

## Chapter: 3

### مَكِّي مَدَنِي

Almighty Allah says in Quran Majeed:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي لَمَّا بَنَى وَمُهَدًى لِلْعَالَمِينَ

{Indeed the first house that was established as a place of worship for mankind, is the one at Makkah, blessed and a guidance to the whole world (03:96)}

There is a narration about the construction of the Holy Ka'bah that it was first built by Angels. And the second time, Prophet Adam (PBUH) built it, which gives an indication that Prophet Adam was probably sent down from Paradise directly to the place of Makkah. However, it is certain that the Holy Ka'bah was built by Hazrat Ibrahim Khalilullah and Hazrat Ismail Zabihullah.

By the command of Allah, Prophet Ibrahim (PBUH) had left his wife Hazrat Hajrah and son Hazrat Ismail (PBUH) near Baitullah (Allah's House) in the barren area of **Holy Makkah**. When there was nothing left to eat or drink, Hazrat Hajrah became agitated and ran to the nearby Safa and Marwah hills in search of water. So Allah Almighty released for them a permanent spring of water, ZamZam, which continues till today. According to the hadith narrated by Imam Tabarani in Al-Mu'jam al-Kabir that the best water which is available on earth is ZamZam water. It is also a food and a heal from diseases.

After some time a tribe, the Banu Jurhum, passed by this place. Seeing the water facility, they requested for Hazrat Hajrah's permission to stay here. Hazrat Hajrah allowed them to stay there. And then over the time, that place populated up.

After the completion of the construction of Allah's House, Almighty God commanded Prophet Ibrahim to announce "حج" (Hajj) among the people. So Hazrat Ibrahim (PBUH) announced Hajj, and Allah Almighty conveyed this announcement not only to the living people of that time but all the souls of the Spiritual World also heard this voice. The person who was destined to visit Allah's House, he responded to this announcement. This series of Hajj go on every year till today.

The descendants of Hazrat Ismail (PBUH) settled permanently in this area. Later, the **tribes of Quraish** and **Hashmi family** came into being from the same lineage. The Almighty Allah entrusted the care of Allah's House to this family. Finally, Muhammad Mustafa (PBUH) born in the holy city of "**Makkah**", into this rich, honorable and respectable family.

Remember that Prophet Ibrahim was shown in a dream that he was slaughtering his son Ismail. Since, the Prophet's dream comes true, therefore to fulfill this command of Allah he immediately reached Makkah from Palestine. When Hazrat Ibrahim mentioned the dream to his son Hazrat Ismail, his reply was: "Father! Do what you are commanded to do. Insha'Allah you will find me among the unwavering." For the sake of Allah, Prophet Ibrahim performed one such great deed of human history which has never been witnessed by the heavens and the earth before, and will not be witnessed even after. Nevertheless, the Almighty Allah took both of them out from this test.

A similar incident took place with the Prophet Muhammad's father, Hazrat Abdullah. It so happened that Hazrat Abdul Muttalib, at the time of digging ZamZam, he saw obstacles from the Quraish, so he vowed that if he had ten sons and when they will reach to their puberty and if they would guard them from the Quraish, then one of them will be slaughtered near the Ka'bah to please Allah Almighty. When he had ten sons, he gathered them all together and informed them of his vow. A lottery was drawn to determine the boy to be slaughtered, and the name of Hazrat Abdullah was drawn. After that, for its compensation, a lottery was drawn between Hazrat Abdullah and ten camels, until Allah agreed. Thus, a total of 100 camels were slaughtered as ransom. Therefore, the Noble Prophet said, "I am the son of two ذبيحة" (slaughtered), one is my forefather, Ismail, and the other is my father 'Abdullah."

About the Noble Prophet's life, for the period from his birth to the beginning of Divine Revelation, very little authentic information is available. However, it is said that if the following three (3) Verses of the Quran are referred to, then in the light of this, something can be ascertained in this regard through the elucidation of these Verses.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ - وَوَجَدَكَ ضَالًّا فَهَدَىٰ - وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ .

{Did He not find you an orphan? so provided you shelter.

And He found you unaware of the right way, so guided you.

And He found you in need, so made you prosperous. (93:06to08)}

When the Prophet came to this world, his father 'Abdullah had already died before his birth. Then his brought up continued in the shadow of his mother for six years. Allah also took away her shadow from him, so he came under the sponsorship and training of his grandfather Abdul Muttalib. Then, for some time, he remained under the supervision of one of his uncle Zubair bin Abdul Muttalib. After that, he spent the initial stages of his life under the care of another uncle Abu Talib.

