

# Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 31

The Conquest of Makkah (III)

Maulānā Ebrahim Noor



© Islamic Academy of Coventry  
Sīrah of Muḥammad ﷺ  
Part 31 – The Conquest of Makkah (III)  
1<sup>st</sup> Edition – 2022

All rights reserved. Aside from fair use, meaning for use of educational purposes or review, no part of this publication may be reproduced without the prior permission of the copyright owner.

Images courtesy of [islamiclandmarks.com](http://islamiclandmarks.com), [emadphoto.com](http://emadphoto.com), & [Binimad al-Ateeqi](http://Binimad al-Ateeqi).

Islamic Academy of Coventry  
83-87 Cambridge Street  
Coventry CV1 5HU

[www.Islamicacademycoventry.org](http://www.Islamicacademycoventry.org)

[Islamicacademycoventry@hotmail.com](mailto:Islamicacademycoventry@hotmail.com)

## Contents

Introduction.....	5
The Houses of the Muhājirūn.....	8
Dār al-Nadwah and the House of Umm Ḥānī رَضِيَ اللهُ عَنْهَا.....	10
The Houses of Khadijah رَضِيَ اللهُ عَنْهَا and Abū Sufyān رَضِيَ اللهُ عَنْهُ.....	11
The Houses of the Banū Hāshim.....	12
The Houses of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb.....	14
The General Pardon.....	15
‘Abdullāh ibn Khaṭal.....	15
Qurtanā and Quraybah.....	17
Sārah.....	17
Al-Ḥuwayrith ibn Nuqaydh.....	18
Miqyas ibn Ḥubābah.....	18
‘Abdullāh ibn Sa‘ad ibn Abū Sarah رَضِيَ اللهُ عَنْهُ.....	18
‘Ikrimah ibn Abū Jahl رَضِيَ اللهُ عَنْهُ.....	20
Hubār ibn al-Aswad رَضِيَ اللهُ عَنْهُ.....	24
Waḥshī ibn Ḥarb رَضِيَ اللهُ عَنْهُ.....	26
Ka‘ab ibn Zuhayr رَضِيَ اللهُ عَنْهُ.....	28
Ḥārith ibn Talāṭal.....	28
‘Abdullāh ibn Zib‘arī رَضِيَ اللهُ عَنْهُ.....	28
Hubayrah ibn Abū Wahab Makhzūmī.....	30

Hind bint ‘Utbah رَضِيَ اللهُ عَنْهَا .....	30
The Islām of Abū Quḥāfah رَضِيَ اللهُ عَنْهُ .....	31
The Islām of Ṣafwān ibn Ummayah رَضِيَ اللهُ عَنْهُ .....	33
The Islām of Suhayl ibn ‘Amr رَضِيَ اللهُ عَنْهُ .....	34
The Islām of ‘Utbah and Mu‘attib رَضِيَ اللهُ عَنْهُمَا .....	35
The Islām of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ .....	36
The Idols .....	37
‘Uzzā’ and Suwā‘ .....	37
Manāt.....	38
Summary .....	39

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Introduction

**R**asūlullāh ﷺ had entered the holy city of Makkah in the month of Ramaḍān, in the 8<sup>th</sup> year of Hijrah. This was the third time Rasūlullāh ﷺ had travelled to Makkah since he had migrated to Madīnah. The first time he had been prevented from entering, however the treaty of Ḥudaybiyah had taken place. As per the terms of the treaty, on his second visit, he came and performed ‘Umrah.

Rasūlullāh ﷺ had now travelled to Makkah after the Banū Khuzā‘ah had come to him seeking assistance. They had been attacked by the Banū Bakr and the Quraysh had aided them in them in this action. By doing this, the Quraysh had broken the terms of the treaty. They had realised their error and sent Abū Sufyān to Madīnah to reinforce and extend treaty, however this was not done.

Rasūlullāh ﷺ now arrived outside the city with 10,000 Companions رَضِيَ اللَّهُ عَنْهُمْ. Makkah was surrounded by mountains and there were several passes which allowed access into it. Rasūlullāh ﷺ now ordered his battalions to enter the city from various directions. Among the leaders of the battalions were Khālid ibn al-Walīd, Zubayr ibn al-Awwām, Abū ‘Ubaydah ibn al-Jarrāḥ and Qays ibn Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُمْ. Rasūlullāh ﷺ entered the city from the north.

As the Muslims entered Makkah, a few skirmishes took place. Some of the Quraysh had gathered at various places to attack them. The skirmishes were quickly quelled, however several Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred.

