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4.1. BEFORE THE PROPHETHOOD OF HAZRAT MUHAMMAD

4.1.1- Grandfathers of Hazrat Muhammad

History gives us information about the grandfathers of Hazrat Prophet (PBUH) beginning from “Adnan”, one of his grandfathers. Adnan, who was born one century before Hazrat Eesa's birth and who was one of the grandchildren of Hazrat Ismaeel, settled in Makkah. Adnan's son Ma'ad is the great grandfather of Ismaeel's descent that settled in Hijaz and Najid. Fahr, nicknamed Quraish, who was a grandchild of Ma'ad and who lived in the third century was the chief of the tribe that Hazrat Muhammad belonged to. Then, Qusai, one of the descendants of Fahr, became the ruler of Hijaz.

4.1.2- Activities of Qusai Bin Kilab

a- Protecting the Kaaba: It is understood that Qusai was dominant over Makkah in the middle of the fifth century. The first action of Qusai was to base the administration of Makkah on a sound organization. Before Qusai, Quraishi families lived in separate places quite away from the Kaaba. Their respect to the Kaaba prevented them from building houses near Kaaba. Qusai persuaded Quraishis to build houses in the neighborhood of the Kaaba considering the dangers that the Kaaba, the national temple, would face because of being unprotected, and they only left open areas for circumambulation facing the four sides of the Kaaba.

Qusai, who told Quraishis that it was necessary to provide hajjis (pilgrims) that visit the Kaaba every year with food and persuaded them to serve the visitors, made them pay a certain amount of tax to meet those expenses.

b- Daru'n-Nadwa and Liwa: Qusai built a palace opening to the yard of the temple for himself. This palace is called "Daru'n-Nadwa" in Arab history. There, the general conditions of the state were considered, discussed and decisions were made for necessary actions. No man under the age of fifty was allowed to join those meetings unless he was one of the relatives of Qusai. All necessary decisions for the services or urbanization were made there. When Quraishis were about to start or take part in a war, they took the flags from the hand of Qusai in Daru'n-Nadwa. Qusai tied a piece of white cloth on top of a spear and took it or sent it to the notables of Quraish. That ceremony, called “Aqdu'l-

Liwa”, went on from the time Qusai started it till the Arab State ended.

c- Nadwa, Aqdu’l-Liwa, Rifada, Siqaya and Hijaba:

Nadwa; The duty of establishing the national assembly and presiding it.

Aqdu’l-Liwa; The duty of supreme military command.

Rifada; The duty of entertaining hajjis and serving food to the poor.

Siqaya; The duty of distributing the water collected from the wells in and around Makkah regularly.

Hijaba; The duty of keeping the keys of the Kaaba.

The duties mentioned above were all formal duties carried out by Qusai.

4.1.3-Period of Abduddar and Abdulmanaf

Thus, Qusai had all of the primary religious, civil and political duties. Qusai was both a ruler and a sovereign. He was also a religious leader. No doubt, that authority and power of Qusai gave the tribe of Quraish a great fame and honor; beginning from his period, Quraishis had a great prestige among other sons of Ismaeel. Qusai died in 481. Since he appointed his son Abduddar as a caliph while he was alive, his son succeeded his father without having any difficulty.

After the death of Abduddar there were terrible conflicts between his children and the children of his brother, Abdulmanaf. The tribes were divided into two about the continuation of the leadership. However, the conflicts were settled in a peaceful way. The duties of Siqaya and Rifada were given to Abdusshams, son of Abdulmanaf, and the duties of Hijaba, Nadwa and Liwa were given to sons of Abduddar.

4.1.4- Period of Hashim

Hashim, one of the grandfathers of Hazrat Muhammad (PBUH), was a prestigious and rich person in Quraish. He also had the duty of administering Makkah. He collected taxes, added some more money to the taxes and helped the poor who came to Makkah during hajj season with that money. Hashim was engaged in trade as most people of Makkah were. He was the person who started the tradition of sending a caravan of trade

to Yemen in winter and Syria in summer. Hashim died in Gaza in Syria in the year 510 during a trade expedition. When he died, he had only one boy, Shaybah, born of a woman from Madinah called “Salma”.

4.1.5 – Period of Muttalib

When Hashim died, the duty of the Kaaba services was undertaken by his brother, Muttalib. Muttalib brought Shaybah from Madinah to Makkah. Since Shaybah lived in Madinah until he was eight, Makkan people thought he was one of the slaves of Muttalib and named him "Abdulmuttalib", which meant slave of Muttalib. History recorded that person who was the grandfather of Hazrat Prophet (PBUH) not as “Shaybah” but as "Abdulmuttalib".

Muttalib died in Kazwin, Yemen in 520. Abdulmuttalib (Shaybah) was his inheritor. The Zamzam Well, which had disappeared before and which nobody knew where, was discovered by Abdulmuttalib. Abdulmuttalib was a person with high ethics, good manners and personal virtues.

