Makkah Before the Prophethood: Its History and the Origins of the Family of the Messenger Muhammad

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> This lecture discusses the state of Mecca before the Prophethood: its security granted by Allah, the prosperity of its trade during the winter and summer caravans, and the numerous idols (360 idols) linked to the commercial interests of Quraysh. It then moves on to the lineage of the Messenger Muhammad and his family, focusing on three opportunities the Messenger Muhammad seized to change the reality (the Hajj season, the language of Quraysh, the freedom of the Arabs), along with lessons in education and following.

SAŽETAK

The lecture begins with praise and blessings upon the Messenger Muhammad , mentioning the hadith of Amr ibn Al-As in Sahih Muslim about the Messenger's tears for his ummah and Allah's words to him: "Indeed, Allah will not cause you distress regarding your ummah." It connects this to the verse And your Lord will surely give you, and you will be satisfied and the hadith of intercession. Then it moves to the main topic: describing Mecca before the prophethood, where it was secure by Allah's sanctity, a commercial center between the Persians and Romans through the winter and summer caravans, and held religious leadership due to the Kaaba and Dar Al-Nadwa. It explains how Satan linked idol worship (360 idols) to the personal and commercial interests of Quraysh through treaties with tribes, citing the verse And they said, 'If we follow guidance with you, we would be swept from our land' and the hadith "Hasten to good deeds, for trials will come like the dark parts of the night" in Sahih Muslim. Then it lists three opportunities the Messenger Muhammad seized to change this reality: the pilgrimage season (the first and second pledges of Aqabah), the prevailing language of Quraysh, and the freedom of the Arab who had not tasted humiliation. It references the hadith of the boy (Abdullah ibn Abbas) in Sahih Muslim to illustrate the Messenger's nurturing of a strong character. After that, it moves to the lineage of the Messenger Muhammad , his name and its meaning, linking the names "Muhammad" and "Ahmad" to praise, mentioning Hashim and Abdul Muttalib (the digging of Zamzam, the incident of the elephant), and Abdullah, the Messenger's

father, and the story of the sacrificial son and his ransom with a hundred camels. It concludes that the family of the Messenger was one of indispensable leadership, citing the verse There has certainly come to you a Messenger from among yourselves, then recounts the lessons learned and makes a dua. The lecture is rich in administrative and educational lessons, calling for practical adherence rather than mere claims of love.

KLJUČNE PORUKE

The Messenger Muhammad's weeping for his ummah and his intercession for them, and Allah's words to him: "Indeed, Allah will not cause you distress regarding your ummah" (Sahih Muslim), and its connection to the ayah: "And your Lord will surely give you, and you will be satisfied."

Before the Prophethood, Mecca was a secure sanctuary by Allah's grace, a commercial center due to the winter and summer caravans, and held religious leadership because of the Kaaba and Dar al-Nadwa.

The abundance of idols in Mecca (360 idols) was linked to the commercial interests of the Quraysh and their treaties with tribes, not merely to worship.

Satan associates abandoning religion with personal gain, as mentioned in the hadith: "Hasten to good deeds before trials come like the dark parts of the night" (Sahih Muslim).

The Messenger Muhammad seized three opportunities to change the reality: the Hajj season (the first and second pledges of Aqabah), the prevailing language of the Quraysh, and the freedom of the Arab who had not tasted humiliation.

The hadith of the young boy (Abdullah ibn Abbas) in Sahih Muslim illustrates the Messenger Muhammad's upbringing of a strong personality capable of discussion and demanding its rights.

The names of the Messenger Muhammad , 'Muhammad' and 'Ahmad', are associated with praise and indicate a calm and balanced personality that builds the revival of societies.

Abdul Muttalib was known for digging the Zamzam well and the event of the elephant, which occurred fifty days before the birth of the Messenger Muhammad and is evidence of his truthfulness.

The family of the Messenger Muhammad held leadership and authority but was not wealthy; Allah prepared for him his name, family, time, and place.

ČLANAK

Opening praise and blessings upon the Messenger Muhammad ﷺ

All praise is due to Allah, who said: ﴿And surely, your Lord will give you, and you will be pleased﴾. And blessings and peace be upon our Prophet Muhammad ﷺ, whom our Lord sent as a witness, a bringer of good news, a warner, and a caller to Allah by His permission, and a shining lamp. We read in Surah Al-Duha: ﴿And surely, your Lord will give you, and you will be pleased﴾, which has brought joy to our hearts.

O Messenger of Allah, you will be pleased while some among us are punished or wronged.