The city was now secured and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made his way to the house of his cousin sister, Umm Ḥānī bint Abū Ṭālib رَضِيَ اللَّهُ عَنْهَا. He bathed and performed Ṣalāh to thank Allāh سُبْحَانَهُ وَتَعَالَى for the victory.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then entered the Masjid and asked for the keys of the Ka'bah. 'Uthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُ brought the keys and the House of Allāh سُبْحَانَهُ وَتَعَالَى was opened. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered for it to be cleaned and all the signs of polytheism to be removed. The keys of the Ka'bah were then returned to 'Uthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed the people of Makkah and put their minds at ease. He confirmed the sacred status of the Ḥaram, and that bloodshed was forbidden in the blessed area. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed 'Itāb ibn Usayd رَضِيَ اللَّهُ عَنْهُ as the Governor of Makkah and Abū Maḥdhūrah رَضِيَ اللَّهُ عَنْهُ was made the Mu'adhin.

The Anṣār were worried that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had now returned home and the city of Makkah had been liberated. Maybe he would decide to stay in the city of his birth? Rasūlullāh

صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ put their minds at ease and said that he had emigrated on the command of Allāh سُبْحَانَهُ وَتَعَالَىٰ and would not leave them. Rasūlullāh صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ then started to receive pledges from the men and women of Makkah.

Among those who came to pledge was Hind رَضِيَ اللَّهُ عَنْهَا, the wife of Abū Sufyān رَضِيَ اللَّهُ عَنْهُ. She asked Rasūlullāh صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ upon what he was taking a pledge. Rasūlullāh صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned a few things, and her pledge was accepted.

After the city of Makkah had been liberated, a person from the tribe of Hudhayl was killed. Rasūlullāh صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ paid the blood writ for the person and reminded everyone once again about the sacred status of the city.

## The Houses of the Muhājirūn

**W**hen the Muhājirūn of Makkah had left the city and migrated to Madīnah, all their properties, houses and buildings had been taken over by the Quraysh.

Rasūlullāh ﷺ had been addressing the people and concluded his sermon. He was stood by the doors of the Ka‘bah when one of the Muhājirūn, Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ, got up and wanted to ask about his house which Abū Sufyān رَضِيَ اللهُ عَنْهُ had sold for 400 dirhams.

Rasūlullāh ﷺ called Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ and said something quietly to him. As soon as he heard the words of Rasūlullāh رَضِيَ اللهُ عَنْهُ, he stayed quiet.

Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ was asked later, what did Rasūlullāh ﷺ say to you? He replied that Rasūlullāh ﷺ told him that if he stayed patient, then it would be better for him and in exchange he will get a house in Jannah. Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ then told Rasūlullāh ﷺ that he would be patient.



Apart from Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ, some of the other Muhājirūn also desired that their houses were returned to them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that the wealth which had gone in the path of Allāh سُبْحَانَهُ وَتَعَالَى, he would not prefer its return. As soon as they heard this, all the Muhājirūn stayed quiet and made no mention of the houses again. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself did not even mention anything about the house he was born in, or the house in which he married Khadijah رَضِيَ اللهُ عَنْهَا.



Figure 1 - The Houses of Makkah ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

We will use this section to show the locations of the houses in Makkah, of the prominent personalities of the time.

## Dār al-Nadwah and the House of Umm Ḥānī رَضِيَ اللهُ عَنْهَا

Dār al-Nadwah was the meeting house of the Quraysh, where all the important decisions were made. It was located almost directly opposite the Ḥaṭīm.



Figure 2 - The Residences around the Ka'bah ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

Umm Ḥānī رَضِيَ اللهُ عَنْهَا, the cousin sister of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also lived very close to the Ka'bah. It was in this place that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sleeping on the night of al-Isrā wal-Mi'raj when he was taken by the Angels.

### The Houses of Khadijah رَضِيَ اللهُ عَنْهَا and Abū Sufyān رَضِيَ اللهُ عَنْهُ

On the base of the mountain al-Marwah, were several houses. One of these belonged to Khadijah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Another belonged to Abū Sufyān رَضِيَ اللهُ عَنْهُ, one of the Qurayshi leaders who embraced Islām during the liberation of Makkah.



Figure 3 - The Residences near al-Marwah ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

## The Houses of the Banū Hāshim

Located to the east of al-Marwah, was the area where the tribe of Banū Hāshim resided. The sons of ‘Abdul Muṭṭalib had their houses in this area, one of which was the birth place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



Figure 4 - The Residences of the Banū Hāshim ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

The birthplace of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has now been converted into a library as can be seen below



The present-day location of the birth place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ can be seen in the map below to the right, denoted by the orange circle.



Figure 5 – Present day location of the birthplace of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## The Houses of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb

In the valley which lies west of the Ka‘bah, were the houses of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb, the father of ‘Umar رَضِيَ اللهُ عَنْهُ.



