SOCIO - POLITICAL AND RELIGIOUS IMPLICATIONS OF THE ISLAMIC MISSION OF THE PROPHET MUHAMMAD (S.A.W.) DURING HIS MAKKAN PHASE

SUMMARY

Thesis Submitted for the Degree of Doctor of Philosophy in SUNNI THEOLOGY

BY
ISRAR AHMAD KHAN

Under the supervision of Dr. IQBAL HASAN KHAN

DEPARTMENT OF SUNNI THEOLOGY
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)
1990
IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

INTRODUCTION

The Prophet Muhammad (S.A.W.) emigrated to Madinah in the year 622 C.E. He established a full-fledged Islamic society and State there. This is an irrefutable event of human history. A majority of orientalists is of the view that this Maqani phase of the Prophet (S.A.W.) was totally a political phase having no connection with his previous Da'wah in Makkah before Hijrah. They argue that the Makki period of the Prophet experienced religious and spiritual preaching while the Maqani period of ten years was dominated by political activities. They also allege that the Prophet was simply a reformer in Makkah but a political and military leader in Madinah. The truth is that most of the writings of the western scholars are parts of the Zionists' design against Islam and Muslims. Sirah books authored by orientalists served well the Zionism. They influenced the Muslim minds also to a very great extent.

Many a Muslim scholars to say nothing of laymen, believe that the organization of government and state after Hijrah was not a part of the Prophet's mission but it was a God-gifted reward for the steadfastness of the Prophet and his followers on Islamic beliefs and deeds in Makkah.
They also subscribe to the idea that the Prophet's Da'wah in Makkah had nothing to do with social, political, economic and cultural aspects of human life.

However, the in-depth study of the original sources on the Prophet's life and mission shows that the Madani phase of the Prophet's mission was a natural continuation of his Da'wah work started in Makkah. He called the people to change their whole life according to the injunctions of Allah, the Creator and the Sustainer, in both the phases of Makkah and Madinah. His Da'wah in Makkah too had a clear socio-political overtone. The only difference between the Prophet's mission in Makkah and Madinah was that of theory and practice.

That the Prophet's mission in Makkah had socio-political implications has been discussed in the thesis under six separate chapters, the summary of which is presented in the following pages.
CHAPTER I

SOCIAL BACKGROUND OF THE PROPHET MUHAMMAD (S.A.W.)

The Prophet Muhammad (S.A.W.), born and grown up in the valley of Makkah, announced his prophetic mission at the age of 40. He called the people to the forgotten message of Allah. This was in fact a kind of denouncement of the existing mode of religion i.e. paganism and polytheism. The leaders of Quraysh resented this mission of the Prophet (S.A.W.). They resisted it with their full might and power. At such a critical juncture the Prophet (S.A.W.) was solaced by Allah asking him to draw the attention of Quraysh to a very important point i.e. his past life, his social status and his character.

DIRECT DESCENDENT OF PROPHET IBRAHIM (A.S.)

The Prophet (S.A.W.) clarified on many occasions that he was a direct descendent of Prophet Ibrahim (A.S.). His genealogical table is as follows:

Muhammad ibn 'Abdullah ibn 'Abdul Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'ib ibn Luayy ibn Qhalib ibn Fihr ibn Malik ibn Nadhar ibn Kinanah ibn Khuzymah ibn Mudrikah ibn Ilyas ibn Mudhar ibn Nizar ibn Ma'd ibn 'Adnan.
And from 'Adnan to Prophet Ismail, son of Prophet Ibrahim there is a gap of seven generations.

**BLOOD RELATION WITH THE CELEBRITIES OF MAKKAH**

All the forefathers of the Prophet (S.A.W.) were men of eminence and respectable personalities of the Quraysh of Makkah. For so many decade they had been associated with the oligarchical system of Makkah that they not only ran the administrative apparatus of the city but also provided religious, political, social and military leadership.

**SOCIAL STATUS OF THE PROPHET'S MOTHER**

The nobility of the Prophet (S.A.W.) on the side of his mother was an established fact. His mother, Aminah bint Wahab, belonged to one of the most prestigious clans of Quraysh, Banu Zuhrah. Her geneological table is enumerated here below.

Aminah bint Wahab ibn 'Abd Manaf ibn Zuhrah ibn Kilab ibn Murrah ibn Ka'b ibn Luayy ibn Ghalib ibn Fihr.
RECOGNITION OF THE AHLT AL-KITAB

The Jews and Christians had long been waiting for the appearance of the promised Prophet. When the Prophet was born the Jewish Ulama recognised that the baby in the lap of Aminah bint Wahab was none but the expected Prophet. Bahira and Nestor, two monks living in Busra did not fail to recognize the young Muhammad as the last Prophet of Allah.

AN EMBODIMENT OF HIGHEST INTEGRITY

The Prophet (S.A.W.) had come to be considered by the Chiefs of Quraysh as one of the most capable man of their generation maintaining the honour and power of the tribe throughout Arabia. He had been recognised by the Makkans as the embodiment of high qualities, truthfulness and honesty much before his appointment as the Prophet and for that he was given the title of "Al-Amin", the trustworthy, the reliable, the honest.

THE MOST LOVED FIGURE

The Prophet (S.A.W.) was very popular in Makkah for his qualities of generosity and other traits of social welfare.
Zayd ibn Harithah Kalbi, a slave of Khadijah in early period and of the Prophet in the later days had preferred to live with the Prophet to going to his native place with his father. Abu Lahab, one of the Prophet’s uncle and arch enemy of Islam in later days, loved the Prophet so much that he always boasted of the qualities of his nephew before the pilgrims from outside.

The event of the erection of the Black-stone in the Holy Ka'bah was also a clear proof of his popularity among Quraysh. He always did good to his Kins, extended helping hands to the poor and the needy, fed the guests and supported the cause of truth.

MODEL CHARACTER

All the historians and Sirah writers are agreed on the fact that the Prophet's life even before his declaration of his prophethood was extra-ordinarily pious. There was not even a single stigma in it. He never indulged in any bad, obscene or immoral acts: gambling, drinking, vulgar wrangling etc. His love for justice and hatred against the exploitation of the oppressed can well be seen in his participation in the Hilf al-Fudhul.
ANTI-PAGANISTIC THOUGHTS AND PRACTICES

He always adhered the idea of indulging in idol-worship and other polytheistic practices connected with it. Orientalists such as Rodinson allege that the Prophet (S.A.W.) his practised the religion of fathers before his being the Prophet. This allegation is based on mere conjecture and mischief. The story of Bahira and that of Zayd ibn Harithah are clear proofs of the Prophet’s abhorrence against the polytheism.

MARRIAGE WITH KHADIJAH

At the age of 25 the Prophet married Khadijah bint Khuwaylad of Banu Asad, a rich lady and great merchant of Makkah. Khadijah herself proposed to the Prophet after being impressed by his high character. She belonged to a very respectable family of Quraysh as is evident from his genealogical table:

Khadijah bint Khuwaylad ibn Asad ibn 'Abdul 'Uzza ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Luayy ibn Ghalib ibn Fihr.

-x-x-x-x-x-x-x-x-
CHAPTER II

THE PROPHETIC MESSAGE AND ITS IMPLICATIONS

The Prophet (S.A.W.) started his Da‘wah work in a society which had lost its religious grace and which was too much corrupt and replete with all kinds of evils and vices.

HIS PROPHETIC MESSAGE

His message in Makkah can be categorized under the following three major heads.

1. Basic beliefs.
2. Rituals and modes of worship.

BASIC BELIEFS

The Prophet (S.A.W.) discarding all pagan beliefs and faiths introduced the true beliefs, namely, Tawheed, Risalah, and Ma‘ad.

RITUALS AND MODES OF WORSHIP

The Prophet’s message was not confined to only metaphysical connotations or philosophical concepts, its structure was erected on several strong pillars too each of which had its physical texture. These were:
1. Shahadah
2. Salat
3. Zakat and
4. Sawm.

**MORAL TEACHINGS**

Besides the basic faith and a few rituals the Prophet (S.A.W.) presented a very broad concept of moral life before the people. He wanted to produce a high order of human character in the life of individuals. The moral teachings of the Prophet (S.A.W.) may be summarized in simple words as follows:

1. Not to commit shirk and worship Allah alone.
2. To do good to parents, neighbours, friends and destitutes.
3. Not to commit murder, bury human beings alive, draw near lewd things, commit adultery etc.
4. To speak always, truth, measure and weigh with justice, keep pledge and covenant, etc.

**IMPLICATIONS OF THE PROPHETIC MESSAGE**

The Prophet's teachings in Makkah had clear socio-political overtone. From the very beginning of the Prophet's mission the pagans of Makkah had sensed the socio-political implications of the new religion. A number of events and happenings may be cited to prove the view.
GLAD TIDING  BY THE PROPHET (S.A.W.)

Once Abu Jahal and his colleagues passed some sarcastic remarks with laughter at the Prophet (S.A.W.), but the Prophet solaced his companions with the tiding that Allah would certainly grant supremacy to His Deen and its opponents would be killed by them one day.

EFFORTS OF COMPROMISE

The leaders of Quraysh offered to the Prophet to make Tawheed-shirk combination so as to be acceptable to all but the Prophet spurned the proposal reciting before them Surah al-Kafirun of the Quran that shut the door any further efforts of compromise.

QURAYSHI DELEGATION AND THE PROPHET

A Qurayshi delegation approached Abu Talib to ask him to have a check on his nephew's activities. In response to the complaints of the disbelievers the Prophet said, "I invite them towards such a faith that, if they accept it, will give them supremacy over Arab land and subdue the non-Arab territories for them."

OFFERS OF QURAYSH TO THE PROPHET

'Utbah ibn Rabi'ah, a disbelieving Quraysh leader offered the prophet riches, overlordship beautiful girls and
arrangement for the best physician. In answer to these offers the Prophet recited verses from the Holy Quran. 'Utbah was so much shocked and impressed that he deeply sensed the socio-political implication of the Prophet's reciting.

REACTION OF ARAB TRIBES

The Prophet (S.A.W.) called on a number of Arab Bedouine tribes to give them Allah's message. The chief Banu 'Amir ibn Sa'sa'ah started bargaining with the Prophet (S.A.W.) when he felt that his Da'wah would certainly change the socio-political situation not only in the Arab but also in the non-Arab countries.

GOOD NEWS TO BANU BAKR IBN WAEL

The Prophet had given Banu Bakr ibn Wael good news that if they accepted Islam, they would dominate the Persian land, marry the Persian girls and enslave their children.

BANU 'ABS AND THE PROPHET'S MESSAGE

On listening to the Prophet's message the leader of Banu 'Abs, Maysarah ibn Masruq said that one day or the other Islam would be in a commanding position in the world.
BYZANTINE EMPEROR'S STATEMENT

It was in the beginning of the Makki phase of the Prophet's mission that the Roman king, Heracleus confirmed before Quraysh leaders present in his court that Muhammad the Prophet would certainly rule over his empire in the future.

KHAQABAB IBN AL-ARATT

Once the Prophet (S.A.W.) solaced the injured soul of one of his companions, Khaqabab ibn al-Aratt with the words that Allah would certainly give supremacy to this Deen and the whole Arab would experience total peace to the extent that one would have no fear but of Allah while travelling from San'a to Hadhra Mut.
CHAPTER III

THE SPREAD OF DA'WAH AT MAKKAH

THE SECRET PHASE OF DA'WAH

The Prophet (S.A.W.) started his Da'wah work from his own house and clan and kept his activities secret for three years in the beginning. In this secret phase a number of Ashraf as well as slaves and Mawali entered the fold of Islam. Their strength was more than fifty. Among men Abu Bakr, among minors 'Ali, among slaves and Mawali, Zayd ibn Harithah and among woman Khadijah bint Khuwaylid were the first Muslims of Makkah. These souls attracted more and more people to the fold of Islam.

OPEN DA'WAH

The secret phase of Da'wah came to an end with Abu Bakr's speech in the Holy mosque. Hearing the words of Abu Bakr 'Utba ibn Rabi'ah jumped upon him and beat him up severely with his nailed shoes. It was at this phase that the Prophet was asked by Allah to warn his kinsmen openly.

INCREASING IMPACT OF DA'WAH

In the open phase of Da'wah the Quraysh stood against the preaching of the New Faith. They persecuted the Muslims
with their full might, but the arrival of pious souls continued to enter the Islamic fold.

The Islam of Hamzah ibn 'Abdul Muttalib, an uncle of the Prophet and 'Umar ibn Khattab renovated rather strengthened the position of Islam in Makkah. Their Islam encouraged others to join the Islamic group formed by the Prophet.

DA'WAH TO NON-QURAYSHI TRIBES

The travellers and Hajj pilgrims carried the stories of Prophet's Da'wah to different corners of the Arabian peninsula. Those who heard these stories developed curiosity in these hearts to know more about the Prophet and his teachings. Many a Beudine tribal leaders such as Abu Zarr Ghiffasi, Unays Ghiffari, Zamad ibn Tha'labah, 'Amr ibn 'Abasah, Tufayl ibn 'Amr Dausi etc. came to Makkah, accepted Islam and returned to their places with new zeal and mission to invite the people to the truth.

DA'WAH TO MADINAH

The Prophet's Dawah reached Madinah in 620 C.E. The Prophet met once a M'dani delegation in Makkah and invited them to Islam. Six men accepted the Prophet's Da'wah. The later development in Madinah in regard with the spread of Islam was the natural outcome of those six M'dani Muslims.
CHAPTER IV

OPPOSITION TO ISLAM AND ITS CAUSES

The time-span of thirteen years from 610 C.E., the year of the ordainment of Muhammad (S.A.W.) as the Apostle of Allah, to 622 C.E., the year of his emigration to Madinah was a very crucial and decisive phase of the Islamic Da'wah. The disbelievers of Makah were determined to crush it with all the force they could muster. They employed all means of repression i.e. ridicule, accusations, reviling, negative damaging rumours, social boycott, physical torture, harassment, conspiracies for murder and assassination. All these measures were meant to check the increasing strength of the New Faith. The enemies were very shrewd and cunning as they attacked their target from three sides. The launched a campaign against the Prophet, tortured his followers physically and mentally with their full might and ridiculed and raised baseless objections against the Holy Quran.

THE PROPHET MUHAMMAD

The enemies of Islam harassed Abu Talib for his constant help to the Prophet. They pressurized Abul 'Aas, one son in law of the Prophet to divorce the Prophet's daughter but to their dismay, he did not succumb to their pressure. The Prophet was accused of being a mad-man a sorcerer, a poet and a soothsayer.
by the Quraysh. The prophet was also subjected to physical
torture such as spitting on his holy face, winding a sheet
round his neck, pulling out some hairs from his beard and
head, throwing stones on his body, pouring dirt and dust on
his head, his social boycott and at last conspiracy to assas-
sinate him.

THE QURAN

The disbelievers also made the Quran as the target of actions. They spread the propaganda that the Quran was nothing but the stories of the past. Nazr ibn Harith of Banu 'Abdul Dar had hired some girl singers for thwarting the effect of the Quran. Leaders of Quraysh would make great noise so as to down the voice of the Prophet, whenever the prophet started reciting the verses of the Holy Quran.

THE BELIEVERS

The Quraysh adopted all kinds of methods in persecuting the believers. The annals of Islamic movement are replete with such savage and cruel events.

The first severe barbaric act of Quraysh was that in which 'Utbah beat up Abu Bakr badly. The uncle of Zuber ibn 'Awwan would wrap his nephew with a mat of date-leaves and let the fire-smoke enter inside it. Usman ibn 'Affan's uncle tied him with ropes and eat him up. Mus'ab ibn Umayr was subjected
to different kinds of physical torture by his cousin. Likewise slaves and Mawali such as Bilal, his mother, 'Ammar ibn Yasir etc were persecuted. Yasir and Sumayyah, parents of 'Ammar ibn Yasir were tortured to death. They were the first martyrs of Islam.

CAUSES OF OPPOSITION

Why all these persecutions? Why were Quraysh bent upon to subject their own Kith and kin to unimaginable measures of punishment? What prompted them to unleash their cruelties on those who were very dear to them all till recently? Why did they launch an aggressive campaign against the New Faith?

There were several social, political, economic and religious causes for this opposition to Islam.

SOCIAL CAUSES

Leaders of Quraysh felt that the centuries-old Arab society was going to be disintegrated and in the new society there would be no distinction between free and slaves. They also felt that the new Faith would curtail their freedom of free sexual indulgence.

ECONOMIC CAUSES

The Prophet's mission posed a great threat to the well established International commerce and trade on which the
Quraysh had monopoly in the region. In the domestic trade also the Quraysh had the upperhand. They levied upon the trading caravans passing through the route of Makkah different kinds of taxes. The Quraysh took the growing Muslim community to be a danger to this well-knit trade system.

**POLITICAL CAUSES**

The natural target of the Prophet’s teaching was the oligarchical system prevalent in Makkah. The oligarchs apprehended that the new religion would make the things upset and those who were the subordinates of the Quraysh would put an end to their supremacy in the region.

**RELIGIOUS CAUSES**

The Arabs were idol-worshippers. Islam criticized this act of theirs. It was very insulting and humiliating to the Quraysh that their idols be criticized and their way of life scoffed at.

Abu Jahal used to incite the men of Quraysh against the Muslims. When he heard the conversion of a man of high birth, he argued with him saying: “You abjured the religion of your father. He was far superior to you. We shall degrade your prudence and intellect, undermine your judgement and drag your honour in the mire.”
CHAPTER V

SOCIO-TRIBAL BREAK-UP OF MAKKAN CONVERTS

During the secret phase of the Prophet's Da'wah more than fifty men and women entered the fold Islam. They represented the following clans of Quraysh.

1. Banu Hashim.
2. Banu Umayyah.
3. Banu Asad ibn Khuzaymah.
4. Banu 'Abd Shams.
5. Banu Asad ibn Abdul 'Uzza.
8. Banu Saham.

The Muslims of this period included Ashraf, slaves and Mawali. But the free men outnumbered the slaves in this list of early Muslims.

The open phase of Da'wah experienced a great change in the speed of conversion. The more the Muslims were persecuted the
more the sacred souls entered the fold of Islam. When the Prophet (S.A.W.) emigrated to Madinah the strength of Makkah Muslims including those who had migrated to Abyssinia was more than three hundred. They included every clan of the Quraysh as well as every section of the society.
The Da’wah work of Islam during Makki period was not confined to Makkah only. In the thirteen years of this phase there emerged a number of centres of Islam in Arabian peninsula. Besides Makkah the other centres of Islamic Da’wah were the following.

1. Madinah.
2. Abyssinia.
4. Yemen.
5. Najran.
6. Tihamah.
7. Najd and
8. Coastal Hijaz.

MADINAH

The first Muslim of Madinah were Suwayd ibn Samit and Iyas ibn Mu’aaz. They could not do anything in regard with the spread of Islam because they were killed in the civil war named Bu’aath. In 620 C.E. six men from Madinah accepted Islam. They propagated Islam in their city and succeeded in converting a considerable number of Madani people. In 621 C.E. on the occasion of Hajj twelve Muslims of Madinah took pledge at
the hand of the Prophet (S.A.W.). In the history this pledge is named as the Bai'at al-'Aqabah 1st. With this caravan of Macani Muslims the Prophet sent one of his companions, Mus'ab ibn Umayr to Madinah as teacher. Mus'ab and his Madani host As'd ibn Zubarah preached Islam day and night as a result of which nearly 95% population of Aws and Khazraj tribes confessed the true religion. It is significant that the entire city of Madinah barring Jews and some individuals from Aws and Khazraj had turned into an Islamic society even before the Prophet (S.A.W.) stepped in Madinah. According to one calculation the total Muslim population of Madinah at the time of the Prophet's Hijrah was not less than twenty thousand.

**ABYSSINIA**

In the fifth year of the Makki period more or less one hundred Makki Muslims emigrated to Abyssinia to seek asylum after their persecutions at the hands of Quraysh had become intolerable. The king Negus permitted the refugees to live in Abyssinia with full dignity. Most probably they might have carried on Islamic Da'wah work there. Reports are clear that the king himself accepted Islam. Sirah literature do not give any clear report of the spread of Islam in Abyssinia but the freedom to Muslims there and the acceptance of Islam by the king indicate that Islam might have attracted many people towards it.
BAHRAYN

Al-Ashajj, a leader of Banu Abdul Qays, a tribe living in the area of Bahrayn, having got the news of the Prophet in Makkah sent his sister's son, 'Amr ibn 'Abdul Qays to Makkah to bring more details of the New Faith and its preacher. 'Amr accepted Islam when he listened to the Prophet. After sometime he returned to Bahrayn and informed his uncle, Al-Ashajj about his experiences. Al-Ashajj accepted Islam and preached it clandestinely among his clansmen. Consequently several members of Banu Abdul Qays entered the fold of Islam.

YAMAN

Yamn was inhabited by a number of clans including Ash'ar and Banu Hamadan. The latter and its branches lived in an around Ma'arib. Abu Musa Ash'ari came to Makkah and accepted Islam. He went back to his community and started preaching the Deen. In a very short period of time nearly fifty Ash'arites including Abu Burdah and Abu Ruham, brothers of Abu Musa accepted Islam.

Qays ibn Malik ibn Sa'd of Banu Hamadan accepted Islam in the very early phase of Makki period. He preached Islam in his area, Ma'arib and gained much success.

NAJRAN

In the sixth year of the Makki period twenty christians from Najran approached the Prophet to know the details about him.
The Prophet invited them to Islam and they responded positively. They returned to Najran with their hearts enlightened by the Islamic faith and teachings. There is no clear report about the Da'wah activities of these Najrani Muslims in Najran but most probably they tried their best to spread the last and complete edition of the revealed religion.

TIHAMAH

It was inhabited by many Bedouine tribes. Azd Shanuah was important among them. One of its leaders, Zamad ibn Thalabah was an early Muslim. He was a friend of the Prophet (S.A.W.). On the instruction of the Prophet he preached Islam among his people in Tihamah.

Banu Daus was also an inhabitant of Tihamah. Tufayl ibn 'Amr Dausi accepted Islam in Makkah at the hands of the Prophet and after returning to his place he invited his people to the true path.

NAJD

'Amr ibn 'Abasah was an early Muslim from Najd. He lived alternately at Suffah and Hazzah after accepting Islam. He might have done Da'wah work with much zeal and enthusiasm among his tribe, Banu Sulaym.
COASTAL HIJAZ

Banu Ghiffar lived in the western coastal region of the Red Sea. The first man who accepted Islam of this tribe was Abu Zarr Ghiffari. He spread Islam in his tribe with success. Abu Zarr invited not only his clansmen but also Ban Aslam. Before the Hijrah half of both the Banu Ghiffar and Ban Aslam had entered the fold of Islam.

CONCLUSION

Thus one will be more than justified in concluding that the Prophet's Dawah in Makkah was meant for a total change in every aspect of human life. The Prophet's political venture in Madinah was actually the natural continuation of his mission started in Makkah. There is no doubt that the Islamic mission in Makkah had an obvious socio-political overtone. Had there been no socio-political implications of the Prophet's teachings in Makkah, there would have never been any possibility of emerging an Islamic society and state in Madinah.
SOCIO-POLITICAL AND RELIGIOUS IMPLICATIONS OF THE ISLAMIC MISSION OF THE PROPHET MUHAMMAD (S.A.W.) DURING HIS MAKKAN PHASE

Thesis Submitted for the Degree of Doctor of Philosophy in SUNNI THEOLOGY

BY

ISRAR AHMAD KHAN

Under the supervision of Dr. IQBAL HASAN KHAN

DEPARTMENT OF SUNNI THEOLOGY
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)
1990
IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

TO

MY WIFE

SHAHNAZ BEGUM

For her constant motivation and solace

-x-x-x-x-x-x-x-x-x-x-
CONTENTS

ACKNOWLEDGEMENT

INTRODUCTION

CHAPTER - I SOCIAL BACKGROUND OF THE PROPHET MUHAMMAD (S.A.W.)

CHAPTER - II THE PROPHETIC MESSAGE AND ITS IMPLICATIONS

CHAPTER - III THE SPREAD OF DA'WAH AT MAKKAH

CHAPTER - IV OPPOSITION TO ISLAM AND ITS CAUSES

CHAPTER - V SOCIO-TRIBAL BREAK-UP OF MAKKAN CONVERTS

CHAPTER - VI CENTRES OF ISLAM IN MAKKI PERIOD

CONCLUSION

NOTES AND REFERENCES

BIBLIOGRAPHY

PAGE NO

4 - 7

8 - 33

34 - 78

79 - 96

97 - 129

130 - 154

155 - 176

177 - 181

182 - 199

200 - 208

---x---x---x---x---x---
ACKNOWLEDGEMENT

The words fail to express my gratitude to Allah, the Lord of the Universe. I completed my Ph.D. thesis only because of His Grace and Mercy. I always invoked Him while preparing this research work.

It was inspiration and encouragement of my supervisor, Dr. Iqbal Hasan Khan, Reader in the Department of Sunni Theology, Aligarh Muslim University, Aligarh, that this work reached the point of completion in reasonable span of time. I am greatly indebted to the Dean, Faculty of Theology and Chairman, Department of Sunni Theology, Prof. Mrs. Raufa Iqbal. She was very generous to me with her time and encouragement.

Lastly I must express my gratitude to my wife, Shahnaz Begum for her constant solace and encouragement. My children, Lu'aaz, Mariyah, Jawayriyah, Mu'awwiz, Yasir, Haeyleh, and Samarah too deserve my thanks full of love for providing me peaceful atmosphere required for the work.

May Allah give all of them the best reward in this world and the hereafter.

-x-x-x-x-x-x-x-
INTRODUCTION

The Prophet Muhammad (S.A.W.) emigrated to Madinah in the year 622 C.E. He laid the foundation of an Islamic society and Islamic state there. It followed agreements with the Jews of Madinah and different Arab Bedouine tribes inhabiting in the vast neighbourhood of the nascent Islamic Centre. He regularised there a systematic mode of worship, implemented the socio-political laws, established a series of full-fledged courts for settling the legal cases, and promulgated laws for all the walks of human life: individual or collective, social, political, economic, cultural and spiritual. Thus, he shaped a comprehensive code of human civilization. This is an irrefutable event of human history, the details of which are completely preserved in the records with utmost authentication. All the efforts to contradict this historical reality have failed.

A majority of orientalists is of the view that this Madani phase of the Prophet (S.A.W.) was totally a political phase having no connection with his previous Dawah in Makkah for thirteen years. They argue that the Makkah period of the Prophet (S.A.W.) experienced religious and spiritual preaching while the Madani period of ten years was dominated by political activities. They also allege that the Prophet
was a sincere reformer in Makkah but a political and military leader in Madinah. The truth is that most of the writings of the western authors are parts of the Zionists' design against Islam and Muslims. The Zionism from its very beginning aims at defeating Islam on political front, on the one hand and detracting the Muslim masses as well as the Muslim intellectuals from the pristine teachings of the Prophet (S.A.W.) on the other. Under the influence of Zionist's movement a number of orientalists prepared such books on the Prophet's life so as to portray the Prophet at Madinah entirely different from the one at Makkah. Their seerah books leave ineradicable impression on the readers that the Prophet's mission in Makkah was of purely religious and spiritual nature but it turned into a political manoeuvre in Madinah.

