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The Meccan Era in the Light of the Turkish Writings from the Prophet's Birth Till the Rise of the Mission - I

Dr. Noura Ahmed Hamed Al Harthy

*Professor of Islamic History,
Vice Dean of Scientific Research,
University of Bisha, Kingdom of Saudi Arabia*

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Abstract

The prophet's biography had a supreme place in the Turkish writings. In this vein, the present research's title is "The Meccan Era in the Turkish Writings from the prophet's birth till the Prophetic Immigration to Medina". Therefore in this research, a great amount of information about the Meccan era in the Turkish Writings from the prophet's birth till the Prophetic Immigration to Medina was collected. It also included prophet's life before and after the mission till the immigration to Abyssinia, the boycott, passing the second Aqaba Pledge, the Prophet's stand towards some contemporary nations and finally, the conclusion and the list of cited works and references. Before the prophet Muhammad Ibn Abd Allah's (PBUH) birth, the Arabian Peninsula lived in full darkness then it was enlightened by Islam. The prophet (PBUH) was not detached from the universal arena; rather, he was aware of the surrounding nations led by the Persians and Romans during that time. The Turks became in contact with Arabs from the earlier ages of the Islamic history. Moreover, the prophet sat in the Turkish tent and it is noticed that the Turkish Literature has paid great attention to the prophet's biography, as well as the Meccan and Medina eras, since his childhood till his prophecy and all the details that related to the holy prophetic immigration to Medina, as we will see in the followings researches.

Keywords: *Islam, Meccan Era, Turkish Writings, Prophet's Birth, Mission*

1. Introduction

Praise be to Allah, who perfectly created and honored human, and made him the master of this ideal universe by teaching him through the guidance of the holy Quran and Islam. God Who created the life as an arena in which they compete in doing goodness. The winner will get his reward in the heavens at Doomsday. The only way to get heaven is thorough piety and righteousness. As Allah said: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."(Chapter Al Hujurat: verse: 13) And: "We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."(Chapter Saba': verse: 28), And "We sent thee not, but as a Mercy for all creatures."(Chapter Al Anbya': verse: 107)

The prophet's biography had superiority through the Turkish writings. This came out of their love toward the Prophet. We did our best in this research to collect what is related to Meccan era in the biography of the Prophet (PBUH) through the Turkish writings from birth till the Immigration to Medina. This research contains number of titles; the prophet life from birth to mission, and some sub titles; The Prophet's life from the mission to the immigration to Abyssinia, and contains five

titles; from the boycott to the second Ababa Pledge, that includes four subtitles. The title of the Prophet stand towards some contemporary nations included three other subtitles, and finally the conclusions, cited works and references.

2. The Prophet's Life Before the Mission through the Turkish Writings

2.1 *The Arabian peninsula before the mission:*

Yemen was the most civilized area in the peninsula, but Hejaz in general and Mecca in particular, were considered as the center and the capital of it. Prophet Ibrahim was the first one who chose Mecca as a residence (Al-Sabag, 2001) because of its unique location amid commercial caravans route. He established it with his son Ishmael (Al-Tabari, 2001, Al-Qurtobi, 1995). Ishmael married a girl from the tribe of Gerham and settled in Mecca. Ishmael's breed increased to become the basis of Quraysh. Despite the Arab's reverence for the Kaaba and Mecca and their visit to them, they were polytheist. The Arabs put their own idols in Kaaba and began to worship them like other nations, so the polytheism spread to a great extent in Mecca before Islam (Ibn Al-Kalbi, 1994).

As for Qusay, whose father was the founder of Quraysh tribe, he set limited tasks related to the Kaaba and divided them among his sons. These tasks lasted until Hashim increased them, ordered to distribute water and food to pilgrims and developed trade (Al-Tabari, 2001). Hashim kept working and his nephew "Abd al-Muttalib" who was able to find forgotten Zamzam water well which had been built and covered with dust a long time earlier, followed his steps (Al-Fakihi, 1998). He brought out its water which flooded Mecca and increased its fame and visitors, which led to an increase in its wealth and welfare. Some Meccan people committed all kinds of vice because of their addiction to wine. Their main aim was to revive Kaaba through 360 idols, idol's worship, and getting benefits from the idols trade (Onlay, 1992). It is known that Arabs knew markets. As they established four markets, Mena, Al magna, Dhu Magaz and Oqaz (Yaqut, 1997) per year near Mecca. Scared months for Arabs are Rajab, Dhu al-Qaida, Dhu – Al Hijjah and Muharram in which killing is forbidden.