Figure 6 - The Residences of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

## The General Pardon

On the day of the liberation of Makkah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given security to all who were in the house of Abū Sufyān رَضِيَ اللهُ عَنْهُ, all who were in Masjid al-Ḥarām and all who stayed in their houses with their doors shut. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had forgiven many people who had caused him and the other Muslims harm, however there were several people who were guilty of serious crimes. In total, there were about 15 or 16 such people, which the general amnesty didn't include.

### ‘Abdullāh ibn Khaṭal

He had embraced Islām and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent him as an ‘Āmil, to go and collect the Ṣadaqāt, charity from the people. He had one slave with him and one Anṣār.

During the journey, the small group stopped at a place and ‘Abdullāh ibn Khaṭal told the slave to prepare some food. The slave fell asleep. When ‘Abdullāh ibn Khaṭal saw the food had not been prepared, he became angry and murdered the slave.

‘Abdullāh ibn Khaṭal realised that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will make him answer for his crime, so he left Islām and joined the Quraysh in Makkah. He also took the camels which had been collected as Ṣadaqāt with him as well.



‘Abdullāh ibn Khaṭal started to write poetry, ridiculing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he would command his slave girls to sing the poems he had written.

On the day of the liberation of Makkah, ‘Abdullāh ibn Khaṭal went to the Ka‘bah and held onto its cloth, trying to find a way to stop the sentence being passed on him. His efforts were in vain, and the sentence was passed on him by Abū Barzā Aslamī and Sa‘ad ibn Hurayth رَضِيَ اللهُ عَنْهَا between al-Ḥajr al-Aswad and Maqām Ibrāhīm.



## Qurtanā and Quraybah

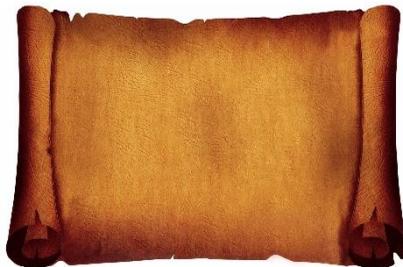
Qurtanā' and Quraybah were two female slaves who belonged to 'Abdullāh ibn Khaṭal. When the polytheists of Makkah would gather, they would sing poems ridiculing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

One of them sought security from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which was granted. She then embraced Islām. With regards to the other slave, the sentence was passed on her.

## Sārah

Sārah was a female slave belonging to someone from the Banū al-Muṭṭalib. She also used to sing poems, mocking Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

There is a difference of opinion as to what happened to her. Some say she embraced Islām and remained alive till the time of 'Umar رَضِيَ اللهُ عَنْهُ. The other opinion is that the sentence was passed on her. This is the same woman who Ḥāṭib ibn Abū Balta'ah رَضِيَ اللهُ عَنْهُ had given a letter, to deliver to the Quraysh, informing them of the plan of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to march on Makkah.



## Al-Ḥuwayrith ibn Nuqaydh

Al-Ḥuwayrith was a poet who wrote poems ridiculing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. ‘Alī رَضِيَ اللهُ عَنْهُ passed the sentence on him. In Ibn Hishām, it mentions that he was one of the people who caused problems to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## Miqyas ibn Ḥubābah

Miqyas had initially embraced Islām. In the Battle of Dhū Qirad, an Anṣāri accidentally killed his brother Hishām, thinking he was one of the enemies. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order for blood money to be paid.

Miqyas took the blood money, then murdered the Anṣāri. He then turned his back on Islām and left for Makkah. On the day of the liberation of Makkah, he was also one of the people who was not included in the general amnesty. The sentence was passed on him by Ghayla ibn ‘Abdullāh al-Laythi رَضِيَ اللهُ عَنْهُ.

## ‘Abdullāh ibn Sa‘ad ibn Abū Saraḥ رَضِيَ اللهُ عَنْهُ

‘Abdullāh ibn Sa‘ad ibn Abū Saraḥ was the milk brother of ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ. At one time he used to be one of the scribes of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and wrote the Revelation.

‘Abdullāh ibn Sa‘ad left Islām and went back to the Quraysh. On the day of the liberation of Makkah, to save his own life, he went and hid.

‘Uthmān رَضِيَ اللهُ عَنْهُ went with him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At the time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was taking pledges off the people. ‘Uthmān رَضِيَ اللهُ عَنْهُ said ‘O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh is here, take a pledge from him as well.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained quiet for a while. ‘Uthmān رَضِيَ اللهُ عَنْهُ repeated his request again and again, then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took the pledge of ‘Abdullāh ibn Sa‘ad.