4.1.6- Abdullah, Father of Hazrat Prophet

Abdullah, son of Abdulmuttalib, married Amina, daughter of Wahb, who was the chief of the family of Zuhri. However, the year that followed his marriage was going to bring about very important events. The Event of Elephant, which happened at the beginning of that year, affected the whole Arabia.

4.1.7- The Event of Elephant

Yemen governor, Abraha, of Abyssinia State, built a temple in San'a. His aim was to direct the material values and wealth that Makkah received due to the holiness of the Kaaba to his city, San'a. So, Abraha set off with a big army to demolish the Kaaba. He led the army riding a magnificently decorated camel.

When Abyssinians approached Makkah, Quraishis went out of Makkah to the surrounding mountains with their women and children. The next day, during the dawn, Abyssinians entered Makkah. Just then, the sky became full of swifts (birds) as a miracle. Those birds threw stones at the invading army. Those stones, which pierced the armors of the soldiers and animals, caused a great disorder in the army. At the same time, it started raining so heavily that the flood carried away the remains of the defeated army to the sea.

The 105th chapter of the Quran (Chapter al-Fil) narrates that event. Abraha ran away to San'a wounded all over, and died as soon as he arrived there.

That event is narrated as follows in the Glorious Quran:

“Have you not seen how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.” (al-Fil, 105/1-5).

4.1.8- Birth of Hazrat Muhammad

After a short time from the Event of Elephant, Abdullah died in Madinah, where he travelled when he was 25 years old. A few days after his death, his wife Amina gave birth to a child and he was named "Muhammad". Muhammad (PBUH) was born on the 12th of Rabiul Awwal in the year of Elephant, corresponding the 20th of April, 570, 52 days after the Event of Elephant.

During the night of the birth of Hazrat Muhammad, his mother, the mother of Uthman bin As and the mother of Abdurrahman bin Awf, all said they saw a great light. All of them said: *"We saw such a light during his birth that, the light made the east and the west enlightened for us."*

During the birth of Hazrat Muhammad, some miracles and extraordinary events that informed the birth of a person that would guide the whole world took place.

The first: Most of the idols in the Kaaba fell down head over heels that night.

The second: The famous palace of Kisra was shaken and 14 of its balconies fell down.

The third: The small sea of Sawa, which was regarded as holy, went down into the ground that night and the fire of the Magians (fire-worshippers) that was regarded as god and that had been burning continuously and that had never extinguished for one thousand years died out that night.

The events mentioned above indicated that the person to be born that night would abolish fire-worshipping, would break down Persian Sultanate and would prohibit worshipping idols by the permission of Allah.

After the arrival of the Messenger of Allah in this world, especially during the night of his birth, shooting stars became more frequent, which was, a sign that the access of Satan and jinn to information concerning the Unseen was to cease.

Since Allah's Messenger (PBUH) had appeared in this world with revelation, it was necessary to bar the knowledge concerning the Unseen that was transmitted by soothsayers and jinn and that was inaccurate and mixed with falsehoods, so that their knowledge should not cause any doubt concerning revelation or resemble it. In fact, soothsaying was widespread before prophethood: the Quran brought it to an end. In the meantime, many soothsayers accepted Islam, for they could no longer communicate with their informers, as their means of communication had been terminated by the Quran. That is, soothsaying was terminated by the arrival of the Quran.

4.1.9- Childhood of Hazrat Muhammad

Hazrat Muhammad was entrusted to a wet nurse called Halima of Madinah, from the tribe of Bani Sad, during his infancy in accordance with the customs of Arabs. After that day, the properties and the milk of the goats of Halima increased unlike those of her tribe. When Allah's Messenger was with Halima Sa'diya as a child, Halima and her husband saw that and informed other people that, a piece of cloud cast a shadow on him so that he would not be disturbed by the sun. In addition, flies did not disturb him. They did not land on his body or clothes.

After staying with his wet nurse Halima for four years, Hazrat Muhammad was returned to his mother, and he started to live with his mother.

However, his mother Aminah did not live long, and she died when her son, Muhammad, was six years old. Muhammad, who was an orphan, was entrusted to his grandfather, Abdulmuttalib. Abdulmuttalib brought up his beloved grandson with great care. However, three or four years later Hazrat Muhammad lost his grandfather.

With the death of Abdulmuttalib, a new period started in the orphan's life. In his deathbed, Abdulmuttalib entrusted his grandson to his son, Abu Talib. Hazrat Muhammad (PBUH) started to spend the rest of his life in the house of his uncle, Abu Talib.

When Abu Talib and his family ate with Hazrat Muhammad, they were full. When he was absent from the table, they were not full.

