

# Prophetic Efforts And Challenges For Independence In The Meccan Period

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## Abstract

The biography of the Messenger of Allah (peace and blessings of Allah be upon him) is the name of presenting a complete picture of the magnificence and breadth and the nuances and importance of the office of Prophet. There is a guiding principle for those who work in every field of life in the good deeds of the Prophet (peace and blessings of Allah be upon him). All the sources and sources are as clear as day in their culture and authenticity. Thus, the two periods of the Prophet's life were Makkah Madani and the names of the Prophet were exposed to many difficulties. Many challenges were faced and the Messenger of Allah faced these challenges because freedom is one of the basic human rights, because man was created free by Allah and after much effort, the Prophet (PBUH) got the state of Madinah went which were based on true belief.

**Key Words:** Prophetic Efforts, Freedom, Meccan Period

## Introduction

After the Prophet Muhammad peace be upon him, two eras have passed on Islam, one is called "Makkai era" and the other is called "Madani era". There are different messages, one of the important messages in these messages is the prophetic efforts to achieve freedom and facing difficulties in this way.

Freedom is one of the basic rights of man, this is the basis of the divine honor of man that Allah Almighty has created man free and has given him this wealth creatively in the same sense as Hazrat Umar (R.A.) said that he was the governor of Egypt. Addressing Amr bin Al-Aas, when his son Muhammad had whipped one of his subordinates, he said:

"مَنْ كَمْ تَعْبَدْتُمُ النَّاسَ وَقَدْ وَلَدْتَهُمْ أَمْهَاتِهِمْ أَحْرَارًا"<sup>1</sup>

Since when have you considered people as your slaves? Although their mothers wanted to free them. The Magna Carta of the 13th century

British King John II states that "man is born free from his mother's womb." cannot have the power to enslave". In fact, this is derived from the words of Hazrat Umar, which he said to his governor seven hundred years ago.<sup>2</sup>

The life of the Prophet (peace and blessings of Allah be upon him) was spent in providing religious and intellectual freedom to the ummah, which was also an effort for political and national freedom. The philosophy of Islam is also the after life that man becomes free.

He should worship Allah according to his own will, the reward and punishment of the Hereafter can be given based on his will and desire. "لَا إِكْرَاهَ فِي الدِّينِ"<sup>3</sup> There is no compulsion in accepting Islam". In another place, Allah Almighty says:

لَسْتُ عَلَيْهِمْ بِمُضْطَرٍ<sup>4</sup>

Islam has not imposed its call to monotheism on anyone, but has presented it in a beautiful way, as Allah Almighty says in another verse:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ - 5

So the one who accepted embraced freedom and the one who refused remained a slave of a creature.

The basis of the Prophet's efforts was that he wanted Allah to liberate humans from slavery, as an Arab researcher writes:

عندما يصبح الإنسان عبداً لله يتحرر من أسر المخلوقات، وعندما يصبح عبداً لله فإنه يكون في غاية الحرية في نفسه<sup>6</sup>

Translation: A person who becomes a servant of Allah is freed from the bondage of creation.

The center of the invitation of Islam was that people came to Allah Almighty from their intellectual slavery and bowing down to creation. يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ<sup>7</sup>

In this verse, Allah emphasized refraining from polytheism and enslaving one another in the interpretation of Dawat al-Kalamah al-Islam.

And this same meaning of freedom was mentioned by the Companions as their mission at the time of various conquests, as Ibn Akthir in his history, Hazrat Mughira bin Shuba and Later, he writes about Rabi bin Amir's dialogue with the Iranian general Rustam. Rabi told Rustam his purpose and said:

الله ابتعثنا لنخرج من شاء من عبادة العباد إلى عبادة الله، ومن ضيق الدنيا إلى سعتها، ومن جور الأديان إلى عدل الإسلام<sup>8</sup>.

Allah will make us go out from the worship of the servants to the worship of Allah, from the narrowness of the world to its breadth, and from the firmness of the religions to the worship of God.

Allah has sent us so that whoever wants Allah, we can lead him out of the slavery of people to the service of Allah, out of the hardships of the world to its prosperity and out of its oppression to the justice of Islam. These were almost the words of Mughira bin Shuba who came to Rustam as a messenger before Rabi.