Seerah books authored by western writers served well the Zionism. They influenced the Muslim minds to a very great extent. Many a Muslim scholars, to say nothing of laymen believe that the organisation of government and state after Hijrah was not a part of the Prophet's mission but it was a God-gifted reward for the steadfastness of the Prophet and his followers on Islamic beliefs and deeds (Iman & Al-A'amal al-Swalehah) in Makkah. They also subscribe to the idea that the Prophet's Da'wah in Makkah had
nothing to do with social, political, economic and cultural aspects of human life.

However, the in-depth study of the original sources of the Prophet's life and mission leads one to an entirely different conclusion that the Madani phase of the Prophet's Dawah was a natural continuation of his mission started in Makkah. He called the people to change their whole life according to the injunctions of Allah the Creator and the Sustainer in both the phases of Makkah and Madinah. His Da'wah in Makkah too had a clear socio-political overtone. The only difference between the prophet's message in Makkah and Madinah was that of theory and practice.

The message in Makkah was confined to words and that in Madinah was translated into practice.

That the Prophet's mission in Makkah had socio-political implications has been discussed in detail under six separate chapters in the following pages. The first chapter looks into the socio-political background of the Prophet (S.A.W.). The second chapter deals with the Prophet's message and its implications in Makkah. The subject-matter of the third chapter is the spread of Islam in Makkah before Hijrah. The fourth chapter discussed the opposition to the Prophet's message and its causes. The fifth chapter
presents a clear picture of the Makki Muslims with respect to their socio-tribal status. The last chapter throws light on the different centres of Da'wah work during Makki period.

In this thesis I have tried to avoid the use of certain versions of several proper words devised and used exclusively by the orientalists such as Medinah, Mecca, Madinah, Meccan etc, instead I have preferred the use of Madinah, Makkah, Madani, Makki etc. words.

I pray to Allah to give me more and more time and strength to prepare more research papers on several forgotten aspects of the Prophet’s life (S.A.W.). I also invoke Him to enlighten my life with the Prophet’s love as well as his teachings.


ISLAM AHEAD KHAN
Department of Sunni
Theology,
Aligarh Muslim University,
Aligarh.
CHAPTER I

SOCIAL BACKGROUND OF THE PROPHET MUHAMMAD (S.A.W.)

The Prophet Muhammad, born and grown up in the valley of Makka, announced his prophetic mission at the age of 40. He declared that he had been selected by the Creator of the universe, Allah, as His last messenger to guide humanity on earth to the right path. From the very moment of his selection as the Prophet he began to call the people to the forgotten message of Allah. This was in facts a kind of denouncement of the existing mode of religion i.e. paganism and polytheism. The leaders in particular and the common people under their influence resented this mission of the Prophet. Most of them forthrightly rejected his call and resisted it with their full might and power. The Quraysh in general were not ready to accept position he claimed now to hold. The Young Muhammad (S.A.W.) in whom the Makkans had taken pride had now become the most unwanted element and hated person of the society. At this critical juncture, The Prophet Muhammad (S.A.W.) was solaced by Allah, asking him to draw the attention of Quraysh to a very important point i.e. his past life, his social status, and his character.
As a matter of fact one's social background and past life do play a very important role in one's present occupation. No human society can be traced in history which accorded recognition to someone without knowing his person and weighing his social status. Likewise, the Prophet Muhammad's social background and his past life prior to his claim of prophethood is one of the very strong evidences to prove his truthfulness as the Messenger of Allah.

**DIRECT DESCENDANT OF PROPHET IBRAHIM (A.S.)**

Ibrahim (A.S.), equally accepted and revered by the three major religions of the world, Islam, Christianity and Judaism, is reported to have had entrusted his wife, Hajerah, and his elder son Ismail to the blessing of Allah and the care of His Angels in the uninhabited valley of Makkah, the erstwhile Bakkah. Ismail grew up as a bedouin youth and married in one of the Arab Bedouine tribes, Jurhum. His offsprings very soon rose to prominence in the region. The Prophet Muhammad (S.A.W.) is a direct descendant of Hazrat Ismail.

According to Ibn Ishaque the intervening pedigrees between the Prophet Muhammad (S.A.W.) and Ismail (A.S.) number 28 generations. The Prophet himself is quoted to have uttered that he had descended directly from Ibrahim.
Once the Prophet gave detail of his geneological table in this way:

"I am Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Luayy ibn Ghalib ibn Fihr ibn Malik ibn Nadr ibn Hinanah ibn Khuzaymah ibn Muddriakah ibn Iyad ibn Mudhar ibn Nizar." ⁴

The last person whose name occurred in this table is Nizar who was a son of Ma'd ibn 'Adnan. And there is a gap of seven generations between 'Adnan and Ismail (A.S.). ⁵

There are several sayings of the Prophet (S.A.W.) indicating that he never went beyond 'Adnan while detailing his Nasab and that the geneologists who traced his geneological table upto Ibrahim (A.S.) based their findings on legends and information of dubious nature. ⁶ It does not mean that the Prophet rejected the idea of his geneological relation with Ismail, but it simply refers to the fact that the names quoted between 'Adnan and Ismail might not be simply true. The historians and seerah writers have tried to find out the missing links, but they have differed over several names and their order.
There were, however, consensus among the Arabs that the Quraysh of Makkah were the offsprings of Isma'il and Ibra'him. And it is an established fact that Banu Hashim, to which the Prophet (S.A.W.) belonged, was one of the clans of Quraysh.

**BLOOD-RELATION WITH THE CELEBRITIES OF MAKKAH**

The Prophet (S.A.W.) wrote letters to rulers of several kingdoms of the world and chiefs of the different tribes of the Arabian peninsula. Heraclius of the Byzantine empire was among them whom the Prophet invited to accept the true religion, Islam. When he received the letter of the Prophet he ordered his men to find out some important persons of Makkah who might have come in a caravan to a market of Syria. Incidentally Abu Sufiyan, the chief of a Makkan caravan did have come there for business and he was brought to the court of Heraclius. He asked Abu Sufiyan a number of questions concerning the Prophet Muhammad (S.A.W.). Among others one question was about his family background (Nasab). The answer of Abu Sufiyan, the then a formidable opponent of the Prophet and a leader of the pagans of Makkah, to this query was that he (The Prophet) was of a noble lineage. The comments of Roman emperor on this reply was that the Prophets always belong to the noble families of their society.
All the forefathers of the Prophet (S.A.W.) were men of eminence and respectable personalities of the Quraysh of Makkah. For so many decades they had been associated with the oligarchical system of Makkah that not only ran the administrative apparatus of the city but also provided religious, political, social and military leadership.

QUSAYY IBN KILAB

One of the two sons of Kilab ibn Murrah, Qusayy was the most outstanding Arab of his time. After the death of his father-in-law, Hulayl, the then chief of Khuza'ah and the guardian of the Ka'bah, became the most prominent leader of Makkah and the guardian of the Ka'bah. This transfer of power from Khuza'ah to Qusayy of Quraysh was not a peaceful and bloodless one. It preceded a fierce battle between Khuza'ah, the old oligarchs of Makkah and claiment of the guardianship of both Makkah and the Ka'bah, and the Quraysh, the new claiments and real inheritors of the legacy of Ibrahim. Ultimately, the battle ended in an arbitration. It was consequently agreed that Qusayy would have the greatest share in the Makkan administration, besides hosting the pilgrims as a Mutawalli (Custodian) of the Holy Ka'bah. He was the first Mutawalli of the Ka'bah from among the Quraysh.
After assuming great office of authority he invited his nearest Qurayshite kins such as Banu Zuhrah, Banu Taym, Banu Makhzum etc., and settled them in the immediate surroundings of the Ka'bah. They and their posterity were called Quraysh al-Batā'ih (Quraysh of the Hollow). Distant relatives and kinsmen belonging to other clans of Quraysh were settled in the ravines of the surrounding hills as well as in the countryside of Makkah. They were named as Quraysh al-Zawahir (Quraysh of the outskirts). Qusayy's authority over both of them was complete for they paid him certain commercial taxes every year.

He took the responsibility of feeding those pilgrims who were too poor to provide for themselves. He built houses for the keepers of the Ka'bah who till then lived in tents erected around the sanctuary, and got another beautiful and spacious building constructed for himself. This building was known as Dar al-Nadwah (House of Assembly). It occupied a very eminent place in the community life of Makkah as the seat of rule and power till the new religion, Islam, occupied and done away with it.

'ABD MANAF IBN QUSAYY

Qusayy had four outstanding sons, but the third son 'Abd Manaf had distinguished himself in the very lifetime of
his father and carved a place for himself in the Qurayshi oligarchy. During his life time Qusayy preferred his eldest son, 'Abd al-Dar, making him his deputy and entrusting to him the whole responsibility of administering the posts he held i.e. opening the door of the Ka'bah to pilgrims, feeding the poor pilgrims and commanding the Makkan army in battles. According to this tradition, after the death of Qusayy contention for the supremacy arose among his sons the battle was once again avoided by referring the issue to that arbitration and consequently it was decided the posts should be distributed between 'Abd al-Dar and 'Abd Manaf. The later was given the posts/privileges of hosting the pilgrims and providing for water to them. However, Azraqitells us that Qusayy had equally distributed his six posts between 'Abd al-Dar and 'Abd Manaf.

**HASHIM IBN 'ABD MANAF**

After 'Abd Manaf three posts were distributed between his two sons, Hashim and 'Abd Shams. Hashim was given the posts of the *Sigayah* and the *rifadah*, while Abd Shams got the important post of the commander of the army. A tradition suggests that it was Hashim who started the tradition of trade journeys outside Makkah twice a year, one in winter and the other in summer; the Caravan of winter traded with the Yaman
and that of the summer went to north-west Arabia and beyond it to Palestine and Syria, which were dependencies of the Byzantine Empire.  

His real name was 'Amr. He was named Hashim after he had provided the pilgrims with the bread slice and mixed in the soup for the first time. Hashim literally means one who makes slice. He was held in high esteem and honour by the Quraysh like his great grand father, Qusayy was held in his days.  

All the trade centres and markets of Makkah enjoyed the patronage of Hashim. Generally trade transactions were governed by him. Credit is given to Hashim for giving Makkah a prominent position in the international trade.  

In the last journey to Syria Hashim ibn 'Abd Kanaf came into contact with a young and attractive girl of Yathrib, Salma, and having been impressed by her charm, married her. Salma gave birth to a child who was named Shaybah because a portion of his hair was white. Hashim however died during this journey and his brother, Muttalib took over the rights of the Sigayh and the rifadah. He sincerely wished to
transferring these duties to the sons of Hashim by other wives, but none of them deserved the esteemed position their father held. While Shaybah, the son of Salma, was not considered because of his tender age and being away from Makkah. Young Shaybah was very promising; he demonstrated remarkable qualities for leadership. Stories regarding his excellence were continually conveyed to Makkah by travellers who passed through the oasis. His uncle, Huttalib finally went to see him, and what he saw prompted him to request Salma to entrust his nephew to his care. She expressed her unwillingness to part with her son. Shaybah also refused to leave his mother without her consent. Not being discouraged, Huttalib pointed out to both Salma and Shaybah that the position which Yathrib had to offer was in no way comparable to the one promised by Makkah, and that there was a strong possibility that one day Shaybah would hold the higher office in Quraysh which his father once had enjoyed, and for this he must join his people. The argument greatly impressed Salma who permitted her son to follow his uncle to Makkah. Consequently, Huttalib took his young nephew and rode to Makkah. When they entered Makkah its people thinking that Huttalib had brought this time a young slave for domestic work called him: "Abdul Huttalib" (Huttalib's slave).
Although Muttalib tried to put the thing in order the word went round the city and Shaybah came to be known as 'Abdul Muttalib. 

Not very long after his arrival in Makkah he was able to secure his rights with the help of his guardian. The responsibilities of the rifadah and Siqayah were once again entrusted to his charge. He performed his duties so beautifully and excellently that he surpassed all his predecessors; his father, his uncle and his grandfather etc. 

The well of zamzam, the reminiscent of the sacrifice of Hafsa and her son Ismail, had been blinded by the vagaries of time and the Quraysh had no idea of its original place. It was Abdul Muttalib who dug up the well; he had been guided in his dream to its place. The Quraysh on hearing this good news rushed to the place and demanded their share in the well. Abdul Muttalib refused to comply with their demand. Finally, they had to concede his right over the water. 

Now he made elaborate arrangements for watering the pilgrims around the Zamzam. The pilgrims, who earlier quenched their thirst from other wells, preferred to drink from the Zamzam. 

'Abdul Muttalib was one of the most esteemed leaders of the Quraysh. He was very hospitable, generous and kind
hearted. The rulers of the neighbouring kingdoms as well as the principalities of Arabia respected him very much. He remained undisputed leader of the Quraysh till his death.19

After the miraculous escape of the Quraysh from the attack of Abrahā which is generally referred to in our sources as the incident of the Elephant, the Quraysh came to be known as "the people of God," and they were held in even greater respect than before, because God had answered the prayers of 'Abdul Muttalib and other Quraysh leaders.20 Arab poets composed odes in their admiration.

He was respected by the whole of Arabia for his great qualities. Once a group of Khuzā'ah tribe came to him with the request to make them his ally, saying that they too had been custodians of the House of Allah before Quraysh became its guardian. He accepted their request and announced to one and all that the Khuzā'ah were his allies. He also got written a document to this effect and hanged it with the mantle of the Ka'bah.21
'Abdul Muttalib had ten sons: Harith, Hamzah, Zuber, Hajal, Mustadham, Zirar, Abu L-hab, Abbas, Abu Talib and Abdullah. The latter was the father of the Prophet Muhammad (S.A.W.) and the youngest of all his brothers. He was the beloved of 'Abdul Muttalib. He was of very fine nature. He was respected by all the Makians for his high character and good qualities. It is reported that a young and beautiful lady, Qatilah bint Kaufal, a sister of famous Waraqah ibn Kaufal, fell in love with Abdullah and she once approached him near the Ka'bah and poured out her heart to him, but to no avail. At last she proposed to offer one hundred camels to him provided he shared her bed one night. He declined her offer, as he was a man of great integrity. Later, he married Aminah bint Jahab ibn Abd Kanaf, the mother of the Holy Prophet of Allah. He died two months before the birth of his son, Muhammad, while returning from a trade journey to Syria.

SOCIAL STATUS OF THE PROPHET'S MOTHER

The nobility of the Prophet (S.A.W.) on the side of his mother was an established fact, and no one dared to deny it. His mother, Aminah bint Jahab, belonged to one of the most prestigious clans of Quraysh, Banu Zuhrah. Ibn Hisham has given her genealogical table as follows:
Aminah bint Wahab ibn Abd Manaf ibn Zuhrab ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr.  

Wahab ibn Abd Manaf, the father of Aminah, was the chief of his clan, Banu Zuhrab.

**RECOGNITION OF THE AHL-AL-KITAB**

The Jews of Yathrib in particular and other people of the Book had long been waiting for the appearance of the Promised Prophet. They generally thought that the Prophet would be born among them but when the Prophet Muhammad was born in the family of Banu Hashim in Makkah, the Jews, especially their ulama recognised the signs that had been mentioned for the appearance of the promised Prophet, and they did know that the baby in the lap of Aminah bint Wahab was the expected Prophet. They often threatened the Aws and Khazraj of Yathrib, warning that they would take revenge against them with the help of the coming Prophet. It was these signs and portents of the promised Prophet and the warnings of the Jews that prompted the Yathribi pilgrims to accept the new creed at the hands of the Prophet (S.A.W.).

When the Prophet Muhammad (S.A.W.) was simply a boy of tender age, and according to a report twelve years old only his uncle and patron, Abu Talib took him to Syria.
On his way at Busra (Bostra) he met a Christian monk Bahira. He was well-versed in the Holy scriptures and impatiently waited for the advent of the Prophet whose signs and attributes he found in his Holy Book. When the Makki caravan approached his hermitage the monk saw a very strange phenomenon which he had never seen before. He saw that a small low-hanging cloud moved slowly over and above the caravan and that as soon as the caravan sheltered itself under the shade of a tree the cloud ceased to move and remained static over the tree, while the tree lowered its branches over the caravan to provide them a thicker shade. Bahira knew that this rare phenomenon was of high significance. Suddenly a thought flashed his mind and he invited the caravan to a feast. Every member of the caravan excepting the Prophet Muhammad who had been left behind to look after the camels and the baggage, came to the monk's cell. As they approached, Bahira scanned their faces one by one, but he failed to see the signs of the expected Prophet on them.

He enquired whether all the persons had come. They told him that all had come excepting a boy. At the insistence of Bahira the young Muhammad (S.A.W.) was also brought to partake in the feast with them. The monk looked at him attentively throughout the meal. He noticed many features of both face and body corresponding to the description of the
promised Prophet in his Book. When the feast was over, he asked him many questions concerning his mode of life and sleep, and about his affairs in general. The Prophet (S.A.W.) answered all his queries, and finally at his request he removed his cloak to show him his back. Between his shoulders Bahira found that very mark he expected to see. He turned to Abu Talib and asked him to take his nephew back to his country and guard him against the Jews, because if they knew about him those things which I know now they would harm him.26

At the age of 25 the Prophet was offered to undertake trade voyage to Syria by Khadijah bint Khuwaylad a great and wealthy widow of Makkah on very favourable terms and conditions. He accepted this offer and set off for his journey. When the caravan reached Busra, the headquarters of South Syria, the Prophet took shelter under shadow of a tree. There was a hermitage nearby. It could have been the same cell in which the Makkah caravan had been feasted by Bahira the monk some fifteen years ago. Perhaps Bahira had died and another Christian monk Nestor by name had lived there. Nestor the monk noticed Muhammad the Prophet and was quite amazed. He approached the companion of the Prophet, 'Aysarah, and asked him about the man beneath the tree. 'Aysarah told him that he was a man of Quraysh, the guardians of the Ka'bah.
On his part Kestor observed that, other than a Prophet sat beneath that tree. He advised Maryam not to leave the man, for he would be the last Prophet of Allah.  

When the Prophet returned from his business tour to Syria, Maryam, who was in fact a slave of Khadijah, informed his mistress of what the monk had said. Hearing this, she went to her cousin Waraqah ibn Naufal and briefed him about these things. Waraqah, who had become Christian in his pursuit of the True Religions said, "If this is true, Muhammad is the Prophet of our people for long I have known that a prophet is to emerge and that fortunate time has now come."  

**AN AMBODIANT OF HIGHEST INTEGRITY**

The Prophet had come to be considered by the Chiefs of Quraysh as one of the most capable men of their generation maintaining the honour and power of the tribe throughout Arabia. The Quraysh experienced on many occasions his truthfulness, his honesty and his trustworthiness. They never heard that he had ever uttered a lie. The people entrusted their valuables and riches to his custody. They were sure that in his custody their wealth and money was much safer, and when they wish or require, they would get them back intact and without any delay. These good qualities of the
young Muhammad (S.A.W.) won for him the titles of Al-Sadiq, and Al-Amin. Not only in Makkah but to other parts of Arabia also he was known for his extra-ordinary qualities. Mere mention or utterance of the words "Al-Amin" and "Al-Sadiq" clearly and undoubtedly indicated to Muhammad ibn Abdullah (S.A.W.)

Ibn Hisham says that by the time the Prophet attained the age of youth he had already been recognised by the Makkans as the embodiment of high qualities, truthfulness and honesty and for that he was given the title of "Al-Amin," the trustworthy, the reliable, the honest. 29

Ibn Sa'd says that because of his good qualities the Prophet Muhammad was called "Al-Amin" by his community. 30

**THE MOST LOVED FIGURE**

The Prophet (S.A.W.) was very popular in Makkah for his qualities/generosity and other traits of social welfare. He was not only the most beloved personality of Quraysh but also extra-ordinary youth to take pride in.

Zayd ibn Harithah kalbi, a slave of Khadijah in early period and of the Prophet in the later days, once composed some verses which expressed his mind. Since his refusal to return with his father had saddened his family
and parents, he asked the Kalbi pilgrims to convey the ode to them, so that they take solace that he was in better hands. The story goes like this. His father learnt from the pilgrims that his lost son was living with the Prophet at Makkah, so he immediately set out for Makkah in order to retrieve him. On reaching the city the Kalbi deputation met the master of Zayd and requested him to free him in the exchange of the amount the money he demanded. The answer from the Prophet was that Zayd should be given freedom to choose between his father and his master, if he chose his father he was free to go without paying any ransom, if he preferred to live with his master he would not be compelled to leave. Zayd did not hesitate to announce that he would not leave his master, Muhammad (S.A.W.). His father and uncle asked him why he preferred slavery to freedom. He answered that he had experienced such things from his master that he would never choose anyone beside him.31

It is reported that Abu Lutab, one of the Prophet's uncle and arch enemy of Islam in later days, loved the Prophet so much that he always boasted of the qualities of his promising nephew before the pilgrims coming from outside. This love touched the high water-mark when he asked his nephew to marry his daughters, Ruyyayyah and Umm Kulthum, with his two sons, Utbah and Uthaybah. The Prophet agreed and
the marriage took place.\textsuperscript{32} Abu Lahab was proud of this matrimonial relationship with the Prophet (S.A.W.).

When the Prophet (S.A.W.) was thirty five years old, Quraysh decided to rebuild the Ka'bah. They worked separately clan by clan, and when the construction was completed, the issue of placing the Black-stone into its place in the wall of the Ka'bah created tension among the clans of Quraysh, for each of them wanted to have the honour of lifting of the holy stone, and placing it in its place. It agitated then so much that they readied themselves to fight. One Ummayyah Makhzumi proposed a solution. He said that the first man who would enter through the gate of the mosque next morning should be accepted as arbitrator. The next day Quraysh came to the spot and found that Muhammad (S.A.W.) was the first man to enter the Holy shrine. They exclaimed, "He is the trustworthy, we are agreed upon his arbitration; He is Muhammad." The Prophet (S.A.W.) asked them to bring a cloak, and it was brought. He spread it on the ground and laid the Blackstone in its middle, and said that one shaikh from each clan would take hold of the cloak and then lift it up. Quraysh appreciated this idea, and they did it accordingly. When they raised the cloak to the right height, the Prophet took the stone and placed it in its place with his own hands.\textsuperscript{33}
Another reason of the popularity of the Prophet among Quraysh was his unfailing help to the needy, his generosity, his hospitality and his honesty. These great qualities find confirmation as well as appreciation in the consoling words of Khadijah, when the Prophet experienced a very strange thing in the cave of Hira on the occasion of first revelation, he rushed to his home shivering with fear. He asked his wife, Khadijah to cover him. He informed her about what he experienced. He expressed his fear that he might be harmed for this, Khadijah consoled him with these words:

"Nay, never by Allah He will not let you be defamed because you indeed do good to your kins, bear the destitutes, extend helping hands to the poor and the needy, feed the guests, and support the cause of truth." 34

Khadijah bint Khuwaylad assured her husband of the security on the ground that he was the most respected person of the society; apparently there was no reason for him to fear about his life or about his honour.

MODEL CHARACTER

All the historians and Sirah writers are agreed on the fact that the Prophet's life even before his declaration
of his Prophethood was extra-ordinarily pious. There was not even a single stigma in it. He was never heard uttering any obscene or immoral word as other youths of his age indulged in. In this connection Al-Tabari has given the details of an incident on the authority of 'Ali bin Abi Talib. It is summarily described below:

The Prophet never thought of doing any bad thing, as the youth of the Quraysh generally practiced. Once he intended to spend in his time in the same way as the other youths did. After entrusting his cattle to the custody of his fellow grazer he went to participate in a jovial party of dance and music. No sooner he reached there than he fell asleep so soundly that he could not awaken till morning when the party was over. The same incident happened other night again. He fell asleep and woke up next morning only because of heat of sun-rays. Thenceafter he never thought of indulging himself in such petty things, till he was selected by Allah as His Prophet to guide the humanity on the path of truth.  

On the authority of Jabir ibn Abdullah, Dukhari reports that the Prophet (S.A.W.) was hardly eight or nine years old when he participated in the repair of the Ka'bah and carried stones on his bare shoulder like others. His uncle 'Abbas was also there. He suggested to his nephew to put his trousers (izar) on the shoulders, in order to save it from the bruises. No sooner the Prophet did what his uncle suggested than sudd-
enly he fell on the ground and became unconscious. As soon as he regained his senses, he asked for his lower garment. 'Abbas had already covered him with the garment. 36

The Prophet's modesty and purity of manners were rare among the people of Makkah. Facts about both his childhood and youth proved that he possessed a noble and spotless character. He kept himself away from gambling, drinking, vulgar wrangling, voluptuousness and the vices prevalent among his compatriots. He hated all appearance of show, vanity and pride.

His presence in the assembly where all lovers of justice had gathered to effect a pact of chivalry (Hilf al-Fudhul) is a testimony to his love for justice and his hatred against the exploitation of the oppressed. 37

ANTI-PAGANISTIC THOUGHTS AND PRACTICES

The idol-worship and polytheism was deeply rooted among Arabs in general and among Quraysh, the guardians of the Ka'bah, in particular. There were a number of gods and goddesses which were worshipped by the Makkans. They had forsaken the religion of their ancestors, Ismail and Ibrahim (A.S.) But the Prophet (S.A.W.) abhorred the idea of indulging in idolatory, sacrifices and other polytheistic practices
connected with it.

From the very childhood he had developed abhorrence towards the false gods. He deliberately abstained from all the rituals and celebrations done in the name of those stone-images. He never participated in the fairs held in their commemoration. Not once he touched the meat of animals slaughtered at the altar of tribal deities.

Bayhaqi categorically states that the Prophet (S.A.W.) never committed shirk (Polytheism). 38

Some orientalists such as Maxim Rodinson have levelled allegation of idol-worship against the Prophet (S.A.W.). Maxim Rodinson insists that the Prophet practised the religion of his father before becoming the Prophet. He says:

"Muslim tradition insists that he (The Prophet) had no dealing with the pagan cults of his native city. This seems unlikely and there are clear indications in his later life to suggest that, like everyone else, he practised the religion of his fathers. We are told elsewhere that he sacrificed a sheep to the goddess Al-Uzza." 39

Rodinson does not disclose his source of information about this allegation. This statement is based on mere conjecture and mischief. He forthrightly rejects established
Muslim traditions, without assigning his reasons. Therefore, it is clear that Rodinson, or for that matter Muir, concoct traditions, reports and theories just to malign him.