2.2 *The religious conditions:*

There is a definite fact that the world before the prophet's Mission was full of corruption and evil, which dominated people's mind and heart. At this time, Judaism and Christianity were widespread in Yemen. The Arabs did not leave the idolatry and ignored the people of Book, Christians and Jews. When Islam came, it rid Arabs of idolatry. The Arabs' idols had three names, fetish, idol and statue. The fetish was in a shape human made of metal, the idol was in Man's shape made of rock or tree, and the statue was a shapeless stone used for worship. Hubel was the biggest idol worshipped by Arabs. They put idols not only inside temples but also at their homes. Their most popular idols were Uzza, Manat, al-Lat, Wadd, Saah, Yaguot, Yaaok (Al-Kalbi, 1994) as well as the Magi (Barki & Ogali 1988).

The limited spread of Judaism and Christianity was because of the Christian's doctrinal conflicts and Jews' religious conflicts, which prevented the Arabs from converting to them. Moreover, they were Hanafis who were neither Jew nor Christian but a human who seeks righteousness and leaves aberrance, which are the Muslim's characteristics (Barki, 1988). Quran mentioned concerning Abraham — Allah says (*Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah. and he joined not gods with Allah*). (Chapter: Al-'Imran (the family of 'Imran, verse: 67). Moreover, Judaism, Hinduism (Al Gahni, 1999), Buddhism (Zoroastrianism and Confucianism (Kril, 1998) were so weak.

These religions did not call for virtue or for guide to the right path but they led people to vices in the name of virtue. Furthermore, Christianity, the newest religion, was in a complete degeneration. Therefore, the whole world lived in ethical degeneration, brutality, barbarity and paganism waiting for the prophet of guidance and faith of illumination, which would consider all humans, black, yellow and white, as equal. This is the messenger of Allah and Islam (PBUH) that would bring a new civilization to this dark world (Ibn Aathir, 1976 Barki & Ogali 1988).

2.3 *Abraha's attack against Kaaba:*

We all know the dignity of Kaaba for Arabs that is why the peninsula's people came to Mecca and because markets were established and trade flowed. In reality, Mecca became open to commercial caravans from the north, south, east and west. Mainly, what attracted the Arabs more was the Kaaba's dignity. Therefore, in other places, temples were established to distract people of Kaaba. For example, Gasasnin built one in Hira as well as Abraha, the ruler of Yemen, in Sana'a, but he failed to force the Arabs to leave Kaaba that was because their sanctification towards it was from a long time ago (Onlay, 1992).

When he realized that he couldn't force them to leave Kaaba, he thought of another trick, which was the destruction of it. It is mentioned in some narrations that Abd al-Muttalib himself went to Abraha. When Abraha asked him about the reason of his coming, Abd al-Muttalib said that he had come to get back his hundred camels and Quraysh's money. Consequently, Abraha said "I thought you came for begging to not destroy the Kaaba but you are sad because of your camels. Abd al-Muttalib answered "I'm the owner of the camels and I want them, and Kaaba has a God who will protect it". Abraha returned the whole money but he did not give up the idea of destruction of the Kaaba. Then he gave an order to his army to move with a huge elephant in front of it. Here, an unexpected incident occurred when the Ababil birds came from the truth "God" to attack the army with small stones carried by their hands and mouths.

Abrah had to return after watching the destruction of his army. He returned to Yemen in deplorable condition and died there. After this incident, the sanctity and the prestige of Kaaba jumped in the Arabs' eyes. The Elephant chapter tells the story of the destruction of Abraha's army (Ibn Kathir, 1976 Barki & Ogali 1988), Allah says "*thou not how thy Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up*"(Chapter: Al Fil (the Elephant), verse: 1-2-3-4-5.).