### Types of Freedom

There are two types of freedom: material freedom and semantic freedom

#### 1) Material Freedom

This freedom is related to human rights, including personal freedom and its respect and safety, freedom of travel, freedom of residence,

individual and joint ownership and freedom of resources and freedom of work.

#### 2) Intellectual Freedom

It is related to the intellectual rights of man, including freedom of belief, freedom of thought and opinion, freedom of education and learning, political freedom.

### Prophetic efforts to achieve independence during the Meccan period

If the Prophet's efforts to achieve freedom during the Makkah period are examined. It becomes clear that at the time when the Prophet (peace be upon him) was promoted to prophethood, the whole world was in the grip of polytheism. The majority of them also followed the distorted Christian religion. It can be estimated from this journey of Hazrat Salman Farsi RA, the youths were in search of the truth, at such a time the Messenger of Allah (ﷺ) was sent, may he be commanded to call to Tawheed.<sup>9</sup> Here are some of their efforts:

#### 1. Secret invitation or special invitation

The first command from Allah to the Holy Prophet, may God bless him and grant him peace, was to call for freedom: Arise, then warn. Those whose ears were familiar with Tawheed before today, they refused, except for Abu Bakr Siddique, Khadija bint Khuwayld, Ali Ibn Abi Talib and Zayd Ibn Haritha and a few other companions, they gave this invitation to Tawheed for three years. Bukhari has narrated the whole incident.

روى البخاري عن جابر بن عبد الله أنه سمع رسول الله صلى الله عليه وسلم يحدث عن فترة الوحي فيينا أنا أمشي سمعت صوتاً من السماء فرفعت بصري قبل السماء فإذا الملك الذي جاءني بحراء قاعد على كرسي بين السماء والأرض فجئت منه حتى هويت إلى الأرض فجئت أهلي فقلت زملوني زملوني فأنزل الله تعالى { يَا أَيُّهَا الْمَدْيَنُ قُمْ فَأَنْذِرْ } إِلَى قَوْلِهِ فَأَهْجِرْ { قَالَ أَبُو سَلَمَةَ وَالرَّجَزُ الْأَوْتَانِ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ<sup>10</sup>

#### 2. Declarative invitation or general invitation

After these three years of secret invitation, when the general invitation was ordered by Allah, the Messenger of Allah started the work of invitation in various public gatherings and meetings for the belief and ideological freedom of Quraysh, as Abu Naeem Isfahani writes.

عن عبد الله بن كعب بن مالك قال: " أقام رسول الله صلى الله عليه وسلم ثلاث سنين من نبوته مستخفيا ثم أعلن في الرابعة<sup>11</sup> .

On the authority of Abdullah bin Ka'b bin Malik, he said: "The Messenger of Allah, may Allah's prayers and peace be upon him, made three years of his prophethood in secret and then publicly in the fourth. This general or public invitation can be divided into two parts."

### 3. Invitation to relatives

After three years of individual invitations, when Surah Al-Shaaraathe وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ<sup>12</sup> Messenger of Allah gathered Banu Hashim, along with Banu Hashim some people from Banu Muttalib also came, about 45 people gathered, then the Messenger of Allah invited them Tawheed was given, everyone listened to this invitation in silence and got up and left except Abu Lahab, he said: تَبَا لَكَ سَائِرَ الْيَوْمِ، أَلْهَذَا جَمَعْتَنَا؟ So the verse of the Qur'an was revealed to him. تَبَّتْ يُدَا أَيْبَى لَهُبٍ وَثَبَّ<sup>13</sup>

### 4. Invitation to Quraish and other Tribes

When the verse of Surah Hajar was revealed: فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ<sup>14</sup> the Messenger of Allah (peace and blessings of Allah be upon him) spread his movement further and started inviting all the tribes of Quraysh openly.

### 5. Invitation to various festivals

Fairs used to be held in different places in Arabia where distant tribes would come and he would go there and preach Islam.

