

In Mecca – After The Prophethood

Starting The Mission

The Angel Gabriel (*Jibreel*) spoke to the grieved heart to arise and preach. “***O you (Muhammad) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify!***”! (Qur’an; 74: 1–3) He arose and engaged himself in the work to which he was called. Khadijah was the first woman to accept his mission. She was to believe in the revelations, to abandon the idolatry of her people and to join him in the purity of heart and in offering up prayers to Allah the Almighty.

At the beginning of his mission, the Prophet (S) opened his soul only to those who were attached to him and tried to free them from the gross practices of their forefathers.

His cousin Ali was the first companion. The Prophet used often to go into the desert around Mecca with his wife and young cousin that they might together offer their heartfelt thanks to the Lord of all nations for His manifold blessings.

The Book That Was Revealed To The Prophet

Qur’an is the very word of Allah the Almighty that was revealed to the Prophet (S). It is in Arabic language. It has 114 chapters (*Surahs*) and 6236 verses.

Qur’an is a complete record of the exact words revealed by Allah through the Archangel Gabriel to Prophet Muhammad. As a concise definition it may be said that Qur’an is the message to the whole humankind. It is a program for a better life. Qur’an is a book of blessings, which is a warning for the whole world; it is a complete guidance and explains everything necessary; it is a reminder of what is imprinted on human nature and is free from every discrepancy and from error and falsehood. It is a book of true guidance and a light to all.

Qur’an introduces itself as a scripture, which has a divine origin not a manly one:

- “***A Scripture whose verses were made firm, then detailed from One who is Wise, Expert.***”

(Qur'an; 11:1)

- ***“Indeed you receive the Qur'an from One who is all-wise, all-knows.”*** (Qur'an; 27:6)
- ***“He does not speak out of his own desire: it is just a revelation that is revealed to him.”*** (Qur'an; 53:3&4)

Qur'an is an advice from Almighty Allah:

- ***“O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful.”*** (Qur'an; 10:57)

It is a cure and mercy:

It means guiding man through the Qur'an is Allah's mercy.

“We send down in the Qur'an that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss.” (Qur'an; 17:82)

Qur'an is a miracle:

Miracle is the special deed of the prophet that others cannot perform it. Qur'an is the miracle of Holy Prophet so nobody has been able to bring something like Holy Qur'an. It has invited people in the entire world in all times and has challenged them to bring a book like Qur'an or one chapter like it.

- ***“And if you are in doubt as to what We have sent down to Our servant, then bring a chapter like this, and call upon your witnesses other than Allah if you are truthful.”*** (Qur'an; 2:23)
- ***“Say, if all the humans and the Jinn were to gather to bring a Qur'an like this, they could not come with its like, even if they were helping one another.”*** (Qur'an; 17:88)

Therefore, it is impossible for human being to bring something like Qur'an. It is deep and accurate in all aspects and fields like cosmology, law, regulation of life and ... Because it is the book of the creator who knows everything. It is not for one age or place it is for the nation of humankind.

Qur'an is literally simple but conceptually deep:

- ***“These are the signs and verses of the Book and a manifest Qur'an.”*** (Qur'an; 15:1)
- ***“Indeed soon We shall cast on you a weighty (and deep) word.”*** (Qur'an; 73:5)

Muslims hold the Qur'an as the ultimate source of divine guidance. Even the Prophet could not have contradicted the Qur'an, let alone anyone else. The Qur'anic verses should not be taken in isolation from other verses or from the Prophetic experience. The Qur'anic verses, commands or otherwise, have different levels of priority; some are general in scope and are to be treated or upheld as norms, while

other verses might be contextual, delimited, or transitional.

As it mentioned, Qur'an is a revelation that is revealed to the last prophet. However, what is the reality of revelation? Revelation is the act of revealing divine truth. Therefore, revelation is a kind of Transmission. The difference between revelation and supplication is that the revelation is sending down but supplication is ascending and going up.

Qur'an says, ***"It is not [possible] for any human that Allah should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is all-exalted, all-wise."*** (Qur'an; 42:51)

Qur'an is not the first book that has revealed to humanity. Almighty Allah says, ***"We have indeed revealed to you as We revealed to Noah and the prophets after him, and [as] We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon, and We gave David the Psalms."*** (Qur'an; 4:163)

The First Converts

The first convert was Ali ibn Abi-Taleb, cousin of the Prophet (S). He was thirteen years old. The first woman who accepted Islam was Khadijah, wife of the Prophet.