Before Islam, the Arabs lived in ignorance and darkness. Hardly, you could find who could write and read. There were no respect for human's right, the stronger abused the weaker. Many women were deprived from their rights, they were sold and bought like an object, burying girls alive became a tradition for some tribes because of social and economic reasons, Allah says "*When the female (infant), buried alive, is questioned - For what crime she was killed*"(Chapter: Al Takwir, verse: 8-9) . What bleeds the heart that was no prevention to this act just a little? The faith in God almost was forgotten, people became worship idols they made by their hands. More than 360 idols were found inside the Kaaba –as we mentioned- in addition, idols were found in every house. Degeneration, alcohol, gambling and all kinds of obscenities became a resort to this society. Therefore, justice and mercy disappeared from hearts. Moreover, the state people who lived in other countries was worse. That why the need was great for the final prophet who would save the humanity from this frightening conditions and guide them to happiness in life and afterlife (Yazgi, 1994).

The Arabs were one race and untied but they did not have a union or establish a great country. The famous world's kings did not want to dominate the Arabian Peninsula, because it was a wild desert where soldiers walking would be hard. As Abraha came to destroy the Kaaba but he perished with his army as we mentioned before. At this time, The oppression and ignorance were widespread until the master of creature, Muhammad (PBUH), bring out the Meccan and the whole world from darkness to illumination (Haqi, 1313 A.H).

The discrimination was dominant, slave trade was common as women were sold and bought as any object and captives and slaves experienced all kinds of torture that no one could imagine. The world before the birth of the prophet(PBUH) was a place full of stultify, hideousness, ruggedness and all kinds of vices not only in the peninsula but also in the whole continents around it (Kamel, 1988). Sheikh Muhammad Ghazaly says "the history of life is sorrowful. Ever since Adam and his wife descended on earth, as time went by civilizations flourished and generations rose on the remains of others, humans have been a motley mixture. If one day they are on the right track, they are lost for days soon after, and if they see the light of truth once, then the darkness of

falsehood engulfs them many times. If we scrutinize the history of the mankind in the light of belief of Allah and pre parathion of the hereafter, we should find the world closely resembling a drunkard whose period of drunkenness exceed his sobriety or a sick man who is delirious and does not know what he says. Although in experiences with themselves and their world, there are men's many deterrents from committing evil and many incentives to do good, but overwhelming passion cannot be subdued by knowledge alone. How much of the world's life expired before the appearance of Muhammad?!(Al-Gazali, 1427AH)

2.4 The messenger's life from birth till the mission:

According to Divine arrangement, Abd Allah put in the Aminah's (Al-Zubair, 1982) immaculate womb the core of human's goodness. After his birth, many miracles happened, Thwiba his uncle's slave, fostered him. After three months before Al- Saadiha took and fostered him. Halima (Awad, 2001) was exposed to the blessing and goodness of his appearance. Such as, the falling of rain after the rareness of rain and the abundance of grass and weeds (Zada,1068AH). As Al- Sahih mentioned that Gabriel opened Muhammad's(PBUH) heart and washed it with Zamzam water. The mothers of Books agreed on the incident of chest opening and washing which was before his Mi'raj (Al Boukhary, 2004).

At the age of 13, he accompanied his uncle AbuTalib, on Syrian trading journeys where he met a Christian monk named Bahira who said to Abu-Talib that Muhammad was the prophet and advised him to return to Mecca and protect him (Ibn Ishaq, 2009).

2.5 The birth of God's messenger:

He was born in Mecca on 12 Rab' al-awwal, corresponding 20April, 571 A.D. In the morning of his birth, the world was full of light. His father Abd-Allah did not see him as he died during returning from one of his commercial trades toward the north of Syria before his son birth. Ibn Hisham vaguely indicated that Abd-Allah married another woman before Amnah but he did not give more information about it (Ibn Hisham, 1955).

2.6 The prophet's (PBUH) childhood:

According to traditions, the notable Meccan gave their infants to wet nurses in close tribes because Mecca's climate was so hot, which was not good for the infants' health. Our prophet (PBUH) was fostered from his mother, Aminah, for three days and from Thowiba for two days. Then Halima al-Saadiha took and fostered him. Her husband told her "I see you as if you have become a blessed soul" (Al Tabarany,1994). He moved to his family in Mecca after five years living with this family. His mother Aminah- had relatives in Medina, so she went with her son to see them and visit her husband's grave. Then she, her son and her maid were on their way to Mecca. Later, they reached the village of Abwaa where they spent their night. As Aminah fell ill, she kissed and treated with kindness and pity her only child who was standing beside her.