The story of Bahira the monk suggests that the Prophet had negative attitude towards the false deities. When Bahira asked him to swear in the name Al-Lat and Al-Uzza, the two most respected idols of the Makkans, he refused to do so. On this Bahira exclaimed that all the true prophets never swear by gods other than Allah Who is the Real Lord of the universe. If he had worshipped any idol, he would have very easily obliged Bahira.

There is another authentic tradition which is narrated on the authority of Zayd ibn Harithah suggesting that the Prophet kept himself aloof from idol-worship and polytheistic rites. Zayd says that once when he and the Prophet were performing Tawaf round the Ka'bah, he approached the stone erected therein for worship, and touched them. The Prophet asked him not to do it again.

**Marriage with Khadijah bint Khuyaylad**

At the age of twenty five the Prophet married Khadijah bint Khuyaylad of Banu Asad, a rich lady and great merchant of Makkah. This marriage took place in a very interesting situation. She had already heard of him from different sources;
and one day she sent word to him asking him to take some of her merchandize to Syria. He accepted the proposal and set out with her goods to Syria. He had earned much more profit and Khadijah was very much impressed by the way he transacted the business. She now proposed to him for marriage. The Prophet was surprised at this proposal because Khadijah was not only forty years old, and had married and divorced and widowed, but, was also a great lady whom many a Quraysh leaders were desirous to marry. He however accepted the proposal and the marriage was consummated.

Khadijah was respected not merely for her wealth and riches but also for her family background, and for her honourable position in the society. The following genealogical table of hers will testify to this statement:

Khadijah bint Khuwaylad ibn Asad ibn Abdul Uza ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Luayy ibn Ghalib ibn Fihr.

Banu Asad to which Khadijah belonged held respectable positions among the Qurayshi hierarchy.
Khadijah bore him six children, two sons and four daughters. The male children could not survive, but all the four daughters attained the age of maturity. They were Zaynab, Ruqayyah, Umm Kulthum and Fatimah. All of them were beloved of their father.
CHAPTER II

THE PROPHETIC MESSAGE AND ITS IMPLICATIONS

The Prophet Muhammad (S.A.W.) born and brought up in the religious atmosphere of Makkah always pondered over the denigration of social, moral and religious conditions of the Arabian peninsula particularly of the Holy City that was revered and respected by all Arabs. He was pained to see paganism and idol-worship among his countrymen. He found himself in no position of establishing the real belief in the Almighty Allah in the socio-religious milieu where innumerable deities and gods were worshipped. The Arabs at that time entertained the idea that the Almighty Lord delegated His powers to different sacred personalities and deities - both animate and inanimate - who served as the media through which the idolators could be able to seek His pleasure.

Apart from the central gods and goddesses whose images had been stationed in the Ka'bah, every tribe had also a deity of its own. The Arab society had lost its religious grace. It was corrupt and replete with evils and vices. Wine and women together. Fornication and adultery was very rampant, while looting, killing and fighting were the daily routines. Both women and slaves lived a very pathetic life. They had no right of their own. In short, the whole Arab land was
plunged in darkness of evils and superstitions. Because of all these evils the soul of Muhammad (S.A.W.) was too much restless. He would think for hours about the sad plight of human race and try to comprehend the mysteries of creation, of life and death, and of good and evil. He was, however, unaware of the great responsibility which was going to fall on his shoulders. There was no indication direct or indirect that he was making efforts and preparing himself to start any religious adventures. It was the fortieth years of his life. He was spending the month of Ramadan in the cave of Hira in meditation and supplication. One night the light of revelation suddenly burst upon him and he was appointed the last Prophet of Allah to show the light to the humanity groping in the dark.

HIS PROPHETIC MESSAGE

After his appointment as the Prophet, Muhammad (S.A.W.) devoted the rest of his life to disseminating the message of Allah, the Almighty to the human race, and establishing an ideal society based on Islam on the Arab land. The present chapter aims at discussing his prophetic message during the Makkan period before the Hijrah. It can be categorised under the following three major heads:
1. Basic beliefs.
2. Rituals and modes of worship.

**BASIC BELIEFS**

The Prophet Muhammad (S.A.W.) first of all introduced a basic change in matters of belief, discarding all pagan beliefs and faiths, and emphasizing the true beliefs, namely, Tawheed, Risalah, and Ma'ad.

1. **TAWHEED**

The first article of faith disseminated by him was the absolute belief in the unity and the oneness of God. It is this basic principle of his message around which the religion of Islam revolves. This faith implies the complete denial of the multiplicity of gods and of associating anything with Allah the All-powerful Lord. It is revolutionary concept and constitutes the essence of his teachings enshrined in both the Holy Quran and his Ahadith. Tawheed in Arabic means "unity." That is why the belief of Tawheed means to believe that there is only one supreme Lord of the universe. He is the Creator and the Sustainer of the World. He is Omnipotent and Omnipresent.
The first revelation that descended upon the Prophet Muhammad (S.A.W.) gave him this basically clear concept about the Lord of the universe:

"Read; In the name of thy Lord who created, created man from a clot. Read and thy Lord is the Most Bounteous, who taught by pen, Taught man that which he knew not." ²

The Arabs had created a large number of gods and goddesses other than the Almighty and had woven a thick fabric of myths around them which had naturally mystified and shrouded the truth about the Lord of the universe. It had, therefore, become essential to clarify the position of the Lord. The Prophet unveiled the truth about the multiplicity of the deities as well as the unity of God. He refuted the claim of the Arabs about the delegated powers of idols, on the one hand and condemned the faith of the Christians in the Trinity on the other:

"Say: He is Allah, the One. Allah the eternally besought of all. He begot not nor was begotten. And there is none comparable unto Him." ³
It is reported on the authority of authentic reporters of Ahadith that once a long conversation took place between Heraclius, the Roman king, and Abu Sufyan, the Makki Caravan leader. To the last query of the king, Abu Sufian, who was non-believer replied:

"He (The Prophet Muhammad (S.A.W.) asks us to worship Allah and not to associate anything with Him."  

This tradition vividly reveals the true nature of the Prophet's message concerning Tawheed. Tawheed, no doubt, is opposed to Shirk; multiplicity of gods and deities.

There is a tradition narrated by one early Sahabi, 'Amr ibn 'Abasah that he went to Makkah and met the Prophet Muhammad there. He asked him about his position and his message. The Prophet answered that he had been sent as the Messenger of Allah with the mission of enjoining on the people to worship Allah alone and forbidding them from committing Shirk.

To shun Polytheism and to worship Allah are two integral aspects of the faith in Tawheed.

The Prophet Muhammad (S.A.W.) presented before the people a very catchy phrase: "La Illaha Illalah" meaning "there is no God but Allah. "Thi kalimah is the foundation
and essence of Tawheed. He emphatically pointed out to the fact that all the previous prophets of Allah had also been sent with the same message.  

The Holy Quran points out that the Arabs did not negate the entity of God itself; they accepted rather believed in the Lordhood of Allah. But they also developed a belief in the delegation of His powers and faculties of authority to different deities proclaiming them His associates. The Prophet refuted this wrong concept and clearly stated that Allah, the Creator and the sustainer of the world, asserted His All-powerful Authority all the time in both the seen and unseen spheres of creation. In order to strengthen his point he asserted the words of Allah, i.e., the Quran that in Him Alone all the powers and authority is vested.

1. "Praise the name of the Lord, the Most High, who created, then disposed; who measured, then guided, who brought forth the pasturage." 

2. "Are ye the harder to create, or is the heaven that He built? He raised the night thereof and He brought forth the morn thereof. And after that He spread the earth, and produced therefrom the water and the pasture thereof, and He made fast the hills, a provision for you and for your cattle."
3. "Have We not made the earth an expanse and the high hills bulwarks? And we have created you in pairs ......."  

4. "And the earth have we spread out, and placed therein firm hills, and caused each seemly thing to grow therein. And we have given unto you livelihoods therein and unto those for whom ye provide not. And there is not a thing but with us are the stores thereof ....... "And we give life and cause death and we are the Inheritor."  

These and many other verses of the Quran revealed at Makkah give ample evidence to how the Prophet tried to establish the greatness of the Almighty Allah.

The Prophet asked the people to accept the unity of God. His call was based on strong proofs and undefeatable logic. He recited the Holy verses of the Quran before the people and invited them to think over the points presented therein. The Arabs were dumbfounded on hearing those verses concerning the unity of God and they had no alternative but to accept the faith of monotheism or oppose it stubbornly. To elucidate the point a few more verses are quoted below:
"He it is who sent down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. Therewith He causes crops to grow for you and the olive and the date-palm and grapes and all kinds of fruits. Lo! herein is indeed a portent for people who reflect ....... Is He then who creates and who does not are equal? Will you not then remember? And if you count the favour of Allah, you can not reckon it. Lo! Allah is indeed forgiving, Merciful." 11

"He it is who makes you to go on the land and the sea, till sail when you are in the ships and they with them with a fair breeze and they are glad therein, a storm wind reaches them and the wave comes unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only; if Thou deliver us from this, we truely will be of the thankful." 12

"Say (O Muhammad): who is Lord of the heavens and the earth? Say: Allah Say: Have you then invented other protectors beside Him, which even for themselves have neither benefit nor hurt? Is blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation seemed alike to them?"
Say: Allah is the creator of all things and He is one, the Almighty. ¹³

The Holy Quran made the belief of Tawheed crystal-clear, emphasising, that no good actions and noble works would carry the least weightage in the eyes of Allah, if they were not accompanied by the belief of Tawheed.

''Say (O Muhammad, to the non-believers): Do you ask me to worship other than Allah? O You fool! And verily it has been revealed unto you as unto those before you (saying) If you ascribe a partner to Allah your work will fail and you indeed would be among the losers, Nay, but you must serve Allah and be among the thankful.'' ¹⁴

COROLLARY OF FAITH OF TAWHEED

The Prophet (S.A.W.) proved that Tawheed is the real truth while shirk is flase on the one hand, and unambiguously stated several corollaries of the belief in the unity of God. This is beautifully elucidated in various verses of the Quran:

1. The first corollary of faith of Tawheed is that none but Allah deserves to be served and worshipped:
"I created the Jinn and humankind only that they might worship Me."\(^\text{15}\)

"Adore not the sun nor the moon; but adore Allah who created them."\(^\text{16}\)

"Say (O Muhammad): I am forbidden to worship those unto whom you cry beside Allah since there have come unto me clear proofs from my Lord and I am commanded to surrender to the Lord of the worlds."\(^\text{17}\)

2. None but Allah is to be supplicated and prayed for help. "Thee (alone, O Allah) we worship; Thee (alone) we ask for help."\(^\text{18}\)

"And cry not unto any other god along with Allah. There is no god save Him."\(^\text{19}\)

"And your Lord has said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, will enter hell, disgraced."\(^\text{20}\)

3. Allah alone is to be believed as the knower of the unseen and the invisible and that He alone knows all the realities — both implicit or explicit — and He alone possesses the knowledge of the happenings and the incidents of the past, the present and the future:
2. RISALAH

The second article of faith presented by the Prophet Muhammad (S.A.W.) was the belief of Risalah i.e. the prophethood. He clearly told that Allah graciously provided man with all that he needed in this universe. Everyone born in the world is endowed with eyes to see, ears to hear, nose to smell and breathe, hands to work, feet to walk and mind to think. Every tiny requirement is provided for. Nothing which the man needs is left out. Similar is the case with the world he lives in. Everything essential for his life has been provided here in abundance - air, water, food, light and heat etc. Moreover, the man has been blessed with all those physical, mental and moral faculties which he requires most in his day to day struggle for life. Furthermore, Allah made arrangements to guide the human beings to the right path which ultimately leads to the eternal bliss. This guidance was not possible for the man to receive on his own; rather he needed the help of these pious souls which are especially chosen and appointed from among the human beings for true guidance of the people. Those chosen personalities were given the name of Prophets and Messengers of Allah:

"And verily we have raised in every nation a Messenger, (proclaiming); Serve Allah and shun false gods."

23
Prophets are the only authentic medium through whom Allah has been sending His guidance, His rulings and His commands, the right way to worship Him, and true doctrines and faiths that guarantee salvation in both the worlds. That is why to believe in the prophethood of all the prophets is as essential as the belief of Tawheed. The Qurans says that Prophets were sent to all the nations, and all of them were asked by Allah to invite their people to shun false gods and serve Allah alone.

"Lo! We have sent you (O Muhammad) with the truth, a bearer of glad tidings and a warner; and there is not a nation but a warner passed among them."24

"And for every nation there was a guide."25

"And we destroyed no township but it had its warners."26

We verily sent our messengers with clear proofs and revealed with them the scripture and the Balance, that mankind may observe right measure."27

The Prophet Muhammad (S.A.W.) not only informed the people that the messengers were raised for their guidance, but also stated that real success or loss of the man was entirely
based on his attitude towards the message of the prophets. If he accepted the guidance and moulded his life accordingly, success in both the worlds is undoubtedly guaranteed, but in case he rejected the message wilfully, he would be consigned to flames of the Hell:

"Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and in the traces in the earth. Yet Allah seized them for their sins and they had no protector from Allah. That was because their messengers kept bringing them clear proofs but they disbelieved. So Allah seized them. Lo! He is strong, severe in punishment."26

The faith in Risalah includes as well as culminated in the belief in the prophethood of the Last Prophet Muhammad (S.A.W.).

"By the pure Quran (O Muhammad) you are of messengers and you are on right path."29

"Say (O Muhammad): O mankind! Lo! I am to you all the messenger of Allah unto whom belongs the sovereignty of the heavens and the earth."30
"And thus We (O Muhammad) have revealed this Quran in Arabic unto you so that you may warn the people of the mother-town (Makkah) and those around it."

The Prophet Muhammad's message was not confined to any particular age or region. He is the universal prophet, for his own time as well as all times to come till the Day of Judgement.

"Blessed is He who has revealed unto His slave (Muhammad) the Criterion (of right and wrong), that he may be warner to the people of the world."

"Say, (O Muhammad): This Quran has been inspired in me, that I may warn therewith you and whomsoever it may reach."

The second part of the basic doctrinal phrase presented by the Prophet Muhammad was "Muhammadur Rasulullah" meaning "Muhammad is the Prophet of Allah." The first part deals with the first article of faith, i.e. Tawheed while the second refers to the faith of the Rasulah of Muhammad (S.A.W.). It implies that Muhammad is the final Prophet of Allah, and the true and real success in this world and in the next lies in the obedience to the Prophet Muhammad;
"So believe in Allah and His messenger who can neither read nor write, who believes in Allah and His words and follow him so that you may be led aright."34

"(Mine is) but conveyance (of the truth) from Allah and His messengers; and whoso disobeys Allah and His messenger (Muhammad), Lo! for him the fire of hell, wherein he will dwell for ever."35

3. BELIEF IN MA'AD

The third major point of the prophet's message was the faith in Ma'ad i.e. resurrection of life after death. It was not a mere belief but was indeed a conglomeration of very important realities. Careful study of the Holy Quran shows that major part of the Makki Surahs and verses have been devoted to convey and assert in so many words about the fact of life after death and to the occurrence of the day of reckoning and judgement.

The first thing which was pointed out in this connection was that the man was not created purposeless. This world is the phase of his trial. He will have to present the account of all his deeds and actions before the Creator of man and the universe, i.e. Allah:
"Who has created life and death so that He may try you and see which of you is best in conduct." 36

"Lo! We create man from a drop of thickened fluid to test him; so we make him hearing and knowing. Lo! We have shown him the way whether he be grateful or disbelieving." 37

The second point on which the Quran laid emphasis was that the reckoning day is already stipulated but not known to anyone except the Almighty Allah. That day will occur after the given period of the functioning of this world is over. On the last day of the present functioning of the universe will be disturbed and another system of the new world will come into existence. That world will be everlasting. All the human being born on the first day of the world till the last will be resurrected:

"Say (unto them, O Muhammad): Lo! those of old and those of latter time will all be brought together to the tryst of an appointed day." 38

"And the trumpet is blown, and all who are in the heavens and the earth swoon away, save him whom Allah wills. Then it is blown a second time, and behold them standing waiting." 39
The third point of this faith is that all the human being will be gathered before Allah on the day of judgement. There everyone in his individual capacity will present account of what he did in the past world before his death. Nobody will be able to conceal even the minutest part of his action on that fateful day. Whatever he has done will be presented before him and he will not dare to refute it. The Holy Quran on a number of occasions reminded and warned the people about that day in a different style:

"This day We set up mouths and hands speakout and feet witness as to what they used to earn." 40

"And the Book will be placed and you will see the guilty fearful of that which is therein, and they will say: What kind of a book is this that leaves neither a small or a great thing but has counted it. And they will find all that they did confronting them, and thy Lord does wrong to none." 41

"He asks: when will be this day of resurrection? But when sight is confounded and the moon is eclipsed and sun and moon are united. On that day man will cry: Where to flee! Alas! No refuge!

"Unto thy Lord is the recourse that day. On that day man will be told the tale of what he has sent before and left behind." 42
"Till, when they reach that day, their ears and their eyes and their skins will testify against them as to what they used to do. And they will say unto their skins. Why do you testify against us? They will say: Allah has given us speech who has given speech to all things, and who created you at the first and unto whom you are returned."  

"And you will see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day you will be requited what you used to do."  

The belief of Ma‘ad was alien to most of the Arabs and thus of resurrection and judgement was quite strange for them. Some of them were of the opinion that if the Qiyamah world ever take place, they would never be punished for their misdeeds because their gods and deities would come to their rescue and would recommend for their deliverance to the Lord. The Holy Qur'an refuted their wrong notion and clarified that nobody's intercession or recommendation, would undo the decision of Almighty Allah on the day of judgement. Every body will be rewarded or punished according to his own conduct and deeds performed in this world.  

"And no burdened soul can bear another's burden, and one heavy laden cries for help with his load, naught of it will be lifted even though he (unto whom he cries) be of kin."
"On that day man will flee away from his brother, his mother, his father, his wife and his children. Everyone that day will have concern enough to make him headless of others. 46

"The day when the sky will become as molten copper, and the hills become as flakes of wool, And no familiar friend will ask a question of his friend, though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children, his spouse, his brother and his kindred that barboured him and all that are in the earth, if then it might deliver him." 47

"Warn them (O Muhammad) of the day approaching, when the hearts will be choking the throats, and when there will be no friend for the wrong doers, nor any intercessor who will be heard." 48

"A day on which no soul will have power at all for any other soul. The absolute command on that day will be Allah's." 49

The last and most important point of this belief is that Kafirun and Mushrikun will be condemned to hell and the Muminun will be rewarded with the favour of paradise. The
judgement will be solely on the basis of belief and dis-belief and actions based on them:

"But when the great disaster comes, the day when man will recollect his endeavour and hell will stand forth visible to him who sees, then as for him who rebelled and preferred the life of this world, Lo! hell will be his home. But as for him who feared to stand before his Lord and restrained his soul from lust, Lo! the Garden will be his home."50

RITUALS AND MODES OF WORSHIP

The message of Prophet Muhammad (S.A.W.) was not confined to only metaphysical connotations or philosophical concepts, its structure was erected on several strong pillars each of which had its spiritual values interwoven into its physical texture. These were:

1. Shahadah
2. Salat
3. Zakat and
4. Sawm.

The Prophet (S.A.W.) declared that the real submission to the will of Allah could take place only when the individual would accept by heart and soul these four pillars
and perform them in accordance with the command of Almighty
and tradition of his messenger (S.A.W.). These rituals are
mandatory for both the individual and the Islamic community
in which he lives in.

SHAHADAH:

One who accepted the message of the Prophet had to
declare publicly and confess with one’s tongue the faith in
the fore-mentioned articles i.e. Tawheed, Risalah and Ma’ad.
He had to bear witness to this that there was no God but Allah
and Muhammad (S.A.W.) was the Prophet of Allah. After confess-
ing these words of belief one was considered to be a follower
of Islam, the religion of Allah propagated by the Prophet (S.A.
W.). Now one’s submission to anyone other than Allah was a
breach of faith and a violation of the confession. On pronoun-
ing the shahadah, the individual was bound to follow the teach-
ings of the Prophet (S.A.W.) and carry-out them in his life
according to the given directives.

TIH SALAT

Usually the word "Salat" is translated in English as
"prayers," but to me the word 'prayers' does not convey the ac-
tual sense of Salat which literally and practically means the
mandatory prayers of worship.' In the Islamic lexicon the word Salat refers to the formal and designated ritual repeated five times daily which is enjoined by God in the Holy Quran and in the Sunnah.

The Prophet Muhammad suggested his followers to perform Salat every day. It is clear that the salat five times a day was obligated only after the happening of 'Mearaj.' Before 'Mearaj' how many times the salat used to performed is not mentioned in the books of Ahadith or in the Seerah literature. Anyway in traditions there we find reference to Salat, but no details are available therein. There is tradition concerning the early followers of Islam in which Abu Talib the most beloved uncle of the Prophet (S.A.W.) was reported to have disliked the new mode of worship, salat in which the hips were raised while prostrating.51

Famous Mu haddis Ibn Hajar 'Asqalani says that the Prophet (S.A.W.) and his Sahabah certainly performed salat even before the incident of Me'reaj.52

There is another tradition on the authority of zayd Ibn 'Urithh that at the time of first revelation the Archangel Gabriel taught the prophet (S.A.W.) how to make wudu (ablution for Salat). According to a tradition reported by Abdullah ibn 'Abbas Salat was the foremost obligatory mode of worship.53
The early Surah and verses of the Holy Quran refers to the obligation of Salat.

"Remember the name of thy Lord at morn and evening. And worship Him at night and glorify Him through livelong night." \(^54\)

Irfassirun and Ulema are of the opinion that in the above verses the Prophet (S.A.W.) and his companions were asked to pray Salat in the morning, evening and night. \(^55\)

Imam Ahmad, Imam Muslim, Imam Nasaee and Imam Ibn Jarir etc. have narrated an authentic tradition on the authority of Abu Hurairah that in the very early days of his prophethood Muhammad (S.A.W.) started praying Salat as taught by Allah in the Masjid al-Haram. It was this Salat by which the Quraysh had come to know that Muhammad had become a follower of a new religion. Once Abu Jahl asked his fellowmen whether they found Muhammad (S.A.W.) prostrating on the earth. Upon getting the answer in affirmative Abu Jahl swore by the deities Al-Lat and Al-Uzza and pledged that he would put the pressure of his feet on his neck if he saw him praying Salat again. One day he saw the Prophet praying Salat and went forward with the intention of putting his foot on the holy neck of the Prophet(S.A.W.) but those present there witnessed him retreating and as if he
was trying to protect his face from any dangerous thing. On being enquired about what happened there to him he said that there was a ditch of fire and a very horrible creature with strong wings between me and him (The Prophet, S.A.W.).

Several verses of the Holy Quran mentioned the importance of salat. The real success is destined for those who performed salat:

"He is successful who groweth, and rememberth the name of his Lord and prayeth."57

"And those who are attentive at their Salat, they will dwell in Gardens, honoured."58

To remain attentive (Khashiah) at their salat was a major characteristic of those who adhered to the teachings of the Prophet (S.A.W.):

"..... save worshippers (iwallin) who are constant at their worship."59

"In gardens they will ask the guilty What has brought you to this burnin? They will answer: we were not of those who prayed nor aid we feed the wretched....."60
The Zakat or spending of wealth in the path of Allah occupied a very key place in the teachings of the Prophet Muhammad (S.A.W.). The Quran enjoyed time to time the Muslims to spend in the path of Allah. In the early days of Islam the movement Islamic needed the fiscal help very much. Those who spent zakat were given glad tidings of the eternal bliss.

Mufassirun generally are of the opinion that the order of obligatory zakat on a certain quantity on pre-defined wealth was revealed in Madinah, but a number of Makki surahs and verses of the Holy Quran also speak of the importance of spending wealth in the path of Allah.

"Who are constant at their worship (salat) and in whose wealth there is right acknowledged for the beggar and the destitute." 61

"And feed with food the needy wrtech, the orphan and the prisoners for love of him, saying: we feed you for the sake of Allah only, we wish for no reward nor thanks from you." 62

"Successful indeed are the believers who are humble in their prayers, and who shun vain conversation and who are payers of zakat." 63
Syed Sabique, a world renowned Islamic scholar of modern days says that even in the early years of Islam in Makkah zakat was obligatory on believers but the amount and quantity was not fixed then.\(^64\)

In the beginning the Prophet Muhammad (S.A.W.) instructed his companions to observe fasting three days every month but these fastings were not mandatory.\(^55\)

**MORAL TEACHINGS**

Besides the basic faith and a few rituals the Prophet Muhammad (S.A.W.) presented before the people a very broad concept of moral life. The Quranic verses on the one hand and the model individuals based on those moral teachings left nothing ambiguous about the character required by the Prophet (S.A.W.). A number of Quranic verses revealed at Makkah bear testimony to this fact that the Prophet (S.A.W.) wanted to produce a high order of human character in the life of individuals.

1. "Lo! Allah enjoined justice, kindness, help to kinsfolk and forbids lewdness, abomination and wickedness. He exhorts you in order that you may take heed."\(^66\)

2. "..... And those who preserve their chastity save with their wives and those whom their right hands
possess, for thus they are not blameworthy, but who seeks more than that, those are they who are transgressors; and those who keep their pledges and their convenant. And those who stand by their testimony and those who are attentive at their worship.\(^67\)

3. "Now whatever you have been given is but a passing comfort for the life of the world, and that which Allah has, is better and more lasting for those who believe and put their trust in their Lord\(^68\) and those who shun the worst of sins and indecencies and, when they are wroth forgive; and those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel and who spend of what we have bestowed on them."

4. "Successful indeed are the believers who are humble in their prayers, and who shun vain conversation and who payers of the poor-due; and who guard their modesty save from their wives or that their right hands possess, for then they are not alone worthy, but whoso craves beyond that, such are transgressors..... and who are vigilant of their pledge and their convenant, and who pay heed to their prayers."\(^69\)
"Say (O Muhammad): come, I will recite unto you that which your Lord has made a sacred duty for you, that you ascribe nothing as partner unto Him and that you do good to parents, and that you slay not your children because of penury - we provide for you and for them - and that you draw not nigh to lewd things whether open or concealed, and that you slay not the life which Allah has made sacred, save in the course of justice. This He has commanded you in order that you may discern. And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give measure full and full weight, in justice. We task not any soul beyond its scope. And if you give your word, do justice there unto even though it be against a kinsman; and fulfil the command of Allah."