Ummu Ayman, who looked after him and served him when he was a child said; *"The Messenger of Allah never complained of hunger and thirst when he was a child and when he was grown-up."*

According to a sound narration, the Messenger of Allah sat under a tree before his prophethood. The place was dry but it suddenly became green. The branches of the tree bent over him and cast a shadow.

4.1.10- His Syria Travel and His Youth

Hazrat Muhammad (PBUH) went to Damascus with his uncle, Abu Talib, in the trade caravan when he was about 12 years old. When they arrived in the city of Busra of the State of Damascus, they stopped opposite a monastery. A monk called Sergius and known as Bahira lived there. When the caravan approached, Bahira saw that a cloud was moving together with the caravan, casting a shadow on it. When the caravan stopped, the cloud stopped too, casting a shadow over it. When Bahira checked his knowledge regarding it and compared it to what he saw, he understood that the last prophet was in that caravan. He prepared a meal at once and invited Abu Talib and his friends to the monastery. Abu Talib left Hazrat Muhammad with the loads and went to the monastery with his friends. After everybody sat at the table, Bahira looked at the people at the table one by one. He could not find the signs that he was looking for on the face of any of them. Besides, he saw that the cloud was still over the place where they had stopped over. He asked Abu Talib,

- "Is there anyone else with you that did not come here?" Abu Talib said;

- "Only a small child stayed with our belongings." Bahira said;

- "I would like him to honor us too." Then, Abu Talib fetched Hazrat Muhammad to the table too. When Bahira looked at the child at the table carefully, he saw the signs about the last prophet that the previous prophets and scholars had mentioned on his face. After the meal, he called Hazrat Muhammad to sit next to him and said;

- "I will ask you some questions. Answer me correctly for the sake of Lat and Uzza".

Hazrat Muhammad said;

- "Do not swear using the names of Lat and Uzza. What I dislike most is the idols. Then, Bahira offered to swear using the name of Allah and asked Hazrat Muhammad questions to understand his state. The answers that Hazrat Muhammad gave confirmed his opinion. Then, by finding a pretext, he opened the back of Hazrat Muhammad, saw the seal of prophethood between his shoulders and kissed it with great respect. Bahira said to Abu Talib;

- "What is your name?" He said;

- "I am called Abu Talib". "This is my son". Bahira said;

- "No, if you look at his face and body, this unique pearl is an orphan." Abu Talib said;

- "Yes, you are right. He is not my son. He is my brother's son. He is an orphan because both of his father and mother died. However, since he is under my care, he is like my son." Bahira was glad that his opinion turned out to be true. He was now fully convinced and said;

- "O Abu Talib! This child will be the last of the prophets. Go back to Makkah. I fear that Jewish people will harm him. His qualities are written in Torah." Abu Talib obeyed what Bahira said and sold his goods in Busra and returned.¹

4.1.11 - His Marriage with Hazrat Khadija and His Children

Hazrat Muhammad (PBUH) went to Syria once more when he was 25 years old. This time, he went there accompanying the goods of Khuwaylid's widow daughter, Khadija, who was one of his relatives and one of the notable people of Makkah. Thus, Hazrat Khadija had the opportunity to know Hazrat Muhammad better. Meanwhile, go-betweens from both parties came together and they decided that Hazrat Khadija and Hazrat Muhammad should marry. The wedding ceremony took place in Hazrat Khadija's house. The notable people of Quraish came together.

Hazrat Muhammad went there with his uncle. First Abu Talib spoke:

"Thanks Allah that He created us from the descent of Ibrahim and from the bloodline of Ismaeel. He made us the guards of the holy Kaaba, servants of the Haram and hence the rulers and chiefs of other people.

Now, let us come to the point: No youth from Quraish can be compared to my brother Abdullah's son, Muhammad. He will be superior to anyone in terms of generation, intelligence, ethics and virtue. He may have few belongings but it is not so important. Belongings are temporary things. They are like a shadow. Gold is something transitory that is taken and given.

I swear by Allah that his fame will be great. He wanted to marry your daughter Khadija, who has fame and honor."

After Abu Talib's speech, Khadija's cousin Waraqa bin Nawfal made the following speech:

"Thanks Allah that He created us as you have mentioned. He gave us more honor and fame that you have mentioned. Now, we are the chiefs of Arabs. You are so, too. Our tribe does not deny your high rank, no one rejects your goodness and honor.

*We also want to be relatives with you. O people! Become witnesses. I am marrying Abdullah's son Muhammad and, Khuwaylid's daughter Khadija."*²

Hazrat Khadija led a happy life with Hazrat Muhammad until she died. He did not marry another woman when she was alive. Hazrat Khadija had seven children: three boys and

four girls, from the Prophet. The first child of Hazrat Muhammad that Hazrat Khadija gave birth to was Qasim. However, Qasim died when he was a small child. Zaynab was born when Hazrat Muhammad was 30; Ruqayya was born when he was 33. Then Umm Kulthum was born. Hazrat Fatima was born when he became a prophet. Then, he had two sons, Abdullah and Ibrahim but they did not live long.

