

# The Prophetic Biography:

The Meccan Period

Lesson 9



# The Year of Grief

- Shortly after the end of the blockade Abu Talib passed.

دخل رسول الله صلى الله عليه وآله على عمه أبي طالب وهو مسجى، فقال: يا عم كفلت  
يتيما وربيت صغيرا ونصرت كبيرا، فجزاك الله عني خيرا، ثم أمر عليا بغسله

The Prophet said the following at his deathbed:

*“You assumed care of me as an orphan. You raised me as a child, you aided me in my adulthood. May God reward you on my behalf with the best reward.”*

# The Year of Grief

عن الإمام الصادق عليه السلام " إن أبا طالب أظهر الكفر وأسر الإيمان، فلما حضرته  
الوفاة أوحى الله عز وجل إلى رسول الله صلى الله عليه وآله وسلم: أخرج منها فليس لك بها  
ناصر

“Indeed, Abu Talib was outwardly displaying disbelief but concealing faith. When he died, Gabriel revealed to the Prophet: Depart for you no longer have a helper in this place.”- Imam Al-Sadiq

# The Year of Grief

- Khadijah died shortly after (between 3 to 35 days after).
- She had spent her entire fortune to financially support the Prophet and the Bani Hashim during the boycott.
- Upon her death, the Prophet wrapped her with his own garments and buried her.
- The Prophet buried Khadijah and Abu Talib in the Hashimī graveyard at Ma'lā

# The Status of Khadijah

حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنِ حَسَنٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ مَا غَرَّتْ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرَّتْ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يَقْطَعُهَا أَغْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلَّا خَدِيجَةُ. فَيَقُولُ إِنَّهَا كَأَنْتِ وَكَأَنْتِ، وَكَانَ لِي مِنْهَا وَلَدٌ.

“I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children.”- A’isha

Source: Sahih Bukhari

# Unsuccessful Hijrahs

- After Abu Talib's death, God tells the Prophet, "Leave Mecca, for your supporter is dead."
- He and Ali travel for 10 days to Banū 'Āmir ibn Şa'şah and calls them to Islam, reads from the Quran to them, and asks for their support. Their leader replies:

*"Tell me, if we submit to your rule, and then God makes you victorious over your opponents, will we rule after you?"*

*The Prophet replied, "Ruling is God's prerogative. He places it in the hands of whomever he wishes."*

*The leader replies, "Is it right that the Arabs take aim at our throats instead of yours, but when God makes you victorious, rule goes to other than us? We have no interest in your rule"*

# Unsuccessful Hijrahs

- The Prophet, Imam Ali and Abu Bakr travel to the tribe of Rabi'ah.
  - Abu Bakr nominates himself as the spokesperson and interrogates the tribe regarding their genealogy. He discovers that they are a lowly tribe.
  - Feeling insulted, the tribe of Rabi'ah question him about his tribe and they too discover that Abu Bakr belongs to the lackluster clan of Banu Taym.
- Next, the Prophet, Imam Ali and Abu Bakr travel to Banu Shaybān for 13 days.
- This attempted emigration also ends in failure.
- It's noteworthy that Imam Ali accompanied the Prophet on all his *hijrah* attempts.

# The Journey to Ta'if

- Where is Ta'if? A city 100km southeast of Mecca which was home to Banu Thaqif.
- It's a city with a high altitude and thus its weather is cooler than Mecca.
- Ta'if carried religious significance because it housed one of the three main idols of Arabia (al-Laat).
- He travels for 40 days to al-Ṭā'if to speak to the Thaqīf tribe.
- He is accompanied by Imam Ali and Zayd ibn Ḥārithah.



# Unsuccessful Hijrahs

- He approaches the 3 leaders of Thaqīf: ‘Abd Yalīl, Mas‘ūd, and Ḥabīb, the 3 sons of ‘Amr. After he makes his pitch, one says: “I would rip the *kiswah* from the Ka‘bah if God actually sent you.”
- The second asked, “Did God find no one better than you to send?”
- The third said, “I shall not speak to you further. If you are in fact a messenger from God, as you claim, then you are too important for anything I have to say to matter. And if you are lying about God, then I should not be caught talking to you.”

# Unsuccessful Hijrahs

- The Prophet lost hope of convincing them.
- They ordered their children and slaves to attack the Prophet.
- The Prophet found sanctuary in a garden belonging to the Makhzūmī brothers, ‘Utbah ibn Rabī‘ah (father of Hind) and Shaybah ibn Rabī‘ah.

