



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 Mecca 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 6th century. He was born in 570 in Mecca. 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.

He was sent to the rural area of 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

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. He started going into a cave (Hira) for meditation.

During 610, when he 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 Mecca 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 Ben 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. Journey of Ta'if

Initially, the Prophet Mohammad (PBUH) confined his preaching to natives of Mecca 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 visited the sister city of Ta'if, for the preaching of Islam. 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. 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.

6. She'eb Abi Talib

The Quraish held a meeting and decided to outcast the Banu Hashim and Banu al-Muttalib by placing them under a total social boycott. 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).

Banu Hashim and Banu al-Muttalib were forced to leave Mecca and live in She'eb Abi Talib in a miserable condition. 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.

7. Migration to Yathrib

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

ⁱMore information can be taken from the reference books.

ⁱ *Ar-Raheeq al-Makhtoom* – “The Sealed Nectar” by S. Mubarakpuri
“When the moon split” – by S. Mubarakpuri