Among these fairs, Akaz was the national and scholarly festival of Jawahl Arabs, and the names of Majnat and Dhul Majaz have been specially taken by historians. Among the Arab tribes, Banu Amir, Mohareb, Fazara, Ghassan, Murat, Hanifa, Salim, Banu Nazar, Kanda, Kalb, Harith bin Kalb, Harith bin Kaab, Azr, and Hadariyya are famous tribes. He visited all these tribes. But Abu Lahab would accompany him everywhere and when he would give a speech in a gathering, he would say to the equal, "He has turned away from the religion and tells lies."

### 6. Invitation to the people of Taif

This is the incident of the ten Prophets. When the series of jur wajfa extended and people did not enter the circle of Islam as expected, the Messenger of Allah, may God bless him and

grant him peace, sought support from the famous tribe of Taif in the neighborhood of Makkah and for the purpose of preaching and da'wah. Having gone, you understood very well that the people of Quraish would no longer submit, so to choose a place from where the power of Quraish could be broken, you traveled there under a well-thought-out scheme and program. What, in order to gain the support of other tribes. Because if support is received from Taif, the mission of Da'wa will be accelerated and the opposition will decrease. Therefore, he made the three sons of Bani Umar bin Umayr, Abd Ya Lail, Masoud, and Habib, the center of his invitation, who were the allies and allies of Quraysh. If someone needed help, according to the agreement, the allied tribe was obliged to respond to his voice. If this tribe comes to believe, the people of Quraysh will definitely be forced to think. This was the main reason why you traveled there, besides the other strategic position of Taif: that Taif was the second largest city in the Arabian Peninsula after Makkah, and there was also a religious center in Makkah and Taif. In Makkah there was an idol of Habal inside the Haram and another big idol was Lat in Taif. The tribes of Taif and Makkah were also related to each other. He did not take any important companion on this journey, the main reason was that this news should not become public. Which shows how you used to do dawat tasks with care and planning, where needed.

In Taif, there were properties of the great people of Quraysh, if this tribe converts to Islam, there will be great success in terms of economy.

The second most influential tribe in Taif was Bani Malik who was an ally and ally of Bani Hawazin. And the chapter of invitation was not opened, it was expedient that the matter could deteriorate in this way. According to the tribal principles, to accept the invitation of the Prophet, the chief of Bani Malik would have to first consult with Bani Hawazin and then come to a conclusion. You didn't want to take the risk that the support you needed couldn't be found here But when he reached Taif, contrary to his expectations, he was greeted with a harsher attitude than in Makkah. Parband Kurds, the Prophet ﷺ replied: No! I hope that Allah Almighty will create a worshiper of God from his generation.<sup>15</sup>

## 6. Education and training of Dar-e-Arqam

Hazrat Arqam's house was at the foot of Mount Safa, which was away from the eyes of Quraysh, therefore, Muslims made it a madrasa for education and training.

دار الأرقم: كانت هذه الدار في أصل الصفا، بعيدة عن أعين قريش ومجالسهم، فاختارها رسول الله - صلى الله عليه وسلم - ليجتمع فيها بالمسلمين سرًا، فيتلو عليهم آيات الله ويزكيهم ويعلمهم الكتاب والحكمة؛ وليؤدى المسلمون عبادتهم وأعمالهم، ويتلقوا ما أنزل الله على رسوله وهم في أمن وسلام، وليدخل من يدخل في الإسلام ولا يعلم به الطغاة من أصحاب السطوة والنقمة<sup>16</sup>