She felt that she would die and leave her son so she looked at her son's face that could not be seen by our eyes. As she said "every new will be a bygone, everything will disappear and I will die too. But I won't be sad because I gave birth to a pure child and leave a great wealth and righteousness to the whole world. After these words, Aminah died while Muhammad was six years old. Um Ayman took him and returned to Mecca (Yazgi, 1994).

2.7 Muhammad (PBUH) was under the guardianship of Abd al-Muttalib and he then came under the care of Abu Talib:

After Muhammad (PBUH) became orphan, his Grandfather looked after him for two years. When Abd al-Muttalib was about to die, he asked Abu Talib to take a good care of him. At this time, Muhammad was eight years old. Abu Talib and his wife, Fatimah, provided care for him as if he was one of their children. That is how the prophet spent his childhood as an orphan but Allah-

S.W.T- did not let anyone to observe this. Abu Talib narrated to his brother-Al Abbas- about Muhammad "I adopted him. Then I stayed with him all the time. Further, He became the only one I trust and call him to stay close to me". He mentioned wonders about him. He said, "Muhammad used to start eating with name of God (basmalah) and thank God after finishing" (Kwskal,1994).

2.8 Muhammad's life before the Mission:

Abu Talib, Muhammad's uncle, worked in trade and he took Muhammad with him in all journeys. During one of their journeys to Qasbit Basry near Sham, they met a monk called Bahira who noticed the signs of the final prophet, which written in Torah and Bible, on the child. Consequently, he advised Abu Talib to go back Mecca because the Jews would oppose Muhammad strongly. Abu Talib listened to his advice and did not go to Sham. So he returned to Mecca after finishing his trade. While Al-Makrizi said, "Bahirah was cheerful and asked Abu Talib to return back to Mecca in order not to be hurt by Jews". This was his first signs of the prophecy (Ahmed, 1999). Bahirah noticed the miracles of the prophet as he mentioned, "when you came from Al-Aqaba, the whole creatures knelt only to the prophet (PBUH) (Al-Dramy, 1414 A.H).

At the age of seventeen, he combined his uncle on trading journeys. During these journeys, some of his miracles appeared. Khadija was a privileged widow, who gave money to some people for commercial partnership. Afterwards, she gave Muhammad the capital and sent him to the Levant with commercial caravans. Thanks to his honesty and nobleness, Muhammad (PBUH) achieved great success in his commercial life and returned with profits much more expected from any other commercial caravans. Consequently, Khadija deeply appreciated her partnership with Muhammad in trading (Al-Salahi, n.d.). After Muhammad's returning from sham's journeys, he married the wealthy and noble Khadijah bint Khuwaylid. As this time, Muhammad was at the age of twenty-five and Khadija was forty years old. At last, they established their happy family.

Muhammad had seven children, four girls and three boys. Khadijah bore him six children but the seven one was from Maria al- Qibtiyya. His sons were al-Qasim, Abd-Allah and Ibrahim. As for his daughters were Zainab, Ruqayyah, Umm Kulthum, and Fatimah. Al-Qasim and Abd-Allah died in childhood in Mecca before the prophet's mission. In contrast, Ibrahim was born in Medina after the immigration but also he died there in childhood. All his daughters grew up and married. His descendants continued through his daughter Fatimah who married Ali Ibn Abi Talib (Yazgi, 1994) God chose Muhammad as His messenger because he was the honorable parentage and had the most virtuous heart to convey Allah's message. Although he was an orphan, he was in a place of honor between his tribe. According to the writer of "the doctrine of prophetic biography (sira Al-Nabawiyya)", God used to send messengers from prominent and privileged families. Allah wanted Muhammad to have the honor among all creatures, people, tribes, houses and souls; he is the noblest creature in the universe (Al-Gadban, 1992).

3. The Messenger's (PBUH) Life from the Mission to the Emigration (Hijra) to Abyssinia through the Turkish Writings

The evidence of Muhammad's prophecy and the events accompanied his birthday:

Orwa Ibn Zubayr narrates that there were miracles in the prophet's birthday. First, the destruction of Iwan Kisra which lasted for 746 years. Second, the water of the Great River, which called "the Valley of the sky", flowed after severance for a thousand year. A message informed the Persian empire referred that their fire which lasted for thousand years, died out at this night. Because of this incident, Kisra grieved and asked to see the wisest one who told him that the world would change from this night and there was great things should be happen in the Arabs countries. The most definite miracle for the researchers was the extinguishing of the fire which was worshiped by Magian-zoroastrians- for hundreds of years (KarKhan, 1981).