# Unsuccessful Hijrahs

- Taking refuge, he says the following prayer:
- اللهم إليك أشكو ضعف قوتي ، وقلة حيلتي ، وهواني على الناس ، أرحم الراحمين ، أنت أرحم الراحمين ، إلى من تكلني ، إلى عدو يتجهمني ،
- O God! I petition You regarding the weakness of my body, the dearth of my ingenuity, and my lack of status in these people's eyes. O Most Merciful! You are the Lord of the weakened, and You are my Lord. At whose mercy will you leave me? At the mercy of one who lacks kinship to me and thus frowns upon me?

# Unsuccessful Hijrahs

أو إلى قريب ملكته أمري ، إن لم تكن غضبان علي فلا أبالي ، غير أن عافيتك أوسع لي ،  
أعوذ بنور وجهك الذي أشرقت له الظلمات ، وصلح عليه أمر الدنيا والآخرة ، أن تنزل بي  
غضبك ، أو تحل علي سخطك ، لك العتبي حتى ترضى ، ولا حول ولا قوة إلا بك

“At the mercy of my enemy whom You have empowered over me? As long as You are not angry with me, I care not. The well-being You have given me is sufficient for me. I seek refuge in the resplendence of Your face, by which darkness is made light and through which all the affairs of this world and the next are made right, from being afflicted by Your anger or being visited by Your displeasure. I repent to You till You are satisfied. There is no power or strength save through You.”

# Unsuccessful Hijrahs

- Their slave ‘Addās, presented some fruits to the Prophet to eat. When the Prophet says, “*bismillāh*” before eating, ‘Addās is intrigued. He says, “This is something that the people of this city do not say.”
- The Prophet asked where he was from, to which he answers that he is a Christian from Ninevah. The Prophet comments, “You are from the city of the Righteous man, Jonah son of Amittai.” ‘Addās asks, “What do you know about Jonah?” He replies, “He is my brother. He was a prophet, and I am a prophet.” Upon hearing this, ‘Addās began kissing the Prophet’s head, hands, and feet.

# Unsuccessful Hijrahs

- Following his rejection in Ta'if, he visited delegations of pilgrims as they came to Mecca for Umrah and Hajj. His message to the leaders of each was:

لا أكره أحدا منكم، إنما أريد أن تمنعوني مما يراد بي من القتل حتى أبلغ رسالات ربي، فلم يقبله أحد، وكانوا يقولون: قوم الرجل أعلم به

*“I shall not force any of you to believe. I only want you to defend me against those who threaten to kill me so that I can convey my Lord’s message.”*

*But no one accepted his call. They said, “A man’s people know him best.”*

# Trouble in Yathrib

- In Yathrib, the Aws and the Khazraj were two powerful tribes with a long-standing history of civil war.
- The Battle of Bu'ath was the fourth and latest clash and it had increasingly polarized the community.
- Yathrib's moderate clansmen propose electing a single leader to unify the city.
- Abdullah ibn Ubayy, the chief of Khazraj, positions himself as the leading contender because he refused to fight with his tribe against the Aws on grounds that it was an unjust war.
- When the war quelled, both sides agreed to make Abdullah their ruler/ king.

# Trouble in Yathrib

- According to Ibn Sa'd's narration, when the conflict between the tribes of Aws and Khazraj reached its peak, As'ad ibn Zurārah and Dhakwān ibn 'Abd Qays, members of Khazraj, traveled to Mecca during Rajab to seek help against the Aws.
- This trip took place during the blockade between 5AB-10AB
- They encounter 'Utbah ibn Rabī'ah. They put their request to him. He replies:

“Our city is distant from yours, and we have troubles that won't allow us to engage in any other.”



# Trouble in Yathrib

- As'ad asked, "What troubles could you possibly have considering that you are here in this sanctuary of peace?"
- 'Utbah replied, "A man from among us has risen up claiming to be the Messenger of God. He has denounced our elders as fools, railed against our gods, corrupted our youth, and caused rifts in our society."
- As'ad asked interested, "Who is he?" 'Utbah said, "He is the son of Abdullah ibn 'Abd al-Muṭṭalib, our noblest and most prestigious clan."