He worked as a shepherd in his early days, which has been a common feature of almost all the Prophets and Messengers. There is a hadith narrated from Abu Hurairah in which he states that, "The Prophet said , Allah did not send any prophet who did not shepherd the sheeps, and I also used to shepherd the sheeps of the people of Makkah for some Qirats." (Sahih al-Bukhari: Hadith 2120)

Then the Prophet started assisting in the trade of his uncle Abu Talib. In this business, people acknowledged the height of his morals and his character. Due to his good dealings and honesty and trustworthiness, the society gave him the titles of **الصادق** (True) and **الامين** (Honest). In connection with business, his contacts also developed with Hazrat Khadijah who was one of the richest women in Arabia at that time. Then later a Heavenly decision came out for his marriage with Hazrat Khadijah. Due to which he took him out of poverty and Allah made him rich. Mind it that as far as the heart of Muhammad (PBUH) is concerned, he has always been affluent.

When he was about forty (40) years old, he fell in love with the loneliness and began to seek isolation in the Cave of Hira. Narrators give indications that during this time he used to remain in worship that consisted of deep thinking and study of the Nature. Since, in the solitude of the Cave of Hira, he was knocking the doors of the reality so these doors were opened for him and the curtains were lifted for many "Invisibles". Here he met with Hazrat Jabriel Amin, the special envoy of Allah. And then, beginning with the Revelation of first five Verses of " **سورة العلق** ", Muhammad (PBUH) started to become a Prophet of God, and on getting the Revelation of the beginning Verses of " **سورة المدهثر** " he became the Messenger of Allah.

The life of Muhammad (PBUH) **in Makkah** as the **"Messenger of Allah"** went through four (4) major phases:

- **The first phase**, from the beginning of Revelation to the proclamation of Prophethood; lasted for about 3 years. In it, the invitation was secretly given to special people and the common people of Makkah remained unaware of this matter.
- **The second phase**, from the proclamation of Prophethood to the beginning of persecution and troublemaking; lasted for about 2 years. In it, first the opposition began, then it took a form of acute resistance.
- **The third phase**, the opposition intensified. It had gone for about 5 years. During this period, many Muslims were fed up with the persecution of the infidels of Makkah, and migrated to Abyssinia. The Prophet (PBUH) and his family and the rest of the Muslims were also boycotted economically and socially.
- **Fourth phase**, about 3 years. This was a time of great hardship for the Prophet (PBUH) and his Companions. Life was made extremely difficult for him in Makkah. When he went to Taif, he did not find refuge there either. The people of Makkah kept on thinking to kill the Prophet or imprison him or expel him from the town. Meanwhile, by the grace of Allah, the hearts of the Ansar in Madinah were eventually opened for Islam. So, at their invitation and on getting the Command of Allah, the Prophet migrated to Madinah.

After **living in Makkah** for 53 years, the Prophet (PBUH) **migrated to Madinah**, accompanied by Hazrat Siddique Akbar, and arrived in Madinah on September 24, 622AD. The Ansar received him three miles away from Madinah at

a place named "Quba". They were accompanied by most of the Companions who had already arrived here. During their stay here, he laid the foundation of the first mosque in Islamic history for which the Quran says:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

{Indeed the mosque (Masjid Quba) that has been founded on piety from the very first day deserves that you should stand in it (09:108)}

When they left Quba for Madinah, they were greeted by people all the way. The Prophet (PBUH) left the decision of staying in Madinah on his camel so that it would include the desire of the Almighty God. Thus, the location of the present Masjid-e-Nabavi was determined by the Command of Allah. The place where the Prophet's Mosque is built was actually the place of two orphans of Madinah. When these two orphans were informed about the construction of the mosque, they both wanted to give this place as a gift, but despite their desire, the Noble Prophet (PBUH) did not like to get it free of cost, but gave him its full value to them.

**In the life of Madinah**, the Noble Prophet (PBUH) first established a brotherhood between the local tribes of Aws and Khazraj, which later called as Ansar, means "Helper". And then he established a brotherly relation between the Ansar and the Muhajirin (emigrants) of Makkah. This action at once gave refugees a proper place and status in the civil society. This strategy had another immediate benefit of creating a wonderful atmosphere of love, brotherhood, sympathy and grief among Muslims. Besides, these Muslims also received mental and practical training to help the poor, the oppressed, the travelers and the homeless.

The Noble Prophet also made the first organized inter-tribal agreement in the history of mankind between the Jewish tribes of Madinah, especially the Banu Nadir, Banu Quraiza and Banu Qainuqa, in the name of the **"Covenant of Madinah"**.

This agreement gave the Prophet ample opportunity to invite people to Islam and to shape the society in the best possible way.