There are so many other places in Makki Surahs of the Holy Book where again and again the high moral teachings have been reiterated. The above quoted verses clearly indicate to what the Prophet Muhammad (S.A.W.) asked his people to do and not to do. In the light of the above-quoted verses the moral teachings of the Prophet (S.A.W.) may be summarized in simple words he invited the individuals:
1. Not to commit shirk.
2. To worship Allah alone.
3. To do good to parents.
4. Not to kill any human being save with justice.
5. Not to bury baby-girls alive.
6. Not to draw near lewd things.
7. Not to commit adultery, fornication or rape.
8. To save chastity.
9. Not to misappropriate the wealth of minor orphans.
10. Measure and weight with justice.
11. To speak always truth.
12. To keep pledge and covenant.
13. Not to indulge in extravagance.
14. To help the relatives, poor-wretched people and wayfarers.
15. Not to waste time in vain conversations.
16. To be kind to others.
17. To do justice.
18. To pardon the guilty out of mercy.
19. To spend wealth for the noble cause.

IMPLICATIONS OF THE PROPHETIC MESSAGE:

The detailed and impartial study of the Prophet's message leads one to the conclusion that it is not merely
a faith having no influence and implications on any dimension of human life, it is a belief requiring total change in the human conduct - individual as well as social. The main and central belief is the Tawheed i.e., unity of God, around which the other points of faith and conduct revolve. Moreover, the three fundamental beliefs, Tawheed, Risalah and Ma'ad are complementary to each other. None of them can be separated from the other. They are interwoven and interdependent. The concept of Tawheed in its totality was given to the human-kind through all prophets in general and to the last Prophet Muhammad (S.A.W.) in particular. It, therefore, demands to accept the veracity of the prophets including the lost one. It is the belief in Risalah only through which the news of the reckoning is received. The belief in the Attributes of God is included in the belief in Tawheed. Of those attributes of Allah, 'Adalah' meaning justice is one. This attribute of justice demands the occurrence of the day of judgement when every one born in this world will be awarded full reward or punishment according to his doings, because here in this mundane world neither the full reward for the noble works nor the full punishment for the evils done can be given to the man.
The concept of Tawheed, the belief in Risalah and fear of accountability on the day of judgement offer a tremendous change in the lifestyle of man. No sooner he accepts the three realities than he becomes a responsible being. A sudden and tangible change occur in the way of thinking in his attitude, in his conduct and in his mode of living after a man starts believing in Tawheed, Risalah and Ma‘ad. Total change in human behaviour is the ultimate result of the acceptance of the Prophet’s call. The Prophet Muhammad called the ignorant and corrupt Arabs to listen to and accept the brief phrase ‘La Ilaha Illallah Muhammadur Rasullullah (There is no God but Allah and Muhammad is the Prophet of Allah). The Arabs in general and the Quraish in particular, reacted sharply to this call. They could not sit idle on hearing a new message. They sensed the pros and cons and repercussions of that on the individuals as well as on the society. They had no alternative but either to reject and resist or to accept and defend it.

Several Makki surahs of the Quran and the reactions of the Arabs in response to the call of the Prophet bear witness to the fact that the Prophet Muhammad’s message had very clear and broad based social and political implications.
SOCIAL IMPLICATIONS

The Surah Al-Ma'Un of the Holy Quran depicts in clear words the implication of disbelief in the day of judgement. It says that one who belies the day of judgement possesses a very cruel and unkind nature, he does not care for his fellow beings specially the poor, orphans, destitutes and wretched people of the society, he mercilessly repelles the orphans from his doors. He believes that he is not accountable of his acts done in this world before the Almighty. As a result of this belief he thinks only about himself. This selfishness bounds to grow the cruelty and greed for more and more wealth. Conversely, one who believes in the accountability of his acts whatsoever to Allah, demonstrates the attitude of mercy and kindness to others member of the society including the orphans and needy persons. The verses concerned read thus:

"Have they observed him who believes the day of judgement? That is he who repells the orphans and urges the feeding of the needy." The Arab society, at that time, was full of all kinds of evils like vanity, self-conceit, superiority complex, self-absorption, self-praise, self-interest, contempt for others, mudling on others, backbiting, and traducement etc. Their root cause was the prevailing ideology of materialism and thus the wealthy persons had a feeling that their
wealth would last for ever, and this thinking made its way in their life because of their ignorance and denial of the day of reckoning. Surah Al-Humazah mentions this social evils in a very lucid manner.

"Woe unto every slandering traducer, who has gathered wealth and hoarded it. He thinks his wealth will render him immortal, Nay but verily he will be flung to the consuming flames."72

The words used in the Surah for the slandering traducer are "Humazah" and "Lumazah." These two words used together imply that one who is used to slandering and traducement, would always disparages the others and make him busy in only backbiting, he scorps on other's familial and blood relation, and he takes the others to be inferior to himself.73 These horrible social evils are the direct outcome of the man's negative attitude towards the day of judgement.

Naturally the positive attitude towards the belief in Ma'ad would not only ablitrate the above mentioned evils from the society but also result in the manifestation of some positive and noble qualities in the individuals and the evils like traducement, slandering and backbiting will be replaced by good qualities in the form of self-assessment appreciation of other's noble qualities, sympathy, brotherhood and good relations.
The Quran says:-

"Nay, but verily man is rebellious because he thinks himself independent." 74

Here the cause of evils like vanity and self-absorption which hurt the other members of the society has been assigned to the ignorance of the real position of the man in the world and the thinking that there is none to take account of his misdeeds.

Those who believe in the coming of the day of judgment do not commit miserliness but help those who are in need; speak truth, and keep vigilant against the illicit sexual relations. 75

The history experienced in the 7th century C.E. that the Arabs who were the most lustful and licentious people and who indulged in all kinds of evil practices became not only self-restrained and the most modest people but also the protector of chastity of others. The Arabs were dumb-founded when the Quran put before them the high moral qualities of those who accepted the faith propagated by the Prophet (S.A.W.). As a matter of fact the tangible result of the Islamic faith was self-evident in the form of handful of new converts of Makkah who greatly contributed towards the spread of the Prophet Muhammad's message.
The people of Midian to whom Shu‘eyb (Alaihissalam) was sent as a prophet of Allah to guide them to the path, for their wrong measurements in transactions. Quran quotes the saying of the community members whether his prayer prevented them from earning profits in their transaction through less measuring and weighing. It was not simply a satire but they knew that the acceptance of the faith and teachings of Allah’s messenger would certainly impose ban on their illegal means of profiteering.

POLITICAL IMPLICATIONS

It is self-evident from the above discussion that the Prophet Muhammad (S.A.W.) had a clear plan of establishing an Islamic society entirely governed by the revealed laws what soever social, political or spiritual. It is an established and accepted fact that the Prophet’s mission took a political dimension in Madinah itself, the controversy exists only for the Meccan period of Prophet Muhammad’s (S.A.W.) mission, several scholars, opine in affirmative. It is said by certain seerah writers and Muslim theologists that the Prophet Muhammad (S.A.W.) was merely a religious reformer having no social and political implications, of his teachings at Mekkah, though they don’t deny the political leadership of Prophet Muhammad (S.A.W.) at Madinah.
It is a misconception and wrong interpretation of the Prophet's mission.

From the very first addresses of the Prophet (S.A.W.), the pagans of Makkah had sensed the political implications of the new religion. Many incidents at Makkah indicated that the Prophet (S.A.W.) would one day or the other be successful in establishing a society in which the real sovereign will be Allah, the creator and the Lord of the universe.

Actually what became explicit at Madinah was implicit at Makkah. Had the Qurayshi opponents of the Prophet not compelled him to leave Makkah with their conspiracy to do away with him, he would certainly have formed the same required state based on the Divine laws at Makkah itself. And had the teachings of the Prophet at Makkah been depleted with political potentiality, there would never have been formed the Islamic state with its centre at Madinah. The only contribution of Madinah in this regard was that it provided the suitable opportunity for the teachings revealed at Makkah to come up in tangible form.

GLAD TIDING BY THE PROPHET (S.A.W.)

Once in the early days of Makki period the Prophet Muhammad (S.A.W.) was performing Tawaf around Ka'bah and some
Qurayshi disbelievers including Abu Jahl were passing some sarcastic remarks with laughter at him. On the third round of Tawaf the Prophet stopped and emphatically addressed the mischief-mongers: "You will never give up these misdeeds until the calamity descends from the heavens." With this warning they were frightened and the Prophet went back to his place with his companions. On the way he drew the attention of his Sahabah saying: "I give you a tiding that Allah shall certainly grant supremacy to His Deen. The people who are more powerful than you today shall be killed by you one day."^71

EFFORTS OF COMPROMISE

A delegation of Qurayshi leaders comprising Aswad ibn Muttalib, Walid ibn Mughirah and Ummayya ibn Khalif etc. once approached the Prophet (S.A.W.) and proposed to effect a mutual agreement that they would worship whom he adored and he should worship those whom they revered. The Prophet (S.A.W.) spurned this proposal of Tawheed and Shirk combination and having received the clear revelation from Allah in the form of Surah al-Kafirun he shut the door of any further efforts of compromise. ^78 Why did he refuse the offer of the agreement for maintaining the policy of co-existence and mutual respect for each other? The simple answer to this question is that
having agreed upon the proposal of compromise, the Prophet (S.A.W.) could have never been able to establish a state and society based on the Divine message.

**QURAYSHI DELEGATION AND THE PROPHET**

When the Prophet’s (S.A.W.) Dawah found its followers from every family of Makkah, the Qurayshi leaders took the serious notice of this phenomenon and called on Abu Talib, the beloved uncle of the Prophet (S.A.W.) and asked him to prevent his nephew from his mission of splitting the unity of Quraysh. Abu Talib called the Prophet. He came and listened to the objections raised by the delegation. In response to those complaints he said, “I invite them towards such a faith that, if they accept it will give them supremacy over Arab land and subdue the non-Arab territory for them.”

**OFFERS AND DEMANDS OF QURAYSH TO THE PROPHET**

Quraysh leaders became more hesitant to harass the Prophet directly, knowing that Hamzah, an uncle of the Prophet accepted Islam and this encouraged others to accept the new creed. Having sensed the increasing danger Qurayshi leading personalities devised a new tactic to refrain the Prophet from his Dawah activities. One of them ‘Utba ibn Rabi’ah reached the Prophet one day in the Holy Mosque and offered him four
four offers, riches, overlordship, kingship and arrangement for the best physician in case he suffered from disease, one by one. To this the Prophet (S.A.W.) recited certain verses of Surah Hamim Al-Sajdah of the Quran. Those verses comprised the nature of wahy (revelation), Allah's supremacy over all creation of the universe, His law of morality regarding the unbeliever and enemies of Prophets for whom the doom and destruction in this world and in the hereafter is a matter of certainty. Then came a message which spoke of the believers, promising them protection of the angels in this life and the satisfaction of every desire in the hereafter. Having finished the recitation, the Prophet (S.A.W.) told 'Utbah that that was all from him. When 'Utbah returned to his friends, having noticed the change of expression on his face they exclaimed: By God, Abul Walid has returned with a different expression on his face. He answered: I have heard an utterance the like of which I have never heard. It is neither poetry, nor is it sorcery and by God, it is not even a sooth-saying. O people of Quraysh! listen to me and do what I suggest you. Don't interfere in the work of this man (the Prophet) but leave him with his own business, for by God what I have heard from him will elevate his position. If the Arabs strike him down you will not be blamed for this and if he overcomes the Arabs, his sovereignty will be your sovereignty and his might will be your might and you
will be the most fortunate people on the earth." They mocked at him saying that he too was bewitched by Muhammad. Utbah was right in his analysis. The later happenings in Makkah and Madinah proved his statement to be true. The Prophet (S.A.W.) overcame the Arab territory very soon in the next 20 years.

HIS MISSION TO THE MAKKAN MARKETS

In the 'Hajj season the Prophet Muhammad (S.A.W.) used to visit the specially arranged markets at the places in the vicinity of Makkah, 'Ukaz, Dhul Majannah and Dhul Majaz, and preached the Divine Faith among those who arrived from the places other than Makkah. He announced there in clear words the outcome of the acceptance of the new religion:

'0 people, say 'La Ilaha Illallah' (there is no God save Allah) on the basis of which you will not only have supremacy over the Arab land but the non-Arab territory will come under your subjugation and when you die, you will be king in the paradise.'

REACTION OF ARAB TRIBES TO THE PROPHET'S MESSAGE

After the failure of his mission to Ta'if, the Prophet (S.A.W.) instead of continuing his preaching to the Quravsh visited a number of Arab tribes encamped in the outskirts of
Makkah. The noteworthy tribes which the Prophet invited to the righteous path were:


This is not the total list of the tribes which the Prophet (S.A.W.) visited. The above names of the tribes testify to the fact that the Prophet (S.A.W.) selected only those tribes which were prominent and commanded powerful position in their respective areas. Prophet's contention was that if any of them accepted to help him, it would contribute much to the consolidation of the Islamic movement. 83

The Prophet talked to all of them but none of them showed any sign of readiness to help him. When he went to the camp of Banu 'Amir ibn Sa'sa'ah and presented his message to them. One of them, Buhayrah Bin Firas spoke to his tribesmen that he with the help of this Qurayshi youth, the Prophet Muhammad (S.A.W.), would certainly establish his mastery over the Arab. With this sense of political success he asked the Prophet: "If we follow your behests and Allah give you domination over
your enemies, are you ready to make an agreement according to which we shall be the ruler of the dominion after you?" The prophet refused to make such an agreement and clarified: "It is entirely on the Discretion of Allah. He will give it to whom He wills."84

GOOD NEWS TO BANU BAKR IBN WAEL

Hafiz Abu Nu'aym in his 'Dalayel al-Nubuwwah' has reported that the Prophet went to the camp of Banu Bakr ibn Wael, a very militant and formidable Arab tribe and called them to Islam. During the conversation the Prophet told them in clear words that if they accepted Islam, they would be able in near future in dominating the Persian land, then they would marry the Persian girls and enslave their children. Because of the sudden interference of Abu Lahb the conversation could not materialise but after 15 years Banu Bakr saw with their own eyes what the Prophet had said to them.85

BANU 'ABS AND THE PROPHET'S MESSAGE

Waqidi has reported that once in the season of Hajj the tribe of Banu 'Abs was encamping in Mina. The Prophet approached them and presented his message. It was the third time one 'Absi leader Maysarah ibn Masruq listened to him
attentively and having been impressed with it he exclaimed,
"BY God, it would be more appropriate to verify and help him
because I believe that his message would one day or the other
hold the commanding position on the earth." But Banu 'Abs
remained unmoved and expressed their reluctance to accept the
new religion. Maysarah had no doubt on the varacity of the
Prophet but could not dare to incur the wrath of his tribesmen.
Anyway after a long gap of time on the occasion of last Hajj
of the Prophet he accepted Islam. 86

THE BYZANTINE EMPEROR AND ABU SUFIYAN

The news of the Prophet's Islamic Dawah had started
reaching across the Arabian peninsula in its very early days.
The Byzantine emperor, Hercleus the great, christian by faith
who according to the prophecy of his sacred Gospel awaited the
arrival of the last Prophet of Allah, happened to hear the
news. Out of his sheer curiosity he summoned Abu Sufiyan and
some others in his company who were there in the capital city
of Roman empire for trade. The king asked so many questions
about the Prophet Muhammad and Abu Sufiyan answered to them
giving exactly correct information and inspite of his antago-
nistic attitude towards the new Faith he concealed nothing.
It is reported that the Roman king repeated thrice those all
questions and their answers himself so as to ensure that he
heard the same as was told him by Abu Sufiyan. Every time Abu
Sufiyan and his companions verified the words of the king.
Then in the end the king stated:
"O Abu Sufiyan, if you have uttered truth about the man pronouncing himself the Prophet of Allah at Makkah, he will very soon be the master of the earth under my feet."  

Though it is not clear whether this happening belongs to the Madni period or to the Makki one. Most probably narrow-minded scholars might have tried to prove the tradition of Madani period. But it is self-evident that this incident took place in the Makki period itself. If it had happened in Madani period, why would the Roman king have invited Abu Sufiyan, the staunch opponent of the Prophet, to get information about his enemy whom the Quraysh had driven out of Makkah. Herculeus was not so stupid. Actually, he believed that the time of the awaited prophet had come and when the news of the advent of the Messenger reached him he could not restrain himself to know the details of the last Apostle of God. Moreover, the question about the Prophet's genealogy and his companions speak itself of the period. After the Prophet's Hijrah to Madinah nothing was there secret about him even outside Arabia. And one statement of Abu Sufiyan that only weak and unimportant people gathered around the Prophet suggests that this conversation took place in Makki period because in Madinah the Prophet was powerful leader of even the powerful Aws and khazraj tribes of Madinah.
Some right thinking modern historians are of the opinion that the trade caravan led by Abu Sufiyan to Syria had gone there in the very early Makki period.  

KHABBAB IBN AL-ARATT AND THE PERSECUTIONS ON THE HANDS OF QURAYSH

It was the phase of severe persecutions of the Sahaba on the hands of the Quraysh leaders. One Sahabi, Khabbab ibn Al-Aratt (Raz.) having felt the persecutions had become intolerable approached the Prophet and said, "O Prophet of Allah, now the Qurayshi oppression has become unbearable to us. Please pray to Allah for us." On this the Prophet said that those in the previous ages before you were persecuted more severely than you; some of them were buried half in the earth and their bodies were halved with saw; while the flesh and joints of some others were nailed with iron-combs so as to prevent them from practising Islam, but they did not refrain from the true path. The Prophet (S.A.W.) solaced Khabbab saying that Allah certainly would give supremacy to this Din and there would be a total peace in the area to the extent that one would have no fear but of Allah while travelling from San'ā to Hadhra-But.
CHAPTER III

THE SPREAD OF DAWAH AT MAKKAH

THE SECRET PHASE OF DAWAH

The Prophets and Messengers of Allah came to their respective nations and communities only when the situation demanded: The situation in which the evils in the social, political, cultural and above all the spiritual and religious spheres dominated the society. The teachings of the previous Apostles were polluted, the sole reality of the universe - the unity of God was replaced by the false notion i.e. multiplicity of gods and the good had no alternative but to diminish and fade away. The advent of Prophets in such a hostile circumstances demanded to start their mission with great wisdom and care. It was out of wisdom that they never initiated publicly the preaching of the forgotten faith. They kept their mission confidential and secret as long as the situation demanded or to a certain period. To initiate the work publicly would mean to invite the wrath of the leaders of the community and cause irreparable damage to the mission in its nascent days. So did the last Prophet Muhammad (S.A.W.). He also initiated his Da‘wah work secretly, and hence started his mission right from his own house.

Ibn Ishaque says that the first who embraced Islam was the beloved wife of the Prophet, Khadijah (Raz.).
There should be no controversy over her being the first Muslim. The traditions concerning the new experiences of the Prophet of Divine revelation\(^2\) suggest that none but his wife attested his veracity first of all. There is much controversy over who was next to Khadijah in accepting Islam - Abu Bakr, Ali or Zayd ibn Harithah? According to Ibn Ishaque, Ali was the second Muslim after Khadijah. He reports in detail what prompted Ali to embrace the new Faith. One day for the first time Ali, who lived as a family member of the Prophet's family, noticed both the Prophet and his wife standing, inclining, prostrating and sitting in a strange manner. It was actually the Salat. He asked the Prophet about the new postures. The Prophet told him everything and invited him to accept it but he hesitated to do so before consulting his father, Abu Talib. His reluctance and intention of consultation in this regard with his father caused apprehension in the heart of the Prophet of his mission being public before the awaited appropriate time. That was why the Prophet advised Ali not to divulge and to keep secret what he had seen and listened to from him. Ali thought over the message of the Prophet and next day he accepted it.\(^3\) According to Ibn Ishaque the third and fourth Muslims were Zayd ibn Harithah and Abu Bakr respectively. Former was the adopted son and the later was the fast friend of the Prophet.\(^4\) Some other historians and traditionists are of the opinion that Abu Bakr was the second Muslim next to Khadijah.\(^5\)
Apart from this controversy it is agreed upon that among women Khadijah, among men Abu Bakr, among minors Ali, among Mawali Zayd Ibn Harithah and among slaves Bilal were the first pious souls entering the precinct of Islam.

In the mission of the Prophet (M.A.S.) Abu Bakr occupied the most important place. He had long been intimately associated with the Prophet. This relationship provided him full opportunity to assess the truthfulness of his friend and finally to verify his claim as the Prophet of Allah. The Prophet once remarked that whomsoever he invited to the Faith displayed hesitation except Abu Bakr, who accepted Islam without the least hesitation.\(^6\)

Ali at the time of his acceptance of Islam was hardly ten years old, while Zayd had as yet no influence at Makkah, but Abu Bakr, a man of easy manners, wide knowledge and an agreeable presence was liked and respected by all at Makkah. His entrance in the fold of Islam contributed much to the spread of Prophet's Da'wah. The day he professed Islam he devoted all his time, energy and wealth to the conveying of the Faith. According to Ibn Ishaque, Ibn Hisham and Ibn Sa'ad at least 38 Quraishis were urged to follow the Prophet by Abu Bakr.\(^7\) Prominent among them were:

Ibn Hisham has also included the name of 'Ayshah bint Abi Bakr in the above list. It does not seem to be correct since she was only six years old at the time of her marriage with the Prophet in the 11th year of the prophethood. It means that she was born in the 5th year of the prophethood. According to this calculation 'Ayshah was not even born during the secret phase of Islamic Dawah. Here another point of consideration arises. Was not Ibn Hisham aware of the age of 'Ayshah? If yes, why, then did he include her name in the list? Is not it that her age was 16 years instead of claimed 6 then? This point verify the claim of some modern thinkers that 'Ayshah was actually 16 years old at the marriage with the Prophet.

Ibn Hisham and Ibn Kathir have given the list of those who embraced Islam during the secret phase of Dawah which more or less lasted for three years. They include the following:

During this period of three years of secret phase these people approached the Prophet, listened to him, gave up the previous faith and religion and stepped in the circle of Islam. They kept their faith in top secret and tried not to get it divulged even to their relatives and kinsmen. The Prophet (S.A.W.) taught his followers the method of Salat. At the time of prayer the Muslims would often go out together in
groups to the glens outside Makkah, where they could pray the Salat without being seen.

During this phase no important or noteworthy incident took place in regard with the spread of new Faith except one. One day Sahabah including Sa‘d ibn Abi Waqqas were praying Salat secretly somewhere in the outskirts of Makkah. Some Qurayshi disbelievers happened to come there. They expressed their displeasure at the new method of prayers. It led to quarrel between the two groups. One polytheist was beaten up severly by Sa‘d B. Abi Waqqas to the extent that he started bleeding profusely. It is said that it was the first bloodshed in the path of Islam.¹¹

The message of Islam affected almost all the major and prominent families of Quraysh at Makkah. One or more members of every family confessed belief in the Prophet’s Da‘wah. Several families lost four to five of their members to Islam. The sons of Maz‘oon and Bukayr testify this claim. It was a big success for the Islam. These three years provided the strong foundation on which the grand edifice of Islam could be erected in later days. Had the Islamic Da‘wah not been kept secret and the Prophet (S.A.W.) had started to refute publicly the paganism from the very first day while calling the people to the Faith of unity of God, there would
never have emerged such a sincere and consolidated group of Muslims which proved to be the backbone of the movement.

Qurayshi leaders did not care much to the emergence of this new force. They took it to be a temporary phenomena with no great impact on their traditional system because they did not know much about the faith. The basis of this idea is that no sooner the Islamic Dawah was announced publicly than the Qurayshi leaders began impeding its way with full strength. Before the emergence of the phase of Public Dawah there was certainly some kind of disliking against it from the Quraysh but it had not taken the form of stiff resistance. Quraysh as a whole were disposed to tolerate the new religion.

OPEN PROCLAMATION OF DA'WAH

The three years phase of clandestine preaching of Islam came to an end with the speech of Abu Bakr in the Holy Mosque. It is reported that Abu Bakr and other Muslims reached one day in the Holy Mosque with the Holy Prophet (S.A.W.). There in the mosque Abu Bakr stood up and started speaking only on the new religion, Islam. He not/presented the Islamic Dawah in lucid manner but also criticised the idol-worship of the Arabs, their principles and their inveterate practices. Having heard the words of Abu Bakr directed against their gods and idols Makki leaders attacked on Abu Bakr. He fell down on the ground. 'Utabah ibn Rabiah leapt on his chest and beat him up severely with the his nailed shoes till be became unconcious.
Getting the news of this incident Banu Taym, the tribe of Abu Bakr rushed to the spot and took him to his house.  

The Prophet's Salat in the Holy Ka'bah was also an indication that he had been asked through Wahy to come up openly with his mission, while and his companions earlier prayed their Salat clandestinely. Many times Abu Jahl and others scolded the Prophet for the new method of prayer.  

It was at this phase that the Prophet (S.A.W.) was also directed by Quranic revelation.  

"Warn thy kinsmen, thy near ones."  

In obedience of this command of Allah the Prophet (S.A.W.) invited Banu Abdul Muttalib, Banu Hashim, Banu Al-Muttalib and Banu 'Abd Manaf to a feast at his house. The total strength of the participants was 45. But when the Prophet (S.A.W.) was about to address them, Abu Lahab forestalled him saying, "Say whatever you like except the talk against our faith. Remember that your tribe is not in a position of fighting against the entire Arab. Your uncles and cousins are present here. They have more right to prevent you from this work than others. Refrain from your activities lest the Quraysh with the help of other tribes of Arab should come in your way. You are the first ever to bring the most dangerous
calamity on your people." The guests dispersed even before the Prophet could speak.

The next day the Prophet invited them again and presented his D'awah before them. Abu Talib assured him of his full support but expressed his reluctance to shun his traditional religion. Abu Lahab reacted sharply to this assurance of Abu Talib. He said, "By God, it is a bad omen. Stop him before the others take action against him." Abu Talib said, "By God, we shall provide him protection till our last breath."\(^{15}\)

On this occasion the Prophet (S.A.W.) also addressed the audience taking their names. "O Banu Abdul Muttalib, O' Abbas, O Safiyyah, aunt of the Prophet of Allah and O Fatimah Pint Muhammad, protect yourselves from the fire of hell for I cannot be in anyway helpful to you. Ask me whatever you want in this world, I will try to provide for you."\(^{16}\) It was the clear declaration about Islam being the just and impartial religion. In its domain nobody not even the dear ones of the Prophet is to be given any special consideration. The only criterion over here is merit.