The Messenger Muhammad ﷺ weeping for his ummah and the narration of Amr ibn al-As

In Sahih Muslim, from the narration of Amr ibn al-As, the Messenger ﷺ recited: ﴿My Lord, indeed they have led astray many among the people. So whoever follows me is of me, and whoever disobeys me, indeed, You are Forgiving and Merciful﴾. And he recited the words of Allah, exalted is He, on the tongue of Isa: ﴿If You punish them, indeed they are Your servants, and if You forgive them, indeed You are the Exalted in Might, the Wise﴾.

Then the Messenger ﷺ raised his hands to the sky and wept, and our Lord said to Gabriel, who knows our Prophet best: Go to him, go to Muhammad and say: What makes you weep? Gabriel came and said: O Messenger of Allah, what is making you weep? The Messenger ﷺ replied: My ummah, my ummah. Gabriel returned to Allah, who knows what His Prophet said, and then Allah said to Gabriel: Go to Muhammad and tell him: Allah will not cause you distress regarding your ummah; Allah will please you, and will not cause you distress regarding your ummah.

And when the term "will please you" is mentioned, it may imply that He will forgive a group of people, while the rest of his ummah enters the fire. He also said: "And will not cause you distress"; there will be nothing bad that will distress you regarding your ummah. This hadith is in Sahih Muslim.

The meaning of ﴿And surely, your Lord will give you, and you will be pleased﴾ and the hadith of intercession

And His saying, exalted is He: ﴿And surely, your Lord will give you, and you will be pleased﴾ means that Allah will give you until you are pleased. And it is impossible for the Messenger ﷺ to be pleased while some of his ummah are punished in the fire. Therefore, it is mentioned in another hadith that the Messenger ﷺ intercedes for his ummah, prostrating under the Throne, after the people go to Adam and say: My soul, my soul, and to Ibrahim: My soul, my soul, and to Isa, until they reach our Prophet,

who prostrates under the Throne, and it is said to him: Ask, and you will be given; intercede, and your intercession will be accepted. Then he continues to intercede for his ummah, and our Lord says to him: Go and bring out whoever has an atom's weight of faith in his heart. The Messenger goes and brings out from the fire those who have an atom's weight of faith in their hearts.

And our Prophet says: O Lord, my ummah, my ummah, and he humbles himself to Allah, calling upon Allah and conversing with Allah to bring his ummah out of the fire, meaning several times. The Prophet hopes from Allah until He finally says to him: Bring out from the fire whoever says there is no god but Allah, Muhammad is the Messenger of Allah, in honor of Muhammad ibn Abdullah .

You see, the one we are talking about is the one through whom Allah brought us from darkness to light, who cries and says: O my Lord, my ummah, my ummah. Does this not necessitate love, longing, and following? One of the signs of love is following: Say: If you love Allah, then follow me, Allah will love you.

Signs of love, following, and the necessity of emulation

To claim love for the Messenger while being distant contradicts the signs of love. To neglect prayers and say you love the Messenger — this is not love for him. To consume the unlawful and say: I love the Messenger, this is not from loving him. For a woman to adorn herself, uncover her hair, and wear inappropriate clothing, claiming: I love the Messenger of Allah, this contradicts love. For a woman to neglect her rights and what Allah has entrusted her with in raising the ummah and children, and say: I love the Messenger, this contradicts following.

That was an introduction to show who we are talking about, the Master of the first and the last, who cries for us. We must have a portion of prayer and peace upon him, and follow his sunnah and emulate his character . And we repeat Allah's words: Indeed, there has come to you a Messenger from among yourselves, it grieves him what you suffer, he is concerned for you, and for the believers, he is kind and merciful. "It grieves him what you suffer" means it is dear to him that you are in hardship. He is concerned for you: concerned about your religion, your closeness to Allah, and all that is good for you. He is kind and merciful to the believers. May Allah send blessings upon our Master Muhammad.

Mecca before Islam: Safety, Trade, and Religious Leadership

Tonight, in this blessed gathering, we will continue discussing the world before the birth of the Messenger . We mentioned how the Persians, Romans, and Europe were before Islam, and how the Arabian Peninsula was in darkness: every tribe waged war on another, killing, and women had no place and were buried alive. Now we enter Mecca.

Mecca had an impact on trade, as Allah said — and I remind them of this great blessing: ﴿For the alliance of Quraysh, their alliance during the winter and summer﴾. The winter journey was to Yemen and the summer to Sham. Mecca was the center of trade between the Persians and Romans.

Why Mecca specifically? Because Mecca was safe unlike other tribes. Every tribe would attack another, killing and taking wealth, but Mecca was secure by Allah's decree: ﴿Did We not establish for them a sacred sanctuary to which are brought the fruits of all things, as provision from Us?﴾. Therefore, it was the center of trade between the Persians and Romans, and its traders were among the wealthiest because they were the source of trade between the Persians and Romans and had two journeys: winter and summer.