4.1.12- Society of Virtuous People (Hilfu'l-Fudul)

After the death of Abdulmuttalib, law and order in Makkah broke down. There was not an authority to restore law and order. Blood and family links insured citizens to some extent against injustice and aggression. However, those who came to Makkah from other places faced all kinds of pressure. Not only their money and belongings but also their lives were in danger.

The famous poet, Hanzala, who was from the tribe Bani Yaqin, came to Makkah to see one of his partners. Hanzala was robbed in the streets of Makkah in the middle of the day. Upon the demand of Muhammad, the families of Hashim and Muttalib signed an agreement with the chiefs of the families Zuhra and Taym.

According to that agreement, those who signed the document promised to protect everybody, whether native or stranger, whether free or slave, and to demand and take the necessary assurance for those who were attacked from the aggressors. That nice agreement was named "**Hilfu'l-Fudul**"(Society of Virtuous People).

That society was established in 590, a few days after the marriage of Hazrat Prophet and the most important member of that society was Hazrat Muhammad (PBUH). Hilfu'l-Fudul managed to protect weak and defenseless people effectively, prevented the oppression of many oppressors, and helped helpless people in the first year it was established.

4.1.13- His Arbitration in the Kaaba

When Hazrat Prophet (PBUH) was 35 years old, Quraishis started to repair the Kaaba. A bloody conflict was about to start among the tribes that started to repair the Kaaba when Hazrat Prophet intervened and settled the dispute. During the repairs, when it was time to place **Hajaru'l-Aswad** (the Black Stone) which was located in one corner of the Kaaba, all of the tribes tried to have the honor of placing it. The ambition to place that stone was about to cause a fight when somebody had an idea. He said, "*Hold on, do not fight. Let us appoint an arbitrator. That arbitrator should place the stone.*" They agreed to appoint the first person to enter the yard of the Kaaba as an arbitrator. Just after the agreement, Hazrat Prophet entered the yard of the Kaaba. Everybody was glad that he became the

arbitrator. They accepted him as the arbitrator. Hazrat Prophet (PBUH) laid the cloth that was on him on the ground and put the Black Stone on it. Then, he called one representative from each tribe and asked them to hold one corner of the cloth and lift the stone. When they lifted the stone, he placed the stone with his own hands. Thus, he prevented a great fight.

4.1.14- Taking Hazrat Ali to his House to Stay with Him

Meanwhile, due to his gratitude he felt to his uncle Abu Talib, Hazrat Muhammad (PBUH) undertook the livelihood and education of his son, Ali. The financial state of Abu Talib, who was trying to maintain the former state of his family, was not very good. In a year of drought that affected the country deeply, Hazrat Muhammad sent Jafar, one of the sons of Abu Talib, to stay with his uncle Abbas and took Ali, his other son, to his house to stay with him and undertook to bring him up. Later, Hazrat Muhammad (PBUH) married his daughter Fatima with Ali, making him his son-in-law. His holy descent continued with that marriage.

4.1.15- His Freed Slave Zaid B. Haritha

A young man called Zaid B. Haritha was taken as a prisoner by the people of an enemy tribe, was brought to Makkah as a slave and was offered for sale. A relative of Hazrat Khadija bought him and gave him to Hazrat Khadija as a present. Hazrat Muhammad accepted Zaid but did not regard him as a slave; he treated him as if he was his son. When Zaid's father and uncle heard that Zaid was in Makkah at Muhammad's house, they went there to take him. Hazrat Prophet freed him at once and let him go. However, Zaid did not go with his father despite his father's insistence because of the love and compassion Hazrat Prophet showed him and stayed with him.

4.2. PROPHETHOOD OF HAZRAT MUHAMMAD AND AFTERWARDS

4.2.1- First Revelation (Prophethood)

Hazrat Muhammad (PBUH) received the honor of being a prophet when he became forty years old. When the Prophet approached the age of forty, he used to go to a cave in Mount Hira and stay there for a month, thinking and contemplating about the power and loftiness of Allah. When he became forty, what he had seen in his dream, started to take place exactly for about six months. Then, one day when he was in Hira, the angel, Gabriel (Jibril) came and brought down the first verse of Chapter al-Alaq.

