols, he must be mad', Abu Bakr said 'if he says so he must be right'. He would never argue with anyone. He accepted Islam because of total confidence in his friend.

8. He was the first to confirm the truth of Isra wal Mi'raj [the Night Journey]. He was called 'Siddiq' by the Prophet because of this event.
9. He made hijrah with the Prophet to Madinahh. He was also mentioned in the Qur'an ... 'one of two in the cave...' [9:40] and was the first to lead the pilgrimage.
10. He was under Prophet's instructions to teach people the correct way of doing it.

Halimah Sa'diyyah

1. Halimah Sa'diyyah was the foster mother of the prophet (s). She took the Prophet to the desert in a place known as Juraanah and cared for him [as per tradition of the Arabs at that time].
2. She belonged to the Banu Sa'd, a clan of the Hawazin tribe, known for the purest Arabic dialect they spoke.
3. The Prophet learnt the Arabic language and dialect of the Bedouins from them.
4. It was through the prophet since childhood that the fortunes of Halima's family improved.
5. Among the various things that occurred in the desert at that time was the miracle of the opening of the chest which occurred while he was there with her.
6. However, she returned him to Aminah, his mother, when he was six years of age.
7. The importance and significance of this custom was to learn the best Arabic dialect, to become more robust through the tough atmosphere of the desert, to lead a life of shepherd, to get accustomed to the life of hardship and to get acquainted to the life of tribe.

Bahira

1. It all started when Abu Talib took the Prophet, aged about 12 at that time, on a trading journey to Syria. It was close to the city of Borsa [in Syria] when a Christian monk called Bahira invited everyone to a feast insisting all should come.
2. The Prophet had been left behind to guard the camels as he was small.
3. However, on the request of Bahira, he was then sent for to join them.
4. While talking with the prophet under a tree, Bahira saw the seal of prophethood on his back in between his shoulders.
5. Some accounts say Bahira had found the announcement of the coming of Muhammad in the original gospels which he possessed.
6. It is also said that there was a cloud or the unusual behaviour of a branch that kept shadowing the Prophet as the caravan came closer and as such Bahira knew about it.
7. Bahira warned Abu Talib not to take his nephew further in case of harm, but to send him back to Makkah and to hide his identity from the Jews. Thus they returned to Makkah.

Waraqah bin Nawfal

1. After receiving the first revelation the Prophet was very frightened and amazed. When he got home he told his wife Khadijah what had happened.
2. The latter comforted him and decided to consult her cousin Waraqah bin Nawfal who was a Christian well versed in the scriptures of the Christians and the Jews.
3. Waraqah said this was the same Holy Spirit whom Allah had sent to Musah (as) and he said, 'I swear by Him in whose hand is Waraqah's life, Allah has chosen Muhammad to be the prophet of this people. Bid him be brave of heart'.
4. The Prophet went back to Hira to complete his days there and later on returned to the Ka'ba. There he saw Waraqah who said 'They will call you a liar, persecute you just like they did to others who came with a similar message, they will banish you, fight against you'.
5. It is also said that Waraqah told the prophet that if he lived to see the day he would support the prophet but Waraqah never witnessed the persecutions as he died soon afterwards.