‘Abdullāh ibn Sa‘ad رَضِيَ اللهُ عَنْهُ embraced Islām truthfully and later in life also became a governor in Egypt, during the times of ‘Umar رَضِيَ اللهُ عَنْهُ and ‘Uthmān رَضِيَ اللهُ عَنْهُ. In the time of the Khilāfah of ‘Uthmān رَضِيَ اللهُ عَنْهُ, he won a great victory in Africa. When the bounty was distributed, each person received 3,000 dinārs.



After the passing away of ‘Uthmān رَضِيَ اللهُ عَنْهُ, he stayed away from the conflict which followed and didn’t pledge allegiance to either Mu‘āwiyah or ‘Alī رَضِيَ اللهُ عَنْهُمَا. He passed away in Asqalān, during the latter time of the Khilāfah of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.

Regarding his death, there is a strange incident which has been recorded. One morning he woke up and made a supplication to Allāh سُبْحَانَكَ وَتَعَالَى as follows:

## اللهم اجعل اخر عملي الصبح

‘O Allāh, make my last action, be in the morning’

‘Abdullāh ibn Sa‘ad رَضِيَ اللهُ عَنْهُ made Wuḍū and led Ṣalāh. He performed one Salām on his right and when he went to perform Salām on his left, his soul left his body.

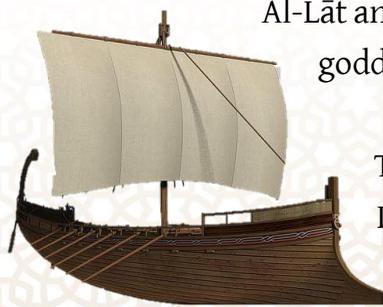
‘Ikrimah ibn Abū Jahl رَضِيَ اللهُ عَنْهُ

‘Ikrimah ibn Abū Jahl, like his father, was also a staunch enemy of Islām. After the liberation of Makkah, he fled to Yemen.

‘Ikrimah’s wife, Umm Ḥakīm رَضِيَ اللهُ عَنْهَا had embraced Islām and asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give security to her husband. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted her request right away.

Meanwhile, ‘Ikrimah reached the coast. He boarded a boat and tried to leave, but a cold wind came and stopped the boat from going anywhere. ‘Ikrimah invoked al-Lāt and al-‘Uzzā’ for help.

Al-Lāt and al-‘Uzzā’ were two of the main pagan goddesses. The third was Manāt.



The people on the boat told him that al-Lāt and al-‘Uzzā’ would be of no help to

him now. He should rather call Allāh **سُبْحَانَهُ وَتَعَالَى**.

At that moment, Ikrimah made a sincere oath with Allāh **سُبْحَانَهُ وَتَعَالَى** and said:

**‘O Allāh, I am making an oath with you, that if you relieve me from this difficulty, I will go to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and put my hand in his hand. I will certainly find him pardoning, forgiving and noble’**

‘Ikrimah’s wife, Umm Ḥakīm رَضِيَ اللهُ عَنْهَا now arrived and told him she had come from Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was the best and most virtuous person, mindful of maintaining family ties. She told him not to destroy himself as she had got security from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for him.

Upon hearing this, ‘Ikrimah went with his wife back to Makkah. Before he arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللهُ عَنْهُمْ, ‘Ikrimah is coming as a believer, so do not say anything bad about his father (Abū Jahl). By saying bad things about the deceased, you can hurt the living.’

‘Ikrimah arrived and stood in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His wife Umm Ḥakīm رَضِيَ اللهُ عَنْهَا was also standing veiled, to the side.

‘Ikrimah said, ‘This is my wife, she has said that you have given me security.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘She has said the truth, I have given you security.’ ‘Ikrimah then asked, ‘What do you call towards?’.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Bear witness that Allāh سُبْحَانَهُ وَتَعَالَى is one, there is no God other than Him, and I am Allāh’s Messenger, and establish Ṣalāh and discharge Zakāt.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also mentioned some other factors regarding Islām.

‘Ikrimah replied that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had invited him towards matters which were good and liked. He mentioned that even before he called people towards Islām, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most truthful of them in speech and the most virtuous.

After this Ikrimah read the Shahādah:

أشهد أن لا اله الا الله و أن محمدا عبده و رسوله

‘I bear witness that there is no God, but Allāh and Muḥammad is His slave and His Messenger’

Ikrimah رَضِيَ اللهُ عَنْهُ then said he was making Allāh سُبْحَانَهُ وَتَعَالَى his witness and all those who are present, that he was a Muslim, a Mujāhid and a Muhājir.