The Prophet trembled because of the awe of the revelation of the Glorious Quran, went to his house and told his wife Khadija what had happened. After listening to him, Hazrat Khadija said: *"O my dear husband! Be happy and glad. I swear by Allah, who owns the life of Khadija that you are on the right path."*

Then Khadija went to his old uncle Waraqa b. Nawfal, who was aware of the books that were sent to Jews and Christians. She told him what had happened. As soon as Waraqa heard what she said, he said; *"Quddus, quddus (Congratulations! Congratulations!); what you are talking about is Jibril, who was sent to Musa and Eesa. He will be the prophet of this nation; tell him about it and advise him to be brave."*

Waraqqa was a scholar who read the books that were sent to Musa and Eesa. When he met Hazrat Muhammad in the streets of Makkah, he told him: *"I swear by Allah, who owns the life of Waraqa that Jibril was sent to you. They will call you "a liar"; they will torture you; they will drive you away from where you were born and they will fight you. I wish I would see those days and fight against them together with you."* Waraqa kissed Hazrat Prophet on the forehead after saying those words.

After that, the divine revelation stopped for a while. No verses from the Quran were sent down. According to a narration, that period was three years. Then, Jibril appeared again. He started to bring the verses of the Glorious Quran. The Prophet was appointed to call the people of his tribe and all other people to Islam, the true religion.

4.2.2- First Muslims

1-Hazrat Khadija

The first person to believe the prophethood of Hazrat Muhammad was his wife, Hazrat Khadija. Hazrat Khadija was also the first person to believe in the revelation and to worship Allah with Hazrat Prophet. Hazrat Khadija was not only the first person to believe in his divine prophethood, she was also the noble person who consoled and supported Hazrat Prophet the most during the struggle when the divine prophethood was declared. According to what was narrated in a hadith, Allah consoled Hazrat Muhammad through his wife. Hazrat Khadija revived his hope and relieved his burden.

2- Hazrat Ali

The second person to be honored by Islam after Hazrat Khadija was Hazrat Ali, the son of Hazrat Prophet's uncle Abu Talib. During the first years of the prophethood Hazrat Prophet used to go the countryside around Makkah together with his wife, Hazrat Khadija and Hazrat Ali, his uncle's son. There, he thanked Allah for His bounties. Once, Abu Talib, Hazrat Ali's father, felt admiration for their worship. He asked, *"O, Muhammad! What is your religion?"* Hazrat Prophet (PBUH) said, *"My religion is the religion of Allah, angels, prophets and my ancestor Ibrahim. Allah sent me to guide his slaves. You are a person that can accept the truth. It is my duty to call you to this religion and you need to accept this religion and work in order to spread this religion."* Abu Talib said: *"O my nephew! I will not give up the religion of my ancestors. However, I swear by Allah that nobody can give you any harm as long as I am alive."*

Then, Abu Talib turned to his son, Hazrat Ali and asked him what his religion was. Hazrat Ali said: *"Dad! I believe in Allah and his Prophet and I go with Allah's Prophet."* Abu Talib said: *"All right son, He will call you only to goodness. You are free to be with him."*

3- Zaid b. Haritha

Zaid b. Haritha, who rejected to return to his home although he was left free and did not leave Hazrat Prophet, was the third person who accepted Islam.

4- Hazrat Abu Bakr and others

After Zaid, Abu Bakr, one of the notables of Quraish became a Muslim. Then, he became famous as *"Abubakr-i Siddiq"* in the history of Islam. Hazrat Abu Bakr, who belonged to an important family like Taym b. Murra, was a rich merchant, a broad-minded, shrewd, active, honest and a lovable person. He had a great prestige among his fellow citizens. He was two years younger than Hazrat Prophet was. The fact that he accepted his new religion without any hesitation had a great and spiritual importance for the Messenger of Allah.

After Hazrat Abu Bakr, five more notable people became Muslims. The most important one was Hazrat Uthman b. Affan, who belonged to the tribe of Bani Umayyad and who later became the third caliph. The others were Abdurrahman b. Awf, Sad b. Abi Waqqas, Iran's future conqueror, and Zubair b. Awwam, the son of Hazrat Khadija's sister.

4.2.3- First Reactions to the Call to Islam

Hazrat Muhammad (PBUH) tried to turn people from idol worship during the three years that was full of pains and troubles. However, idol worship had been deeply located in the souls of those people. The tribe of Quraish was bound to their previous religion with

some interests. The continuation of their power necessitated the continuation of idol worship. In addition, Hazrat Prophet (PBUH) had to struggle against wrong ideas that were prevalent among people like superstitions and fortune telling. As a result of the three-year long struggle of Hazrat Prophet (PBUH), who had to struggle against so many and different oppositions, the number of Muslims reached thirty.

4.2.4- Safa Meeting and the Uneasiness it caused for Qurayshis

Hazrat Prophet decided to make a speech before all of the Quraishis in order to make them give up idol worship. So, a meeting was held on Safa Hill based on the demand of Hazrat Prophet. There, Hazrat Prophet (PBUH) explained them how ugly the crimes committed by Quraish in the eye of Allah were and how wrong Quraishis were by worshipping the idols that were made by their hands. In addition, he warned them not to be exposed to the bad endings that the nations that did not obey their prophets underwent; he advised them to embrace Islam, the true religion.