The Secret Invitation

A new religion with its rule of equity and brotherly love came severely in contact with the previous customs. The unbelievers closed all the doors of livelihood in front the believers. They left no deficiency in creating difficulties for them; therefore, the Prophet had to invite people to theism in concealment. He began with his immediate relatives, the *Bani-Hashim*, explaining to them his divine mission.

Without feeling the least discouraged, Muhammad continued his work, encountering individuals and inviting them to Islam. Largely, the devoted group of Muslims increased around him, and he selected a secret secluded spot, to assemble the faithful and teach them the principles of Islam and the verses of Qur'an as they were gradually revealed.

The secret invitation took three years of time and then a verse came down from the Heaven: ***"And warn your nearest relations and be kind to him who follows you of the believers."*** (Qur'an; 26: 214–215)

The Public Invitation

For three weary long years, the Prophet (S) labored very quietly to deliver his people from the worship of idols. Polytheism was deeply rooted among the people. It offered attractions, which the new faith in its purity did not possess. The *Quraish*¹ had personal material interests in the old worship, and their

prestige was dependent upon its maintenance. The Prophet had to contend with the idolatrous worship of its followers and to oppose the ruling oligarchy, which governed its destinies.

After three years of constant but quiet struggle, only thirty followers were secured. An important change now occurred in the relations of the Prophet with the citizens of Mecca. His compatriots had begun to doubt his sanity, thinking him crazy or possessed by an evil spirit. Hitherto he preached quietly and unobtrusively. He now decided to appeal publicly to the *Quraish*, requesting them to abandon their idolatry.

The Prophet's relations (*Quraish* family) were the most obstinate opponents of him. They were also of property and influence. They were called to gather in the house of the Prophet's uncle, Abu-Talib.

He invited them to abandon their old impious worship and adopt the faith of love, truth and purity. He warned them of the fate that had overtaken past races who had not heeded the preaching of former prophets. However, the gathering departed without listening to the warning given them by the Prophet.

Then the Prophet invited them again. After a primal speech about Allah and His attributes and after reproaching the idols and idolatry, he said, "The first one among you, who believes in the unique God and adopts me as His Messenger, will be my successor." No one of those, who were present, gave his adhesion except Ali ibn Abi-Talib.

As some of the great scholars mentioned, the proposal was repeated three times and there was only Ali, who answered affirmatively and said, "O the Prophet of Allah, I believe in Allah and His Messenger and I will be your assistant towards difficulties." The Prophet then said, "I notify you of this fact that Ali will be my successor after my death."

Quraish Against The Prophet

As the number of believers increased and the cause of the Prophet (S) was strengthened by the conversions of many powerful citizens, the Prophet's preaching alarmed the *Quraish*. Their power and prestige were at stake. They were the custodians of the idols, which the Prophet had threatened to destroy; they were the ministers of the worship, which he denounced; in fact, their existence and living wholly depended upon the maintenance of the old institutions. The Prophet taught that in the sight of his Lord all-human were equal, the only distinction recognized among them being the weight of their piety.

Allah the Exalted says, "***O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most righteous (who fear Allah much, abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much. Verily, Allah is All-Knowing, All-Aware.***"

(Qur'an; 49: 13)

Persecution

The *Quraish* organized a system of persecution in order to suppress the movement before it became firmly established. They decided that each family should take upon itself the task of stamping out the new faith on the spot. Each household tortured its own members, adherents, or slaves who were supposed to have connected themselves with the new religion. With the exception of the Prophet (S), who was protected by Abu-Talib and his kinsmen, and a few others who were either distinguished by their rank or possessed some influence among the *Quraish*, all other converts were subjected to different sorts of torture. Some of them were thrown into prison, starved, and then flogged.

Then the *Quraish* tried to induce the Prophet to discontinue his teachings of the new religion, which had sown discord among their people. The Prophet rejected them and recited these verses:

“Ha Mim² A revelation from Allah the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; – a Qur’an in Arabic for people who know. A bearer of good news and a warner. But most of them turn away from it and so they do not listen.”

“And they say, “Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, So act [as your faith requires]; we too are acting [according to our own].” Say (O Muhammad): “I am only a human being like you. It is inspired in me that your God is One God, therefore take the Straight Path to Him and obedience to Him, and seek forgiveness of Him. Moreover, woe to polytheists; those who give not the Zakat (Islamic tax) and they are disbelievers in the Hereafter. Truly, those who believe (in the Oneness of Allah and in His Messenger) and do righteous good deeds for them will be an endless reward that will never stop.”

Say (O Muhammad), “Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the world (mankind, jinn and all that exists).