‘Ikrimah رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to ask forgiveness for him, which he did. He then took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that the amount he used to spend leading people away from Allāh سُبْحَانَهُ وَتَعَالَى, he would now spend double in inviting them towards Allāh سُبْحَانَهُ وَتَعَالَى. And the way he used to fight against Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would make double the effort fighting in the cause of Allāh سُبْحَانَهُ وَتَعَالَى. He would also go to those places where he stopped people from going towards the path of Allāh سُبْحَانَهُ وَتَعَالَى and now invite them towards His path.

During the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ, when the armies were sent out against the apostates, ‘Ikrimah رَضِيَ اللهُ عَنْهُ led one of the battalions. He spent the rest of his life in the path of Allāh سُبْحَانَهُ وَتَعَالَى and was martyred in the battle of Ajnadayn during the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ. There were more than 70 wounds on his body from swords and arrows.



### Hubār ibn al-Aswad رَضِيَ اللهُ عَنْهُ

Hubār ibn al-Aswad caused the Muslims many problems. When the eldest daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Zaynab رَضِيَ اللهُ عَنْهَا was migrating to Madīnah, he went with a group of Quraysh to try and stop her from leaving. He threw a spear at her which caused her to fall onto a rock. She was pregnant at the time and lost the baby she was carrying. Zaynab رَضِيَ اللهُ عَنْهَا also passed away as a result from the illness, which followed this fall.

Hubār ibn al-Aswad came in the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he returned from Ji‘rānah and stood in front of him. The Companions رَضِيَ اللهُ عَنْهُمْ informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of his presence, saying this was Ḥubār ibn al-Aswad. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that he had seen him.

One of the Companions رَضِيَ اللهُ عَنْهُمْ, got up with the intention of striking Hubār, but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stopped him and told him to sit down.

Hubār then got up and addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He started by greeting Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى. He then testified that there was no God but Allāh سُبْحَانَهُ وَتَعَالَى and that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was His Messenger. He continued his address by saying that he had fled with the intention of joining the non-Arabs but then remembered how Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ benefited others, maintained family relations, and pardoned those who had been ignorant to him.

Allāh سُبْحَانَهُ وَتَعَالَى had guided them through Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and saved them from destruction.

Hubār رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to forgive him for his ignorance and all the pain he had caused him. He admitted his sins and previous evil ways.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to Hubār رَضِيَ اللَّهُ عَنْهُ and said that he had pardoned him. Allāh سُبْحَانَهُ وَتَعَالَى had been kind to Hubār رَضِيَ اللَّهُ عَنْهُ and guided him towards Islām and embracing Islām wipes out all previous sins.



### Wahshī ibn Ḥarb رَضِيَ اللهُ عَنْهُ

Wahshī ibn Ḥarb was an Abyssinian slave belonging to Jubayr ibn Muṭ‘im رَضِيَ اللهُ عَنْهُ. At this time Jubayr رَضِيَ اللهُ عَنْهُ had not embraced Islām. During the battle of Badr, the uncle of Jubayr رَضِيَ اللهُ عَنْهُ had been killed by Ḥamzah رَضِيَ اللهُ عَنْهُ. Jubayr رَضِيَ اللهُ عَنْهُ told Wahshī that he could earn his freedom if he killed Ḥamzah رَضِيَ اللهُ عَنْهُ. During the battle of Uḥud, Wahshī killed Hamzah رَضِيَ اللهُ عَنْهُ and earned his freedom.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Makkah, Wahshī fled and reached Ṭāif. Later he went to Madīnah, embraced Islām and asked for forgiveness.

During the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ, Wahshī رَضِيَ اللهُ عَنْهُ took part in the expeditions against Musaylama al-Kadhdhāb. He wanted to go and make amends for killing Ḥamzah رَضِيَ اللهُ عَنْهُ.

قَالَ فَخَرَجْتُ مَعَ النَّاسِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ قَالَ فَإِذَا رَجُلٌ  
قَائِمٌ فِي ثَلْمَةٍ جِدَارٍ كَأَنَّهُ جَمَلٌ أَوْرُقُ ثَابِرُ الرَّأْسِ قَالَ فَرَمَيْتُهُ  
بِحَرْبَتِي فَأَضَعُهَا<sup>1</sup>

Wahshī رَضِيَ اللهُ عَنْهُ said, ‘So I went out with the people and then the events took place concerning the battle. Suddenly I saw a man standing near a gap in a wall. He looked like an ash-coloured

<sup>1</sup> Ṣaḥīḥ al-Bukhārī 4072

camel and his hair was dishevelled. So, I threw my spear at him,  
driving it into his chest”

With the same spear Waḥshī رَضِيَ اللهُ عَنْهُ had killed Ḥamzah رَضِيَ اللهُ عَنْهُ, he also sent Musaylama al-Kadhdhāb to his fate.