Some people who were in the meeting with sarcastic attitudes, primarily Hazrat Prophet's uncle Abu Lahab, disdained the words of Hazrat Prophet and laughed at the support and love young Ali showed Hazrat Prophet. They left the meeting by mocking and swearing.

4.2.5- Effects of the Call and the Fear of Quraishis

The fact that Abdulmuttalib's youngest son Hamza, Hazrat Muhammad's uncle embraced Islam gave Muslims a different force. It was because Hamza was a person who was famous for his courage and his stance against injustice. The whole Quraish was afraid of his strong sword. During the period when Hazrat Prophet (PBUH) underwent all kinds of injustice, Hamza came to the Prophet and said that he had embraced Islam.

Hazrat Muhammad (PBUH) never gave up calling people to stop the bad things they committed despite all of the troubles and torture he underwent. Hz Muhammad (PBUH) told people using words penetrating into their hearts about the bad endings of the tribes Ad and Thamud, who did not obey their prophets. He also told them that the tribe of Nooh underwent a disaster coming from the sky due to the sins they committed. He also mentioned the beautiful scenery in the nature, the bright light of the day, the darkness of the night that covered everywhere like a curtain, the magnificence of the rising sun; he called them to obey him and heed his warnings in order to prevent those nice things from turning to disasters.

The number of people that embraced Islam increased day by day. Quraish started to run

out of patience. It was because the guidance of Hazrat Muhammad (PBUH) affected the people around him, which meant the power and the rule of Quraish was in danger. The principles of Islam, which would abolish the previous privileges, were contrary to the interests and traditions of Quraish. Therefore, that movement had to be prevented before it became stronger.

4.2.6- New methods of Polytheists

The notables of Quraish discussed the issue and decided to carry out a more insidious plan, the method of torture. However, they did not want to arouse the feuds among them, each tribe started to work in order to prevent the spread of Islam using their own way. Hazrat Muhammad (PBUH) who was under the protection his relatives, primarily Abu Talib, Hazrat Abu Bakr and a few other Muslims were not oppressed significantly due to both their high ranks and their strength. Other Muslims underwent all kinds of tortures. "Ramda" Mountain and Batha Valley near Makkah were the places where the most tragic tortures were carried out. Men and women that gave up idol worshipping were arrested by Quraish, were left in the scorching heat of the desert and on the baking-hot sands; when they were extremely thirsty, they were forced to prefer either accepting the idols as holy in return for water or dying of thirst.

Some of the Muslims who were exposed to those tortures seemingly regarded the idols holy with the hope of returning to Islam after the tortures. However, most of the Muslims endured all kinds of tortures but did not give up the belief of Islam. The most important of them was Bilal al-Habashi, the first muazzin of Islam. Bilal's master, Umayya b. Khalaf, once dragged him to the valley of Batha when the sun was extremely hot and put a very heavy stone on his chest and said, "you will remain like this until you give up Islam or die". Bilal answered his master as **Ahad, Ahad** (Allah is one) although he was about to suffocate due to the weight of the stone and die of thirst. It went on like that for a few days. Just as Hazrat Bilal was about to die, Hazrat Abu Bakr bought him and freed him. Hazrat Abu Bakr bought six more slaves that were exposed to torture like that. However, Yasir and his wife Sumayyah could not endure the tortures of Quraishis and were martyred. They were the first martyrs of Islam.

4.2.7- An Offer from Qurayshis

Quraishis wanted to deceive Hazrat Muhammad (PBUH) by offering him worldly glory and fame and make him give up calling people to Islam. One day, when Hazrat Muhammad (PBUH) was in the Kaaba, a bit further away from the notables of Quraish, one of the moderate Quraishis, Utba b. Rabia, came over to Hazrat Prophet and said:

"O my nephew, you are a certain man with your nice personality and honor. Now you have brought about conflicts in our tribe and arguments in families. You reject our gods. We have an offer for you. Think about it well before you tell us whether you accept it or not."

When Utba finished his words, Hazrat Prophet asked: *"Have you finished your words, O Abu Walid?"* When Utba said *"Yes"* Hazrat Prophet said: *"Then, listen to me"* and started to recite the first eight verses of Chapter Fussilat:

“Ha Mim. A Revelation from (Allah) Most Gracious, Most Merciful— A Book, whereof the verses are explained in detail— a Qur'an in Arabic, for people who understand— Giving Good News and Admonition: yet most of them turn away, and so they hear not. They say: "Our hearts are under veils, (concealed) from that to which you do invite us, and in our ears is a deafness, and between us and the is a screen: so do you (what you will); for us, we shall do (what we will!)." Say you: "I am but a man like you: it is revealed to me by inspiration, that your God is One God: so stand true to Him and ask for His forgiveness." And woe to those who join gods with Allah— Those who pay not Regular Charity, and who even deny the Hereafter. For those who believe and work deeds of righteousness is a reward that will never fail.” (Fussilat, 41/1-8).