On the other hand, some researchers denied these miracles. As it is said "there were narrations on the day of his birth about sounds of cheerful angels, the idols in Mecca fell down, the palace of Kisra shook and its balconies came down, the fire of Persia went out, the lake of Sawa dried up, the vision of Arabian horses which indicated to his dominion would extent to Persia. Many

scientists agreed that Aminah's pregnancy was not a usual one because of the signs that indicated that he would be the final prophet. Quraysh had suffered from drought, expensiveness, weakness, and the disability of their animals. When Aminah conceived the holy prophet, the welfare and benevolence prevailed and it rained profusely so the Arabs called it the year of welfare (Al Amry, AkramDya'a, the right biography of the prophet and a trial to apply the modernist rule in criticizing it, (Al Madina, 1994).

3.1 *The chest opening of the noble prophet (PBUH):*

The incident of the chest opening was considered as one of the miracles, which was narrated in the holy Quran and the noble Hadith, as Allah said "*Have We not expanded thee thy breast? - And removed from thee thy burden (which did gall thy back? And raised high the esteem (in which) thou (art held Chapter, AL Inshirah, verse1:4.)* Imam ibn Katheer said that "Have We not expanded thee thy breast?" This means "we illuminated it and we made it spacious, vast and wide (Abraham, 1292AH).

This is as Allah says "Those whom Allah (in His plan) willeth to guide, - He openeth their breast to Islam ;"(Chapter, Al An'am, verse125.), and just as Allah expanded his chest, He also made his law vast, accommodating and easy, containing no difficulty, hardship or burden (The interpretation of the Holy Quranm, 1419AH).

These miracles repeated again, as Bbu Dhar narrates that the messenger of God said "the roof of my house was opened when I was in Mecca, and Gabriel came down and split my chest, then he washed it with Zamzam water. Then he brought a golden basin filled with wisdom and faith and emptied it into my chest then he sealed it and took my hand, and took me up to heaven" (Al Boukhary, hadith 349.).

3.2 *The prophet's opinion about placing the black stone during the Kaaba's restoration:*

The Meccan started to repair the Kaaba after the downfall. When they finished that, it was the time to place the black stone in its place. They could not agree which one should return it and get that honor. Therefore, they sought Muhammad's help. He asked for a cloth and laid the black stone in its center. The clan leaders held the corner of the cloth and together they carried the black stone to its right spot, satisfying the honor of all (Yazgi, 1994). As he was thirty-five years old, and his wisdom prevented wood shedding.

3.3 *Hira (AlArzaqi,) and the beginning of the revelation:*

The prophet started to like seclusion, so he used to worship in Hira. One night, he received the Revelation. The mother of the believers Aisha, said "the commencement of the Divine inspiration to Allah's prophet was in the form of good dreams which came true like bright day light. He spent many nights and just returned to supply from Khadija till he received the revelation" (Al Boukhary, Hadith3).

Abu al-Hassan al-Nawdi said under the title "Earliers of Morning and Happiness" "When the prophet was forty years old, the world and the humanity were about to die out.

After the darkness and misery intensified, it was the time to the mission. The prophet opposed the darkness, polytheism and obscurity. He sought for the guidance and conversion of the creator of the earth and heaven. So He used to isolate in Hira and supplied for successive nights worshipping and pleading in the way of Abraham and by common sense (Yazgi, 1994).

Khadija told her cousin Warqqa ibn Nwafi about what happened to her husband. He told her "this was the one who keeps the secrets whom Allah had sent Moses" (Al Bikaay, script). Then she went back to the prophet to tell him that he is the God's prophet.

In addition, Mikrizi mentioned that Allah sent Muhammad as a mercy to the whole world. The evidences of God's grace were obvious as the prophet's opening chest to rid of the malevolence. The whole world even the scientists, were speaking about him and his mission. The first sign of his prophecy was in form of dreams, which came true like a day light. The first one of these dreams

was the incident of purification of his heart.