After these initial important works, the Noble Prophet not only preached various Islamic laws (Sharia) but also gave the world a complete system of life. Then he showed it by implementing them practically in just ten years of time. In this short period of time, politically, Madinah was transformed into an "Ideal State". He gave a complete system of justice. Although he never ever wanted or spread Islam in the world by force, at the same time he emphasized on generating such power within Muslims that could put up full resistance to face their enemies. For this, he trained his Companions in such a way that even after him, there should be no obstacle in carrying out this mission.

The Noble Prophet (PBUH) used to express his special love for Madinah. In this regard, there are many Hadiths in Sahih al-Bukhari which are being quoted hereunder:

Hazrat Anas narrated that the Prophet said, "Madinah is a sanctuary from here to there. Its trees should not be cut and no heresy should be innovated, and whoever innovates in it an heresy, then he will incur the curse of Allah, the angels, and all the people." (Hadith-1749).

Hazrat Abu Hurairah narrates that Allah's Prophet said, "I was ordered to migrate to a town which will swallow (conquer) other towns. The hypocrites call it as Yathrib but its name is Madinah. This town will eliminate all bad persons, as a furnace removes the impurities of iron. (Hadith-1753).

Hazrat Sa'ad narrates that the Noble Prophet said, "None plots against the people of Madinah but that he will be dissolved (destroyed) like the salt is dissolved in water." (Hadith-1759).

Hazrat Ibrahim bin Sa'ad narrates that the Prophet said, "The terror caused by Al-Masih Ad-Dajjal will not enter Madinah. At that time, Madinah will have seven gates and there will be two angels guarding them at each gate." (Hadith-1761 and 1762).

Hazrat Anas narrates that the Prophet used to invoke, "O Allah! As You bestowed on Makkah with blessings, bestow on Madinah twice the blessings." (Hadith-1767).

Hazrat Anas narrates that whenever the Prophet returned from a journey and observed the hills of Madinah, he would make his mount go fast, and if he was on an animal (a horse), he would make it run because of his love for Madinah. (Hadith-1768).

Hazrat 'Aisha narrates that when Abu Bakr and Bilal reached Madinah, they started remembering Makkah. When Allah's Prophet listened to this he invoked, "O Allah! Enhance love in our hearts for Madinah. Make us love for Madinah as we love Makkah. O Allah! Give blessings in our Sa'a and our Mudd (measures symbolizing food), and make the climate of Madinah suitable for us. (Hadith-1771).

Hazrat Sa'adi narrates that we were returning from Tabuk and reached almost closed to Madinah then the Prophet said, "Here comes 'Taaba'. And when he saw Uhad then said, "This mountain loves us and is loved by us." (Hadith-4097).

It is clear that both Makkah and Madinah are the holy cities. However, in the author's view, the place of Makkah is specific to the worship of the Almighty Allah. Because God Himself says, "Indeed, the first house built for the worship for the people is in Makkah." While Madinah Munawwara is a place to meet our beloved Prophet Muhammad (PBUH) but with great respect and full of love. Almighty Allah has specially drawn our attention to be polite and respectful here. He says in the Verse-2 of " سورة الحجرات ":



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ  
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ -

{O People who Believe! Do not raise your voices higher than the voice of the Prophet, nor speak to him loudly the way you shout to one another, lest your deeds go to waste whilst you are unaware.}

Everyone knows that there is a general impression that people feel a grandeur in Makkah, and a pleasantness in Madinah. Since, with the blessings of **Rahmatul-Lil-Aalamin**, the author had the opportunity to stay in the city of Madinah for about six (6) years, between 1986 to 1992 AD, in connection with the recent Expansion Works of the Prophet's Mosque. Therefore, the personal experience has been that, no matter how short one's stay here, it is inevitable to feel a "**State of Delight**" that will arise for this lovely place. According to a poet, a constant feeling of loosing this place remains something like this:

ہم مدینے سے اللہ کیوں آگئے، قلب حیراں کی تسکین وہیں رہ گئی  
دل وہیں رہ گیا، جاں وہیں رہ گئی، خم اسی در پہ اپنی جبین رہ گئی  
یاد آتے ہیں ہم کو وہ شام و سحر، وہ سکون دل و جاں و روح و نظر  
یہ انہیں کا کرم ہے انہیں کی عطا، ایک کیفیت دل نشیں رہ گئی  
زندگانی وہیں کاش ہوتی بسر، کاش بہزاد آتے نہ ہم لوٹ کر  
اور پوری ہوئی ہر تمنا مگر، یہ تمنائے قلب حزیں رہ گئی

{O Allah why I had to leave Madinah? All contentment, all gratifications are left over there  
My heart is there, My soul is there, I feel still bowing at that very door  
I remember those days and nights, and all the pleasures to my body and spirit  
This is his kindness that he bestowed me a **State of Delight** in the heart  
I wish I could have lived there, it was Bahzad's wish that he would not return  
All my wishes are fulfilled except the extreme desire of staying there did not}