After reading those verses, Hazrat Prophet (PBUH) said to Utba: *"You have listened to it. Now follow the path you wish."*

4.2.8- Migration to Abyssinia

The fact that the tortures Muslims were exposed to were becoming unbearable distressed Hazrat Prophet a lot. Therefore, he advised his friends to migrate to Abyssinia, which was a Christian country and which was ruled by a good ruler, until the thought of Quraish changed by the help of Allah. Hazrat Prophet (PBUH) was sure that his friends would be welcomed in that country since he had heard about the honesty and hospitality of that Christian ruler.

A group of fifteen Muslims acted in accordance with the advice of Hazrat Prophet and went to Abyssinia, the country of the ruler Najashi. That event is referred to as “the first migration” in the history of Islam. That event took place in the 5th year of the prophethood.

When Quraish heard that Muslims migrated to Abyssinia, they sent a delegation there. That delegation made a complaint about Muslims and asked the ruler of Abyssinia to return them. However, Najashi rejected their demand and the Quraishi delegation went back to Makkah in despair.

4.2.9- Application of Polytheists to Abu Talib

Makkan polytheists tried to prevent the spread of Islam. They applied to Abu Talib a few times and asked him to stop Hazrat Muhammad (PBUH) from acting against their religion. Abu Talib kindly sent them away in their first application. However, they prevented Hazrat Muhammad (PBUH) from entering the Kaaba since he continued to speak against their idols. Quraishis sent another delegation to Abu Talib. That delegation said to Abu Talib: *"We respect you because of your age and rank. However, you should know that the respect has a limit. We cannot bear your nephew's insults at our gods and bad words for our ancestors. Either prohibit him from doing those things or give up protecting him; so that we shall settle the dispute by fighting until one of the parties is defeated."* The delegation of Quraish left Abu Talib after uttering those words.

Abu Talib sent for his nephew Hazrat Muhammad (PBUH) and told him about what Quraishis told him and told him not to struggle against them. Hazrat Muhammad (PBUH) thought that his uncle would stop protecting him and said: *"Uncle! If they placed the sun in my right hand and the moon in my left hand to make me stop carrying out my mission, I would definitely not stop it until I died."*

Hazrat Prophet wanted to leave Abu Talib and walk away because he thought that his uncle who protected him would abandon him distressed him. Abu Talib called him and said: *"O my nephew, you may say whatever you wish. By Allah, I will never abandon you, I will never abandon you."*

4.2.10- Hazrat Umar's Embracing Islam

Umar, son of Khattab, from the family of Adiy b. Kab, was famous for his oppression against Muslims; he was the greatest enemy of Islam and the most enthusiastic enemy of Hazrat Muhammad (PBUH). It is narrated that Umar embraced Islam upon listening to the first seven verses of Chapter Taha in the Quran. Umar listened to that chapter when he called at his sister's house as he was going to carry out some bad things like killing Hazrat Muhammad. Umar b.

Hattab, who was influenced by the verses he listened to, held his sword, which he had drawn to kill Hazrat Muhammad and his friends, in his hand and went before Hazrat Prophet.

Sahaba became worried when they saw Umar like that. However, Umar proceeded and kissed the hand of Hazrat Prophet and asked to be included among Muslims. Hazrat Umar's embracing Islam was welcomed by Muslims happily. The companions of the Prophet that were there cheered and cried out of joy. Hazrat Umar (May Allah be Pleased

with him)’s embracing Islam gave courage to all of the Muslims. The number of Muslims reached forty. Then, Muslims started to worship openly.

4.2.11- Besiege and Years of Sorrow

Quraishi polytheists, who were astonished by Hazrat Umar’s embracing Islam, realized that things were getting worse started to seek an opportunity to deal a major blow to Muslims. The fact that the delegation Quraishis sent to Abyssinia returned without any success, left them in despair. Therefore, they decided to eliminate sons of Hashim and sons of Muttalib totally. Hoping to realize that aim, Quraishis made an agreement against sons of Hashim and sons of Muttalib and put that agreement on the wall of the Kaaba. According to that agreement, Quraishis would not make a marriage with sons of Hashim and would not trade with them.

Muslims, with Hazrat Muhammad (PBUH) among them, lived under siege for about three years, being exposed to all kinds of oppression and torture. Since their foodstuff ran out in a short time, children crying of hunger were heard everywhere. After some time, some of the notables of polytheists began to feel regret for the oppression they committed. The siege agreement was annulled before the tenth year of prophethood and those two tribes that were isolated from the rest of Makkan people were included in the social activities again.