Additionally, Mecca was the center of religious leadership, as it housed the Kaaba, and the pilgrimage to which tribes came from everywhere. Thus, it had the media forum and market, and the economy was widespread. The Arabs viewed Mecca as the leader of the Arabs. In Mecca, there was Dar al-Nadwa where consultations and decisions were made. The Kaaba housed three hundred sixty idols.

The abundance of idols and Quraysh's personal interests

So, why this huge number of idols? It can be said that the devil tied the worship of idols for the people of Quraysh to personal interests. What did it mean for Quraysh for their trade to rely on the winter and summer journeys? They began to make treaties and agreements with tribes, for example, agreeing with one tribe to place an idol in the Kaaba so that they would have loyalties between them, and this tribe would refrain from attacking Quraysh's caravans because they had an idol in the Kaaba. The proximity of the idols to the Kaaba indicated their status — was this tribe strong or close? — the significance of their standing, the closeness of the idols to the Kaaba. Thus, there were three hundred and sixty idols around the Kaaba.

The reason for the abundance of these idols, as I mentioned, is that Quraysh made treaties with the tribes and secured their trade. They began to bring in idols so that this tribe could say: we have an idol in the Kaaba and their god in the Kaaba as they claim, so they do not object.

So, one might ask: why did Quraysh do this while they were on the Hanif faith of Ibrahim? It can be said that the devil tied this matter to personal interests, so their trade wouldn't decline because they were wealthy. Thus, he linked their personal interests to these idols. Perhaps it's the same as what happens in our time.

The devil's connection between personal interest and abandoning faith

The devil ties matters to your personal interest, which is why you find many people wavering when it comes to personal matters. Some may compromise their religion, values, morals, and essential things. You may find some of them being lenient in the religion of Allah, or a woman in the workplace may compromise and flatter her boss to keep her job. The matter is tied to personal interest, leading a person to compromise — to bargain with their faith — except for those whom Allah has mercy upon.

This is why in the authentic hadith in Sahih Muslim, the Messenger Muhammad ﷺ said: 'Hasten to good deeds, for trials will come like the dark parts of the night. A man may wake up a believer and go to sleep a disbeliever, or he may go to sleep a believer and wake up a disbeliever, selling his religion for a small price of this world,' or as the Messenger Muhammad ﷺ said. What causes this change? The Messenger describes the scene: he becomes a believer, sleeps as a believer, and becomes a disbeliever, even if he was a believer earlier in the same day. What made the world his interest? A worldly interest or a simple goal? This is why the devil tied the matter for Quraysh to their personal interests.

Quraysh's rejection of monotheism out of fear for trade

Therefore, the Quran hints at this matter, as evidenced by the fact that when the Messenger Muhammad ﷺ came, he said to them: 'Worship Allah, there is no deity but Him, and abandon the worship of idols and statues.' They replied: 'We will abandon our wealth, our trade, our money' — the same logic. And our Lord depicts this scene: 'And they said, if we follow guidance with you, we will be snatched from our land' (wa qālū in nattabiʿi al-hudā maʿaka nutakhaṭṭaf min arḍinā) — 'And they said, if we follow guidance with you, we will be snatched from our land.' The tribes will attack us, our money will be lost, our trade will be lost. Allah said: 'And did We not establish for them a secure sanctuary?' — Allah reminds them of the original blessing that He made this sanctuary secure, where fighting is prohibited and bloodshed is forbidden. Were it not for Allah's blessing upon them with this security, this would not have happened: 'And did We not establish for them a secure sanctuary?' So.

Holding onto the truth and not compromising faith

From this topic, we learn that a Muslim should hold onto their faith and not compromise their religion, principles, values, and morals for personal interests; because the devil enters through this door. You find some do not stand firm on the truth or the limits set by Allah because it relates to their personal interest: if I say this, it might affect my personal interest. The devil finds many ways to enter a person; sometimes, through those who love money, he leads them to take unlawful wealth.

Thus, you find some do not care where they eat or drink from, and some even take the inheritance of their sisters, relatives, or orphans. We must stand firm on the truth.

We learn from this topic not to be deceived by the schemes of Satan, and to be steadfast in the truth. In Mecca, as we mentioned, there were 360 idols, and the Quraysh had treaties with the tribes, believing themselves to be the leaders and that they were everything, and there was no one — meaning when the Messenger Muhammad came, no one was with him except Abu Bakr and then Ali ibn Abi Talib, and so on.