One day the Prophet decided to put his message openly and publicly to the whole Quraysh. He standing on the peak of the hill safa called on all families of Quraysh namely Banu
Hashim, Banu 'Abdul Muttalib, Banu 'Abd Shams, Banu/Manaf, Banu Ka'b Bin Luayy, Banu Murrah, Banu Qusayy etc. All of them responded. The Prophet (S.A.W.) said to them, "O people, of Quraysh, were I to tell you that an army is about to attack you from behind the hill, would you believe me? " 'Yes" all of them confirmed, "To us you are trustworthy, you have never told us lies." The Prophet said, " I warn you against the severest punishment of Allah, O Banu 'Abdul Muttalib, O Banu 'Abd Manaf, O Banu Zuhrah etc. I have been commanded by God to warn you, my kinsmen, and I can not protect you in this world, nor can I promise you success in the hereafter unless you confess that there is no God but Allah," Abu Lahab, his uncle rebuffed impertinently. "Did you invite us for this only?" 17

With these proclamation the Prophet's Dawah entered its second phase. Now it became open to all. It was no more secret, since the Prophet criticized how the idol-worship, the dis-believers of Makkah got infuriated and started putting stiff resistance to this movement. In spite of all the resistance and persecutions the Prophet continued his work relentlessly. The more the Quraysh adopted negative attitude, the Prophet the more intensified his efforts for preaching Divine message. He further increased his frequency to go to the Ka'bah and other public places to recite the revealed verses of the Quran.
INCREASING IMPACT OF D'AWAH

The secret preaching of Islam came to an end in the beginning of the 4th year of the Prophethood. During this period more than 50 persons accepted Islamic Dawah as we have seen in the previous pages. Open criticism against the multiplicity of gods invited harsh opposition from the disbelievers. The Quraysh did their best to stop this movement but failed to retard even its momentum. Despite the persecutions and oppressions of the Quraysh on the Prophet and his followers, the sacred souls continued to be attracted to the new Faith. Every possible measure was adopted to do away with the Islamic wave but the prophet and his companions could not be detered from propagating the Divine faith.

It was during this period that Hamzah, an uncle of the Prophet embraced Islam. His Islam was not an ordinary event. The Quraysh became frightened to learn about this. Historians quote this event in the following manner:

One day the Prophet (S.A.W.) was sitting on a rock near the Safa hill, Abu Jahal came past and standing in front of the Prophet started to revile with all the filthy words he could master. The Prophet merely looked at him and spoke no word. He sadly rose to his feet and returned to his home.
In the meantime Hamzah came in sight from the opposite direction, with his bow slung over his shoulder. A freed woman of Banu Taym, who had, however, heard every humiliating words of Abu Jahal, approached Hamzah and told him about the incident. He was of a noble and easy disposition but having learned the insult of his brother’s son, Muhammad the Prophet, anger ran in him. He rushed to the place of Abu Jahal, struck his head with his bow with his full force and said, “You have reviled Muhammad, listen I too am adherent of his religion. If you have courage, repeat those words again.” The next day he really accepted the new religion. His Islam gave courage to those waiting for the appropriate time for entering the fold of Islam. Now, day by day the number of new adherents increased.

In the 5th year of the Islamic Dāwah Muslims were persecuted to the extent that a large number of Muslims, on the advice of the Prophet migrated to Abyssinia. Ibn Hisham and others have given the list of those migrants. They were 103 in number. More than half of this figure was of those who accepted Islam in the phase of open proclamation of Islamic Dāwah. Thus the simple calculation attest the fact that the speed of acceptance of Islam in the period of open Dāwah, in spite of all persecutions at the hands of disbelievers was two times more than the secret phase. In three years of the
secret phase more or less 50 were attracted to Islam while more than double of this figure embraced it in hardly one and half years.

**Dā'wah to the Non-Quraysh Tribes**

In the season of Hajj every year the pilgrims from every nook and corner of the Arabia used to come to Makkah and encamp in the market places of 'Ukaz, Dhu al-Majjannah, Dhu al-Majaz outside Makkah. The Prophet never missed this opportunity. He would approach the pilgrims and put before them the truth. Though no major break-through could be achieved with these meetings and open propagation among the pilgrims' camps, the voice of the Prophet reached every far and hear places of Arabian peninsula. What the Prophet could never do on his own was done by the pilgrims from outside. The pilgrims while returning to their native places carried with them the stories about the message and the reactions of the Quraysh. A number of persons from the cities and establishment other than Makkah having learnt about the new Faith came to Makkah and accepted Islam. 'Amr ibn 'Absah and Abu Zarr Ghiyfari were prominent among them.

It is also said that the aforementioned persons embraced Islam in the very beginning. It may not be true. According to a report of Ibn Sa'd, 'Amr Bin 'Absah met the Prophet in the market of 'Ukaz and accepted Islam there. It indicates that the Prophet (S.A.W.) had started his open Dā'wah by that time. And 'Amr B. 'Absah himself is reported
to have narrated that when he reached Makkah, he saw that on the matter of the Prophet the whole Quraysh was divided into two groups and he secretly reached the prophet. The case of 'Amr ibn 'Absah suggests that it was the period of persecutions of Muslims at the hands of Quraysh.

Abu Dharr Ghiffari, previously a highwayman too accepted/Islam during the period of open Da'wah. His report itself testifies this claim. He and his brother were staying in the skirts of Makkah. His brother unays once went to Makkah and returned late at night. On being enquired he said that he met a man claiming himself as the Prophet of Allah. Makki leaders branded that man poet, sorcerer and soothsayer. He listened to the Prophet. By God he was neither poet, nor sooth-sayer or sorcerer. The people against him were really on wrong side and the Prophet was true. Abu Dharr reached Makkah and enquired about the Prophet. The people beat him up. He fell unconscious. When he came to senses he hid himself behind the cover of Ka'bah for 30 days. At last he met the Prophet and accepted the Da'wah.

During this period a leading personality of Banu Daus, Tufayl ibn 'Amr Dausi's Islam was also of much importance. Ibn Sa'd has reported in detail the event of his acceptance of
Islam. On his arrival in Makkah he was warned against the sorcerer Muhammad or even listening to him lest he should be spell bound and got separated from his people. He became so afraid of being bewitched that before going into the Mosque he stuffed his ears with cotton. The Prophet was there reciting the Quranic verses. Some of its words along with the sweet voice of the reciter made its way into ears of Tufayl. He liked it very much. He thought that he was a man of insight and a poet and fully aware of the difference between the right and the wrong. Why then should he not hear the saying of that man. He met the Prophet, listened to him about Islam and professed the Faith.  

THE FIRST COMMUNITY HALL OF ISLAM

The Propagation of Islam attracted more and more souls. Day by day the circle of followers of the Prophet expanded. The speed of the strength of Muslims demanded a permanent and safe place for the regular training of the new-converts so as to consolidate the Islamic movement. Al-Arqam ibn Abi al-Arqam Makhzoomi sensed this need and offered his house, situated on the top of Sa'ada hill, to the Prophet (S.A.W). He made the house of Al-Arqam commonly known as Dar-al-Arqam the centre for the prayers, meetings, counselling, and the training of the Muslims.
It was then the 5th year of the prophethood. Dar-al-Argam proved to be the first training centre of Islam. It was the place where the Prophet and his companions counselled and devised their further strategies to be employed in the spread of Islam. Thus this centre played an important rather key role in the spread of the Prophet’s Dawah at Makkah.

‘UMMAR’S ARRIVAL INTO THE FOLD OF ISLAM

‘Umar ibn Khattab and ‘Amr ibn Hisham (known as Abu Jahal) were prominent among the Quraysh. The Prophet used to pray to Allah to give strength to Islam either through ‘Amr ibn Hisham or ‘Umar ibn Khattab. Allah listened to him and gave him ‘Umar ibn Khattab for the service of Islam, unparalleled so far in the annals of human civilization.

‘Umar ibn Khattab was before Islam, an enemy of the Prophet (S.A.W.). He was a man of great resolution. He carried sincerely the order of Abu Jahal to repress and persecute the Muslims. The emigration of Muslims to Abyssinia had very much mentally perturbed him. He saw clearly that the cause of all the trouble in the Holy city was only one i.e.; Muhammad the Prophet. He made up his mind to assassinate the Prophet one day and set out in his search. On the way he came face to
face with Nu‘aym ibn Abdullah, one of his fellow clansmen, who had already entered Islam but kept it secret out of fear of ‘Umar and others of his tribesmen. Nu‘aym asked him where he was going. He answered that he was going to kill Muhammad who had split Quraysh into two. Having felt the gravity of ‘Umar’s intention, he diverted him towards his brother in law, Sa‘id and his sister Fatimah, whose Islam was not known to ‘Umar. He turned and made straight for his sister’s house. There after a short enquiry he struck her a blow which caused her chin bleeding. On seeing the blood of Fatimah ‘Umar melted and asked to see what they were reading. ‘Umar read the beautiful verses of Surah Ta-Ha. His heart testified the nobility of those words. From there he went to the Prophet and entered the fold of Islam. His adherence of Islam strengthened the Islamic Dawah. Imam Bukhari has reported on the authority of ‘Abdullah ibn Mas‘ood that the Sahabah got encouraged after ‘Umar professed the Faith.

BAI’AT AL-‘AGABAH

The rest five years of Makki period witnessed a number of events related with the Prophet. Social boycott, conspiracy of murder, journey to Taef, humiliating response of the tribes, demise of Abu Talib and Khadijah. All these happenings ostensibly were going to affect the Dawah work and its expansion, but Allah was planning another way. The news of the Prophet
and his teachings reached Yathrib also. It was the Hajj season in the 11th year of the Prophethood that the Prophet met a group of six men of Khazraj tribe from Yathrib. Later on Madinah. He presented Islam before them and they made haste in joining his hands. Those six khazraj Muslims returned to their town with the new Faith and preached it to others. The next year 12 men from Yathrib came to Makkah and took oath of allegiance on the hands of the Prophet that they would not worship any but One God; they would not commit theft; they would not indulge in adultery; they would not kill their children; they would save the Prophet of Allah. This oath is famous in the annals of Islam as the first Bai‘at al-‘Aqabah.

The next year again eighty eight Yathribi Muslims arrived in Makkah and met the Prophet at the same place. All of them pledged their faith to the Prophet. This was the second Bai‘at al-‘Aqabah. These two Bai‘ats proved to be a milestone in the spread and establishment of Islamic Dawah.

The spread of Islamic Dawah at Makkah had now paved the way for laying the foundation of an Islamic state governed entirely on the basis of Divine law enshrined in the Holy Book and the Sunnah of the Prophet (S.A.W.).
CHAPTER IV

OPPOSITION TO ISLAM AND ITS CAUSES

The time-span of thirteen years from 610 C.E., the year of the ordainment of Muhammad (S.A.W.) as the Apostle of Allah, to 622 C.E., the year of his emigration to Madinah, was a very crucial and decisive phase of the Islamic Da'wah. The disbelievers of Makkah were determined to crush it with all the force they could muster. They employed all possible means of repression i.e., ridicule, accusations, reviling, negative damaging rumours, social boycott, physical torture, harassment, conspiracies for assassination and even murder. All these measures were meant to check the increasing strength of the new Faith. The enemies were very shrewd and cunning as they attacked their target, from three sides. They launched a campaign against the Prophet, tortured his followers physically and mentally with their full might and ridiculed and raised baseless objections against the revealed teachings. In the following pages the opposition tactics of the Quraysh used on the three fronts will be discussed in detail.

THE PROPHET MUHAMMAD

The fundamental cause of the disbelievers' concern was, in their own eyes, the Prophet Muhammad (S.A.W.). It
his personality which caused "renegation" and split the Quraysh into two divergent camps. To put an end to this movement it was more sagacious to cut the root itself.

**WARNING TO ABU TALIB**

Abu Talib, the most respected of the Quraysh and beloved uncle of the Prophet, always played the role of his sincere patron. It was because of him that the Quraysh could not dare to plan and take any strong action against the Prophet whose words, message and teachings were directed against the scores of gods and deities adored and worshiped by the Arabs. Having felt the Islamic Da'wah to be unbearable for them the leading men of Quraysh approached Abu Talib to insist that he should restrain his nephew's activities. He put them off with a conciliatory answer; but when they noticed that nothing had been done to check the new Faith they came to Abu Talib again and gave him a warning of dire consequences if he did not make his nephew desist from insulting their forefathers, scoffing at their ways and reviling their gods. To some extent their threat affected the leader of Banu Hashim but c... having seen the determination of his nephew, the Prophet (S.A.W.) he assured him his full cooperation in all the circumstances to come.
Several actions of Quraysh against the Prophet (S.A.W.) were very mean and low. All of them were meant to dishearten the Prophet. Leaders of Quraysh pressured Abul 'Aas, a son-in-law of the Prophet, still a non-believer, to divorce his wife, Zaynab. Abul 'Aas belonged to Banu 'Abdul 'Uzza. His mother was Halah bint Khuwaylad, a sister of Khadijah bint Khawwaylad. It is reported that the Quraysh offered Abul 'Aas that they would arrange his marriage with any Quraysh woman he liked, if he broke his conjugal relation with the Prophet's daughter. Abul 'Aas refused to yield to their pressure. He categorically told them that Zaynab was the best model of a wife.

In continuation of such social inflictions the Quraysh asked Abu Lahab, an uncle but an opponent of the Prophet, to exert his pressure on his two sons, 'Utubah and 'Utaybah to divorce their brides, Ruqayyah and Umm Kulthum, the daughters of the Prophet, who were still, despite their marriage, at their father's house. Abu Lahab complied with the wishes of his exhortors and in return, as he put it before them as precondition, he was provided the beautiful daughter of Sa'eed ibn 'Aas.
The Prophet's (S.A.W.) eldest son, Qasim passed away in his very early age and the second son, 'Abdullah also died before he could reach boyhood. The Quraysh instead of expressing their deep sorrow over these two deaths and consoling the Prophet, danced with pleasure and started branding the Prophet as 'the issueless.' 'Aas ibn Wael said that Muhammad (S.A.W.) had no son to continue his generation, and after his death Quraysh would get rid of his mission. Abu Jahal, Shamr ibn Atiyah, 'Uqbah ibn Abi Mays and Abu Iahab also expressed the same reaction in the same way.

ACCUSATIONS

The Holy Quran refers to the allegations made against the Prophet (S.A.W.) by Quraysh:

"And they (the disbelievers) say: O You unto whom the Reminder (the Quran) is revealed, lo! You are indeed a madman."^5

"And your comrade (Muhammad) is not mad."^6

"And they expressed surprise that a Warner came unto them from among themselves. And the disbelievers said: He is sorcerer and lier."^7

The disbelievers hesitated, in the life of Abu Talib, to attack the Prophet directly, but they were very much
concerned over the grim situation. The situation was exceedingly grave. They apprehended that the pilgrims from outside coming to the Holy city would be urged to forsake the religion of their forefathers and to embrace a new one. In order to vilify the Prophet some of them suggested to brand him as a poet, some others advised that he be passed off as a soothsayer, others said that he should be declared to be possessed by an evil spirit and many of them said that he should be accused of being a sorcerer. Walid ibn Mughirah rejected all these suggestions and said that Muhammad was not a poet, nor soothsayer, possessed man or sorcerer, but he was very akin to the sorcerers; he had at least one thing in common with wizards; he had the power to separate a man from his parents, brothers, wife and his family in general. He advised them to accuse the Prophet unanimously of being a dangerous sorcerer. Having agreed to follow his advice, Quraysh made arrangements to warn the visitors and pilgrims in advance against the Prophet. They carried out their plans with zeal. The visitors barring a few were really affected by this propaganda. Abu Lahab was the most active. He would follow the Prophet wherever he went in the markets of 'Ukaz, Majannah, and Dhul Majaz. When the Prophet started preaching, Abu Lahab would urge the people not to listen to him because he was a charlatan and a renegade.
One day the Prophet (S.A.W.) was sitting alone outside the Holy Mosque near the Safa gate. Abu Jahal happened to come there. Having seen the Prophet alone, he unmarked his base nature and reviled him with all the possible abuses. The Prophet endured it patiently and spoke no word to him. It was this incident on getting the information of which Hamzah, an uncle of the Prophet seriously wounded Abu Jahal and accepted Islam.

Umm Jameel, wife of Abu Lahab used to recite her own composed couplets for condemning the Prophet:

"We disobeyed the condemned one; we set aside his behest; and we forsook his religion scornfully."  

Ummayyah ibn Khalaf would revile the Prophet whenever he saw him.

The steady increase in the number of believers brought with it a corresponding increase in the hostility of the disbelievers. One day the Prophet (S.A.W.) entered the sanctuary. Kissing the black stone he started the Tawaf. As he passed the Hijr, where the leaders of Quraysh had got together, the leaders raised their voices in slanderous calumny against
him. On the second round also when he reached Hijr, they slandered him. But when they repeated the same in the third round the Prophet stopped and said, "O Quraysh, by Allah I have brought for you slaughter." This statement and the style he used for its expression awed them.13

PHYSICAL TORTURE

When Surah Al-Najm of the Holy Quran was revealed, Utaybah, a son of Abu Lahab, came to the Prophet and expressed his disbelief in what was revealed. He did not stop on this. He caught hold of the Prophet's collar and while tearing out his shirt spit on the face of the Prophet. It was so humiliating and insulting that the Prophet prayed to Allah to punish him. It was reported that one night 'Utaybah's neck was slit open by a lion.14

Uqbah ibn Abu Mu'ayt was an enemy of the Prophet. One day he saw the Prophet praying. He took out his sheet and pulling it round the Prophet's neck began to wind it. Meanwhile Abu Bakr reached there and dragged the disbeliever away saying, "You are killing a man for the offence of uttering "Allah is my Lord."15

According to another tradition reported in Sahih al-Bukhari the disbelievers once pulled out some hairs of
of the Prophet's beard and head.  

In the Prophet's tour to the markets of 'Ukaz, Majannah and Dhu al-Majaz Abu Lahab always followed him so as to vilify his teaching. It is reported that sometimes he threw stones on the Prophet as a result of which blood would gush forth from his sacred heels.

After the death of Abu Talib the Quraysh became more fierce in the torture of the Prophet, one disbeliever came in front of the Prophet and poured a pot full of dirt on his head. The Prophet went away to his home. One of his daughters wept bitterly while washing his head. He solaced her with these words: "Don't cry my dear, Allah will protect your father."

The most dangerous and painful experience of the Prophet was that of the journey to Taef. It was the last phase of the tenth year of the Prophethood when the Prophet (S.A.W.) went to Taef. He first of all met three brothers over there, Mas'ood, Habib and Abdiya Layl, who were the leaders of Thaqif at that time, and asked them to accept Islam and help him against his opponents. All of them rejected his message. When the Prophet left, they stirred up their slaves and retainers to insult and shout at him. In the meantime a crowd of people assembled there and began to pelt stones upon him till his legs started
bleeding profusely and he took refuge in a private orchard. 19

SOCIAL BOYCOTT

In the seventh year of the Prophethood the new faith had become an entrenched threat to the Quraysh. Hamzah, 'Umar and other prominent youths had accepted Islam. 'Umar as a faithful had started to worship Allah in front of Ka'bah along with a large group of the Prophet's followers. On such occassions the leaders of Quraysh kept away for standing by there and letting this happen would have been a loss of dignity for them. They knew that if they attempted to assassinate the Prophet, not only his followers but Banu Hashim and Banu Al-Muttalib also would rise with their nacked swords in his defence and the valley of Makkah would become red with human blood. They therefore decided to device the best solution for the problem. A scheme was drawn up to socially boycott Banu Hashim, with the exception of Abu Lahab who showed his solidarity with the opponents. A document was prepared and signed by the chiefs of Quraysh, according to which it was undertaken that no one would marry a woman of Banu Hashim or give his daughter in marriage to a man of Banu Hashim, that no one would buy or sell anything to them and that it would continue till Banu Hashim themselves outlawed Muhammad (S.A.W.) or until he himself renounced his activities. This document
was solemnly placed inside the Ka'bah. Since Banu Muttalib refused to go against the Prophet, they were also included in the ban.

This scheme of interdiction lasted three years and showed no signs of having any of the desired effects. During this period the victims suffered a lot. There was perpetual shortage of food, and sometimes the situation converted into a famine. On many occasions they had to resort to eating tree-leaves and old leather. The grain price in the market, under the pressure of Quraysh particularly Abu Jahal had become so high that the victims would not have been in a position to purchase it. Once Hakim ibn Hizam, nephew of Khadijah, carried a bag of flour to the affected families. On the way he came face to face with Abu Jahal who threatened to denounce him before the Quraysh. Anyway with the interference of another man Bakhtari who though a disbeliever was kind-hearted, the food stuff was carried on to its destination.

CONSPIRACY OF MURDER

Abu Jahl from the very beginning of Islamic movement had ill feeling against the Prophet (S.A.W.). He was all the time looking for the opportunity to kill the Prophet. Once he addressed his brethren of Quraysh that he would no more tolerate
the insult to the religion of their fore-fathers and try to crush the head of Muhammad (S.A.W.) while prostrating; he would not care whether they provided him protection or not. The leaders of Quraysh assured him of their full cooperation. The next morning Abu Jahal sat with a pig stone in his hand waiting for the Prophet (S.A.W.). The Prophet came as usual to pray. When he prostrated, Abu Jahal rose and reached near with the evil intention of killing him, but those present there witnessed that Abu Jahal retreated with his face pale and frightened. The leaders of Quraysh enquired about what happened to him. He said that when he reached near the Prophet, a frightening camel having a great stature appeared in between. The Prophet clarified later on that the frightful camel was none but Gabriel, if Abu Jahal had come more near, Gabriel would have caught hold of him.

A number of Muslims had already migrated to Abyssinia and the rest either migrated or were ready to migrate to Yathrib. The Quraysh were very sad at the situation. Some of the larger houses were now uninhabited and others which had been full of tenants, were now wearing a deserted look. The city of Makkah which had seemed so prosperous and multitudinous only a few years ago had changed entirely. Furthermore they also apprehended the growing danger from the northern side, Yathrib where the Muslims were gathering together.
Quraysh held a meeting to think over the grave situation. After a long discussion they agreed to the plan put forward by Abu Jahal according to which every clan was to nominate a strong, and reliable young man and at a given time all the chosen men should fall upon, the Prophet, each striking a mortal blow so that his blood would be on all the clans. Thus Banu Hashim would not be able to fight the whole tribe of Quraysh; they would have to be content with blood-money. The chosen men according to the scheme gathered outside the gate of the Prophet's house after nightfall, but the Prophet came out of his house without being seen by the enemies, and migrated safely to the future centre of his mission.  

THE REVEALATION

The disbelievers also made the Revelation the target of their actions. The cogent style, chaste Arabic language and the most high moral teachings of the Holy Quran had made every trick of theirs fail. In spite of all the means of preventing its spread the Quraysh could not restrain the people from being attracted to it.

FALSE PROPAGANDA

The leaders of Quraysh launched a campaign against the Quran. They spread the propaganda that the Quran was nothing
but the stories of the past that are dictated to the Prophet by some men of learning. The Quran itself refers to this propaganda of Quraysh:

"Those who disbelieve say: This is naught but a lie that he has invented, and other folk have helped him with it."²³

"And they say: Fables of the men of old which he has written down so that they are dictated to him morn and evening."²⁴

"And We know well that they say: Only a man teaches him."²⁵

According to reports several persons were alleged by the Quraysh to be the teachers of the Prophet who dictated the verses of the Quran to him. Jabr, the Roman slave of 'Amir Al-Hazrami, Ya'eish, slave of Huwaytib ibn Abdul 'Uzza and Yasar, a slave of a Jewish woman were made out to be the source of the Quranic verses.²⁶

ARTISTIC DISTRACTIONS

Nazr Ibn Harith of Banu Abdu al-Dar once said to a gathering of Quraysh: "The ways and mean you have employed to put a check on Muhammad's activities will yield no result."
He in his young age was the most cultured and well mannered among you. He was the most trust-worthy. Now at the time when his hair have grown grey he has brought a thing which you blame to be sorcery, poetry, sooth-saying and utterances of madman. By God He is neither sorcerer, nor poet, sooth-sayer or madman. O people of Quraysh think of another means to fight this threat. "He proposed to import the stories of Rustom and Isfandyar from Iran and to spread them among the people so as to attract them and divert their attention from the Quranic verses. This scheme was carried out for quite a certain period of time. Nazr ibn Harith himself would try to attract the people towards him whenever the Prophet recited the Holy Quran. He would say:"By God, Muhammad is no better than I am. His talk is but tales of the men of old. They have been written out for him even as mine have been written out for me." Then he would relate the stories of Rustom and Isfandyar and the kings of Persia.27

According to another report Nazr had hired some girl singers for thwarting the effect of the Quran. These beautiful singers with their melodious voice would try to enchant the new-converts to Islam so as to refrain them from the Divine-verses.28
The Quran has referred to this cultural means in the following verse:

"And of mankind is he who pays for more pastime of discourse, that he may mislead from Allah's way without knowledge."^29

**CREATION OF DISTURBANCE**

The disbelievers were well aware of the effectiveness of the Quran. Whosoever listened to it, could not but accept it's message. In order to prevent the people from being affected by the Quran, the leaders of Quraysh chalked out a plan to make noise and create disturbance at the time of its recitation by the Prophet. They carried out this plan on a large scale. Whenever the Prophet started reciting the revealed words, they made a great noise so as to drown the voice of the Prophet.\^30 It has been mentioned at several places of the Quran:

"Those who disbelieve say: Heed not this Quran, and drown the hearing of it, haply you may conquer."\^31

**DISTORTION OF MEANING**

The Holy Quran has referred to the disbelievers act of twisting the meaning of the Divine revelations:
"Lo! those who distort our revelations are not hid from us."

The disbelievers having distorted the meaning of the revealed verses, would raise several objections against the Quran and delude the people by the wrong meaning invested in the revelation.

THE PERSECUTION OF THE BELIEVERS

The Quraysh had full access to a number of faithfuls, most of them slaves and weak persons. They subjected the Muslims to harsh inflictions and oppression with the hope that they would forsake the new religion, but the Muslims showed no signs of weakness. The more they were tortured, the more they developed their firmness on their stand.

BARBARISM

The annals of Islamic movement are replete with the events of disbelievers' savagery and cruelty inflicted on the believers.