3.4 *The prophet's message and the call secretly to Islam:*

Muhammad received the Message when he was forty years old and his prophecy signs had already appeared from six months. During his solitary prayers in a cave named Hira, Gabriel appeared and said to him *"Proclaim! (Or Read!) In the name of thy Lord and Cherisher, Who created- Created man, out of a (mere) clot of congealed blood Proclaim! And thy Lord is Most Bountiful, - He Who taught (the use of) the Pen,-(Taught man that which he knew not."* (Chapter, Al Alaq, verse1-5.) Therefore, Muhammad started calling to Islam. Khadija, Abu Bakr, Ali ibn Abi Talib, Zaid ibn Haritha, Abd ibn Masood, Osman ibn Afan, Abd Rahman ibn Ouf, saad ibn Abi Waqas, Zubayr ibn al- Awam, Talha ibn Abdullah, Sa'id bin Zaid, Bilal al- Habashi, Shoaib al- Rumi, Ammar ibn Yasir, his mother Somayah, and Umm Salama were the first to believe. As a result of atheists and Quraysh's harm towards Muslims, the prophet called secretly to Islam for three years (Sami,1316AH).

Some Meccan joined those people and were called the first Muslims. After three years, they were about thirty-three Muslims who worshiped and read the Quran secretly and hid their religion. As the idolatry was the essence for the Meccan, they benefited from it in trade. Nevertheless, the Meccan divided into two groups because of the appearance of Islam in Mecca. The first party believed in the oneness of God and the Prophet Muhammad's message. On the other hand, the second party did not believe. The believers were called Muslims and the non-believers were called polytheists. Therefore, a severe conflict started between the two sides. While the polytheists were stronger, they were living in an ideological and ethical degeneration. On the other hand, Muslims were few but very strong in terms of faith and virtue (Astun, 1993). Then, the revelation ceased for forty days. The prophet-Muhammad- kept begging his God to end this nightmare until his body turned from light to be dark. His wife-Khadijah- tried to relieve his distress. At the end, at the notable day, the prophet heard a voice calling him from the sky and saw the angel in front of him. He resorted to his wife doing a great effort to speak to her as he said: wrap me wrap me, fold me fold me. At this moment, the Angel reveals (Guaza, 1984AH) to him Allah saying, *"O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun! (Nor expect, in giving, any increase (for thyself)! But, for thy Lord's (Cause), be patient and constant!"*(Chapter, Al Muddaththir, verse1-2-3-4-5-6-7).

3.5 *The declaration of the Message:*

After three years from the revelation, he started to call for his message in public, as the noble verse said *"Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah"*(Al Hijr, verse94.). Our prophet-Muhammad went to Kaaba and started reading God's verse. Despite of polytheists' indignation, the number of the converts increased gradually. At the seven year, Umar Ibn al Khatab and Hamza, the prophet's uncle, converted to Islam as the number of the Muslims a day before of Hamza's conversion was 38. Gradually, the polytheists' excesses increased as they ridiculed the prophet and the first Muslims. Moreover, they torture, boycott, expel them from Mecca and even they tried to kill them by all ways. Although they mocked the prophet and the Muslims, they could not prevent him from conveying the Message.

We realize that the prophet was lucky during the Islam's publication as the number of the converts during the secrecy, increased. After this period, it was useless for the message to be hidden. Therefore, there was a need to declare it and convey the oneness of God to the whole world. Therefore, Allah sent these verses as an announcement of the beginning of declaration, as He said *"And admonish thy nearest kinsmen,"* (Chapter, Al Shu'ara, verse 214) and, *"Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah"* (Chapter, Al Hijr, verse94).

3.6 *The suffering of the prophet and Muslims for Allah's sake:*

After the declaration of the message, people converted to Islam. Therefore, Quraysh asked Abu Talib whether to leave his nephew or they would fight him, as their intolerance was dominant as the prophet was under the care of Bani Hashim. If Quraysh fought them, they would face the enmity of Bani Hashim, and they were afraid of disunion. As a result, they went twice to Abu Talib, who loved Muhammad more than his sons and at the same time, he was the Quraysh's noble, to order him to prevent the prophet from the message or deny this protection (Swartsh, the life of the noble prophet).

The polytheists realized that it was useless to speak with Abu Talib or the prophet, so they started to torture the poor, needy Muslims, slaves and maids by all severe forms of torment. Among the torturers were Khabab, Bilal, Ammar, Yasser and Somaya. Khabab was a blacksmith, who laid on burning coals and kept moving from side to another till it burnt out. As for Ammar; Yasser's father, his legs were bounded to two camels moved in different ways, which separated them and died. His wife could not endure this brutality and started to revile the polytheist still Abu Jahl killed her by an arrow. Ammar could not endure the torture and the brutal killing of his parents so he capitulated to the polytheists. After his liberation, he went crying to the prophet to explain the situation. The prophet (PBUH) told him "if they hurt you one more time, do it again" (Ibn Saad, 1956).