# Trouble in Yathrib

- As'ad and Dhakwān's interest was sparked because they had heard from the Jews of Medina the prophecies of a prophet who would rise up from Mecca and emigrate to Medina.
- The Jews had always threatened to wipe out the Arabs along with this new prophet.
- They asked, "Where is he?" 'Utbah told them that he was in the Ḥijr and warned them not to listen to him lest they be enchanted by his spells

# Trouble in Yathrib

- As'ad asks the Prophet what his message is. The Prophet says, "That there is no god but God and that I am the Messenger of God. And I call you to the following (he quoted 6:151-2)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ  
نُؤْتِكُمْ مِنْ رِزْقِكُمْ وَأَيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي  
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمُوصِيَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

*"Tell them: "Come, and I shall recount what your Lord has forbidden for you: that you shall not ascribe any partners to Him, and that you be good to your parents, that you not kill your children due to poverty, for We shall provide for you and for them, that you not approach indecencies, whether public or private, and that you not kill a soul whose life God has made inviolable, except with due cause. This is what he has enjoined upon you so that you may use your intellect."*

## Trouble in Yathrib

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ ۗ لَعَلَّكُمْ تَذَكَّرُونَ

*And that you not approach the orphan's property, except in the best possible manner until he comes of age; that you observe fully the measure and the balance with fairness. We task no soul except according to its capacity. And when you speak, be fair, even if it be against a relative; and fulfill God's covenant. This is what he enjoins upon you so that you may take admonition.*

# Trouble in Yathrib

- As'ad said the *shahādah* and said:

“O Messenger of God! I am from Yathrib from the Khazraj tribe. Between us and our brethren, the Aws, our ties are broken. If God mends these ties through you, no one will be dearer to us than you...By God, we used to hear prophecies about you from the Jews. They used to give us tidings of your advent and reveal your description to us. I hope that our city will be your destination and your new home...Praise is for God for guiding me to you. By God, we came to seek help in destroying our brethren, but God has given me something far better.”

# The First Aqabah Pledge

- In 12 AB, a delegation of 12 men from Medina (10 from Khazraj, 2 from Aws or 9 and 3) met with the Prophet at a hollow near Jamarat al-‘Aqabah and made a pledge to him.
- They gather around the Prophet and intently listen to his words:

“Come here and pledge that you will not associate any with God, that you will not steal, nor commit unlawful sexual intercourse, nor kill your children, nor utter slander intentionally forging falsehood, nor disobey me in any good. He who fulfills this, God will reward him; and who neglects anything and is afflicted in this world, it may prove redemption for him in the hereafter; and if the sin remains hidden from the eyes of men and no grief comes to him, then his affair is with God. He may forgive him, or He may not.”

# The First Aqabah Pledge

- Summary of the terms of the First Aqabah pledge:
  - Not to associate partners with God
  - Not to steal
  - Not to commit adultery or fornication
  - Not to commit infanticide
  - not to falsely attribute paternity
  - not to disobey the Prophet in any good deed

# Envoy to Medina

- They ask the Prophet to send someone with them to teach them the Quran.
- He sends Muṣʿab ibn ʿUmayr ibn Hāshim (he was a Hāshimī and not an Awsī or Khazrajī, so he was a good choice) who knew much Quran.
- Mus'ab was one of the first people who converted to Islam. He converted to Islam when the Prophet was secretly inviting people to Islam in the house of Arqam. He concealed his conversion to Islam from his parents and relatives, and sometimes he secretly went to the Prophet .



# Envoy to Medina

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا أَقْبَلَ عَلَيْهِ مُصْعَبُ بْنُ عُمَيْرٍ وَعَلَيْهِ إِهَابٌ كَبِشٌ، قَالَ:  
"انظُرُوا إِلَى رَجُلٍ قَدْ نَوَّرَ اللَّهُ قَلْبَهُ، وَ لَقَدْ رَأَيْتُهُ وَ هُوَ بَيْنَ أَبْوَيْهِ يُغْذِيَانِهِ بِأَطْيَبِ الْأَطْعَمَةِ وَ  
أَلْيَنِ اللَّبَاسِ، فَدَعَاهُ حُبُّ اللَّهِ وَ رَسُولِهِ إِلَى مَا تَرَوْنَ"

When Mus'ab ibn Umayr came towards the Prophet [one day] wearing coarse garments, the Prophet said: 'Look at a man who's heart has been illuminated by God. I used to see him [in the past in Mecca] while his parents fed him the best food and provided him with the finest clothes, but the love of God and His messenger has drawn him to this.'

# Envoy to Medina

- After Mus'ab arrives in Medina and stays with As'ad ibn Zurarah, the two men worked together to spread Islam and establish congregational prayer in Medina
- Slowly many from the Aws and Khazraj converted, and the Prophet began sending people to Medina as an escape from Mecca.
- As'ad's hospitality towards Mus'ab greatly annoyed his cousin Sa'd ibn Mu'adh.
- As one of the chiefs of Aws, Sa'd sends his friend Usayd ibn Hudayr to break up Mus'ab's gatherings.