Waḥshī رَضِيَ اللهُ عَنْهُ used to say, that with his spear, he had killed the best of people, meaning Ḥamzah رَضِيَ اللهُ عَنْهُ and the worst of people, meaning Musaylama al-Kadhdhāb.



### Ka‘ab ibn Zuhayr رَضِيَ اللهُ عَنْهُ

Ka‘ab ibn Zuhayr was a renowned poet. He used to write poetry mocking Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. During the liberation of Makkah, he was also one of the people who was excluded from the general amnesty. As a result, he ran away from Makkah.

After some time, he came to Madīnah and embraced Islām. He then wrote some poetry praising Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This collection was known as ‘Bānat Su‘ād’.

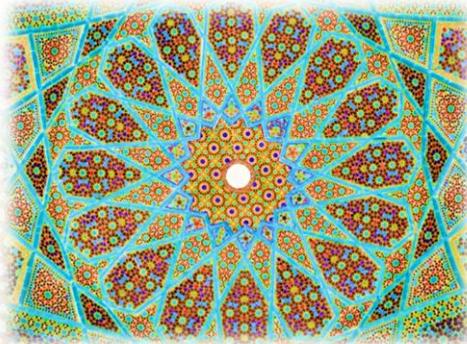


### Ḥārith ibn Talāṭal

Ḥārith ibn Talāṭal used to mock Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the day of the liberation of Makkah, ‘Alī رَضِيَ اللهُ عَنْهُ passed sentence on him.

### ‘Abdullāh ibn Zib‘arī رَضِيَ اللهُ عَنْهُ

‘Abdullāh ibn Zib‘arī was another poet who used to write against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was another person who fled from Makkah. He initially went to Najrān then repented.



He presented himself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islām. He then said the following couplets for forgiveness.

يا رسول الملّك إن لسانى  
راتق ما فتقت إذ أنا بور  
امن اللحم والعظام برّبى  
ثم قلبى الشّهد أنت النذير

O Messenger of Allāh!

My tongue will make up for the harm I caused you during my  
days of destruction and heedlessness

My flesh and bones have brought faith with my Lord  
Then my heart testifies that you are a warner

### Hubayrah ibn Abū Wahab Makhzūmī

Hubayrah ibn Abū Wahab Makhzūmī was another famous poet. He was the husband of Umm Ḥāni, the cousin sister of Rasūlullāh ﷺ. On the day of the liberation, he fled to Najrān and passed away there in disbelief.

### Hind bint ‘Utbah رَضِيَ اللَّهُ عَنْهَا

Hind bint ‘Utbah was the wife of Abū Sufyān رَضِيَ اللَّهُ عَنْهُ. She was the same woman who desecrated the body of Hamzah رَضِيَ اللَّهُ عَنْهُ on the day of Uḥud. She caused Rasūlullāh ﷺ many problems. She was among the women who were excluded from the amnesty on the day of the liberation of Makkah.

She presented herself in front of Rasūlullāh ﷺ and asked for forgiveness. She then embraced Islām.

When Hind رَضِيَ اللَّهُ عَنْهَا returned home, she broke all her idols into pieces, and said, ‘I swear by Allāh, it was because of you we were deceived.’

From the people who were excluded from the amnesty, those who admitted their mistakes, sought forgiveness, and embraced Islām were given security. Even though they had been responsible for causing much trouble to the Muslims, even personal harm to the family of Rasūlullāh ﷺ, his mercy was in full display

## The Islām of Abū Quḥāfah رَضِيَ اللهُ عَنْهُ

**T**he father of Abū Bakr رَضِيَ اللهُ عَنْهُ was called Abū Quḥāfah. He lived in Makkah and had not embraced Islām up to this point. Abū Bakr رَضِيَ اللهُ عَنْهُ brought his father to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst he was in Masjid.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ اللهُ عَنْهُ that he should have left his father at home so that he could have gone to see him himself. Abū Bakr رَضِيَ اللهُ عَنْهُ replied and said it was better for his father to come and see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ rather than the other way round.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed his blessed hand over the chest of Abū Quḥāfah and made him recite the Kalimah. Abū Quḥāfah رَضِيَ اللهُ عَنْهُ then entered the fold of Islām.



جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ أَتَى بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ  
وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ<sup>2</sup>

Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ reported that Abū Quḥāfah was brought (to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the day of the Conquest of Makkah and his head and beard were white like hyssop (a type of plant), Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said ‘Change this with something but avoid black.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ congratulated Abū Bakr رَضِيَ اللَّهُ عَنْهُ when his father Abū Quḥāfah رَضِيَ اللَّهُ عَنْهُ became Muslim. Abū Bakr رَضِيَ اللَّهُ عَنْهُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he would have been more pleased if Abū Ṭālib, the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had embraced. Even though Abū Ṭālib looked after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for many years, guidance was not written for him, and he passed away in disbelief.

