



## Seerat un Nabi (PBUH)–Part A Makki Period

### Seerah

In the Arabic language, the word “*seerah*” comes from the verb “*saara*” (imperfect yaseeru), which means to travel or to be on a journey. A person’s seerah is that person’s journey through life. It is the story of the person’s birth, the events surrounding it, his life and his death, and his manners and characteristics.

### Literal Meaning of ‘Seerah’

In Islamic sciences or the shariah, “seerah” means the study of the life of the Holy Prophet Mohammad (PBUH), the last and final Prophet and the messenger of Allah (SWT). It is the study of his life and all that is related to him. The information related to him would be like the events and aspects surrounding his biography. This would include knowledge of events that preceded his birth, his interactions and dealings with his companions, his family, the people around him, and the events that occurred shortly after his death.

### Seerat un Nabi (PBUH)

The achievements and life of the Prophet Mohammad (PBUH) cannot be discussed in a lecture or two, however, we can try to briefly discuss the life events of the Prophet Mohammad (PBUH) by dividing it into two periods.

1. Makki Period
2. Madani Period

### Makki Period

The period of Prophet Mohammad’s (PBUH) life before the migration (Hijrat) from Makkah to Madinah is called the Makki Period. The brief description of his Makki period of life is discussed below:

#### 1. Childhood

Prophet Mohammad (PBUH), son of Hazrat Abdullah was born in the noble tribe of Quraish in 6th century. He was born in 570 in Makkah. His father died before his birth. At the age of six, his mother Hazrat Amna passed away and later his grandfather. Then his uncle looked after him. It proves that his beliefs were not molded by a single person. From early childhood Muhammad (PBUH) suffered one shock after another. After his mother death his grandfather Abdul Muttalib looked after him. His grandfather died when he(PBUH) was only eight years old. Muhammad (PBUH) was then looked after by his uncle Abu Talib, a leader of the Quraish and businessman.

He was sent to the rural area for his upbringing and nursing as per the custom of Arab. At that time, people sent their children to rural areas for two reasons; first for pure air and climate for better growth of their children, second for seeking pure language.

## **2. Youth & Marriage**

As a young boy, He worked as a shepherd. This was significant, as He noted much later, “All the prophets of God were shepherds.” He started trading in his youth and earned great respect and the titles of “Truthful One” and “Honest”.

He was widely valued for his integrity and sincerity. So, Hazrat Khadija (RA) heard about his fame as Sadiq and Ameen and asked him to trade for her. Due to his honesty, she made a huge profit. She was very inspired by Him and proposed Him through a relative. At that time, she was 40 and the Prophet Mohammad (PBUH) was 25 years old.

Hazrat Khadija (RA) was very wealthy and contributed her all wealth and support to the growth and strengthening of Islam.

## **3. Prophethood**

Muhammad (PBUH) was a soft spoken, gentle person who loved to think and mediate. He was not convinced by the polytheistic Arab customs and never participated in adultery. He was more concerned with social malicious practices such as the ill-treatment of women, widespread alcoholism, constant warfare and subjugation of the poor. The Makkans worshiped idols made by themselves. He(PBUH) used to think about their stupidity of idol worship. He started going into a cave (Hira) for meditation to find answers to these deep rooting feelings in his heart.

During 610, when he (PBUH) was 40, one night, Allah (SWT) sent an angel Gabriel with divine revelation, that was **“Iqra”** (Read).

After the revelation, Hazrat Khadija (RA) took him to her cousin Warqa bin Nofal who was a Christian priest. He said to the Prophet Mohammad (PBUH) that if I would live long enough to see you become a prophet of Allah (SWT) then I will join you.

This important event was the start of his Prophethood which transformed his life entirely. Afterward, he spent all his life to make people worship only to Allah (SWT).

Soon after the declaration of Prophethood to his relatives, everyone became enemies of the Prophet Mohammad (PBUH) except few near ones, even uncles of the Prophet Mohammad (PBUH) Abu Lahab and Abu jehal were so against him that the Quran had to say about Abu Lahab:

***“May the hands of Abu Lahab be ruined, and ruined is he”.[Surah Al-Masad:1]***

Allah (SWT) said to the Prophet Mohammad (PBUH) in the Quran:

***you who covers himself [with a garment]***

***Arise and warn.***

***And your Lord glorify [Surah Al-Muddaththir:1-3]***

He started working to establish righteousness and piety. His efforts were to remove social evils, to cease the inhabitant of Makkah from their worship of idols and to affirm the Oneness of Allah (SWT). He warned them about the Day of Judgement, accountability of their wrong deeds and the charm of paradise for the pious.