## 7. Invitation to tribes

This invitation of the Holy Prophet (peace and blessings of Allah be upon him) has been in the last three years of his Makkah period, since he came out of Sha'ab Abi Talib and Hazrat Khadijah and Abu Talib passed away, then he called the eleventh, twelve and thirteenth Prophets. During the Hajj season, he called the surrounding tribes to freedom of belief, as in the hadith:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي تِلْكَ السَّنَيْنِ يَغْرُضُ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ فِي كُلِّ مَوْسِمٍ، وَيُكَلِّمُ كُلَّ شَرِيفٍ قَوْمٍ لَا يَسْلُطُهُمْ مَعَ ذَلِكَ إِلَّا أَنْ يَرَوْهُ وَيَمْنَعُوهُ وَيَقُولُوا: «لَا أَكْرَهُ أَحَدًا مِنْكُمْ عَلَى شَيْءٍ»، مَنْ رَضِيَ مِنْكُمْ بِالَّذِي أَدْعُوهُ إِلَيْهِ فَذَلِكَ، وَمَنْ كَرِهَ لَمْ أَكْرَهُهُ، إِنَّمَا أُرِيدُ أَنْ تُخَرِّجُونِي مِمَّا يَرَادُ بِي مِنَ الْقَتْلِ حَتَّى أَبْلُغَ رِسَالَاتِ رَبِّي وَحَتَّى يَقْضِيَ اللَّهُ عَزَّ وَجَلَّ لِي وَلِمَنْ صَحِبَنِي بِمَا شَاءَ اللَّهُ، فَلَمْ يَقْبَلْهُ أَحَدٌ مِنْهُمْ، وَلَمْ يَأْتِ أَحَدٌ مِنْ تِلْكَ الْقَبَائِلِ إِلَّا قَالَ: قَوْمُ الرَّجُلِ أَعْلَمُ بِهِ أَتَرَوْنَ أَنَّ رَجُلًا يُصَلِّحُنَا وَقَدْ أَفْسَدَ قَوْمَهُ وَلَقَطَوْهُ، فَكَانَ ذَلِكَ مِمَّا دَخَرَ اللَّهُ عَزَّ وَجَلَّ لِلْأَنْصَارِ وَأَكْرَمَهُمْ بِهِ<sup>17</sup>

Freedom of religion is also evident from the invitation words of the mentioned hadith, how the Messenger of Allah requested him to provide freedom to the people.

**Abu Naeem Isfahani has also mentioned the names of the tribes to whom the Prophet of Allah gave this invitation, he writes:**

ومن القبائل الذين سماهم الواقدي إنه عليه السلام عرض عليهم نفسه ودعاهم إلى الإسلام بنو عامر وغسان وبنو فزارة وبنو مرة وبنو حنيفة وبنو سليم وبنو عيس وبنو نصر من هوازن وثعلبة بن العكابة وكندة وكتب وبنو الحارث بن كعب وبنو عذرة وقيس بن الخطيم وأبو الجيش أنس بن أبي رافع<sup>18</sup>

## 8. Bayat Aqaba

In the first pledge of allegiance at Aqaba (which according to some traditions was given to the ten prophets), the Messenger of Allah invited some pilgrims from Khazraj and they accepted faith.

People came and pledged allegiance to the orders.

## Challenges and difficulties encountered in the prophetic efforts to achieve independence during the Meccan period

### 1. Ridicule

After the general invitation of the Holy Prophet, the first problem that happened to him was that the Quraish started mocking and mocking him with their research, denial, and the surrounding tribes did not stop from this ridicule when they saw him.

On the occasion of his Da'wa journey in Taif, he was ridiculed and ridiculed for saying that God had found such a person to be a prophet, who does not even have a horse (Nu'uz Allah). A tool was placed behind him to harass him, which forced him to get up and walk if he sat down. Finally, he found shelter in a vineyard. The attitude of the people of Taif made him very sad and he prayed a pitiful prayer: 'God! I cry before you about my weakness, lack of service and contempt of people, you are more merciful than all those who have mercy, you are the owner of the helpless and humble, to whom am I entrusted? Is it the song of the enemy or the enemy, who is in control? But when you are not angry with me, I do not care about it because your grace is more extensive for me, I seek refuge in the light of Your Self, by which all darkness is illuminated and the affairs of religion and world are fixed by it, that Your anger may fall on me, that Your displeasure may befall me, I may receive Your approval and pleasure. I need power to do good and to avoid evil comes from You alone.' Allah comforted his Prophet and revealed this verse.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ<sup>19</sup>

"So announce what you have been commanded and object to the polytheists." We are enough from you for those who mock. Let us invite without limit and do not pay attention to the nonsense of the polytheists.

At another place he said:

السَّاعَةَ لَا يَتِيَّةَ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

"Doomsday is definitely coming. So forgive me beautifully."