The three opportunities emphasized by the Messenger Muhammad

So how will the Messenger Muhammad change this painful reality? From our personal perspective, we might say there is no chance to change this reality: 360 idols, all of them in disbelief and atheism. But look at the Messenger Muhammad and learn from him about management now in our contemporary terms, training courses in management, future planning, organization, business management, and many other things. But we say that the Messenger was ahead of all that. How will the Messenger change this reality? He focuses on three opportunities to benefit from and change this painful situation. We learn from the Messenger that each of us should look for the real opportunities available to us, even if they are few, and how to utilize them to achieve significant results at a personal level or to serve Islam and Muslims, whether as a doctor, businessman, trader, or engineer, and how to use these opportunities to serve Islam and Muslims. Our Messenger focused on three points.

The first point: The season of Hajj

The first point: The season of Hajj. Hajj is a golden opportunity because all the tribes come to Mecca. The Messenger focused on this point and succeeded, as evidenced by the first people of Medina he met. The first pledge of Aqabah was with seven people he met during the Hajj on the last day of Tashreeq. The second pledge of Aqabah, which included the terms of the pledge and the agreement with the Messenger to protect him and defend him and to migrate to them, took place during Hajj on the last days of Tashreeq with more than 70 men pledging allegiance to the Messenger Muhammad . Thus, the Messenger succeeded, and the beginning of his migration to Medina was coordinated. The Messenger benefited from the season of Hajj because all people come to him, and he succeeded. Look at the Messenger's keen vision and management skills, and how he benefits from simple opportunities to achieve great results. Perhaps if we looked at it, we would say there is no opportunity: those who come to Mecca are all disbelievers and idolaters, worshipping idols around the Kaaba, but the Messenger's perspective is insightful, and he has management knowledge.

The second point: The language of the Quraysh

The second point that the Messenger Muhammad benefited from is that the language of the Quraysh is the dominant language, the well-known language understood by all Arab tribes. The Messenger took advantage of this opportunity to convey the religion of Allah, the Exalted. That is why he presented Islam to the tribes in his eloquent and articulate language, as he was the most eloquent of speakers .

The third point: The freedom of the Arab and their dignity

The third point that the Messenger Muhammad focused on as an opportunity that could yield significant results is that the Arab has not tasted humiliation; the Arab is free and has not experienced the taste of humiliation because the Arabian Peninsula was not occupied. Arabs are built on freedom, courage, and boldness; they are not accustomed to humiliation and colonization because humiliation and colonization create a weak character that cannot keep up. The Messenger exploited this matter. Thus, the Messenger raised companions who were heroes, so that when the Quraysh persecuted them, they remained strong. The Messenger raised for us companions like Khabbab ibn al-Aratt, Bilal ibn Rabah, Ammar ibn Yasir, and others among the companions of the Messenger Muhammad , who stood firm against the persecution, and then they opened up, defending the Messenger in all battles. This quality was how the Messenger trained his companions.

The hadith of the boy: Cultivating a strong character

According to the hadith in Sahih Muslim from Ibn Abbas — the Messenger was not referring to Ibn Abbas, but to the boy, Ibn Abbas. The Messenger was brought a vessel containing milk or water, and beside him was a boy. This boy was Abdullah Ibn Abbas, who was still young. The Messenger wanted to offer the people this milk or water, but to his right was Abdullah Ibn Abbas. The Messenger looked at him and said: 'Do you allow me to serve the people?' The people were the great companions: Abu Bakr, Umar. Look at the Messenger's perspective: he did not ignore this child or say: 'This child is not our concern,' or 'You are still young.' Rather, the Messenger is nurturing — nurturing a very strong character — 'Do you allow me to serve the people?' Look at the response of this companion who was raised in this manner. He said: 'I will not prefer anyone over my share from you, O Messenger of Allah.' I want my share. The Messenger said: 'This is his right.' And the Messenger smiled. The lesson in this story is that the Messenger raised strong personalities, and this is what we should learn from the Messenger in raising our children: to nurture strong characters capable of discussion, nourishing the spirit and intellect, benefiting Islam and Muslims. We should have in Islam strong youth who carry ideas and vision.

Raising Children: Balancing Material Needs and Spiritual Nourishment

Not like some of us today or some Muslims: you see some Muslims focusing on raising their children primarily on food, drink, and entertainment. This is not harmful — it's fine — but you find some parents neglecting the issue of upbringing: how to raise this child and this girl correctly, capable of speaking, discussing, consulting, presenting ideas, and debating. You find some Muslim children unable to speak two words, and all that — I mean some parents' concerns — is food, drink, education, and spiritual nourishment. Building a strong character. So we teach our children that. But for — I mean a strong person in expression — we encourage them to express their opinions, to engage in dialogue, to debate. We should not build a weak character that might cry at the slightest word, reaching the age of 15 or 17, where a word could make them cry. Where is the proper upbringing that we should emulate from the Messenger as he raised his noble companions?