The first severe barbaric act of Quraysh was that in which 'Uthbah ibn Rabiah along with others beat up Abu Bakr badly for the crime of openly speaking about the new Faith in the Holy mosque.
The uncle of Zuber ibn Awwam would wrap his nephew with a mat made of date-leaves, let the fire-smoke enter inside the mat so as to suffocate him and ask him to forsake Islam, but Zuber ibn Awwam refused to yield to the cruelty of his uncle.34

'Usman ibn 'Affan's uncle Hakam tied him with ropes and avowed not to let him free until he renounced the religion of Muhammad. Usman answered that he would not give up the new Faith at any cost.35

Mus'ab ibn 'Umer was beaten up and subjected to different types of torture by his cousin, Usman ibn Talhah. When the torture brought no result he was detained inside the house by his own clansmer till he freed himself by migrating to Abyssinia with the first group of migrants.36

Sa'd ibn Abi Waqqas and his younger brother 'Amir ibn Abi Waqqas were severely persecuted by their mother.37

Khalid ibn Sa'eed ibn Al-'Aas accepted Islam but on having learnt that his father, Abu Uhayhah had been informed about his Islam, he went underground but his father found him and beat him up till the wooden stick was broken. He asked Khalid to give up the religion of Muhammad and come back to that of his forefathers. Khalid refused to do so. Abu Uhayhah beat him up again and expelled him from his house.
He went to the Prophet and lived with him. One day he was called again by his father. He asked his son to give up Islam. His answer was always in negative. Khalid was detained for three days without any food or water till he somehow managed to flee away from there. He also accompanied the first group of migrants to Abyssinia.\textsuperscript{38}

One day 'Abdullah ibn Ma'sood started reciting surah Al-Rahman loudly in the Ka'bah. The Quraysh fell upon him and beat him up badly.\textsuperscript{39}

Abu Salamah, a cousin of the Prophet, having been fed-up of his clansmen's attitude towards him, set off for Qu'\textsuperscript{a}s to the north of Makkah, mounting his wife on a camel with their young son Salma in her arms and himself leading the camel. The clansmen of Umm Salamah followed them and snatched the camel-string from Abu Salamah saying that Umm Salamah was one of them and he had no right to take their woman with him. Abu Salamah, unable to resist the band of enemies, consoled his wife and asked her to return with them till Allah would bring them together. He went to his destination alone. His wife and child were brought back to Makkah. On learning this the clansmen of Abu Salamah snatched the son, Salma from his mother's arms. Husband, wife and son were separated. Umm Salamah daily would go to the spot from where she was taken back from her husband.
and look at the direction her husband had gone alone with heavy heart. After a long time the whole Banu Makhzum took pity on her condition and allowed her to take her son and join her husband. She set off alone with her young son. On the way she met Uthman ibn Talhah, not yet Muslim who escorted her to the dwelling of Abu Salamah. 40

SEVERE PERSECUTION

Bilal was an African slave of Umayyah ibn Khaaf of Banu Jumah. He was one of the earliest Muslims. Umayyah would take him out at noon into an open space and throwing down on the ground put a large rock on his chest so as not to let him even move. Umayyah wanted him to renounce Muhammad and worship al Lat and al-Uzza instead of Allah. Bilal while enduring this torture would utter: "Ahad, Ahad," (One, One). By these words he meant to say that he would worship only One, that is, Allah. Once he was imprisoned without any food and water being served to him for one day and one night. The next morning he was thrown into open on the burning sand with a rope tied around his neck. The boys dragged him through the streets. These cruelties continued till Abu Bakr bought him from his master and set free. 41

‘Ammar ibn Yasir, his brother ‘Abdullah, his mother Sumayyah and his father Yasir all of them became believers. This whole family was subjected to severe persecution. ‘Ammar
would be dipped into water and held pinned inside it till he lost his senses. His back would be branded with burning hot iron. Once the pain of his burnt back was so severe that the Prophet (S.A.W.) prayed to Allah to make the fire cold on 'Ammar as he made it cool for Prophet Ibrahim. 42

Khabbab ibn Al-Aratt was originally from Meeopotamia. He was captured by a bandit of Banu Rab‘ah tribe and sold to Banu Siba at Makkah. He was an iron-smith, expert in sword making. For the crime of accepting Islam he was first beaten up and wounded. When he stood firm on his belief the persecutors threw him on a heap of burning coal and a man stood on his chest till his fat melted away and the fire cooled down. Once during the regime of Sayyedna Umar he showed his white spotted back and related how the disbelievers had burnt his back. 43

'Amir ibn Fuhayrah, who had been one of the earliest converts, was a slave of Tufayl ibn Harith and looked after his flock. He was subjected to severe punishment for the fault of being a Muslim. 44

Abu Fukayhah, a slave of Banu Abdul-Dar had to bear unthinkable oppressions on the hands of his masters. He would be forced to lie down on the hot sand with his back upside and legs enchained till he would become unconscious. 45
Lubaynah, a slave-girl of Banu 'Adi, would suffer the punishment meted out to her by 'Umar ibn Khattab, not yet a believer. 46

Zinnirah, a slave-girl of Banu Makhzoom, was persecuted so much by Abu Jahal that she lost her eye-sight. Abu Jahal told her that the deities Lat and 'Uzzah had taken back her eye-sight. She said that it was Allah alone, if He wished, He would return the light to my eyes. It is reported that the next day she found her eyes healthy and sound. 47

Nahidiyyah and her daughter both had to undergo severe hardships by their mistress' hands. 48

Hamamah, mother of Bilal was also a suffer of disbelievers' cruelties. 49

FATAL INFLICTIONS

Sumayyah, the mother of 'Ammar ibn Yasir and freed slave of Abu Huzayfah of Banu Mughirah, was very firm in her faith. She was forced to lie down on the burning sand for hours but could not be diverted from the path of righteousness. One day Abu Jahal asked her to forsake her faith and accept again the authority of Lat and 'Uzza, but she refused to oblige. It made the kafir infuriated. He raised his spear
high and thrust it with full force into the sensitive part of her body. This attack proved fatal and she left this mundane world forever. Sayyidah Sumayyah is the first shaheed of Islam.  

Her husband, Yasir was also persecuted by Abu Jahal. He too had to sacrifice his life for the cause of Islam. The killer was the same cruel Abu Jahal.  

Her son, Abdullah was also subjected to severe inflictions. One day one Makhzoomi threw an arrow with force towards him, which pierced into his body and caused his immediate death.  

CAUSE OF OPPOSITION  

Why all these persecutions? Why were Quraysh bent upon to subject their own kith and kin to unimaginable measures of punishment? What prompted them to unleash their cruelties on those who were very dear to them till recently? What made them to hate the person who was the most beloved to them till the age of forty? Why did they launch an aggressive campaign against the new Faith?  

These questions demand serious consideration. To put them aside is no act of intellect and understanding. Many other questions quite similar to the above-cited are also raised in regard to the negative and antagonistic attitude of the Quraysh leaders towards the preaching of the Prophet (S.A.W.).
The only way to find answers to those questions is the deep study and analysis of the whole Islamic movement launched by the Prophet at Makkah and the reactions of the Quraysh. This study and analysis of the events will reveal the causes of opposition to Islam.

So far as the present study is concerned four basic reasons have been traced out for the stiff resistance from the disbelievers, that is, social, economic, political and religious.

SOCIAL CAUSES

There were several social causes for the opposition.

DISINTEGRATION OF THE SOCIETY

Leaders of Quraysh were witnessing the happenings in the Makkah society caused by the Prophet’s message. His message was separating the wife from husband, the sons and daughters from parents, the brother from brother and the relatives from relatives. On the whole the well-kint and integrated society of Makkah was on the verge of total collapse. The growing number of believers had started causing anxiety among the disbelievers. We have already seen in the previous pages that ‘Utbah ibn Rabiah made to the Prophet, several offers. Before, spelling out the offers he expressed concern on behalf of
Quraysh over the disintegration of the Qurayshi society due to his message. He said among other things to the Prophet:

"O son of my brother, your message have caused split in the clans, you have disintegrated the society with your preaching." 53

No Distinction between Slaves and Nobles

The society of Makkah had three classes, that is, nobles, freed men i.e. Mawali, and slaves. These three sections were not on the equal footing. The freemen or Ashraf (nobles) were the highly privileged. The Mawali (freed slaves) were next to them in social status, while the slaves male or female were the most wretched and under privileged part of the society. They had no right. They got whatever they were provided. The slaves had no access to the pleasures of life. They were meant to only serve their masters. Their life was in no way better than animals. Islam gave them dignity and equal status in the society. The first change the disbelievers experienced in regard with their slaves who adhered to Islam was courage and resistance. Those who before accepting the new Faith did not even dare to raise their eyebrows before their masters, who were most faithful and obedient and who never refused to comply with their orders, had become now so bold and courageous that they spoke to them without any fear looking directly into their eyes. They rejected to accept their masters' order of abjuring
the new religion. Bilal, 'Ammar, ibn Yasir, 'Abdullah Bin
Yasir, Yasir, Sumayyah, Khabbab, Zinnarah, Na'diyah etc.
all of them were very humble and obedient to their masters,
but refused to obey and carry their wish to forsake the
teachings of the Prophet(S.A.W.). This refusal and boldness
of their slaves made them angry and out of their fury they
raised their hands against the Prophet's mission.

Moreover the leaders of the Quraysh saw that the ill-
fated slaves had been given the same status as the freemen held
in the group created by the Prophet. There was no disparity at
all between slaves and non-slaves. In the ritual prayers all
the Muslims, irrespective of their previous social status,
stood in one rank shoulder to shoulder. The religion and teach-
ings which gave both free men and slaves equal status were not
acceptable to the leaders of Quraysh.

RESTRICTION ON IMPERIAL SOCIAL FREEDOM

The social life in Makkah was free for all. Wine drink-
ing, gambling, and free sexual indulgence was rampant in the
Arab society. Decency and modesty were considered a nobility
of the bygone times. The pagans had little regard for the
sanctity of the matrimonial relations. They felt nothing wrong in

'rescribing publicly their sexual adventures. Imra al-Qays,
for instance, states:
Mary a fair one like thee, though not like thee virgin. Have I visited by right. And many a lovely mother have I diverted from the call of her Yearning in fact adorned with amulets, When the suckling behind her cried She turned round to him with half her body, But half of it, pressed beneath my embrace, Was not turned from me.  

The husband was so indifferent to his wife’s fidelity that he might send her to cohabit with another man to get a goodly seed for himself.  

The custom of polyandry was very common:  

"All the kindred have their property in common, the eldest being lord; all have one wife and it is first come first served, the man who enters to her leaving at the door the stick which it is usual for everyone to carry; but the night she spends with the eldest ....... they have also conjugal intercourse with mothers."  

This was the Arab society in which Quraysh were plunged deeply. They were habitual of the free sensual life. And the teachings of the Prophet imposed restriction on such freedom.
"And who guard modesty - save from their wives or the slaves that their right hands posses, for then they are not craves blameworthy; But whoso/beyond that, such are transgressors."

The disbelievers knew that the new religion preached by Muhammad (S.A.W.) would put an end to their freedom of drinking, gambling and having promiscuous sexual relations.

**ECONOMIC CAUSE**

The emergence of a new creed-based group and community, as the Quraysh were understood to had calculated, posed a great threat to the well established international commerce and trade on which the Quraysh had monopoly in the region. The predecessors of Quraysh in the field of trade were the four sons of 'Abd Manaf viz. Hashim, 'Abd Shams, Muttalib and Nadifal. Hashim, the great grand father of the Prophet initiated trade relations with the international entrepreneurs. It was the time when Sassanide empire had taken the control of international trade in which the main participants were Rome, Greece, Egypt, Syria, China, India and Eastern Africa. The Iranian control over the commercial routes disturbed the commercial transactions. There was now left only one way to continue this international trade i.e. the Red Sea. But very soon Persia having gained its supremacy over Yemen the rout of Red Sea was also blocked. Now involved there was no alternative but to get Arab traders and caravans/ to carry the Roman merchandise to Arabian sea and Persian Gulf,
on the one hand, and take the goods of the Eastern countries heaped at the ports of Arabian Sea and Persian gulf to the Roman occupied areas. These were the circumstances which prompted Hashim to devise a trade scheme. He involved his three brothers also in this venture. Hashim obtained trade-permit and facilities from the Syrian ruler for himself for Abd Shams from the Abyssinian King, for Mut'ālīb, from the governor of Yaman and for Naufal from the Persian government. The plan of Hashim when executed properly, proved to be a boon for not only the Banu 'Abd Manaf but for the whole Quraysh tribe. Gradually the whole Quraysh were involved in this international trade.

This trade was not an easy job through the routes which were not safe from the Arab Bedoine tribes who generally attacked the caravans and plundered them of their goods. Quraysh were aware of this situation. They made agreements with those high way tribes, according to which the Qurayshi trade caravan was to pass through routes in question without being touched and in turn the tribes were to be paid their stipulated share from the gross income of the trip.

In the domestic trade also the Quraysh had the upper-hand various charges were levied upon the traders who passed through the route of Makkah. Arrivals tax, departure tax, and stay-permit tax were necessary to pay for both the individual and the trade-caravans.
The Quraysh took the growing Muslim community to be a danger to this well-established trade system. They started nourishing the fear that the new community comprising Arabs, non-Arabs and free men, slaves alike would gradually have control over the trade-routes, ousting the monopoly of the Quraysh over it. The emigration of Muslims from Makkah to Abyssinia intensified their fear. The delegation sent to the king for seeking expatriation of the refugees, most probably had been sent out of the fear that the Muslims might hinder the trade-caravans passing through that region.

The Quraysh tried their best to poison the minds of the visitors and pilgrims to Makkah from other parts of Arabian peninsula, against the Prophet and his message so as not to let them be attracted towards the new religion. They might have thought that due to the new faith, the trade routes would again turn unsafe for the Qurayshi commercial caravans.

The Holy Quran enjoined its followers to spend for the sake of Allah, to help the poors, needy men and destitutes. It was against the prevalent custom. Quraysh were deeply involved with the 'Riba' (usuary) system. They had entangled the domestic and foreign traders in the dragnet of interest and usury. The 'Riba' oriented economic system produces a number of evils in the individuals such as malice, vanity, selfishness, self-conceit, cruelty, miseliness, and narrow-mindedness. As a
matter of fact the Quraysh were very selfish and narrow-minded in their nature. Their objection to the teachings of the Quran striking on the prevalent system of economy was a natural reaction. Apprehending the destruction of their inequitous economy, they were filled with anger against the Prophet, the Quran and the Muslims.

**POLITICAL CAUSE**

In order to have a complete idea of this cause let us first trace the political position of the Quraysh in the whole Arab.

In the beginning the Quraysh were respected and revered by the whole Arabs because of their being the direct descendants of the eldest son of Ibrahim, Isma'il. About four hundred years after Christ a man of Quraysh named Qusayy ibn Kilab ibn Murrah married a daughter of Nulayl, the chief of Khuzay'ah, the tribe having control over the Ka'bah and consequently possessing a highly privileged position in Arabia. After the chief's death Qusayy, being an outstanding youth ruled over Makkah and acted as the guardian of the Ka'bah. He invited those Quraysh who were his nearest of kin to settle in the valley, beside the Ka'bah. Banu Zuhrah, Nanu Taym, Banu Makhzoom and other clans of Quraysh responded positively and settled down in Makkah. Qusayy ruled over them all as king. After Qusayy the authority passed to his younger son Abdul Dar. But after Abdul Dar the
the position and rights were distributed among the sons of 'Abd Manaf and the sons of 'Abdul Dar. It was agreed that the sons of 'Abd Manaf should have the rights of levying tax and providing the pilgrims with food and drink, whereas the sons of 'Abdul Dar should retain the key of Ka'bah and their other rights and that their house should continue to be Dar al-Nadwah (House of Assembly). 62

Be it Banu 'Abd Manaf or Banu 'Abdul Dar both were the clans of Quraysh. Because of this high position they were held in high esteem throughout Arabia. And the "Event of Elephants" strengthened the position of Quraysh. The Arabs developed a belief that the guardians of Ka'bah, the Quraysh were holding some special place in the Eyes of Allah.

The edifice of this supremacy of Quraysh was now crumbling down due to the dissensions caused by the Prophet Muhammad. The Quraysh feared that their authority and supremacy in the region would be usurped by the new community created and led by the Prophet (S.A.W.) They thought that after a long gap of four hundred years the authority of Quraysh had been restored by their forefather, Qusayy Bin Kilab and now again it would be snatched away by the new emerging force. They feared that the authority of Quraysh restored by Qusayy after four hundred years of their oblivion would again be snatched away by the newly emerging community.
The Quraysh's opposition to the Muslims emigration first to Abysinia and then to Yathrib was because of this apprehension that the Muslims emigrants would form a new force with the help of the local converts and pose a threat to the Quraysh. Those who were the subordinate of the Quraysh would attack them and put an end to their supremacy in the region.

**RELIGIOUS CAUSE**

The Arabs were for hundreds of years idol-worshippers. The Quraysh had regard for their idols as well as their forefathers. They were aware of the real authority of Allah, but they believed that Allah had delegated His different powers, to the deities. It was very insulting and humiliating to the Quraysh that their idols be criticised and their way of life scoffed at. Ibn Ishaque has depicted the situation pitorially:

"It was Abu Jahl who used to incite the men of Quraysh against the Muslims. When the heard the conversion of a man of high birth with powerful friends he argued with him, criticized him immensely, put him to shame, slung mud at him and said to him." You abjured the religion of your father. He was far superior to you, we degrade your prudence and intellect, undermine your judgement and drag you honour in the mire."63

The leaders of Quraysh had tried to persuade Abu Talib to forsake the protection of his nephew, Muhammad the Prophet
Their plea was that he insulted their forefathers and criticised their gods and deities. Out of their conviction and firm belief in the power of deities the Quraysh called the Prophet and his followers 'Sabi' (renegade).

The only demand of the Quraysh leaders from their Muslim relatives and subjects was to abjure the new faith and come back to the religion of their forefathers.

The Holy Quran has aptly mentioned their fear and apprehension of being deprived of their political supremacy, of their economic advantages, of their socially privileged position and of their respected priesthood of the sanctuary by the emergence of the new force under the leadership of the Prophet Muhammad (S.A.W.):

"And they (disbelievers) say: If we were to follow the guidance with thee we should be torn out of our land."

It was the same response and fear which were expressed thousands of years ago by the king of Egypt, Pharaoh in response to the same Divine message presented by Musa (P.S.U.). The Holy Quran reproduced the statement of Pharaoh to let the disbelievers know that the same apprehension of being driven out of the land had been expressed in the past also:

"He (Pharaoh) said: Have you come to drive us from our land by your magic, O Musa?"
CHAPTER V

SOCIO-TRIBAL BREAK-UP OF MAKKAN CONVERTS

Authentic sources claim that during the Prophet's secret phase of Da'wah more than fifty men and women entered the fold of Islam. This phase lasted for about three years from the beginning of the Prophet's mission. In the list of early Muslims a few names such as 'Amr ibn Abasah, Abu Zarr Ghiffari, Unays Ghiffari etc. were the non-Makki converts. It is speculated that half a dozen Muslims were in the list belonging to the region outside Makkah. Nevertheless, at least 56 names were from the Quraysh tribe at Makkah.

This figure is quite impressive, because during this period Islam was preached secretly and on individual basis. In the first one and half years of the open Da'wah phase more than fifty people accepted the message of the Prophet (S.A.W.) This calculation may be done on the basis of the number of people who emigrated to Abyssinia in the middle of 5th year of the prophethood. According to one report 103 Muslim left Makkah to take refuge in the land of benevolent Christian king, Najashi (popularly known as Negus in English). It means that the ratio of the acceptance of Islam in the open - Da'wah phase was just double of that during the secret phase. On the
basis of this ratio, though not always true, the approximate strength of Makki Muslims at the time of Prophet's Hijrah to Yathrib may be estimated to about four hundred. An analysis of the entire situation of the Islamic Da'wah at Makkah suggests this speculated figure to be truely acceptable, for the persecitions and oppressions of Muslims at the hands of disbelievers had no effect on the pace of conversion. Rather much to the disbelievers dismay, their persecuting measures enhanced the popularity of the Divine Faith among the population of Makkah. The more the Islamic movement was opposed, the more people were attracted towards it. The seerah books old or new do give description of a large number of Makki Muslims but fail to clarify the position as to how many and who were the early muslims of Makkah before the event of Hijrah to Yathrib. Nevertheless, names of 262 Muslims of the Makki phase can be traced.

MUSLIMS DURING THE SECRET PHASE OF P/H

In the beginning, the Prophet (S.A.W.) carried his mission for three years with full care and secrecy. During this period the following were the fortunate souls to accept Islam.
BANU HASHIM

1. Khadijah bint Khuwaylad, the wife of the Prophet (S.A.W.) and their daughters;
2. Ruqayyah,
3. Umm Kulthum, and
4. Fatimah.
5. Zayd ibn Harithah, the Prophet’s freed slave (Mawla).
7. Ja’far ibn Abi Talib.
8. Asma bint ‘Umays, wife of Ja’far.
9. Umma Ayman, the wife of Zayd ibn Harithah. She was slave-girl of the Prophet’s father. After his death she was inherited by the Prophet (S.A.W.). He manumitted her and later married her with Zayd.

BANU UMAYYAH

11. Khalid ibn Saeed bin ‘Aas.
12. Umaynah bint Khalaf, wife of Khalid.

BANU ASAD IBN KHUZAYMAH

13. ’Abdullah ibn Jahash
15. Umm Habibah, his wife.

BANU ‘ABD SHAMS


BANU ASAD IBN ABDUL ‘UZZA

17. Zuber ibn Awwam.

BANU TAYM

18. Abu Bakr ibn Abi Qahafah.
19. Asma bint Abi Bakr.
20. Talhah ibn ‘Obaydullah.

BANU JUM:

22. ‘Uthman ibn Maz’oon.
23. Qudamah ibn Maz’oon.
25. Saeb ibn Maz’oon.
27. Fukayhah bint Yasar, wife of Hatib.
BANU SAHAM

31. 'Amir ibn Rabi'ah.
32. Sáeed ibn Zayd.
33. Fatimah bint Khattab, wife of Sáeed.
34. Nuéym ibn 'Abdullah.
35. Khalid ibn Bukayr.
36. 'Amir ibn Bukayr, Allies of Banu 'Adi.
37. 'Aqil ibn Bukayr.
38. Ayas ibn Bukayr.
39. Waqid ibn 'Abdullah Tameemi, an ally of Banu 'Adi.

BANU MAHKZOOM

40. 'Ayyash ibn Abi Rabi'ah.
41. Asma bint Salamah, his wife.
42. Arqam ibn Abi al-Argam.
43. Abu Salamah 'Abdullah ibn 'Abdul Asad.
44. 'Ammar ibn Yasir, an ally of Banu Makhzoom.

BANU 'AMIR

45. Sulait ibn 'Amr.
46. Hatib ibn 'Amr.
BANU HARITH IBN FIHR

47. Abu 'Obaydah ibn 'Abdullah ibn Jarrah.

BANU MUTTALIB

48. 'Obaydah ibn Harith.

49. 'Amir ibn Fuhayrah, a slave of Tufayl ibn Harith, brother of above 'Obaydah. He was bought and freed by Abu Bakr, therefore was Mawla of Abu Bakr.

BANU ZUHRAH

50. Sa'd ibn Abi Waqqas.

51. 'Amir ibn Abi Waqqas.

52. 'Umer ibn Abi Waqqas

53. Abdul Rahman ibn 'Auf.

54. Al-Muttalib ibn Azhar.

55. Ramlah bint Abi 'Auf, wife of Al-Muttalib.

56. 'Abdullah ibn Mas'ood originally Banu Hudhayl but an ally of Banu Zuhrah.

57. Mas'ood ibn Rabia'. He belonged to Banu Qara and was an ally of Banu Zuhrah.

58. Khabbab ibn Al-Aratt, a slave of Banu Siba; an ally of Banu Zuhrah.
EMIGRANTS TO ABYSSINIA

BANU HASHIM

1. Ja'far ibn Abi Talib.
2. Asma ibn 'Umays Khathmiyyah, wife of Ja'far.

BANU UMAYYAH

3. 'Uthman ibn 'Aftan.
4. Ruqayyah bint Muhammad (S.A.W.), wife of Uthman.
5. 'Amr ibn Sa'eed ibn 'Aas.
6. Fatimah bint Safwan, wife of 'Amr; she was from Banu Kinanah.
7. Khalid ibn Sa'eed ibn 'Aas, brother of 'Amr.
8. Umaynah bint Khalaf, Khalid's wife, she belonged to Banu Khuza'ah.

ALLIES OF BANU UMAYYAH

10. 'Omaydullah ibn Jahash, brother of Abdullah. He left Islam and died in Abyssinia as Christian.
11. Umm Habibah, 'Omaydullah's wife. She was married to the Prophet (S.A.W.) after 'Omaydullah's death.
12. Barakah bint Yasar, wife of Qays, she was/freed slave of Abu Sufiyan.

14. Huayqeeb ibn Abi Fatimah. He was from Daus tribe.

**BANU 'ABD SHAMS IBN 'ABD MANAF**

15. Abu Hudhayfah ibn 'Utbah ibn Rabi'ah.

**ALLY OF BANU NAUFAL IBN 'ABD MANAF**

16. 'Utbah ibn Ghizwan. He hailed from Banu Qays ibn 'AyIan.

**BANU ASAD IBN ABDUL'UZZA IBN QUSAYY**

17. Zuber ibn 'Awwam ibn Khuwaylid.

18. Aswad ibn Nufal ibn Khuwaylid. Both of them were nephews of Khadijah bint Khuwaylad.

19. Yazid ibn Zam'ah ibn Aswad ibn Muttalib.

20. 'Amr ibn Umayyah ibn Harith ibn Asad.

**BANU 'ABD IBN QUSAYY**

21. Tulayb ibn 'Umayr ibn Wahab His mother Arwa bint Abdul Muttalib was an aunt of the Prophet.

**BANU 'ABDUL DAR IBN QUSAYY**

22. Mus'ab ibn Umer ibn Hashim.

23. Suwaybat ibn Sa'd.

25. Umm Harmalah bint Aswad, wife of Jahm. She hailed from Banu Khuza'ah.

26. 'Amr ibn Jahm. sons of Jahm ibn Qays.

27. Khuzaymah ibn Jahm.

28. 'Abul Rum ibn 'Umer ibn Hashim, brother of Mus'ab ibn 'Umer.

29. Firas ibn Nazr ibn Harith ibn Kalidah. It was his father who had started cultural programme in Makkah to divert the attention of people from the teachings of the Quran.

**BANU ZUHRAH IBN KILAB**

30. 'Abdur Rahman ibn 'Auf.

31. 'Amir ibn Abi Waqqas, Brother of Sa'd ibn Abi Waqqas.

32. Muttalib ibn Azher.

33. Ramlah bint Abi 'Auf, a lady of Banu Sahm and wife of Muttalib.

**ALLIES OF BANU ZUHRAH**

34. 'Abdullah ibn Mas'ood. He belonged to Hudhayl tribe.

35. 'Utbah ibn Mas'ood, brother of above Abdul ah.

36. Miqdad ibn 'Amr. He was an adopted son of Aswad ibn Abd Yaquth. That was why he was called Ibn Aswad.

**BANU TAYM**

37. Harith ibn Khalid, son of Abu Bakr's maternal uncle.
38. His wife Raytah bint Harith ibn Hubaylah. She was from the same clan.

39. 'Amr ibn Uthman, an uncle of Talhah ibn 'Obaydullah.

**BANU MAKHZOOM**

40. Abu Salmah 'Abdullah ibn 'Abdul Asad, a cousin of the Prophet.

41. His wife Umm Salmah Hind bint Abi Umayyah, from the same tribe.

42. Shammas ibn 'Uthman, 'Utbah ibn Rabiah's sister's son.

43. Habbar ibn Sufiyan.

44. 'Abdullah ibn Sufiyan, brother of Habbar.