He placed therein (the earth) firm mountains from above it, and He blessed it and measured therein its sustenance (for its dwellers) in four Days equal (all these four days were equal in the length of time), for all those who ask (about its creation). Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth, “Come both of you willingly or unwillingly.” They both said, “We come, willingly.” Then He completed and finished from their creation as seven heavens in two days and he made in each heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All Mighty, The All-Knower.

However, if they turn away, then say (O Muhammad), “I have warned you of a destruction awful cry, torment, hit, and a thunderbolt like the destruction which overtook ‘Ad and Thamud

(*people*).” (Qur’an; 41:1–13).

The Answer Of The Prophet To The Meccans

Abu–Talib son of Abdul–Muttalib held significant power in Mecca as the head of the *Banu–Hashim*, and this protection made it impossible to have Muhammad silenced or subjected to the kind of torture meted out against the Muslims without protection. The polytheist Meccan leaders approached Abu–Talib and insisted he put a stop to his nephew, Muhammad’s preaching of monotheism (*Tawhid*), and saying that they will give him money or make him chief. They said, “If he wants money, we will collect enough money for him so that he will be the richest one of us. If he wants leadership, we will take him as our leader and never decide on any matter without his approval. If he wants a kingdom, we will crown him king over us.” To their suggestion the Prophet (S) firmly replied, “if they placed the sun in my right hand and the moon in my left hand to cause me to renounce my task, verily I would not desist therefrom until Allah made manifest His cause or I perished in the attempt.”

The First Migration (Hijrah)

Persecution by the *Quraish* grew fiercer every day and the sufferings of the Prophet’s disciples became unbearable. He had heard of the righteousness, tolerance, and hospitality of the neighboring Christian king of Abyssinia. He recommended such of his companions who were without protection to seek refuge in the kingdom of that pious king, Negus (*Al–Najashi*).

Some fifteen of the unprotected adherents of Islam promptly availed themselves of the advice and sailed to Abyssinia. Here they met with a very kind reception from the Negus. This is called the first migration (*Hijrah*) in the history of Islam and occurred in the fifth year of the Prophet Muhammad’s mission (A.D. 615). These emigrants were soon followed by many of their fellow sufferers until the number reached eighty–three men and eighteen women.

The Hospitable King Of Abyssinia

The hostile *Quraish*, furious at the escape of their victims, sent deputed to the king of Abyssinia to request him to deliver up the refugees, that they might be put to death for adjuring their old religion and embracing a new one. The king summoned the poor fugitives and inquired them about the religion, which they had adopted in preference to their old faith. Ja’far, son of Abu–Talib and brother of Ali, acted as representative for the exiles. He spoke thus, “O king, we were plunged in the depth of ignorance and barbarism; we adored idols; we lived in unchastity; we ate dead bodies; we spoke abomination; we disregarded every feeling of humanity and sense of duty towards our neighbors, and we knew no law but that of the strong.

When Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware. He

called us to profess the Unity of Allah, and taught us to associate nothing with Him; he forbade us the worship of idols and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of neighbors. He forbade us to speak evil of the worship of Allah and not to return to the worship of idols of wood and stone and to abstain from evil, to offer prayers, to give alms, to observe the fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah alone and to associate nothing with Him. Hence, our people have persecuted us, trying to make us forego the worship of Allah and return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us until finding no safety among them; we have come to your kingdom trusting you will give us protection against their persecution.”

After hearing the above speech, the hospitable king ordered the deputies to return to their people in safety and not to interfere with their fugitives. Thus, the emigrants passed the period of exile in peace and comfort.

The Covenant With Muslims

Alarmed at the bold part which the Prophet and his followers were not able to assume, and roused by the return of the deputies from Abyssinia and the announcement of their unsuccessful mission, the *Quraish* determined to check by a decisive blow any further progress of Islam. Towards this end, in the seventh year of the mission, they made a solemn covenant with the descendants of Hashim and Muttalib, engaging themselves to contract no marriage with any of them and to have no communication with them. Upon this, the *Quraish* became divided into two factions, and the two families of Hashim and Muttalib all repaired to Abu-Talib as their chief.

Abu-Lahab, the Prophet's uncle, however, out of his inveterate hatred of his nephew and his doctrine, went over to the opposite party, whose chief was Abu-Sufyan Ibn Harb, of the family of *Umayya*. The persecuted party, Muslims, as well as, idolaters betook themselves to a defile on the eastern skirts of Mecca. They lived in this defensive position for three years. The provisions, which they had carried with them, were soon exhausted. Probably they would have entirely perished but for the sympathy and occasional help received from less bigoted compatriots.