In the Messenger of Allah, There is Everything

We emphasize this point because we say that in the Messenger of Allah, there is everything. If you want to learn about family life, learn from the Messenger . If you want to learn about raising children, learn from the Messenger . If you want to learn about economic life — the Messenger teaches us — and political life from the Messenger, everything is in the Messenger of Allah .

The Lineage and Name of the Messenger

This is the state of Mecca. We enter the discussion about the family of the Messenger : the name of the Messenger is Muhammad, and his lineage goes back to Ibrahim (Abraham) a.s. to our father Adam. He is Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Kinana ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'ad ibn Adnan to our father Ibrahim a.s. His mother's name is Amina bint Wahb, from the best of her people.

We should teach our children the name of the Messenger, at least the three-part name. Some Muslim boys and girls, if you ask them about a certain player or celebrity — I won't mention the player's name — and how many matches they participated in or scored in the World Cup, perhaps some Muslim girls can name actresses and dancers, but if you ask them about the name of the Messenger, they do not know. Or if you ask them about the name of the Messenger, they do not know. Isn't this a shortcoming from parents in raising their children, O Muslims? This is the one who brought us from darkness to light, and if our sons and daughters do not even know his name. Perhaps you ask them what Muhammad says, and if you ask them the name of his father? What is the name of his mother? They do not know. So we say this is a shortcoming in the ummah; how do we want a strong ummah through which Allah supports Islam and

Muslims while we are ignorant of the biography of the Messenger ﷺ? His grandfather named him this name, and this name was not well-known among the Arabs, so when his grandfather named him this name, he performed the aqiqah.

The Name Muhammad ﷺ and Its Meaning

They asked him: Why did you name him this name? Do you wish to name your sons and grandsons after him? It seems that Allah inspired Abdul Muttalib. Abdul Muttalib said: I named him Muhammad so that he would be praised on earth and praised in the heavens. The name Muhammad is the one who is praised for his beautiful actions, so he is praised and praised until he becomes the Praised One. In the Torah, his name is Ahmad. ﴿And giving good news of a Messenger who will come after me, his name is Ahmad﴾ — 'And giving good news of a Messenger who will come after me, his name is Ahmad.'

Ahmad and Muhammad: Two names associated with praise

How can this be Muhammad and this be Ahmad? Ahmad is a name of preference, like saying: the most knowledgeable of the knowledgeable, the most present of the present, the best of the best, the most grateful of the grateful. It signifies that he praised Allah and then people praised him. Ahmad means he praised Allah, and then people praised him, making him praised on earth and praised in the heavens, peace be upon him. The name of our Messenger Muhammad ﷺ is closely linked to praise, and there are many hadiths about this. On the Day of Judgment: 'I will have the banner of praise,' and in the authentic hadith: 'Then go and prostrate and praise Allah with praises that no one has praised Him with before.'

Praise is connected to everything in our lives: after eating, 'Alhamdulillah', after hardship, 'Alhamdulillah', and after returning from travel: 'Indeed, we belong to Allah and indeed to Him we will return'... 'Returning, repenting to our Lord, praising Him.' The name of the Prophet is associated with praise, as in the supplications, because Allah praised him, and because Allah concluded the prophets with him, making him praised on earth and in the heavens. The name Muhammad is evidence of the truthfulness of the Messenger Muhammad ﷺ: Muhammad ﷺ is praised on earth and praised in the heavens.

The name indicates a calm and balanced personality

The name of the Prophet Muhammad ﷺ indicates calmness, a serene personality, because Muhammad is the one who constantly praises Allah. It signifies a calm and balanced character. A calm and balanced personality is what builds the renaissance of societies and development, and this was exemplified in our Messenger Muhammad ﷺ.

Hashim, the grandfather of the Messenger

Now we talk about his father, grandfather, and great-grandfather from the noble family. We start with Hashim: Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim. We begin from the top. Hashim was responsible for providing water and food, and he was among the first to feed his people with thareed, and the first to feed the pilgrims. His name was Amr, but he was named Hashim because he would feed the pilgrims and give them water. He was the first to establish the journeys of winter and summer.