To forgive with beauty means not to be saddened and disappointed by their mischief, not to respond to their nonsense, and not to give up on your duty of calling and preaching, but to be engaged in your work, and to Leave the matter to Allah. If they do not desist from their ways, they will also suffer the same fate as their predecessors who rejected the Messengers.

In one place Allah says:

فَأَصْنَحْ عَنْهُمْ وَكُنْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ<sup>20</sup>

"Well, O Bani, pass through them and say hello to you, soon they will know."

In other words, do not pray for them against their harsh words and ridicule and do not say anything harsh in response to them, just greet them and separate from them.

## 2. Allegations

Quraysh Makkah denied the Holy Prophet (PBUH) as a liar and a hypocrite, not only that, but Abu Lahab used to follow him at the invitation of different tribes and called him a liar, as Isfahani narrated about the invitation of the Hajj season:

إذا رآه وقف على حي من أحياء العرب صاح به أبو لهب: إنه صابئ كاذب<sup>21</sup>

He was denied, awarded with the titles of poet and madman, called a "soothsayer" who tells the things of the unseen, and that is not enough; Rather, they tried all the tactics and tactics they could to prevent the spread of the invitation brought by the Prophet. Even (Nu'uz-Billah) himself planned to destroy the Holy Prophet (PBUH); But "Tawheed could not be achieved", free and slaves, young and old, men and women from all walks of life began to enter the circle of Islam.

What did these oppressors not do to you? They tried to kill him by putting a noose around his neck, while he was prostrating, he put a camel's cloth on the neck of the Prophet, placed thorns in the paths, and while walking, threw crickets on the head of the Prophet. But neither you nor your companions gave up, they patiently endured their atrocities, and quietly carried out the duty of spreading the religion, as a result of which more than forty people entered the circle of Islam. . What did these oppressors not do to you? They tried to kill him by putting a noose around his neck, while he was prostrating, he put a camel's

cloth on the neck of the Prophet, placed thorns in the paths, and while walking, threw crickets on the head of the Prophet. But neither you nor your companions gave up, they patiently endured their atrocities, and quietly carried out the duty of spreading the religion, as a result of which more than forty people entered the circle of Islam. .

فَكَانُوا يَقُولُونَ عَنِ الْقُرْآنِ: أَصْنَعْتَ أَخْلَامَ<sup>22</sup> يَرَاهَا مُحَمَّدٌ بِاللَّيْلِ وَيَتْلُوهَا بِالنَّهَارِ، وَيَقُولُونَ: { بَلْ افْتَرَاهُ } مِنْ عِنْدِ نَفْسِهِ وَيَقُولُونَ: { إِنَّمَا يُعَلِّمُهُ بَشَرٌ } وَقَالُوا: { إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ }<sup>23</sup> أَيِ اشْتَرَكِ هُوَ وَزَمَلَاؤُهُ فِي اخْتِلَافِهِ . { وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا }<sup>24</sup>

## 3. Spreading confusion among people by telling stories compared to Quran

الحيولة بين الناس وبين سماعهم القرآن { وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ }<sup>25</sup> ومعارضته بالأساطير والحكايات.<sup>26</sup>

The Quraysh used to tell the Qur'anic stories of the Messenger of Allah, peace and blessings of God be upon him, by bringing stories in comparison to them.

## 4. Cruelty to colleagues

When the opponents' opposition and their propaganda had all failed, the Tawans characteristically began to inflict mountains of cruelty on the weak converts to Islam, laying them on the hot desert sand and placing them on piles of stones, holding them over the burning coals for so long that their bodies flowed. The embers would be extinguished by blood sweat, ropes would be put around their throats and they would be referred to the stray children, who would drag them through the streets, and this matter was not limited to the weak only; Rather, Hazrat Abu Bakr Siddique, who was among the nobles of Makkah and who was respected even by polytheists before Islam. Just like the Companions could not escape from their cruelty, and left Makkah with the intention of leaving the country; But then they returned due to the refuge of Ibn al-Daghna.