45. Hisham ibn Abi Hudhayfah ibn Mughirah.

46. Salamah ibn Hisham ibn Mughirah, Brother of Abu Jahal.

47. 'Ayyash ibn Abi Rabah, step brother of Abu Jahal.

**ALLAY OF BANU MAKHZOOM**

48. Mua'ttitib ibn 'Auf. Originally he belonged to Banu Khuzai'ah.

**BANU JUMH**

49. Uthman ibn Maz'oon, brother in law of Umar ibn Khattab.

50. Saeb ibn Uthman.

51. Qudamah ibn Maz'oon.
52. ‘Abdullah ibn Maz'oön.
53. Hatib ibn Harith.
55. Muhammad ibn Hatib.
56. Harith ibn Hatib.
57. Huttab ibn Harith.
58. Fukayyah ibn Yasar, wife of Huttab.
59. Sufiyan ibn Ma'mar.
60. Junadah ibn Sufiyan.
61. Jabir ibn Sufiyan ibn Ma'mar.
62. Hasanah, wife of Sufiyan ibn Ma'mar and mother of Jabir and Junadah.
63. Shurahbil ibn Hasanah. His father and Hasanah's first husband was from Banu Ghaith ibn Murr. He was brought up in the house of Sufiyan.
64. ‘Uthman ibn Rabi'ah ibn Uhban.

BANU SAHM

66. ‘Abdullah ibn Harith.
67. Hisham ibn 'Aas ibn Wael, brother of 'Amr ibn 'Aas.

68. Qays ibn Hudhafah.

69. Abu Qays ibn Harith.

70. 'Abdullah ibn Hudhafah.

71. Harith ibn Harith ibn Qays.

72. Ma'mar ibn Harith ibn Qays.

73. Bishr ibn Harith ibn Qays.

74. Sa'eed ibn 'Amr. He belonged to Banu Tameem. He was stepbrother of above Harith, Ma'mar and Bishr. He lived with his mother.

75. Sa'eed ibn Harith ibn Qays.

76. Seeb ibn Harith ibn Qays.

77. 'Umar ibn Riaab.

ALLY OF BANU SAHM

78. Mahmiyyah ibn Al-Jazay. He was from Banu Zubayd.

BANU 'ADI

79. Ma'mar ibn 'Abdullah ibn Nadhlah.

80. 'Urwah ibn Nadhlah.

81. 'Adi ibn Nadhlah.

82. His son Nu'man ibn 'Adi.
ALLIES OF BANU 'ADI

83. 'Abd al-Rahman ibn Rabi'ah. He hailed from Banu 'Anz ibn Wael. He was an adopted son of 'Umar ibn Khattab.
84. His wife Laylah bint Abi Hathmah, from the same clan.

BANU 'AAMIR IBN LUAYY

85. Abu Sabrah ibn Abi Ruhm, son of the Prophet's aunt, Bariah bint 'Abdul Muttalib.
86. Umm Kulthum bint Suhayl ibn 'Amr, wife of Abu Sabrah.
87. 'Abdulllah ibn Makhramah.
88. 'Abdulllah ibn Suhail ibn 'Amr.
89. Sakran ibn 'Amr.
90. Sulayt ibn 'Amr.
91. Sawdah bint Zama'ah, wife of Sulayt.
92. Malik ibn Zama'ah, Brother of Sawdah.
93. 'Amrah bint al-Sa'di, wife of Malik.
94. Hatib ibn 'Amr.

ALLIES OF BANU 'AAMIR

95. Sa'd ibn Khawlah. He was an Yamani by birth.

BANU HARITH IBN FIHR

96. Abu 'Ayyadah ibn Jarrah.
97. Suhayl ibn Baydha.
98. `Amr ibn Abi Sarh.
99. `Iyaz ibn Abi Zuhayr.
100. `Amr ibn Harith ibn Zuhayr.
101. `Uthman ibn `Abd Ghanam ibn Zuhayr.
102. Sa`d ibn Abd Qays.
103. Harith ibn Abd Qays.

It is very significant that the emigrants to Abyssinia were all free men and the whole group included none of the helpless slaves who were subjected to unimaginable persecutions by the Quraysh. It is reported that when the two envoys of Quraysh and the Muslim emigrants assembled in the court of Najashi, the king of Abyssinia, Jafar, on being asked to explain the position of Muslims, requested the king to permit him to put forward some questions to the Qurayshi envoys. The king agreed and ordered `Amr B. `Aas, one of the envoys to reply. To the question whether they were slaves who had fled away from their masters, and if so, they must be forced to return, the envoy answered in negative and confirmed that they were all free men. Jafar further questioned whether they had committed any murder or if they owed anything to Quraysh. The answers to both these questions were in negative.
NON-EMIGRANTS AT MAKKAH

The above list of Muslim emigrants from Makkah to Abyssinia was not the total strength of the Makki Muslims, as is evident from the above conversation between Ja’far and the Qurayshi envoy in the Najashi’s court. A number of slaves, Mawali and Ashraaf Muslims were still there in the Holy city to face the situation whatsoever. Apart from this, the defection trend from the kuffar’s camp to the Islamic fold continued till the Prophet was inspired to leave his native city for Yathrib in 622 CE. The available names of this category of Muslims with their socio-tribal break-up are presented below:

BANU HASHIM

1. Khadijah, wife of the Prophet (S.A.W.)
2. Umm Kulthum ibn Muhammad the Prophet.
3. Fatimah bint the Prophet.
4. Harith ibn Abi Halah: He was a son of Khadijah by her former husband, Abu Halah Tamimi. Since he was minor, he was brought up in the house of the Prophet.
5. Tahir ibn Abi Halah: He was younger brother of above Harith and attached to the Prophet’s family.
7. Fatimah ibn Asad, wife of Abu Talib. She is reported to have accepted Islam after her husband’s demise.
8. Hamzah ibn 'Abdul Muttalib, an uncle of the Prophet.\(^1\)

9. Abu Murthad.\(^2\)

10. Muthad.\(^3\) These three were sons of Abu Murthad who were not Hashimi by origin. They lived under the guardianship of Hamzah. They, therefore, were considered part of the clan Banu Hashim.

11. Anas.\(^4\)

12. Unays.\(^5\)

13. One son of Khadijah by her first husband, Ateeq Makhzoomi, was also attached to the Prophet's family.\(^6\)

14. Sister of above son of Ateeq Makhzoomi, who was brought up and looked after in the family of the Prophet.\(^7\)

**BANU MUTTALIB**

1. 'Obaidah ibn Harith.

2. Tufail ibn Harith.

3. Haseen ibn Harith.

4. .... Ihn Harith. Historians fail to give the name of this son of Harith.

5. Mu'awiyah ibn 'Obaidah.

6. 'Aun ibn 'Obaidah.

7. Munqidh ibn 'Obaidah.


10. Ibrahim ibn 'Obaidah.
15. Mistah ibn Uthathab.
16. Umm Mistah.
17. 'Ibad ibn Mistah.
18. Qays ibn Makhramah.
20. Juhem ibn Salt.
22. 'Amr ibn Salt.
23. Kuhaym ibn Salt.
24. Hakim ibn Juhaym.
25. 'Amr ibn Juhaym.

BANU ASAD IBN KHUZAYMAH

1. Muhammad ibn 'Abdullah ibn Jahash.
2. 'Ukashah ibn Muhsin.
3. Shiya' ibn Wahab.
4. 'Uqbah ibn Wahab.
5. Arabad ibn Humayrah.
7. Saeed ibn Ruqayah.
8. Yazid ibn Ruqaysh.
9. 'Abdul Rahman ibn Ruqaysh.
11. Qays ibn Jabir.
12. 'Amir ibn Muhsin.
15. Thaqf ibn 'Amr.
16. Rabi'ah ibn Aktham.
17. Zubayr ibn 'Ubayd.
18. Tamam ibn Obaydah.
20. Abu Sinan ibn Muhsin.
21. Sinan ibn Abi Sinan.
22. Zaynab bint Jahash. She was first married to Zayd ibn Harithah and later on to the Prophet (S.A.W.).
23. Umm Habib bint Jahash.
24. Hamah bint Jahash.
26. Umm Habib bint Thumamah.

27. Umm Qays bint Muhsin.

28. Aminah bint Ruqaysh.

29. Sakhirah bint Tamim.

30. Umaymah bint Abdul Muttalib, mother of Abdullah ibn Jahash etc.  

**BANU MAKHZOOM**

1. 'Ayyash ibn Abi Rabiah.

2. Salamah ibn Hisham.

3. Arqam ibn Al-Arqam.


5. 'Abdullah Hashim ibn Sufiyan.

6. Hisham ibn Abi Hudhayfah.

7. 'Umar ibn Sufiyan.

8. 'Obaydullah ibn Sufiyan.

**BANU 'ADI**

1. Saeed ibn Zayd.

2. His wife Fatimah bint Khattab.

3. 'Atikah bint Zayd.


5. Ibrahim ibn Nuaym.

7. Amah bint Nu'maym.

8. Jarbah bint Masamah, sister of Nu'maym ibn 'Abdullah from mother's side.26


10. His mother Shafa bint 'Abdullah ibn 'Abd Shams.27

11. Urwah ibn Abi Uthathah.

12. Mas'ood ibn Suwayd.

13. 'Abdullah ibn Suraqah.

14. 'Amr ibn Suraqah.

15. Kharijah ibn Hudhafah.

16. 'Arwa bint 'Afif.28

17. 'Abdullah ibn 'Umar.

18. 'Umar ibn Khattab.


22. Zayd ibn 'Umar.

23. 'Asim ibn 'Umar.

24. Obaydullah ibn 'Umar.29

25. 'Aqil ibn Abi Bukayr.

27. Ayas ibn Abi Bukayr.

28. 'Amir ibn Abi Bukayr. 30

These four sons of Abu Bukayr were actually allies of Banu 'Adi. Historians are silent over the Islam of their wives, children and slaves. At the time of Hijrah to Madinah they were 32, 30, 28 and 26 respectively. 31 Their ages suggest that they should certainly have had wives and children, all Muslims. There should be no doubt over the Islam of other members of Bukayr family because according to a report the Bukayr family had locked their houses while emigrating to Madinah. There was nobody left in the houses behind them. It implies that the Bukayr family consisted of at least 15-20 persons. Since all of them had left for Madinah, they were naturally Muslims.

29. Wadid ibn 'Abdullah Tamimi, an ally of Banu 'Adi. 32


31. Malik ibn Abi Khawalah.

32. Hilal ibn Abi Khawalah.

33. 'Abdullah ibn Abi Khawalah.

These sons of Khawalah were allied of Banu 'Adi. 33
B. NU TAYM

1. Abu Bakr ibn Abi Qahafah.

2. Asma bint Abi Bakr.

3. ‘Aishah bint Abi Bakr.  

4. Talhah ibn ‘Obaydullah.  

5. His wife Umm Kulthum bint Abi Qahafah.


7. Musa ibn Harith.

8. ‘Aishah bint Harith.


10. Musa ibn Harith.

11. Fatimah bint Harith.  

BANU ZUHRAH

1. Sa’d ibn Abi Waqqas.

2. ‘Umayr ibn Abi Waqqas.

3. ‘Utbah ibn Abi Waqqas.  


7. Umm al-Qasim bint `Abdul Rahman.
8. `Atikah bint `Auf.
9. Mas`ood ibn Makhramah, a son of above `Atikah.
10. Tulayb ibn Azhar.
15. His mother.
17. Mas`ood ibn Al-Rabiah. He was an ally of Banu Zuhr.

Originally he hailed from Banu Qarah.

**BANU ASAD IBN ABDUL`UZZA**

1. Habib ibn Abi Balta'ah. He was from Banu Lakhm and a permanent ally of Banu Asad.

**MUSLIM AMONG THE MAWALI AND SLAVES OF MAKKAH**

The message of the Prophet (S.A.W.) attracted not only the Ashraaf of Makka but also the slaves and Mawali. Akhbar and Siyar have recorded a number of Muslims from the slave and Mawali section of the society of Makka.

1. Bilal ibn Ribah: He accepted Islam while he was in the service of his master, Umayyah ibn Khalaf, an important leader of Banu Jumh.
2. His mother Hammamah.
3. Amir ibn Fuhayrah, a slave of Tufayl ibn Harith.
4. Abu Fukayyah. He was a slave of Banu 'Abdul Dar.\(^{49}\)
5. Lubaynah. She was a slave of Banu 'Adi.\(^{50}\)
6. Nahdiyyah, Both were the slaves of Banu 'Abdul Dar.
7. Her daughter.
8. Zinnirah. She was a slave of Banu Makhzoom.
9. Umm 'Ubays. She was a slave of Banu Zuhrah.\(^{51}\)

The above nine slaves had to undergo severe persecutions at the hands of their master for the crime of professing Islamic faith. Having been melted by their plight Sayyidna Abu Bakr bought and freed all of them. Thus, according to the Arab tradition, they were called Mawali Abi Bakr.

10. Yasir ibn 'Amir. His masters were Banu Makhzoom.
11. His wife Sumayyah. She also a slave of Banu Makhzoom.
12. 'Anmar ibn Yasir.
13. Abdullah ibn Yasir.\(^{52}\)
14. Mihja' ibn Swaleh. He was Mawla Umar ibn Khattab.\(^{53}\)
15. 'Umar ibn 'Auf, Mawla Suhayl ibn 'Amr.\(^{54}\)
16. Khabbab ibn Al-Aratt, Mawla 'Utbah ibn Rabiah.\(^{55}\)
17. Salim, Mawla Abu Hudhayfah ibn 'Utba ibn Rabiah.\(^{56}\)
18. Suhayb ibn Sinan, Mawla Abdullah ibn Judan of Banu Taym.\(^{57}\)
19. Zayd ibn Harithah.\(^{58}\)
20. Umm Ayman,\(^{59}\) wife of Zayd.
21. Usmah ibn Zayd.\(^{60}\)
22. Abu Kabashah.
23. Abu 'Abdullah Thauban.
25. Shuqran Swaleh.

These seven Muslims were Mawali of the Prophet (S.A.W.).\(^{61}\)
The Seerah literature in general, earlier or contemporary gives an impression that Prophet Muhammad's mission was confined to the valley of Makkah before the Hijrah, as a result of which both the Muslim masses and scholars barring a few carry the misconception that Makkah was the only centre of Islam during Makki period of the Prophet's Dawah. The reality however, is quite different. The detailed and in-depth study of different sources of the Prophet's biography contradicts this general belief.

The Holy Ka'bah was perennial centre/pilgrimage for and the Arabs living within/around the Arabian peninsula. The pilgrims visited the sanctuary from every nook and corner of the region. The Prophet Muhammad (S.A.W.) being aware of this regular public gathering, utilized this opportunity to meet the pilgrims and call them to the forgotten Abrahamic Faith. The Prophet's attractive personality, his sincerity and the revealed words of the Holy Quran must have worked and touched at least the pure hearts. Sources say that the pilgrims carried the prophet's message in the form of
stories to their respective lands. These stories created curiosity in many minds. This curiosity attracted them to the Prophet (S.A.W.) for further enquiry.

In the outskirts of Makkah special markets were organized to mark the special occasions at different places such as Dhul Majaz, Dhul Majannah and 'Ukaz. On such occasions the participating Bedoine tribes encamped there. The Prophet (S.A.W.) never missed these opportunities; approached these camps and preached Islamic teachings. Generally the sources give impression that the Prophet's frequent visits to these places yielded no possible result, which is not true. These Dawah efforts of the Prophet (S.A.W.) contributed a lot to the spread of Islam outside Makkah and the Arabian peninsula.

After the historic event of Hudaybia-truce a large number of Bedoine tribes from all corners of the peninsula started converging to the Prophet (S.A.W.) in Madinah and accepted willingly the New Faith. The conversion to Islam on such a large scale was no doubt the result of the incessant Dawah work done by the early individual Muslims from among the visiting Bedoine tribes who had accepted Islam before the Hijrah of the Prophet to Madinah.
At many places the Quran it has been emphasized that Muhammad's prophethood was not confined to any particular community, language or region. His message was for all. He called both the Arabs and Non-Arabs, whites and blacks, christians as well as jews. The converts during Makki period testify this. The Prophet's universality implies that he must have succeeded in winning over many individuals from the regions outside Makkah to carry on the heavy mission among their people.

It is thus obvious, that besides Makkah there were other centres of Islam during the 13 years of Makki phase of Islamic movement. Thorough investigation of the seerah literature has revealed that the following places were active centres of Islam in Makki period.

1. Makkah
2. Madinah
3. Abyzinia
4. Bahrayn
5. Yaman
6. Najran
7. Tihama
8. Najd and
Makkah

Makkah was the place where the Prophet (S.A.W.) was born and where the first House of Allah is situated. The sanctuary was revered and respected by all the Arabs as well as by the Christians and Jews. It, therefore, was most befitting to make Makkah, the city of Ka'bah as the first centre of Islam. Islamic Dawah could easily reach every mook and corner of Arabia from Makkah as the people from all over the Arabian peninsula visited the city round the year.

The people of Makkah were well-acquainted with the Prophet Muhammad (S.A.W.). All the phases of his life, birth, childhood, adolescence, and youth was an open book before them. No activity of his life was secret for the Makki people. It was quite natural that the Dawah work should have started from Makkah.

The necessary details about Makkah as the centre of Islam have already been given in the previous pages. The achievements of this main centre of Islam are discussed below.

There were four pious souls who first responded positively to the call of the Prophet (S.A.W.): Khadijah, the beloved wife of the Prophet, Abu Bakr, Ali and Zayd ibn Harithah. These first Muslims gave valuable contributions to the spread of Islam.
Abu Bakr's acceptance of Islam proved to be a great boon for the New Faith. As a result of his efforts a number of Quraysh entered the fold of Islam who further strengthened its position. Islamic movement attracted many important noble Quraysh as well as the weaker sections of the society, old as well as young.

The Prophet's efforts in Makkah continued for about 13 years and succeeded in winning over considerable number of Makki citizens. The group of Muslims formed in this period was represented by all the clans of Quraysh; Banu Hashim, Banu 'Abd Shams, Banu Mut' alib, Banu Naufal, Banu Makhzoom, Banu 'Adi, Banu Taym, Banu Sahm, Banu Zuhrasha, Banu Awad, Banu Jumh, Banu 'Abdul Dar, Banu 'Amir Bin Luay, Banu Harith B. Fihr.

The exact strength of Makki Muslims at the time of the historic event of the Prophet's Hijrah is not available in the sources but based on the demographic study of the population one can easily estimate the number. In the sources one find some 200-250 names of adult male and female Muslims in Makkah including those who migrated to Abyssinia till the day of the Prophet's Hijrah. If each of them is supposed to be the head of a family consisting of 5-6 members i.e. wife or wives, children and slaves, their total strength would exceed one thousand. It is not mere conjecture and guess; some examples will elucidate the point.
Let's see the Prophet (S.A.W.) family. It had more than six members including his slaves.

In the family of Abu Bakr, generally three names are mentioned: his daughters, Asma and 'Aishah and his slave 'Amir ibn Fuhayrah. Historians do not give other four names: his mother Umm al-khayr, his wife Umm Ruman, his younger son, 'Abdullah and the latter's wife 'Atikah bint Zayd Taymi. Besides them Abu Bakr had several slaves. Thus the total strength of Siddiqi family reaches 10-12.

Sources, while describing the Islam of Umar's family mention only one name, his younger son 'Abdullah ibn 'Umar besides him, 'Abdul Rahman Akbar, another son of 'Umar, his mother who was a sister of 'Uthman ibn Maz'oon were also the Muslims of early Makki period. Another wife of 'Umar and one slave named Mihja had also accepted Islam before Hijrah to Madinah. Thus in the 'Umar's family there were more than six muslim members.

'Obaydah ibn Harith Muttalini had the privilege of being the head of 10-12 Muslim members of his own family. Similarly 'Uthman ibn Maz'oon's family consisted of 10-12 Muslims. Harith ibn Qays Sahmi's ten sons were early Muslims of Makkah.

Banu Ghanam ibn Dudan, an ally of Quraysh, had given all its members to the service of Islam long before Hijrah. According to Ibn Sa'd 40 men and women migrated to Madinah from this family. This strength exclude the children and slaves.
The above examples support strengthen the view that Muslims in Makkah were not just handful as is commonly believed, but their total strength was around or above one thousand.  

MADINAH

According to Ibn Ishaque, the first Muslims of Yathrib were Suwayd ibn Samit and Iyas ibn Mu‘aaz. The former is reported to have once visited Makkah and came in contact with the Prophet (S.A.W.). The Prophet invited him to accept Islam. He said that he possessed something better than what the Prophet was inviting to. On being enquired what that was, he told that he had with him the proverbs of Luqman. The Prophet(S.A.W.) appreciating the wisdom of Luqman said that he had the Quran revealed from Allah, which is better than the wisdom of Luqman. He recited a few verses of the Quran before Suwayd and invited him to Islam. Suwayd was impressed by the beauty of the Quranic words. He went back to Yathrib and was killed in the war of Bu‘aath between Aus and Khazraj. Some people of his clan in later days claimed that he died as Muslim.

Ibn Ishaque has described Iyas ibn Mu‘aaz’s acceptance of Islam. He had come to Makkah with an Ausite delegation. The Prophet (S.A.W.) approached the delegation and invited them to Islam. Iyaz ibn Mu‘aaz was impressed by the Prophet’s Dāwah.
Afterwards he was also killed in the battle of Bu'aath. Those who were present beside him at the time of his death bore witness to the fact that he uttered the words of Tawheed till he died.\textsuperscript{16}

The fact that the above two pious souls were the first Muslims of Yathrib, can not be refuted. However, they could not find time and opportunity to propagate the Faith they had professed.

In 620 C.E., six men from Yathrib accepted Islam at the hands of the Prophet (S.A.W.). They returned to Yathrib and propagated the Islamic Da'wah among their people and succeeded in converting considerable number of Khazraj and Aus families.\textsuperscript{17} The next year in 621 C.E., on the occasion of Hajj, twelve Yathribi Muslims came to Makkah and met the Prophet (S.A.W.), and the first pledge of 'Aqabah took place. The Prophet (S.A.W.) sent one of his companions, Mus'ab ibn Umayr ibn Hashim ibn'Abd Manaf, with them to Yathrib for teaching Quran to them and other new converts. Mus'ab ibn Umayr stayed in the house of As'ad ibn Zurarah.\textsuperscript{18}

During the period 621-622 C.E, the spread of Islam in Yathrib gained momentum and a large number of people professed Islam. The main cause was the relentless and sincere Da'wah work of Mus'ab ibn Umayr and his host and friend, As'ad ibn Zurarah.
The most important conversions at the hands of Mus'ab were those of Sa'd ibn Mu'az, Chief of one of the Ausite clans, and Usayd ibn Muzayr who was next to the former in authority. Sa'd ibn Mu'az did not like the activities of Mus'ab and his friend to change the people's faith. Determined to put an end to such activities he asked Usayd to drive Musa'ab and As'd out and admonish them not to come to their streets again. Usayd went there with a lance in his hands and an expression of fury and anger on his face and asked them to leave the place immediately or be prepared to bear the dire consequences. Mus'ab looked at him and requested gently to be seated and listen to what he said. Usayd responded positively and sat to listen to Mus'ab. Mus'ab introduced Islam to him and recited some verses from the Quran. The utterances worked and Usayd accepted that very Faith from which he had come to forbid Mus'ab preaching. Sa'd ibn Mu'az followed the suit. Then Sa'd and Usayd together went to their people and invited them to Islam and within hours the whole members of their clan entered the fold of New Faith.

Mus'ab stayed with As'ad in Yathrib for less than one year and preached Islam among the people. In that short period an overwhelming majority of Yathribi inhabitants except a few under the influence of Abu Qays ibn Al-Aslat accepted Islam. The extent of the success of Islam in Yathrib can be well reckoned with the number of clans of Aws and Khazraj.
AWS.

There were five main clans and several families under each clan in AWS tribe.

1. **BANU 'AMR IBN MALIK.** Its sub-families were:

2. **BANU 'AMR IBN MALIK.** Its offspring were five.
   5. Banu Zafar.

3. **BANU MULK IBN MALIK.** It had mainly three families.

4. **BANU JASHAN IBN MALIK.**

   Banu Khatmah's family accepted Islam from this clan.

5. **BANU IRAUL QAYS IBN MALIK.** It had three main branches.
In this tribe, too there were five main clans who accepted Islam wholeheartedly.

1) **BANU NAJJAR**: Under this clan there were eight prominent families.
   1. Banu Judaylah
   2. Banu Mu‘awiyah
   3. Banu Ghanam
   4. Banu Hazm ibn Zayd
   5. Banu Mabzool
   6. Banu Dayna
   7. Banu Mazin

2) **BANU JASHAM**: It had four families under its banner.
   1. Banu Zurayque ibn ‘Abd Harithah
   2. Banu Zurayque ibn ‘Amr
   3. Banu Bayadhah
   4. Banu Salamah.

3) **BANU ‘AUF**: It had three branches.
   1. Banu Salim
   2. Banu Al-dubla

4) **BANU HABITH**: Under it there were eight families.
   1. Banu Jasham
   2. Banu Zayd
   3. Banu Khazraj
   4. Banu Auf
   5. Banu Malik
   6. Banu ‘Auf ibn Harith
   7. Banu Jedarah
   8. Banu Aujar.

5) **BANU K‘AB**: Its prominent family was Banu Sa‘adah.
All these clans and their branches had accepted Islam. In the period of 2-3 years the conversion of the total population to Islam was not in any way an ordinary event. It was a very remarkable and turning point in the history of Islam.

After the second pledge of 'Aqabah at the hands of the Prophet (S.A.W.), by seventy five Yathribi Muslims in the year 622 C.E., the Prophet (S.A.W.) encouraged his followers in Makkah to emigrate to Yathrib, dominated by Muslims now. Thus Yathrib was turning into the real centre and seat of Islam.

There is no available source to know the total strength of Awsite and Khazrajite Muslims but by the demographic structure one can estimate the number. According to an estimate there were four to five thousand Ansari Muslim soldiers in the expedition to Makkah which resulted in the victory of Makkah. Thus the total population of Ansar (Ans + Khazraj) was twenty to twenty five thousand.

**ABYSSINIA**

The claim that Abyssinia was also a centre of Islam during Makki period of the Prophet may be received with some astonishment. The following discussion would reveal the facts itself.
In the 5th year of the Makki period more or less one hundred Makki Muslims migrated to Abyssinia to seek asylum, after their persecutions at the hands of disbelievers at Makkah had become intolerable. This emigration clarified the importance of the New Faith. The emigrants demonstrated that Islam was dearer to them than any thing, else, be it home, blood relation or material possessions.