Abdul Muttalib and the digging of Zamzam

Abdul Muttalib: Muhammad ibn Abdullah ibn Abdul Muttalib. We talked about Hashim, and now we mention that Abdul Muttalib was nicknamed Al-Fayyad for his generosity and kindness. He had a prominent face and was respected among the Quraysh, being one of those responsible for the sanctuary, and he held a significant position in Mecca. Among the most important events concerning the house were two matters: the first was the digging of Zamzam. We know that Zamzam was dug in Hagar's time when Ibrahim left her, and she would go back and forth between Safa and Marwah, then the water gushed from beneath her, and Zamzam was forgotten until the time of Abdul Muttalib.

One night, Abdul Muttalib was sleeping and had a dream that informed him where the water of Zamzam was and where to dig exactly, describing the location in the dream several times. The vision repeated to him, so he went to the place he saw in the dream and dug there. When he began digging, he found gold and the things left by the Brahmins, so he used the gold for the doors of the Kaaba and continued to dig. The Quraysh contested Abdul Muttalib in this matter, saying: Zamzam belongs to our father Ismail, and we have a right to it; we must share with you. Abdul Muttalib replied: This matter is something Allah has chosen for me alone; I cannot share it with you. They said: That cannot be. They said: Let us refer to the soothsayer, as this was their custom, to return to the soothsayers for judgment.

They set out towards Sham to consult the soothsayer on this matter. On the way, Allah showed them something indicating that this matter was specifically for Abdul Muttalib alone. Their water supply ran out, and they began to search for water but found none, surrendering to death. Abdul Muttalib told them: each of you should dig your grave, so when the others die, the living can cover them with dirt. When only one remains, if a caravan passes by, they can bury him. Better to lose one than all. They began digging, each in their place, waiting for death in the desert, with no water.

Then Abdul Muttalib said: By Allah, O people, this is not right, to wait for death. We must search and move. I will leave. He set out to search. But they were extremely thirsty. When Abdul Muttalib rode his camel to move from that place to search, water miraculously sprang forth from beneath his camel. After Abdul Muttalib drank, the

entire caravan drank as well. They then said: By Allah, we will not go to consult the soothsayer. Allah showed them this scene, meaning they said: He who provided you with this water in this desert is the one who provided you with the water of Zamzam. Thus, the situation changed.

The Incident of the Elephant

The second matter that Abdul Muttalib was distinguished with is the Incident of the Elephant. The summary of the story is that Abraha ruled Yemen, specifically Sana'a, and built a church intending to divert pilgrims to it. One of the Arabs heard about this, and at night, he sneaked in and defiled the church. When Abraha learned of this, he became extremely angry and decided to take a large army with elephants to destroy the Kaaba. He indeed moved until he reached the outskirts of Mecca, seizing the wealth of Quraysh, who feared and fled to the mountain tops because he had a very large army, led by the elephants, which they could not withstand.

He even took camels from Abdul Muttalib. Abdul Muttalib went to him and said: I want my camels back. Abraha said: I thought you came here to tell me to leave the Kaaba and not destroy it. Abdul Muttalib replied: I did not come for that; I am the owner of the camels, and the House has a Lord who protects it. His famous statement. After that, Allah sent birds in flocks, each bird carrying three stones: one in its beak and two in its feet. Whoever these stones fell upon would fall dead. The elephant leading the army would move in any direction except towards the Kaaba, but when facing the Kaaba, the birds would descend and pelt them with stones, turning them into chaff, as mentioned in Surah Al-Fil, which clarifies this story. Abraha returned fleeing and was afflicted with a severe disease until he reached the outskirts of Sana'a, suffering greatly, and then he died.

The lesson from this story is that Allah Almighty protected this House, and this incident occurred very shortly before the birth of the Messenger Muhammad ﷺ, about fifty days, according to some narrations. This story is evidence of the truthfulness of the Messenger Muhammad ﷺ. Why? Because even Quraysh before this used to say: The idols protect us. But in this specific story, Quraysh did not say the idols; they said Allah is the one who protected His House. This story is evidence of the truthfulness of the Messenger: anyone who comes to this sacred House claiming prophethood or being a liar will not succeed because Allah will destroy him as He destroyed Abraha and his companions. Thus, this story is evidence of the truthfulness of the Messenger Muhammad ﷺ and that he is indeed right.

Lessons from the Incident of the Elephant

Another lesson we gain from this story is that great events create great men. This was a very significant event, and its benefit was to forge great men. Imagine Abdul Muttalib confronting Abraha with courage, saying: Return my camels to me. Imagine

the mother of the Messenger Muhammad ﷺ telling him this story, saying: This happened fifty days before your birth. Picture the scene: Abraha came with a king and a large army, and your grandfather went out to confront him. Imagine the entire community recounting this story to the children who grew up during those years, all sharing this tale, telling them that Allah protected His House from Abraha and destroyed Abraha and the elephant, a blessing because all of Quraysh witnessed this scene from the heights of the mountains.