Propagation In Taif

During the period the Prophet (S) and his kinspeople passed in their defensive position, Islam made no progress outside; but in the sacred months, when violence was considered sacrilege, the Prophet used to come out of his temporary prison to preach Islam to the pilgrims. In the following year, both Abu-Talib and Khadijah died. Thus, the Prophet lost in Abu-Talib the kind guardian of his youth who had hitherto protected him against his enemies, and in Khadijah his most encouraging companion. She was ever his angel of hope and consolation.

The Prophet, weighed down by the loss of his amiable protector and his beloved wife, without hope of

turning the *Quraish* from idolatry, with a saddened heart, yet full of trust, resolved to exercise his ministry in some other fields. He chose *Taif*, a town about sixty miles east of Mecca, where he went accompanied by a faithful servant Zaid. The tribe of *Thakif*, who were the inhabitants of *Taif*, received Muhammad very coldly. Though the more considerate and better sort of men treated him with a little respect, the slaves and common people refused to listen to his teachings. They were outrageously indignant at his invitation to abandon the gods they worshiped with such freedom of morals and lightness of heart. At length, they rose against him, and bringing him to the wall of the city, obliged him to depart and return to Mecca.

The Miraculous Journey Of The Prophet

In the twelfth year of his mission, the Prophet (S) made his night journey from Mecca to Jerusalem, and thence to heaven. His journey, known in history as *Miraj* (Ascension), was a real bodily one and not only a vision. The gift that he brought back from the miraculous night journey to the heavens was five times daily prayers (*Salat*).

Almighty Allah had said, ***“Immaculate is He who carried His servant on a journey by night from the Sacred Mosque to the Farthest Mosque whose environs We have blessed, that We might show him some of Our signs. Indeed He is the All-hearing, the All-seeing.”*** (Qur'an; 17:1)

Abbas Ibn Malik reported that Allah's Messenger described to them his night Journey saying: “when I went to the first heaven, I saw Adam there. I greeted him and he returned the greetings to me and said, “You are welcomed, O pious son and pious Prophet.” Then Gabriel ascended with me until we reached the second heaven. When I went to the second heaven, there I saw John (*Yahya*) and Jesus (*Isa*), who were cousins of each other. I greeted them and both of them returned my greetings to me and said, “You are welcomed, O pious brother and pious Prophet.” Then Gabriel ascended with me to the third heaven. There I saw Joseph (*Yusuf*). I greeted him and he returned the greetings to me and said, “You are welcomed, O pious brother and pious Prophet.” Then Gabriel ascended with me to the fourth heaven. There I saw Enoch (*Idris*). I greeted him and he returned the greetings to me and said, “You are welcomed O pious brother and pious Prophet.” Then Gabriel ascended with me to the fifth heaven. There I saw Aaron (*Harun*). I greeted him and he returned the greetings to me and said, “You are welcomed, O pious brother and pious Prophet.” The Gabriel ascended with me to the sixth heaven. There I saw Moses (*Musa*). I greeted him and he returned the greetings to me and said, “You are welcomed, O pious brother and pious Prophet.” When I left him (Moses), he wept. Someone asked him, “What makes you weep?” Moses said, “I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.” Then Gabriel ascended with me to the seventh heaven. So when I went (over the seventh heaven), there I saw Abraham (*Ibrahim*). I greeted him and he returned the greetings to me and said, “You are welcomed, O pious son and pious Prophet.”

Then *Al-Bait-ul-Ma'mur* (the Sacred House) was shown to me and a container full of milk and another full of honey were brought to me. I took the milk. Gabriel remarked, "This is the Islamic religion which you and your followers are following." Then the prayers were enjoined on me; they were five prayers a day."

The Situation Of Mecca And Medina Before Migration

After thirteen years of invitation in Mecca, two main tribes of Medina invited the Prophet (S) to their city. Then he and his companions migrated from city of Mecca to city of Medina. He lived there about 10 years.

The repulse greatly discouraged his followers; however, the Prophet boldly continued to preach to the public assemblies at the pilgrimage and gained several new converts, among whom were six of the city of *Yathrib* (which, later was called Medina), of the tribe of *Khazraj*. When these *Yathribites* returned home, they spread the news among their people that a prophet had arisen among the Arabs who was to call them to Allah and put an end to their inquiries.

In the next year, twelve men of *Yathrib*, of whom ten were of the tribe of *Khazraj* and the other two of *Aws*, came to Mecca and took an oath of fidelity to the Prophet at *Al-Aqaba*, a hill on the north of that city. The oath of *Al-Aqaba* was called the Women's Oath, not that any women were present at that time, but because a man was not thereby obliged to take up arms in defense of the Prophet or his religion. When they had solemnly engaged to support the Prophet, he sent one of his disciples, Musab Ibn Umair, with them to teach them the fundamental doctrines and ceremonies of the religion. Musab, having arrived at *Yathrib* by the assistance of those who had been formerly converted, gained several new converts.