Muslims faced psychological and physical persecution for the new religion. Therefore, people were very interested in all several stories. The mother of Saad Ibn Abi Waqqas was the most one who knew the narrations. Saad started to pray alone in his house, pray two Rakats before sunset and two after sunrise, so it was impossible not to be noticed by her mother who asked him "what are you doing" he answered "I pray, dear mother". She said "is this prayer what caused that torment". He answered "no, the polytheists' oppression was the reason". She said "so, you followed the grandson of Abd al-Muttalib and converted to his religion". So she started to torture him (Kanziggy, the light of guidance from the mission till the immigration). Furthermore, the prophet suffered from polytheists' the malignant deeds. Their deeds culminated as Orwa ibn Zubayr narrated that Uqba ibn Muayt came to the prophet while he was praying and squeezed his clothing around his neck strangling him severely. Then Abu Bakr came and pushed him away from the prophet and said "Will yeslay a man because he says, 'My Lord is Allah? – when he has indeed come to you with clear (Signs) from your Lord?" (Chapter, Ghafir, verse28).

3.7 *Migration to Abyssinia:*

According to Al-Tabari,(Al Tabari, 2001) the Meccan era lasted for a very short period. The Muhammad's followers immigrate to Abyssinia. After few years, they returned to Mecca. Therefore, they were tortured again. That was the reason for the migration to Madina. The historians narrate that the prophet received the revelation when he was forty years old and born at the Elephant year (the Islamic encyclopedia, 1979). The prophet ordered his followers to immigrate to Abyssinia (the first migration 615 A.D). At the fifth year of the mission, the permission for immigrating Abyssinia was given to the Muslims. As immigrants' relatives were their enemy because they believed that "there is no god but God". This enmity became baleful to money and souls. Therefore, the Muslims who could not live in their country between their relatives had a hope to get help from non-Muslim. So they went to Abyssinia, the Christian country. Negus, the fair king, welcomed them and they stayed for three months. They heard the rumors that Quraysh had accepted Islam, which prompted them to return to Mecca where they faced torture again.

Um Salma narrates that the prophet said "if you were to go Abyssinia (it would be better for you), for the king will not tolerate injustice and it is a friendly country, until such time as Allah shall relieve you from your distress".

Negus received Muslims well as they stayed there safely until they met the Allah's messenger (PBUH) in Medina after the battle of Khyber. Jabir narrates: when the prophet returned from Khyber and met Jaafar coming from Abyssinia, he hugged him, kissed his forehead and said "O God, I do not know what is cheered me the Jaafar's coming or Khayber's victory (capturing)".

The prophet assured the reward of the Abyssinia's migrants. As he considered as a double immigration, he said "you have two immigrations, to Khayber and to Madina". Then he gave them a share in Khayber's but he did not give to who did not participate in the battle.

3.8 Prophet (PBUH) use of Turkish tent and Shield:

- a- Turkish Tent: There are some other different sayings other than the Prophetic Hadith and poetry. Those sayings strengthen the possibility of that Arabs were aware of Turks during the reign of the Prophet (PBUH). Al-Tabari was informed that the Prophet (PBUH) sat in the Turkish tent – Turkish dome as al-Tabari mentioned – and this was during Muslim's readiness to the Battle of the Trench, and it was mentioned in a Hadith that Salman was setting till the prophet (PBUH) arrived with his Turkish tent (Jamea' Al Bayan in Quran interpretation, hadiths: 26006). Muslim also narrates that the prophet (PBUH) was in a seclusion (I'tikaaf) in a Turkish tent with a mat on its door, then the Prophet (PBUH) took the mat with his hands and give it a side towards the tent then he came out and spoke to people (Saheeh Muslim, Hadith: 2771.). The Prophet also set up a Turkish tent for his wife Aisha (may Allah be pleased with her) during her Hajj, as mentioned in the Hadith of Ata: I and 'Ubad bin 'Umair used to visit 'Aisha while she was residing at Jauf Thabir." (Hamawi: c2, v1, p: 7.) I asked, "What was her veil?" 'Ata said, "She was wearing an old Turkish veil, and that was the only thing (weal) which was screen between us and her. I saw a pink "derea" armor on her." (Al-Bukhari: Hadith No: 1681)

The clarification that we just narrated, confirms that the Prophet (PBUH) had the idea that Arabs should learn about Turks, and that he was aware of Turks. However, it is impossible to confirm this issue through the resources that is in our hands (Yildiz: Islam and Turks, p. No.2154).