Abdullah, the Father of the Messenger ﷺ, and the Story of the Sacrificed

The father of the Messenger Muhammad ﷺ is named Abdullah: Muhammad bin Abdullah bin Abdul Muttalib bin Hashim. Abdullah was the best and most beloved of Abdul Muttalib's children, and he is the sacrificed one. In a hadith, the Messenger Muhammad ﷺ said: "I am the son of the two sacrificed ones." The first sacrificed one was Ishmael when he said: ﴿O my son, I see in a dream that I am sacrificing you, so see what you think﴾ — "O my son, I see in a dream that I am sacrificing you, so see what you think." He replied: ﴿O my father, do as you are commanded; you will find me, if Allah wills, among the patient﴾ — "O my father, do as you are commanded; you will find me, if Allah wills, among the patient." And Allah said: ﴿And We ransomed him with a great sacrifice﴾ — "And We ransomed him with a great sacrifice." The second sacrificed one is his father.

The reason his father wanted to sacrifice him is that Abdul Muttalib, during the story of digging the Zamzam well, had one son. When Quraysh contested him over the well, Abdul Muttalib vowed that if Allah blessed him with ten sons to protect and defend him, he would sacrifice one of them. Allah granted him ten sons. Here, Abdul Muttalib decided to fulfill his vow and sacrifice one of them, so he gathered all ten and informed them of his vow. They also drew lots, and it fell on Abdullah. Abdullah was one of his most beloved sons, and when he intended to sacrifice him, his uncles and relatives contested this.

The Redemption of Abdullah ibn Abdul Muttalib

They said to him: How can you sacrifice him? They then agreed to go to the soothsayer and seek her judgment. When they went, she told them: You should place ten camels in exchange for Abdullah and draw lots — meaning what was known among the soothsayers at that time of casting lots. The important thing is: ten camels in exchange for Abdullah.

If the soothsayer said — meaning it was unjust — you should increase it by ten until the lots fall on the camels. They placed the lots on ten camels along with Abdullah, and it came up for sacrifice on Abdullah, so they added ten more. The same thing happened: for Abdullah, thirty, forty, until it reached a hundred camels. After that, the

lots fell on the camels, and the camels were sacrificed — meaning they were sacrificed without anyone being turned away. Whoever wanted to take from them could take: a person or an animal, a hundred camels.

Thus, Abdullah, the father of the Messenger Muhammad ﷺ, was saved from sacrifice, while he said: I am the son of the two who were sacrificed. May peace be upon our master Muhammad and his family and companions.

The Family of the Messenger ﷺ: Leadership Without Wealth

What is striking about this matter is that the family of the Messenger ﷺ was not a wealthy family; it was a noble family, a family of leadership and authority in Mecca, but it was not rich. Perhaps Allah wanted the Messenger ﷺ to be among the average people.

Allah prepared the Arabian Peninsula for the Messenger ﷺ, and He prepared for him his name, his family, his mother, and He prepared for him — He prepared the place and the time for him. The whole world was in oppression and tyranny, and the West wanted — meaning the world needed someone to reshape this world, this world as a whole. So Allah willed for the birth of the Messenger ﷺ to be at this time after He had prepared everything for him.

From Among Yourselves: The Entire World's Affiliation to the Messenger ﷺ

I conclude with the last verse of Allah: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ (laqad jāʾakum rasūlun min anfusikum) — "Indeed, a Messenger has come to you from among yourselves." Some interpreters of this verse said: A Messenger has come from among you — meaning from you, O Arabs. Everyone who has a connection to the Messenger of Allah ﷺ feels a bond and affiliation with him.

His grandfather was Kinan from Yemen, and his grandfather Ibrahim was from Iraq. His grandmother Hagar was from Egypt, and he is from Mecca and lived in Medina. His maternal uncles are from Medina, and his grandfather Hashim was buried in Gaza, which is why it is called Gaza Hashim. His descendants lived in Morocco and Jordan, and he lived in the Arabian Peninsula. The people of the Gulf feel he is one of them, and Umm Ayman is from Sudan. When his mother was pregnant, she saw a light that illuminated the palaces of the Levant. So everyone has a connection to the Messenger of Allah ﷺ.

Lessons Learned

The lessons learned from what we mentioned about the state of the world before the birth of the Messenger ﷺ and the Arabian Peninsula:

First: The saying of Allah, the Exalted: ﴿وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ﴾ — "And know that among you is the Messenger of Allah." This is a great and important verse that we keep in mind, as we take the Messenger ﷺ as our example. And know that among you is the Messenger of Allah: we emulate him and follow his morals and dealings.