# Envoy to Medina

- To Sa'd's dismay, Usayd is captivated by the Meccan surahs and returns a converted man.
- Sa'd decides to confront Mus'ab himself, but he too is mesmerized by the Quran. Soon after, Sa'd leverages his position in his clan to persuade clan members to embrace the new religion.

# The Second Aqabah Pledge

- In 13 AB, a large group of Muslims from Medina come for Ḥajj with the rest of the Medinans.
- Through secret communications, they agree to meet the Prophet during the middle of the *ayyām al-tashrīq* (i.e., the eve of the 12th) in a hollow near Jamarat al-‘Aqabah.
- They keep the meeting a secret from the rest of the pilgrims. That night 70 men and 3 women meet the Prophet. This comes to be known as “The Second Aqabah Pledge”

# The Second Aqabah Pledge

- Abbas, the uncle of the Prophet, despite not having converted, escorts the Prophet and speaks:

: يا معشر الخزرج- وكانت العرب تسمى هذا الحي من الانصار الخزرج خزرجها وأوسها- إنَّ محمّداً مِنَّا حيث قد علمتم، وقد منعناه من قومنا، فهو في عزٍّ من قومه، ومنعة في بلده، وإنّه قد أبى إلا الإنحياز إليكم، واللّحوق بكم، فإن كنتم ترون أنكم وإفون له بما دعوتموه إليه، ومانعوه ممّن خالفه فأنتم وما تحملتم من ذلك، وإن كنتم ترون أنكم مُسلموه وخاذلوه بعد الخروج به إليكم، فمن الآن فدعوه فإنه في عزٍّ ومنعة من قومه وبلده.

“O People of Khazraj! Muḥammad is dear to us as you know. We have defended him against our people, against a people to whom he is as dear as he is to us, for he is honored by his people and in his city. But he has chosen to emigrate to you and to join with you. If you believe you will fulfill the terms with which you have called him to yourselves, and defend him against those who oppose him, then so be it. But if you believe you will desert him after he emigrates to you, then from this moment, let him go. For he is honored among his people and in his city.”

# The Second Aqabah Pledge

- They reply:

“We have heard what you have said. Now speak, O Messenger of God, and demand for yourself and for your Lord whatever terms you wish.”

- The Prophet began by reciting some Quran calling them to God and to Islam. Then he said:

“I call on you to defend me as you defend your women and children.”

# The Second Aqabah Pledge

- Abū al-Haytham ibn al-Tayihān asked:

“Between us and those men (i.e., the Jews) are ties. We are now severing them. If we do this, and God gives you victory over your people, will you return to your people and leave us?”

- The Prophet smiled and said:

بِلِ الدَّمِ الدَّمِ، وَالْهَدْمِ الْهَدْمِ أَحَارِبُ مَنْ حَارِبْتُمْ وَأَسَالِمُ مَنْ سَالَمْتُمْ

*“No. Your blood is now my blood. Your sanctity is my sanctity. I and you are one. You and I are one. I shall fight against those who fight you and make peace with those who make peace with you.”*

# The Second Aqabah Pledge

- Then he said:  
“Send forth 12 men from among yourselves as chiefs (nuqabā’) who will be responsible for their people.”
- They sent forth 12, 9 from Khazraj and 3 from Aws.
- As‘ad ibn Zurārah was chosen as Chief of chiefs.”



# The Second Aqabah Pledge

- One of the Medinans named ‘Abbās ibn ‘Ubādah said:

“O People of Khazraj! Do you know what you are pledging this man? You are pledging to fight white people and black. If you think, when a scourge afflicts your wealth and kills your loved ones that you will desert him, then leave him now. For if you desert him then, it will be disgrace in this world and the next. And if you believe you will fulfill the terms with which you have called him here, despite loss of wealth and life, then pledge. It is, by God, the best thing you can do in this life and the next.”

# The Second Aqabah Pledge

- They ask, “If we do all this, O Messenger of God, what is in it for us?”
- The Prophet simply said, “Paradise.”
- They resoundingly said, “Stretch forth your hand.

# The Second Aqabah Pledge

- Summary of the terms of "The Second Aqabah Pledge":
  - To hear and obey the Messenger of God in ease and in hardship, in what we dislike and what we are eager to do.
  - To refrain from vying for power with those who rightfully possess it.
  - To speak the truth whatever it may be.
  - To ignore the taunts of your opponents

# The Second Aqabah Pledge

- The next day, Quraysh heard rumors of the activity of the night. They questioned Abdullah ibn Ubayy who knew nothing. They detained and beat Sa'd ibn 'Ubādah to make him disclose. This almost leads to war as the Medinans prepare to rescue him. When he is released, the Medinans return to Medina, and Islam spreads quickly throughout the city.