<sup>2</sup> Ṣaḥīḥ Muslim 2102b

## The Islām of Ṣafwān ibn Ummayah رَضِيَ اللَّهُ عَنْهُ

**S**afwān ibn Ummayah was one of the leaders of the Quraysh. His father Ummayah ibn Khalaf, a staunch enemy of Islām, had

- fallen in the battle of Badr.

On the day Makkah was liberated, Ṣafwān fled to Jeddah. ‘Umayr ibn Wahb رَضِيَ اللَّهُ عَنْهُ, who was the cousin of Ṣafwān, went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked sanctuary for Ṣafwān. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted his request and gave him his turban or his sheet as a sign to show he had him security.

‘Umayr رَضِيَ اللَّهُ عَنْهُ then went to Jeddah and brought Ṣafwān to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ṣafwān asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he had given him sanctuary and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said he had. Ṣafwān then asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he could be given respite for two months, so he could decide. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him that he could have four months.

During the battle of Ḥunayn, Ṣafwān accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After returning from this expedition, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him many goats. Upon seeing this

generous gesture, Ṣafwān took an oath on Allāh سُبْحَانَہُ وَتَعَالَى and said only a true prophet could be so generous. He then embraced Islām



## The Islām of Suhayl ibn ‘Amr رَضِيَ اللهُ عَنْهُ

**W**hen Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his first journey to Makkah after the migration with the intention of performing ‘Umrah, the Quraysh had not allowed him or the Muslims to enter the city. They sent numerous representatives to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to negotiate a treaty. Among them was Suhayl ibn ‘Amr.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Makkah as the liberator, Suhayl sent his brother ‘Abdullāh to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to ask him for sanctuary on his behalf. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted the request and furthermore, he told the Companions رَضِيَ اللهُ عَنْهُمْ to not stare at Suhayl in anger if they met him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said that Suhayl was an intelligent person and a person like him cannot remain ignorant of Islām.

Suhayl ibn ‘Amr embraced Islām after the battle of Ḥunayn in a place called Ji‘rānah, which was to the north east of Makkah. He promised that the amount of wealth he spent on the disbelievers would now be spent on the believers.

Later in life, Suhayl ibn ‘Amr رَضِيَ اللهُ عَنْهُ went with his family to Shām to face the Romans. According to some reports he was martyred in the battle of Yarmūk. Other reports say he passed away during the plague of ‘Amwās which occurred around the 17<sup>th</sup> and or 18<sup>th</sup> year of Hijri.

## The Islām of ‘Utbah and Mu‘attib رَضِيَ اللَّهُ عَنْهُمَا

It is narrated by ‘Abbās رَضِيَ اللَّهُ عَنْهُ that when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to liberate Makkah, he asked him where his two nephews, ‘Utbah and Mu‘attib, the sons of Abū Lahab were. ‘Abbās رَضِيَ اللَّهُ عَنْهُ could not see them, so he told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that maybe they have also gone far away with the Quraysh who had absconded. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Abbās رَضِيَ اللَّهُ عَنْهُ to bring them to him,

‘Abbās رَضِيَ اللَّهُ عَنْهُ got on his mount and rode to ‘Urnah where he found them both. He then brought them in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented Islām to both of his cousins. They both accepted and pledged allegiance with him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then got up and took them by their hands to the Multazam, which is the area between the door of the Ka‘bah and al-Ḥajr al-



Aswad, the black stone. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spent a long time in supplication. He then finished and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was very happy. ‘Abbās رَضِيَ اللَّهُ عَنْهُ says that he told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘May Allāh سُبْحَانَهُ وَتَعَالَى keep you always happy, for I am seeing your happy face.’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘I asked my Sustainer to give me both of my uncle’s sons, ‘Utbah and Mu‘attib. Allāh سُبْحَانَهُ وَتَعَالَى has given them both to me and gifted both to me.’

## The Islām of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ

**T**here are some opinions that Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, the son of Abū Sufyān رَضِيَ اللهُ عَنْهُ, also embraced Islām around this time during the liberation of Makkah. In fact, he had embraced Islām after the treaty of Ḥudaybiyah but had kept his faith hidden. After the conquest of Makkah, he made his faith apparent.

Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was also the brother of Umm Ḥabībah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, thus making him the brother-in-law Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## The Idols

After the liberation of Makkah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed there for approximately 15 days. All the idols that were in and around the Ka‘bah were destroyed and the following announcement was made:

من كان يؤمن بالله واليوم الآخر فلا يدع في بيته صنما

‘Whoever believes in Allāh and the last day, do not leave any idols in your house’

When Makkah was cleansed of the idols, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent small groups out to also cleanse the surrounding areas.