One of the lessons learned: The world before the birth of the Messenger was dark, with tribes attacking one another, and there was no safety. The fall of civilizations occurs in the absence of truth: when truth disappears, the civilizations of the Persians, Romans, and Europe fell, among others. This is a principle: when truth disappears, civilizations and states fall, and the main reason for the fall of states is injustice.

Another lesson learned: No to despair, yes to hope. The Messenger came to a very difficult reality, as we pointed out, and he did not despair. Instead, he began to spread Islam until it reached every corner of the earth.

One of the lessons learned is that Islam and the Messenger ﷺ honored women and girls after they were sold, bought, and buried alive in the days of ignorance.

One of the lessons learned is to hold on to the truth and avoid personal interests, and that the truth and the pleasure of Allah, the Exalted, should be our goal.

And one of the lessons learned is that we can turn limited opportunities into strengths.

Another lesson learned is that the spirit of the reformer praises Allah, the Exalted, a lot.

Another lesson learned: respectable families, simple families take pride in themselves, because the Messenger of Allah ﷺ was like them, he was a poor orphan. This poor orphan was honored because of him, so he honored orphans and the poor.

Finally, one of the lessons learned: great events make men. The incident of the elephant produced for us men and the best of men. May peace be upon our master Muhammad.

The supplication

O Allah, we ask You by every name that is Yours, which You named Yourself, or revealed in Your Book, or taught to any of Your creation, or kept to Yourself in the knowledge of the unseen with You, to make the great Quran the spring of our hearts, the relief of our worries, the removal of our sorrows, and our guide to You and to the gardens of bliss.

O Allah, grant us the realities of following the Messenger ﷺ, and give us to drink from his noble hand a delightful drink that we will never thirst after again.

O Allah, honor Islam and the Muslims, O Allah, honor Islam and the Muslims, O Allah, grant this nation empowerment and strength, O Possessor of Glory and Honor, and guide us to what You love and are pleased with, and reform the youth of the Muslims

and the daughters of the Muslims and the families of the Muslims, and guide us all to what You love and are pleased with.

And our last supplication is that all praise is due to Allah, the Lord of the worlds. May Allah reward you well. And peace be upon you and the mercy of Allah and His blessings.

الضحى: 5 (ولسوف يعطيك ربك فترضى)

الأنعام: 116 (رب إنهن أضللن كثيرًا من الناس فمن تبعني فإنه مني ومن عصاني فإنك غفور رحيم) — قرأها النبي ﷺ كما في حديث عمرو بن العاص

المائدة: 118 (إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم) — على لسان عيسى

آل عمران: 31 (قل إن كنتم تحبون الله فاتبعوني يحببكم الله)

التوبة: 128 (لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم)

قريش: 1-2 (لإيلاف قريش إيلافهم رحلة الشتاء والصيف)

القصص: 57 (أولم نمكن لهم حرمًا آمنًا يجبى إليه ثمرات كل شيء رزقًا من لدنا)

الصف: 6 (ومبشرًا برسول يأتي من بعدي اسمه أحمد)

القصص: 57 (وقالوا إن نتبع الهدى معك نتخطف من أرضنا)

الصافات: 102 (يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى)

الصافات: 102 (يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين)

الصافات: 107 (وفديناه بذبح عظيم)

الحجرات: 2 (واعلموا أن فيكم رسول الله)

«صحيح مسلم — حديث عمرو بن العاص في بكاء النبي ﷺ لأمته وقول الله له: «إن الله لن يسوءك في أمتك

«صحيح مسلم — حديث «بادروا بالأعمال فتنا كقطع الليل المظلم، يمسي الرجل مؤمنًا ويبيت كافرًا... يبيع دينه بعرض من الدنيا قليل

«صحيح مسلم — حديث الغلام (عبد الله بن عباس) وقوله: «لا أوثر بنصيبي منك أحدًا يا رسول الله

حديث «أنا ابن الذبيحين» — إشارة إلى إسماعيل وعبد الله بن عبد المطلب

«حديث الشفاعة: «سل تعط، واشفع تشفع» و«أخرج من كان في قلبه مثقال ذرة من إيمان

حديث «ثم اذهب فاسجد واحمد الله بمحامد لم يحمده بها أحد قبل» — في الصحيح

حديث «معي لواء الحمد» — يوم القيامة

#Makkah before Prophethood

#Sanctuary security and Quraysh trade

#Idols and personal interests

#The Messenger's lineage and family

#Year of the Elephant and Zamzam

#Three opportunities exploited by the Messenger ﷺ

#Raising strong character

#Following as proof of love

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