## 5. Atrocities on the Prophet by Quraysh

What did these oppressors not do to you? They tried to kill him by putting a noose around his neck, while he was prostrating, he put a camel's cloth on the neck of the Prophet, placed thorns in the paths, and while walking, threw crickets on

the head of the Prophet. But neither you nor your companions gave up, they patiently endured their atrocities, and quietly carried out the duty of spreading the religion, as a result of which more than forty people entered the circle of Islam. .

In connection with this invitation to Allah, what kind of troubles came upon the Prophet, peace be upon him, and how much patience and steadfastness he showed. In the sentences, the Holy Prophet (PBUH) has said: Because of calling to Allah Ta'ala, I was constantly in a state of fear and dread, so much so that no one else could be scared." I was tortured so much that such torture cannot be inflicted on anyone else."

### 6. Prohibition of Banu Hashim

The Quraish made an agreement among themselves that unless they give us to kill Banu Hashim Muhammad (peace and blessings of Allah be upon him), they will be boycotted socially and economically.

أن لا يقبلوا من بني هاشم صلحا أبدا ولا تأخذهم بهم رافة حتى يسلموه للقتل

That is, it was written that there will never be peace with Banu Hashim unless they refer to the Holy Prophet

فأمرهم أبو طالب أن يدخلوا شعبه فلبثوا فيه ثلاث سنين واشتد عليهم البلاء وقطعوا عنهم الأسواق فلا يتركون طعاما يدخل مكة ولا بيعا إلا بادروا فاشتروه ومنعوه أن يصل شئ منه إلى بني هاشم حتى كان يسمع أصوات نسائهم يتضاغون من وراء الشعب من الجوع واشتدوا على من أسلم ممن لم يدخل الشعب فأوثقوهم وعظمت الفتنة وزلزلوا زلزالا شديدا.

ثم بعد ذلك مشى هشام بن عمرو من بني عامر بن لؤي وكان يصل بني هاشم في الشعب خفية بالليل بالطعام - مشى إلى زهير بن أبي أمية المخزومي - وانضم إليهما أبو البخترى بن هشام وزمعة بن الأسود والمطعم بن عدي وتعاقدا على القيام بنقض الصحيفة، وبعث الله على صحيفتهم الأرضة فأكلت ما فيها ألا ذكر الله سبحانه فذكر ذلك لعمه، فخرج إلى قريش فأخبرهم أن ابن أخيه قال كذا وكذا، فإن كان كان كاذبا خلينا بينكم وبينه وإن كان صادقا رجعت عن قطعنا، فوافقوا، ففتحو الصحيفة فوجدوها كما أخبر فقالوا : هذا سحر من صاحبكم فارتكسوا وعادوا إلى شر ما هم عليه، وخرج رسول الله ومن معه من الشعب.<sup>27</sup>

### 7. Atrocities of other tribes

These cruelties were not only of Quraysh, but seeing these tortures and ridicule, other tribes also did not refrain from suffering during the Hajj season, as it is stated in Dalai al-Nabawa.

فدعا عشر سنين يوافي الموسم يتبع الحاج في منازلهم بعكاظ ومجنة وذئ المجاز يدعوهم إلى أن يمنعه حتى يبلغ رسالة ربه عز وجل ولهم الجنة فلا يجد أحدا ينصره حتى إنه يسأل عن القبائل ومنازلهم قبيلة قبيلة حتى انتهى إلى بني عامر بن صعصعة فلم يلق من أحد من الأذى قط ما لقي منهم حتى خرج من عندهم وإنهم ليرمونه من وراءه<sup>28</sup>

Banu Amir bin Sa'sa'a caused the Messenger of Allah such hardships that no one had ever inflicted such hardships on him, until he left them while they were throwing the Messenger of Allah upside down.