The year following the end of the siege was a year of sorrow for Hazrat Prophet and Muslims. Our mother, Hazrat Khadija, and Hazrat Prophet’s uncle, Abu Talib died in that year. With the death of Abu Talib, Hazrat Prophet (PBUH) lost his protector, who stood between him and his enemies. Hazrat Khadija’s death had a more sorrowful impact on him. With the death of Hazrat Khadija, Hazrat Prophet (PBUH) lost his greatest supporter. She was like an angel of consolation and hope for the Messenger of Allah. Therefore, Hazrat Prophet maintained the memory of her love and self-sacrifice till he died.

4.2.12- First Aqabah Pledge

Hazrat Muhammad (PBUH) went out of Makkah during every hajj season, talked to the members of tribes who came from other places and called them to Islam. In the 11th year of the prophethood, he went out of Makkah as usual during the season of hajj. He met a group of people coming from Madinah in the place called Aqabah. Hazrat Muhammad (PBUH) asked them who they were and learned that they were from the tribe of Khazraj. They were six people. There was a link of relation between Khazraj tribe and Hashimi tribe. Hazrat Muhammad (PBUH) recited them a passage from the Quran and called them

to Islam.

They accepted that he was the Prophet of Allah and believed in him. After they returned to Madinah, they started to spread Islam in the tribe of Khazraj, meanwhile there were some people from the tribe of Aws that embraced Islam.

When Madinah people came to Makkah again the next year, along with those six people, six more people believed in Hazrat Prophet. Since that meeting took place in the valley of Aqabah and a pledge was given there, it became known as “the First Aqabah Pledge”.

In that pledge, the people from Madinah swore and promised to Hazrat Prophet (PBUH) that they would not associate partners with Allah, would not steal, would not commit adultery, would not slander anybody and would not kill their small daughters.

4.2.13- Second Aqabah Pledge and Preparation for Migration

In the tenth year of the prophethood, 75 Muslims from Madinah together with some people who had not yet embraced Islam came to Makkah. Their aim was to invite Hazrat Prophet to Madinah. Hazrat Prophet together with his uncle Abbas went to Aqabah where people who came from Madinah had assembled. Then, people from Madinah said to Hazrat Prophet: *"O Messenger of Allah, tell us what you want for you "*.

Hazrat Prophet (PBUH) called all of them to perform a prayer after reciting some verses. After the prayer, the previous pledge was repeated. Believers promised that they would not associate partners with Allah, obey the fundamentals of Islam and protect the Prophet just as they protect their children and wives.

4.2.14- Migration (to Madinah)

The situation of sahabas was getting worse and worse every day. The Messenger of Allah (PBUH) was worried that sahabas would undergo a massacre and advised them to migrate to Madinah. About one hundred families left Makkah quietly in groups of two or three. Muhajirs (migrants) were heartily welcomed in Madinah. A few districts of Makkah were evacuated like that.

All of the Muslims migrated to Madinah. Only Hazrat Prophet, Hazrat Ali, whom he liked very much and Hazrat Abu Bakr, his great friend, were still in Makkah. Fearing that Hazrat Muhammad would also migrate, Quraishis had a meeting in Dar-un Nadwa by inviting some new tribe chiefs too. They had a lot of arguments in that meeting.

Everybody had quailed. Precautions like life imprisonment for Hazrat Prophet, his deportation from Makkah were discussed for a long time.

Eventually they decided to kill him. However, if only one person killed Hazrat Muhammad (PBUH), the killer would be a target for the tribe of the Prophet.

Abu Jahl offered that brave men from each tribe should be chosen and that all of them would jab Hazrat Muhammad (PBUH) in the chest with their swords; thus, all of them would be responsible for killing him and it would be impossible to take revenge from all of the families that those young people belonged to. The offer was accepted. One young man was chosen from each tribe. They surrounded the house of Hazrat Prophet (PBUH) at night. They waited there all night in order to kill him when he left the house in the morning. However, Jibril came over to Hazrat Prophet. He informed him about the situation and said that he was given permission to migrate to Madinah. The Messenger of Allah made Hazrat Ali lie in his bed and stay in Makkah in order to deliver the entrusted things to their owners and covered him with his overcoat. He picked a handful of dirt from the ground and threw it towards the faces of the polytheists waiting outside.

As each word that comes out of mouth goes into the ears of each listener, so did the handful of dirt that was thrown towards go into the eyes of the each person waiting there as a miracle. While they were busy with the dirt, the Messenger of Allah left the house without being seen by anybody.

As soon as Hazrat Prophet (PBUH) left his house, he went to the house of Hazrat Abu Bakr. Both of them went out and left Makkah, the city in which they were born, without being seen by anybody. Hazrat Prophet (PBUH) and his friend hid in a cave in Mount Thawr, in the South of Makkah for a few days. Eventually the Messenger of Allah (PBUH) entered Madinah on the 16th of the lunar month Rabi'ul Awwal, Friday morning, after a journey that lasted for 13 days.