The leaders of Quraysh took serious note of the emigration of Muslims. They apprehended that the Muslims, if left and in peace, would establish into an uncontrollable dangerous community which might be increased tenfold if other converts also joined them and if the Abyssinians accepted the New Faith. Out of this apprehension, they sent their envoys to the king of Abyssinia to demand the extradition of the Muslim refugees. The envoys met the king, presented him valuable gifts and requested him to send the Makki refugees back to Makkah with them. The king in stead of complying the request of the envoys, sent for the Muslim emigrants. When they were all assembled in the court, the Negus (the king) enquired about their new religion which had caused their flight from Makkah. Ja'far, the leader of the Muslims there, spoke boldly with full clarity about their faith and position. In the end, Ja'far also recited a few verses of Surah Maryam of the Holy Quran. The Negus said, "This has truly come from the same source wherefrom
Jesus received." Then he turned to the envoys of Quraysh, returned all the gifts they had given to him and asked them to go back. And turning to Ja‘far and his companions he assured them of every possible assistance.  

According to Ibn Ishaque and other sources the king Negus had accepted Islam. When the news of what the Negus had spoken about Jesus reached the people of the kingdom, they assembled in the court and asked for an explanation. The king testified that there was no God but Allah and Muhammad was the Prophet of Allah; and Jesus the son of Mary was His slave, and His Messenger and His spirit and His word which He cast unto Mary.  

Tradition says that the king died in the year 9 A.H. The news of his death reached the Prophet, he led Salat-al Janazah for the deceased king in Madinah.  

The above/reveal that the Muslims lived peacefully in Abyssinia. Thus it sees quite natural that they did not only practice Islam freely but also preached its teachings among the people over there. Sources make no mention of the activities and achievements of this new centre of Islam under the royal patronage. This is very unlikely that the Muslim emigrants enjoyed the freedom and royal patronage only for their well
being, material prosperity and security and kept aside the teaching of the Prophet to enjoin good and forbid wrong. Ja’far who had no hesitation in explaining about Islam and the Prophet (S.A.W.) in the court of the king, must have invited the Abyssinian masses to the true faith.

It is not hard to estimate the achievements of the Dawah work of Ja’far and his companions in Abyssinia. An event, though of Madani period, as described by Ibn Hajar gives an indication of the Dawah work in the Negus territory. According to the tradition the Abyssinian king penned down a very impressive letter speaking of his sincerity regarding Iman and Islam and sent it with his son, Armah Ibn Ashamah along with sixty other Abyssinian citizens to the service of the Prophet in Madinah. Unfortunately the caravan travelling through the sea-route were drowned in the water before reaching their destination. Traditions do not give any clue to the faith of the caravan, but most probably they were Muslims. We are not sure whether they accepted Islam in Madani period in Makki one, but one thing is clear that their Islam was the result of the Dawah work of the Makki Muslim emigrants under the auspicious patronage of the king. On this basis it can be said that many more Abyssinians might have professed Islam.
BAHRAYN

Bahrayn was a protectorate of Sassanian Empire of Iran. It was ruled by the governor appointed by the Iranian king. Mundhir ibn Sawa, the ruler of Bahrayn was the contemporary of the Prophet (S.A.W.). He was a member of Banu Abdul Qays settled in Bahrayn. This tribal clan came in touch with Islamic teaching before the Prophet’s Hijrah to Madinah. One leader of Abdul Qays, Al-Ashajj having got the news of the preaching of the Prophet (S.A.W.) in Makkah, sent his sister’s son, ‘Amr ibn Abdul Qays to Makkah to bring more details of the New Faith and its preacher. The envoy reached Makkah and accepted Islam, when he listened to the Prophet. He stayed there for some time, learned Islam and returned to his place, Bahrayn. He informed his uncle, Al-Ashajj about his experiences. Al-Ashajj entered the fold of Islam but kept his faith secret from his people. He preached the New creed clandestinely and carefully among his clan and succeeded in converting several members of his clan.28

YAMAN

Yaman was inhabited by a number of clans including Ash‘ar29 and Banu Hamadan.30 The latter and its branches lived in and around Ma‘arib.31 Abu Musa Ash‘ari came to Makkah and accepted Islam. He went back to his community and started
preaching the New Faith among his people, Banu Ash'ar. Traditions reveal that in a very short span of time nearly fifty Ash'arites including Abu Buraah and Abu Ruham, brothers of Abu Musa entered the fold of Islam.  According to the report of Ibn Abdul Barr an Ash'arite Muslim delegation had emigrated to Abyssinia and joined the other emigrants over there.

According to Ibn Sa'd one Hamdaani leader, Qays ibn Malik ibn Sa'd came to Makkah, accepted Islam in the very early phase of the Prophet's Dawah and returned to his area, Ma'a rib. He preached Islam with so much zeal and enthusiasm that several families of Banu Hamadan professed Islam.

NAJRAN

When the news of Islam and its Messenger spread in Abyssinia following the Islamic Dawah work of the Muslim emigrants under the patronage of the king Negus, twenty Christians from Najran came to Makkah to have the detailed information about Islam. This delegation met the Prophet (S.A.W.) near the Holy Ka'bah and put some questions to him. The Prophet (S.A.W.) satisfied them by his answers and explanations and recited the Holy Quran before them. They were so much impressed by the words that they could not control their hearts. Tears rolled down their cheeks. They accepted Islam. This infuriated Abu Jahal and his friends. They started abusing the guest
delegation on their conversion. They avoided this verbal attack on them and returned to their land.35

Traditions clearly indicate that the above group of Christian scholars had come to Makkah on the request of their community in Najran to bring the facts about the New Creed that was started and propagated in Makkah.36 It is also clear from the reports that the delegation had returned to Najran after completing its fact-finding mission. Reports do not give any indication as to what was the reaction of the community. But on the reports available one can speculate that the Najrani Muslims must have tried to convince their people about the authenticity of the Prophet (S.A.W.).

TIHAMAH

Tihamah region lies towards the west of both Makkah and Madinah. It was inhabited by Bedoine tribes.37 Azd Shanlah was important among them. One of its leader, Zamad ibn Tha'labah came to Makkah for 'Umrah. There he was told by the leaders of Quraysh that the Prophet had gone "insane". Since he was a friend of the Prophet, he expressed his concern over it and met the Prophet. He proposed to the Prophet that he would treat his illness. In response to his advice the Prophet(S.A.W.) recited the Quran. Zamad was impressed very much. He accepted Islam. On the instruction of the Prophet he went back to Tihamah and started preaching Islam among his people.38
Another important clan inhabited there was Banu Daus. An important leader of this family, Tufayl ibn 'Amr came to Makkah to perform 'Umrah. There he was warned against speaking to the "sorcerer" Muhammad or listening to him lest he should find himself separated from his people. Tufayl was a poet and a man of considerable standing in his tribe. Quraysh made him so much afraid of being bewitched that before going into the Mosque he stuffed his ears with cotton wool. One day a few words of the Quran being recited by the Prophet in the Mosque penetrated Tufayl's years. He went to the Prophet and asked him to repeat what he recited. The Prophet recited. Tufayl accepted the true faith and returned to his place. There he invited the people to Islam for quite some time. His father and wife followed the suit immediately. His community was reluctant in accepting the New Faith. He reached the Prophet (S.A.W.) and requested him to pray for the success of his Da'wah among his clan. On his return, he preached Islam with

'Amr ibn 'Abasah is counted by the historians among the early Muslims of the Makki period. According to Ibn Sa'd he was the fourth or fifth Muslim. Imam Muslim has recounted the story of his Islam in detail. He was against the idol-worship even before his embracing Islam. Having received the
news of the advent of the Prophet and his message, he ventured to Makkah and met the Prophet to know about him and his teaching. After being satisfied with the explanations put before him by the Prophet (S.A.W.) he accepted Islam and requested the Prophet to permit him to live with him in Makkah. He was asked by the Prophet to return to his family. He returned to his land and lived at Suffah and Hazzah alternately.

Sources are silent over his activities regarding Islamic Dawah among his people, Banu Sulaym. But it can be said with surety that he must have invited his people to the true faith. It is difficult to believe that the man who abhorred the idol-worship of the Arabs, who went to Makkah only to find the Tawheed, and who showed no hesitation in accepting it, sat so many years idly and did not preach Islam secretly or publicly among his clansmen.

Banu Sulaym's inhabited in the upper Najd in the east of Makkah.

COASTAL HIJAZ

Banu Ghifar lived on the western coastal region of the Red sea. The first man of this tribe who accepted Islam in the early Makkah period was Abu Zarr Ghifari. His real name was Jun-dub ibn Junadah. When he got the news of the Prophet's mission
at Makkah, he sent his younger brother, unays to Makkah to bring the first hand information. Unays went and brought the news, but the details could not satisfy Abu Zarr. He, therefore, set off for Makkah. He met the Prophet, listened to his message and accepted it. He was so enthusiastic that he went into the Mosque and declared loudly his Faith. On hearing the words of Tawheed, the disbelievers confounded him and beat him up severely. On the advice of the Prophet (S.A.W.) Abu Zarr returned to his people. There he preached Islam day and night and very soon he succeeded in converting his whole tribe. In the Dawah work he was assisted by his brother Unays and other members of his family.44

There was another clan named Banu Aslam which lived in the neighbourhood of the above Banu Ghifar. Reports say that Abu Zarr Ghifari preached Islam not only among his own tribe, Banu Ghifar but also among the people of Banu Aslam. His efforts yielded result and at least half of the Aslami people entered the fold of Islam long before the Prophet's Hijrah to Madinah.45

The above discussion reveals that Islam had found many centres where its Dawah work were carried on with full zeal and wisdom as a result of which within a short span of 8-10 years Islam was introduced nearly in the whole Arabian peninsula and
its news reached even outside Arab. Thus, one can hardly agree with the common belief that Islamic Dawah work was confined to Makkah till the Prophet's Hijrah to Madinah in 622 C.E.
CONCLUSION

It was pointed out in the Introduction that Muslims partly due to their misunderstanding of the real nature of Islam and partly because of the orientalists' writings prepared under the advertent patronage of Zionists, wrongly believe that the Prophet's mission in Madani period was entirely different from that in Makki phase. Thus, they subscribe to the views that the Prophet in Makkah asked the people to shun polytheism and invited them to the belief in the Unity of God, while in Madinah, where he established a state, and made social, political and economic reformations. It is also a popular belief that political power in Madinah was a reward to the Prophet (S.A.W.) and his followers for their steadfastness on Iman (basic beliefs) and Al-A'mal al-Swalehah (good deeds) in Makki period. This viewpoint is quite ill-founded and carries no element of truth in it. The reality is that the Madani period was coherent and in continuation of the process started by the Prophet (S.A.W.) in Makki phase. Truly, the message and teachings which were partially implemented in the individuals' life in Makkah were translated completely into practice in both the individual and social aspects of human life in Madinah.

In the first Chapter of this thesis the socio-political background of the Prophet (S.A.W.) has been discussed in
The Prophet (S.A.W.) was a man of eminence even before his announcement of prophethood. His forefathers, Qusayy, 'Abd Manaf, Hashim and 'Abdul Muttalib, his father, 'Abdullah and his uncle, Abu Talib were respectable personalities of their respective times. The Prophet had earned reputation of being an embodiment of high character and qualities much before his appointment as the Prophet of Allah. The people of Makkah had acknowledged the titles of Al-Sadiq (the truthful) and Al-Amin (the trustworthy). Thus, the appointment of Muhammad as the Messenger of Allah was the most benefitting. The mission he was entrusted to carry on demanded such an exemplary man of high qualities and respectable socio-political background.

In the second Chapter, it has been shown that the Prophet's message carried three aspects: 1. basic beliefs (Aqaid) 2. rituals of worship, (Ibadaat) and 3. moral teachings. All of these revolved around the Tawheed (unity of God). Far reaching consequences were inherent in the prophetic message. On many occasions the Prophet (S.A.W.) clearly pointed out to the socio-political implications of his Da'wah. He once told the Quraysh delegation demanding Abu Talib to have a check over his nephew's activities, that if they adhered to the Lower Faith, they would have domination over the both Arab and non-Arab territories. It was in the midst of Makkah period that the Prophet, in spite of the apparent unfavourable situation for Islam, uttered that
in a very near future Islam would be in a dominating position in the Arab. 'Utbah ibn Rabi'ah had sensed the political consequences of the Holy Quran in the very beginning of Makki period. The Shaykh of Banu 'Aamir ibn Sa'Sa'ah had felt so quickly the gravity of the Prophet's message that he proposed to the Prophet to effect an agreement of handing over the political leadership of the Islamic state to him after his (the Prophet) death.

In the third Chapter the spread of Islam in Makkah before Hijrah to Madinah has been discussed. The discussion showed that in spite of all kinds of opposition the Quraysh people continued to enter the fold of Islam. This phenomena was of an extraordinary importance. It was a clear indication to the fact that old socio-political order of the Arab was going to crumble down one day to pave the way for its replacement by the new socio-political system propounded by Islam.

In the fourth Chapter, opposition to Islam and its causes have been discussed in its real perspective. The Quraysh leaders adopted harsh measures against the Prophet, his teachings and his followers. The adherents of the New Faith were subjected to unimaginable methods of persecutions. Consequently, a number of Muslims emigrated to Abyssinia to
avoid more inflictions. In the campaign against Islam even the Prophet (S.A.W.) was not spared. He too was physically tortured by Abu Jahal, Abu Lahab etc., formidable enemies of the Prophet and his mission. The Prophet who prior to his appointment as the Prophet was the most, respected and beloved person of Makkah, had become the most unwanted element in the eyes of Quraysh leaders. The causes for this Quraysh clearly apprehended that the New Faith was meant dilapidating their centuries old oligarchical system, weakening the very roots of social traditions prevalent in Arab society and having a check on their socio-political and economic freedom.

The fifth Chapter has dealt with the socio-tribal break-up of Muslims in Makkah. The Islamic group formed in Makkah was represented by nearly all the clans of Quraysh. There were Ashraf as well as slaves and Mawali in this group. It was very important from the socio-political point of view.

In the last Chapter it has been analyzed that the Islamic Da'wah work was not confined to Makkah, the Holy City of Ka'bah, there came up Islamic centres at several other places also such as Madinah, Yaman, Najran, Najd, Coastal Hijaz, Tihamah, Bahrayn and Abyssinia like Makkah Da'wah work was
carried out in also the above-mentioned regions by the individual Muslims who had accepted Islam at the hands of the Prophet (S.A.W.) on different occasions before Hijrah. These centres provided strength to Islam and prepared the ground on which the foundation of the future Islamic society and state was about to be laid.

Thus one will be more than justified in concluding that the Prophet’s Da’wah in Makkah was meant for a total change in every aspect of human life. The Prophet’s political venture in Madinah was actually the continuation of his mission started in Makkah. He precisely indicated on many occasions in Makkah that the implementation of Islam in its totality would never be possible without a socio-political change. There is no doubt that the Islamic mission in Makkah had an obvious socio-political overtone. Had there been no socio-political implications of the Prophet’s teachings in Makkah, there would have never been any possibility of emerging an Islamic society and state in Madani period.
NOTES & REFERENCES

CHAPTER - I

1. Quran, X:16.


3. Nishaburi, Muslim ibn Hajjaj, Sahih Muslim, Kitab al-Fadhāil.


20. Ibid. p.57.
22. Ibid. pp. 94-100.
24. Ibid. p.156.
29. Ibid. p.198.
34. Ibid. Bab Kayfa Kana Badaul Wahy.


CHAPTER II

2. Quran, XCVI : 1-5.
6. Quran, XI : 61, 84 etc.
15. Quran, LI : 56.
20. Quran, XL : 60.
23. Quran, XVI : 36.
27. Quran, LVII : 25.
29. Quran, XXXVI : 2-4.
30. Quran, VII : 158.
32. Quran, XXV : 1.
33. Quran, VI : 19.
34. Quran, VII : 158.
35. Quran, LXXII : 23.
40. Quran, XXXVI : 64.
41. Quran, XVIII : 50.
44. Quran, XLV : 28.
45. Quran, XXXV : 18.
46. Quran, LXXX : 34-37.
47. Quran, LXX : 10-14.
49. Quran, LXXXII : 19.
50. Quran, LXXIX : 34-41.
56. Ibid., pp. 394-5.
58. Quran, LXX : 34-35.
60. Quran, LXXXIV : 40-44.
66. Quran, XVI : 90.
67. Quran, LXX: 29-34.
68. Quran, XLII : 36-38.
70. Quran, VI : 151-152.
75. Quran, LXX : 19-34.
76. Quran, XI : 84-87.


79. Ibid. Ibid. p.417.

80. Ibid. pp. 293-94.


83. Ibid. p.685.


86. Ibid. p.689.


-x-x-x-x-x-x-x-
CHAPTER III

9. Khan, Muhammad Farooq, Nikah Key Waqt Hazrat Aishah Ki 'Umr, Delhi, 1981.
22. Ibid. pp. 219-21.

-x-x-x-x-x-x-x-
CHAPTER IV

7. Quran, LXXXI : 22.
12. Ibid. p. 356.
22. Ibid. pp. 480-82.
24. Quran, XXV : 5.
32. Quran, XLI : 40.
36. Ibid., p.116.
41. Ibid. pp. 468-70.
42. Ibid. p.248.
43. Ibid. p. 165.
44. Ibid. p.230.
54. Ibrahim, Muhammad Abul Fazl (editor), Diwan Imara al-Qays, Cairo, 1958, p. 12.
56. Ibid. p. 133.
57. Quran, XXIII : 5-7.
63. Ibid. p. 320.
CHAPTER V

4. Ibid., pp. 250-61.  5. Ibid., pp. 322-30.
10. Ibid, p. 222.
12. Ibid, p. 47.
15. Ibid, p. 129.
17. Ibid, p. 262.
28. Ibid. No. 5483.
29. Ibid. No. 2891.
35. Ibid. p.115.
36. Ibid. p. 147.
37. Ibid. pp. 115-16.
53. Ibid. p.391.
54. Ibid. p.407.
55. Ibid. p. 110.
56. Ibid. p. 88.
CHAPTER VI


9. Ibid. p. 349.


11. Ibid, p. 50.


14. The modern principle of demographic study of population was first devised and used by W.H. Moorland in his work: India At the Death of Akbar, London, 1920, pp. 9-22. Also see for
According to the said rule the known figure of adult member of the area is to be multiplied by the figure 5, 6 or 7 to have an estimation of the total population of the area.

18. Ibid. pp. 428-34.
20. Ibid. p.437.
26. Ibid. p.341.
32. Ibid., p.541.
BIBLIOGRAPHY

SOURCE S

ARABIC

Abu Daood, Sulayman ibn Al-Ash'as (d. 275/888), Sunan, Cairo, 1306 A.H.

Abdur Razzaq ibn Humam (d. 211/825), Al-Musannaf Fi al-Hadith, Beirut, 1970.

Abul Fayz Muhammad Murtaza (d. 1205/1791), Taj al'Aroos, Cairo, 1306 A.H.


Azul Fida Isma'il ibn Ali (d. 732/1331), Al-Mukhtasar Fi Akhbar al-Bashar, Istanbul, 1286 A.H.


Asraqi, Muhammad ibn 'Abdullah (d. 244/858) Kitab Akhbar Makah, Beirut, 1964.


Balazuri, Ahmad ibn Yahya (d. 279/892), Futuh al-Buldan, Cairo, 1972.
Bayhaqi, Ahmad ibn al-Husayn (d. 485/1092), Al-Sunan wa al-Asar, Hyderabd Deccan, 1925-36.

Bukhari, Muhammad ibn Isma'il (d. 256/870), Al-Jami al-Sahih, Beirut, n.d.


Fikih, Muhammad ibn Ishaque (d. 272/885), Al-Muntaqa Fi Akhbar Umm al-Qura, ed. by Wustenfeld, Beirut, 1964.

Ibn 'Abd Rabbihi, Ahmad ibn Muhammad (d. 328/940), Al-'Iqd al-Farid, Cairo, 1940.

Ibn al-Arabi, Qazi, Abu Bakr Muhammad ibn Abdullah (d. 543/1148), Ahkam al-Quran, Cairo, 1957.

Ibn 'Asakir, Ali ibn Hasan (d. 571/1176), Tahzib Tarikh al-Kabir, Damascus, 1330 A.H.


Ibn Hanbal, Ahmad ibn Muhammad (d. 41/855), Musnad, Cairo, 1949.

Ibn Hazm, Ali ibn Ahmad (d. 456/1064), Jamharah An'ab al-'Arab, Cairo, 1948.
Ibn Hisham, Abdul Malik (d. 216/833), Al-Sirah al-Nabawiyyah, Darul Ma'rafah Beirut, n.d.

Ibn Ishaq, Muhammad (d. 150/767), Sirah Rasul Allah, Rabat, 1967.

Ibn Kathir, Ismail ibn 'Umar (d. 774/1373), Al-Bidayah wa al-Nihayah, Cairo, 1932. and Al-Fusul Fi Ikhtisar Sirat al-Rasul, Damascus, 1980.

Ibn Khaldun, Abuur Rahman ibn Muhammad (d. 804/1406), Kitab al-'Ibar (Tarikh), Beirut, 1956.

Ibn Khallikan Ahmad ibn Muhammad (d. 681/1281), Wafyat al-A'yan, Bulaq, 1859.

Ibn Majah, Muhammad ibn Yazid (d. 273/886), Sunan, Cairo, 1952.

Ibn al-Nadim, Muhammad ibn Ishaq (d. 235/849), Al-Fihrist, Cairo, 1968.


Ibn Qutaybah, Abdulah ibn Muslim (d. 276/889), Kitab al-Ma'arif, Cairo, 1960.

Ibn Sa'd, Muhammad (d. 230/845), Al-Tabaqat al-Kubra, Beirut, 1957-8.

Ibn Sayyid al-Nas, Muhammad ibn Yahya, 'Uyun al-Athar Fi Gunun al-Maghazi wa al-Siyar, Cairo, 1350 A.H.

Ibrahim, Muhammad Akui Fazl (ed.), Diwan Imra al-Qays, Cairo, 1958.

Madaini, Ali ibn Muhammad (d. 225/639), Kitab al-Murfat min Qairayn, Cairo, 1951.

Mahmud 'Abd al-Baqi Muhammad (d. 1008/1559), Mu'alm al-Yaqin Fi Sirah Sayyid al-Mursalin, Istanbul, 1845.


Muslim on Hajj (d. 261/875), Al-Jaird al-Sahih, Al-Maktabah al-Islamiyah, Istanbul, n.d.

Nasai, Ahmad ibn Shu'ayb (d. 303/915) Sunan, Kanpur, 1882.

Nawwi, Yahya ibn Sharfuddin (d. 676/1277), Sharh Sahih Muslim, Cairo, 1928, and Riyaz al-Salihin, Damascus, 1976.

Suhayli, 'Abdur Rahman ibn Abdullah (d. 581/1185), Al-Rawz al-Uum Fi Sharh Ibn Hisham, Cairo, n.d.

Tabari, Abu Ja'far Muhammad ibn Jarir (d. 310/923), Tarikh al-Husul Wal-Muluk, Cairo, 1960-61.

Tirmizi, Muhammad ibn Isa (d. 279/892), Al-Jami al-Sahih Hims, 1969-71 and Al-Shamayel al-Nabawiyyah wal Khassayel al-Mutalawiyah, Cairo, 1863.

Ya'qubi, Ahmad ibn Abi Ya'qub (d. 284/897). Tarikh, Beirut, 1960.

Yaqut Hamawi (d. 626/1229), Mu'jam al-Buldan, Beirut, 1956.


Zubayr ibn Bakkar (r. 256/869), Jamharah Ansab Quraysh, Beirut, 1966.

Zubayri, Mus'ab ibn Abdullah (d. 236/851), Nasab Quraysh, Cairo, 1953.

Zurqani, Muhammad ibn Abdul Baqi (d. 1220/1805), Sharh Mawahib al-Ladunniyah, Bulaq, 1874.

2. MODERN WORKS: ARABIC


Abu Zuhrah, Muhammad, Khatum al-'abiyin, Cairo, 1979.

Ahmad Amin, i) Fajr al-Islam, Cairo, 1964.


Ahmad al-Siba'i, Tarikh Makkah, Makkah, 1960.

Bashshari, 'Atiya ibn Muhammad, Khulasat al-Sirah al-
Muhammadiyah, Cairo, 1906.

Bayzun, Muhammad Zaki, Nawahib al-Nur Fi Sirat al-Rasul,
Beirut, 1970.


Duruzah, Muhammad 'Izzah, Sirat al-Rasul, Cairo, 1965.

Fakhri, Qasim Muhammad, Sirat al-Rasul al-'Azim, Baghdad, 1936.

Fakhruddin, Muhammad, Al-Seerat al-Nabawiyyah, Cairo, 1956.

Hamudah, Abdul Halim Muhammad, Al-Seerat al-Nabawiyyah,
Cairo, 1956.

Hamudah, Abdul Halim Muhammad, Min Hayat Muhammad, Alexandaria,
1955.

Haykal, Muhammad Husayn, Hayat Muhammad, Cairo, 1975.

Ibrahim, Muhammad Abdul Futuh, Muhammad al-Qaid, Cairo, 1945.

Jawwad 'Ali, Dr., Tarikh al-'Arab Fi al-Islam: Al-Sirat-al-

Khalid, Muhammad, Khatam al-Nabiyyin, Cairo, 1955.

Manufi, Mahmud Awil Fayz, Sirah Sayyid al-Nursalin, Cairo,
1971.

Mirri, Muhammad Ghunaym, Ali-Sirat-al-Nabawiyyah, Cairo, 1938.
Ahmad Zahir, Muhammad, Delhi, 1980.

Ali Muhammad, Muhammad The Prophet, Lahore, 1924.


Encyclopaedia of Islam, 1936.


Grimme, H., Mohammad, Munster, 1892-95.


Hamidullah, M., Muhammad Rasul Allah, Hyderabad, Deccan, 1974.


Hussain, Ather, Prophet Muhammad And His Mission, Bombay, 1967.

Martin Lings, Muhammad, London and Delhi, 1983.
Muir, W., The life of Muhammad, Edinburgh, 1922.
Smith, R.W., Kinship and Marriages in Early Arabia, London, 1903.

URDU

Abul Kalam Azad, Rasul Rahmat, Delhi, 1982.
Hamidullah, K., Muhammad Rasul Allah, Lahore, 1982.
Kandhalvi, Muhammad Idris, Sirat al-Mustafa, Delhi, 1980.
Mansurpuri, Shah Muhammad Sulayman, Rahmatul lil 'Aalamin, Lahore, 1941.
Maududi, Syed Abul 'A'ala, i) Sirat Sarwar-i-'Alam, Delhi, 1986.
ii) Tafhim al-Quran, Delhi, 1982.


Nadvi, Rashid Akhtar, Tarikh-i-Islam, Lahore, 1959.

Shafi, Mufti Muhammad, Sirat Khatam al-Anbiya, Lahore, n.d.


Siddiqui, Na'im, Muhsin-i-Insaniyat, Delhi, 1975.