### Three special messages of the Mickey era

From the Mickey era we get three characteristic messages:

(1) **Patience:** Such examples of pain and suffering were tested on the Companions and himself, and such severe trials were given that God's refuge! But these Not even a slip came on the firmness of the gentlemen, they endured every adversity with a smile on their foreheads and endured every trial with a divorce of reason. Won't you help us? Won't you pray to Allah for us? So the Prophet used to say: Among the people before you, someone would dig up a cockroach and put it in it, someone's head would be torn into two pieces with a saw, someone's hip would be combed and their meat would be separated from the bones. But these things were not a hindrance in the matter of religion. By God, this religion will continue to prevail, until people will move from Sana'a to Hadramaut and they will not fear anyone except God or the goat. shall be from the wolf; But you people are hasty.<sup>29</sup> that is, in spite of so much trouble, he exhorted patience and patience. Said to mix; But he (peace be upon him) forbade it and said that if they do not believe then what will happen, maybe their next generation will believe.

Among all the attributes of the Holy Prophet (peace and blessings of Allah be upon him), the most prominent attribute is that of supplicating to Allah, from that day Allah made him a prophet, from that day he began to call the servants of God. It has come in the Qur'an. Allah Ta'ala addressed the Prophet and said

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا<sup>30</sup>

"O Prophet, I have sent you as a witness, an evangelist, and a prophet."

And this duty of calling and preaching was not only a duty on the Prophet, but calling and preaching became a duty on all those who had believed. so in Surah Yusuf,

أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ<sup>31</sup>

the divine revelation from the Prophet's tongue says: Call to God for a vision, and those who follow me, and glorify God. And what am I among the polytheists and those who follow me are calling to Allah with full insight and light.

Such incidents are spread in the books of hadiths. The important event of Taif in the period of Makkah is also worth mentioning. Throughout your entire life, you have been a mountain of patience and steadfastness, fighting your enemies and nowhere did you leave your patience.

"If the Holy Prophet (peace and blessings of Allah be upon him) only wanted to vent his anger, who could have sheltered the people of Makkah from the immense swords of his martyrs? Even though he preached peace to all and did not cause minor pain to anyone. Gwara did not say, without a doubt, he fought jihad against oppressors and covenant breakers, but it was not an act of revenge, its purpose was to establish justice so that God's land would be free from evil and corruption which can be presented as an example of personal revenge. You always responded to harshness with gentleness and misbehavior with pleasure and love. This is the most prominent aspect of your great nature.

If God and the Messenger had come down to mocking and condemning a particular infidel. The most deserving of it would have been Abu Jahl and the chief of the hypocrites, Abdullah bin Abi, but it is known that no such words have been narrated from the Holy Prophet (peace and blessings of Allah be upon him) about them which can be interpreted as condemnation".

## (2) Communication of religion

Despite these severe sufferings and tortures, these gentlemen did not neglect their duty. They continued to spread the message of monotheism, warned people from polytheism and idolatry, and continued to tell them the good things of Islam. In spite of not preaching openly and opposing the infidels and treating the believers cruelly, more

than forty people had become rich with the wealth of faith. Holy Prophet (peace and blessings of Allah be upon him) was always concerned to save humanity from Hell fire. Allah says in the Quran فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

Another verse of Quran

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ \* لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

According to these Quranic verses Holy Prophet was extremely concerned regarding the communication of religion.

## (3) Perseverance of Ali-ud-Din

One of the messages of Makki era is that everything can be sacrificed for the sake of religion, even if one has to be branded, go to jail, hung on a fence of coals or on the hot desert sand. Everything is sacrificed for the sake of religion. The thing is look back at the history books. Despite these cruel tortures of the infidels, not a single person has turned away from this religion after entering it, the martyrdom of Hazrat Abu Sufyan himself when he was not converted to Islam. given in the court. Some of the incidents are mentioned earlier in this research article.

## Conclusion

This research paper, after defining the Makki and Madani period, the types of freedom have been defined by defining the freedom. The reasons for inviting Makkah, Madani, Hijaz and other countries and asking for freedom from a related geographical point of view are also part of this research paper, since the Prophet (peace and blessings of Allah be upon him) spent time in Arabia, so during the Makkan period, he wanted to achieve freedom there. The challenges and difficulties encountered in the prophetic effort are included in this research paper, thus, at the end, three special messages of the Meccan era are included, making it easier for the readers to read this research paper in any aspect of Sirat al-Albani. And can use it in further research works for the sake of convenience

We pray to Allah Ta'ala to make this humble effort a source of happiness for the people.

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