#### **4. Difficulties / Hardships**

The Makkans were not ready to accept these reforms because by doing this their socioeconomic and political status was at risk. Few of them among non-believers were convinced in their heart e.g. Abu Jahal, but they refused to accept the divine light for the sake of a worldly affair. They became harsh and inhuman to the Prophet Mohammad (PBUH) and His followers. The new Muslims were often subjected to abuse and maltreatment. Hazrat Sumayyah bint Khabbab (RA) and her husband Hazrat Yasir Bin Amir (RA) were tortured so much that Hazrat Sumayyah (RA) lost her life. She was the first martyr for Islam. Hazrat Bilal (RA) and Hazrat Khabbab ibn al-Aratt (RA) were tortured for the same reason.

Abu Lahab's wife Umme Jamil would regularly dump filth outside the door of the Prophet Mohammad (PBUH)'s house.

When Islam began to spread the Makkans asked Abu Talib, the uncle, and protector of the Prophet Mohammad (PBUH), to hand him over to them for execution but he steadfastly refused.

#### **5. She'eb Abi Talib**

The Quraish were getting angry at the gradual increase in the strength of Muslims. The Quraish held a meeting and decided to outcast the Banu Hashim and Banu al-Muttalib by placing them under a total social boycott. They were banished to a pass named She'eb Abi Talib. The other clans from the Quraish would not marry their daughters, transact business with them, keep company with them, nor would they accept any peace overtures from these two clans until they handed over the Prophet Mohammad (PBUH). The boycott continued and the clans of Hashim and Muttalib suffered badly for three years and live in She'eb Abi Talib in a miserable condition.

They demonstrated great firmness and unity during the boycott. The document of boycott which was kept in Kab'ah was all eaten up by white ants except the name of Allah at the top. They stayed there for about three years until a group of open-minded people headed by Hisham ibn 'Amr contacted some men of the Quraish to cancel the boycott. Eventually the

boycott had to be withdrawn because of the differences among the Quraish themselves. Prophet Mohammad (PBUH) continued his work with amid intimidation and persecution with rare patience and determination.

## **6. Journey of Ta'if**

Initially, the Prophet Mohammad (PBUH) confined his preaching to natives of Makkah where he could find only 170 people during the first ten years after the declaration of his Prophethood. During 619 when his uncle Abu Talib ibn 'Abd al-Muttalib and his loving wife Hazrat Khadija (RA) died, (it is called "Year of Sorrow"), Prophet Mohammad (PBUH) realized that there was no hope left for the Makkans to accept his religion, he (PBUH) visited the sister city of Ta'if, for the preaching of Islam. The stone heartedness of the people of Makkah saddened the Prophet (PBUH). He now decided to preach Islam to the people of Taif to see if they would support him. On arriving in Taif accompanied by Zaid bin Harithah (RA) He went to three important people of city and invited them to Islam but they refused and insulted him. He could express his views in the beginning, but shortly the people of Ta'if rejected him and his preaching. They ordered their children and young ones to throw rocks and stones at Prophet Mohammad (PBUH) and Hazrat Zayd ibn Harithah (RA) (his companion) to make them leave the city and never come back. Throwing rocks and stones made them bleed. He (PBUH) was very sad and distressed. He took shelter in a garden where he prayed. Prophet (PBUH) used to say that the day in Taif was the most difficult day in his life. Both were wounded and bleeding as they left Ta'if behind them. Prophet Mohammad (PBUH) bled so profusely from the stoning that his feet became clotted to his shoes. But He (PBUH) never said one word against the people who had abused him in spite of being hurt and bloodstained. He rather prayed to Allah to give them guidance. Such was the noble character of Prophet Muhammad (PBUH) the mercy of Allah to the universe.

## **7. Migration to Yathrib**

Prophet Mohammad (PBUH) and His small group of followers suffered persecution for 13 years in Makkah. Eventually, in 622 they were forced to leave Makkah and migrate to Yathrib (Medinah), a city whose people eagerly welcomed them.

<sup>i</sup>More information can be taken from the reference books.

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<sup>i</sup>*Ar-Raheeq al-Makhtoom*– "The Sealed Nectar" by S. Mubarakpuri  
*"When the moon split"* – by S. Mubarakpuri  
Ghulam Sarwar, Islamic Belief and Teachings.