The next year, being the thirteenth of the mission (A.D. 622) Musab returned from *Yathrib*, accompanied by seventy-three men and two women of that city who had adopted Islam, besides others who were yet unbelievers. On their arrival, these *Yathribites* immediately sent to the Prophet and invited him to their city. The Prophet accepted their proposal and met them one night by appointment at *Al-Aqaba*.

The Prophet then selected twelve men out of their numbers to act as his delegates. Thus was concluded the second covenant of *Al-Aqaba*. The *Yathribites* returned home leaving the Prophet to arrange for the journey to their city. The Prophet directed his followers to seek immediate safety at *Yathrib*, which they accordingly did. About one hundred families silently disappeared from Mecca and proceeded to *Yathrib*, where they were received with enthusiasm and much hospitality. Finally, all the disciples had gone to *Yathrib*. The Prophet alone remained at Mecca, keeping with him only his young cousin, Ali and his companion Abu-bakr.

The Content Of The Oath Of Al-Aqaba

This oath was as follows: “We (people of *Yathrib*) will not associate anything with Allah. We will not steal nor commit adultery or fornication, nor kill our children (as the pagan Arabs used to do when they apprehended that they would not be able to maintain them), nor forge calumnies. We will obey the Prophet in everything that is reasonable, and we will be faithful to him in well and sorrow.”

Conspiracy To Murder The Prophet

The *Quraish*, fearing the consequence of the new alliance with people of *Yathrib*³ (Medina), began to think seriously of preventing Muhammad (S) from escaping to *Yathrib*. They met in all haste. After several milder expedients had been rejected, they decided that he should be killed. They agreed that one man should be chosen out of every tribe and that each man should strike a blow at him with his sword so that responsibility of the guilt would rest equally on all tribes. The *Bani-Hashim*, Muhammad's own tribe, was inferior and therefore would not be able to revenge their relative's death. A number of noble youths were selected for the bloody deed.

Muhammad (S) was informed of the plot by revelation and then he introduced the matter before Ali (peace be upon him), who was the nearest to his heart, for seeking a remedy.

The Volunteer For Martyrdom

Ali volunteered to lie in the Prophet's bed even though there were great dangers impended over him. At last, he did that risking his life and consequently the Prophet's life was saved.

As the night advanced, the assassins posted themselves round the Prophet's dwelling. They watched all night long, waiting to murder Muhammad. By some, the Prophet had warned of the danger, and he directed Ali to lie down in his place and wrap himself up in his green cloak, which he did. The Prophet miraculously escaped through the window.

When the plotters attacked the Prophet's bed and unsheathed their swords, they found Ali sleeping in the bed. They asked, “Where is Muhammad.” Ali replied, “Had you entrusted me with him that you are asking me now.” They had no reply to this. They left seeking after the Prophet.

Ali was highly praised by Allah because of this devotion. Almighty Allah says, “***And among men is one who sells himself to seek the pleasure of Allah and Allah is affectionate to the servants.***” (Qur'an; 2:207)

Then the Prophet (S) with Abu Bakr went to a cave on the mountain of *Thaur* and stayed there for three nights.

The Islamic Calendar

The Islamic calendar is reckoned from the time of migration (*Hijra*) of Prophet Muhammad (S) from Mecca to Medina (*Yathrib*). The Prophet's decision to migrate from Mecca came after several years of inhuman treatment of the faithful by the powerful tribes who were united despite all their feuds to stop the spread of Islam.

This migration has a special significance in the history of Islam. It ended the Meccan period of humiliation and torture and began the era of success. His own people to whom he preached Islam for thirteen years neglected the Prophet of Islam. However, he was cordially received in Medina as an honored chief.

In Medina, his power enhanced day by day. Here he was not only the religious leader but took the role of a politician and political leader too. Prophet Muhammad expired ten years after his migration to Medina but only in one decade, he changed the course of human history.

1. The Quraish (Quraysh; other transliterations include Qureish, Quraysh, Quresh, Qurish, Kuraish, and Coreish) were a powerful merchant tribe that controlled Mecca and its Ka'aba and that, according to Islamic tradition, descended from Ishmael.

2. These letters are one of the miracles of the Qur'an, and none but Allah Alone knows their meanings.

3. When the Prophet Muhammad settled at Yathrib, this city changed its name, and was called Medina (the City).

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