### ‘Uzzā’ and Suwā‘

On the 25<sup>th</sup> of Ramaḍān, in the 8<sup>th</sup> year of Hijri, Khalid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was sent with 30 riders to Nakhlah where the idol ‘Uzza resided. It took about a night’s travel to get there.

‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ was sent to the idol Suwā‘, which was 3 miles outside of Makkah. When he reached there, the keeper asked ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ with what intention he had come. ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ said ‘I have come upon the command of Rasūlullāh رَضِيَ اللهُ عَنْهُ to destroy this idol.’

When the keeper heard his answer, he said that he would not have the power to do this, as Suwā<sup>c</sup> would stop you himself.

‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ said, ‘Are you still stuck in the false belief? Can it see and hear, which will make it stop me?’ He said this and dealt one blow which caused Sūwā<sup>c</sup> to break into pieces.

‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ then looked at the keeper and said, ‘Did you see?’ As soon as the keeper saw what happened, he embraced Islām.

### Manāt

On the 26<sup>th</sup> of Ramaḍān, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sa‘ad ibn Zayd Ash-hali رَضِيَ اللَّهُ عَنْهُ with 20 riders towards Mushallal where the idol Manāt was.

The whole month of Ramaḍān was spent cleansing and purifying the land of Allāh سُبْحَانَهُ وَتَعَالَى from disbelief and polytheism.

## Summary

**T**he people of Makkah had caused many problems for the Muslims. From the early persecution to the general boycott when the Muslims had to move out to the valley of Abū Ṭālib. The Quraysh refused to trade with them, keep company with them or marry their children to them.

After the boycott ended, the persecution did not stop. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the rest of the Muslims had to migrate away from their homes and places of birth to Madīnah. Even during the migration, plans were made to assassinate Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst he was in his house, but Allāh سُبْحَانَهُ وَتَعَالَى made him go past them without seeing him.

Search parties were sent out to find Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he left Makkah, but they were unsuccessful and he reached Madīnah safely with his Companion, Abū Bakr رَضِيَ اللهُ عَنْهُ.

After the Muslims reached Madīnah, there were a number of battles between them and the Quraysh. The battle of Badr was a comprehensive victory for the Muslims, whilst the Quraysh got the upper hand in the battle of Uḥud, when they had marched to Madīnah.

The Quraysh gathered an alliance of Confederates and marched upon Madīnah once more. With the help of Allāh سُبْحَانَهُ وَتَعَالَى, they

were not able to penetrate the defences and they left without having completed their objective.

Rasūlullāh ﷺ then decided to go to Makkah to perform ‘Umrah. The Quraysh refused to let them in and negotiated a treaty with the Muslims. Even the terms of the treaty seemed to be favoured towards the Quraysh. Any Muslims living in Makkah would not be allowed to go to Madīnah, but if anyone who wanted to return to Makkah from Madīnah, would be allowed to do so.

The terms of the treaty were broken by the Quraysh when they aided the Banū Bakr against the Banū Khuzā‘ah who were allied with the Muslims. They came to Rasūlullāh ﷺ for assistance and he accepted the request. Rasūlullāh ﷺ then marched towards Makkah with 10,000 Companions رَضِيَ اللَّهُ عَنْهُمْ.

Taking all the above into account and the sheer amount of difficulty the Quraysh had caused Rasūlullāh ﷺ and Muslims, the mercy of Rasūlullāh ﷺ was on full display. Rather than take retribution, he granted a general amnesty. Thousands were forgiven. There was a small number who were excluded from this, but many of them were also forgiven when they sought security and showed remorse on their past actions.

Many prominent leaders of the Quraysh embraced Islām including Abū Sufyān, Ikrimah ibn Abū Jahl, Suhayl ibn ‘Amr, Şafwān ibn

Ummayah and Mu‘āwiyah رَضِيَ اللهُ عَنْهُمُ, who would later become the Amīr al-Mu‘minīn.

When the Muslims migrated to Madīnah, they had left their homes and properties behind, which were taken over by the Quraysh. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ expressed a desire that the homes were not claimed back by the Muslims, and they accepted his request.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered the cleansing of the Masjid from all signs of polytheism. An order was then given to tell everyone to ensure they do not leave any idols in their houses. Centuries of polytheism had now come to an end and the inhabitants of the sacred city went back to the worship of the one and only God, Allāh سُبْحَانَهُ وَتَعَالَى.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
Sīrah of Muḥammad  
Part 31 – Conquest of Makkah (III)

[www.Islamicacademycoventry.org](http://www.Islamicacademycoventry.org)  
Islamicacademycoventry@hotmail.com  
83-87 Cambridge Street  
Coventry CV1 5HU