Though, the Turkish tent was erected on a wooden base that was built with side branches of trees on a spacious area. It was vast and wide, and feels as if you are in house inside it. Moreover, this type of tents protects the person from summer heat and winter cold. At the top of its ceiling there is a hole that works as a smoke way out. This kind of tents called "Harjar" This tent can accommodate a thousand of people. Further, the wild animal could not get closer to it. The Prophet (PBUH) ran the Battle of the Trench in his Turkish tent during these crucial days that lasted for almost a month, and this tent protected the Prophet (PBUH) night and day from the very cold winds and storms that were blowing during the Battle of the Trench. This tent was erected on a small hill. The Mosque of "Zubab" was built on the same place where the Turkish tent – Turkish dome –were erected, as a commemoration for it.

- b- The Turkish Shield: There are so many things that should be noticed from Prophet's (PBUH) stuff. Among those stuff, is the Turkish shield that the Prophet (PBUH) wore at too many invasions, the Prophet (PBUH) had powerfully fascinating seven shields, that include one called "Saghdia" that derived from the word "Sadgh" or "Sadghana". Foreigners were to call this name at the area of Samarkand and the surroundings areas of it which were a Turkish homeland through the first and middle ages.

4. Conclusion

- (1) The Arabian Peninsula before the prophet's Muhammad Ibn Abd Allah (PBUH) birth lived in darkness then it was the appearance of Islam that enlightened it. [By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."] (Chapter Al - Shura: Verse: 52.)
- The Prophet (PBUH) was not detached from the universal arena around; rather, he was aware of what is happening between the foreign nations which were led by the Persians and Romans during that time.
 - The Turks began to be form and emerge since earlier times, but the direct contact of Turks and Arabs started after the Prophet. Once Khorasan was invaded, these frictions

developed. The entry of the Turks into the Islamic world began much later, as it was at 9th century AD.

- The Prophet sat in the Turkish tent and his met with Turks before the mission, and the information he had about the characteristics and advantages of Turks. His commandment to Arabs to keep Turks untouched or harmed in any way as long as they did not harm them, and that fighting with Turks would have serious consequences. Some of Meccan polytheist suggested that Muhammad and his family leave for the lands of Turks and the Turkish Khakans, and the Prophet's sense of security towards Turkey.
- Find the content of the stories of the prophets and the Quran and the prophetic Hadiths in the sources of Turks since their Islam conversion, and this emerged through "Biography of the Prophet" and "A gift through Turkish literature".
- The decision of placing the black stone by the Prophet (PBUH) himself was not a coincidence rather was God's will. As among his people, he was the best and most polite and beloved. He was constantly meditating and thinking about everything and always looked at the sky, saying to himself the universe must be for one God.
- The journey of Isra and Mi'raj, God's gift, for Muhammad, after the frequent abuse of the polytheists and after his great effort, God honored him by showing Himself to Muhammad in His throne, showing Muhammad Sidrat al Muntaha.
- The Prophet experienced almost all kinds of life style, since he was a sheep-run. He was a source of happiness, pleasure and tranquility, and accordingly his family was the quietest and happiest in the world. He was always smiling. At his home, he never uttered or did a heart-breaking word or action. Never he hurt one of his wives, and tenderly behaves with them. He did not like roughness at all. This is a message to the whole world to follow.
- The Human history witnessed a detachment between values and reality, words and actions and claims and truths. This is easy to be witnessed even to those have the lowest perception of the history and life. This phenomenon does not exist in the Prophet's biography. It is the duty of those who believe and are following the way of God, to spread God's enlightenment so human could live in peace.
- I am confident that non-Muslim countries will apply Islam to their people as a system rather than as a lifestyle to preserve their communities and their economy, which is about to collapse because of the riba-based transactions that God has forbidden. This is an initial step until the entire world be condemned to God's religion.

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