

# Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 4 - The Early Years of Prophethood

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Sirah of Muḥammad ﷺ  
Part 4 – The Early Years of Prophethood  
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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Introduction

I begin in the name of Allāh **سُبْحَانَهُ وَتَعَالَى**, Lord of the Worlds and sending Peace and Salutations on our beloved Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was born on a Monday morning in the month of Rabīʿ al-Awwal. It was the year of the elephant, which corresponded to 571 CE. He had lost his father ‘Abdullāh even before he was born and throughout his childhood, lost many more of those who were closest to him.

He had been given the name ‘Muḥammad’ by his grandfather which means ‘the one who is praised’. As per the custom of the Quraysh, he spent the first few years of his life with the tribe of Banū Sa‘ad ibn Bakr, in the house of Ḥalimah **رَضِيَ اللَّهُ عَنْهَا**. His presence would become a means of many blessings in her house.

During his stay with the Banū Sa‘ad, the chest of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was spilt open for the first time. After this incident, he went back to Makkah to live with his mother Āminah.

At the age of 6, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** he went with his mother on a trip to Yathrib, which was an oasis town on the trade route to Shām. This was the place where the father of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, ‘Abdullāh had passed away just before his birth. On the

return journey to Makkah, Āminah fell ill and passed away in a place called Abwā. He was brought back home to Makkah by Umm Ayman.

Rasūlullāh ﷺ was then looked after by his grandfather ‘Abdu al-Muṭṭalib. He also passed away when Rasūlullāh ﷺ was only 8 years old. He then came under the care of his uncle, Abū Ṭālib, who would look after and protect his nephew for over 40 years.

Rasūlullāh ﷺ grew up possessing the best of qualities. He was honest, trustworthy, kind, and generous. His reputation resulted in a rich widow, Khadijah رَضِيَ اللهُ عَنْهَا hiring him to sell goods on her behalf, on a trade caravan to Shām. A servant of Khadijah رَضِيَ اللهُ عَنْهَا, by the name of Maysarah accompanied Rasūlullāh ﷺ on this journey. During this time, he witnessed many strange and miraculous events which he relayed back to Khadijah رَضِيَ اللهُ عَنْهَا. Furthermore, she earned more profit from this endeavour than ever before.

Khadijah رَضِيَ اللهُ عَنْهَا was impressed by what he heard of seen of Rasūlullāh ﷺ so she sent him a marriage proposal. After consulting his uncle Abū Ṭālib, Rasūlullāh ﷺ accepted it.

Rasūlullāh ﷺ and Khadijah رَضِيَ اللهُ عَنْهَا were married on the appointed day with the dowry set at 20 camels. Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was 25 years old at the time whilst Khaḍījah رَضِيَ اللَّهُ عَنْهَا was 40 years old. They would go on to lead a very happy and blissful married life.

Makkah was home to the House of Allāh سُبْحَانَهُ وَتَعَالَى، the Ka‘bah. It had come into a state of disrepair and the Quraysh decided to rebuild it. Each tribe was given the responsibility of rebuilding a certain side of the House. When the time came to put the black stone, Al-Ḥajr al-Aswad back in its place, each tribe wanted this honour.

The argument became serious, and they were ready to come to blows when Abū Ummayah suggested that the first person to enter the door of the Masjid on the following day would be the arbitrator and settle the dispute.

It so happened that the Mercy of the Worlds, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the first to enter and using his wisdom, he settled the matter in such a way which was amicable to all of the parties.



Figure 2 - Al-Ḥajr al-Aswad



## The Household of Rasūlullāh ﷺ

Rasūlullāh ﷺ and Khadijah رَضِيَ اللهُ عَنْهَا had 6 children together, 2 sons and 4 daughters.

The first child they had together was a boy, whose name was Al-Qāsim رَضِيَ اللهُ عَنْهُ. Next, they had a daughter, who they named Zaynab رَضِيَ اللهُ عَنْهَا. She was followed by 3 more daughters, Ruqayyah رَضِيَ اللهُ عَنْهَا, Umm Kulthūm رَضِيَ اللهُ عَنْهَا and Fāṭimah رَضِيَ اللهُ عَنْهَا. Finally, they had another son who was named ‘Abdullāh رَضِيَ اللهُ عَنْهُ. ‘Abdullāh رَضِيَ اللهُ عَنْهُ was also known as Ṭayyib and Ṭāhir.



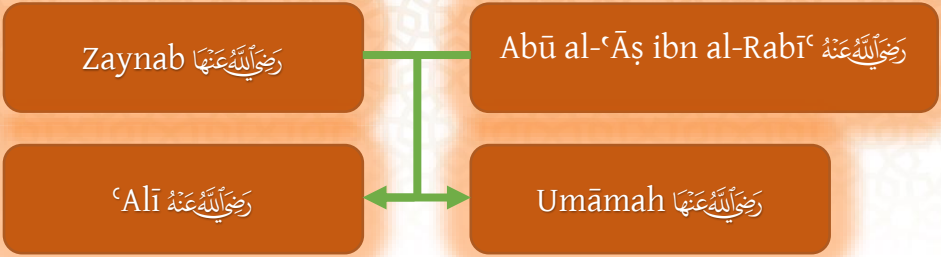


## Al-Qāsim رَضِيَ اللهُ عَنْهُ

Al-Qāsim رَضِيَ اللهُ عَنْهُ was the first born of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He passed away before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received Prophethood and lived for only 2 years. Other opinions are that he reached an age of understanding before he passed away. The teknonym of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Abū al-Qāsim.

# القاسم

## Zaynab رَضِيَ اللهُ عَنْهَا



Zaynab رَضِيَ اللهُ عَنْهَا was the eldest daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and was born when he was around 30 years old, 10 years before Prophethood. She passed away in the beginning of the 8<sup>th</sup> year of Hijri, at around 31 years of age.

She was married to Abū al-ʿĀṣ ibn al-Rabīʿ رَضِيَ اللهُ عَنْهُ, who was the nephew of Khadijah رَضِيَ اللهُ عَنْهَا, so she was married to her maternal cousin.

Zaynab رَضِيَ اللهُ عَنْهَا had embraced Islām during the early days but it was quite a while before her husband entered the fold of Islām. Her story will be covered later in detail when the battle of Badr is discussed.

Zaynab رَضِيَ اللهُ عَنْهَا and Abu al-ʿĀṣ ibn Rabīʿ رَضِيَ اللهُ عَنْهُ had 2 children together, a boy named ʿAlī رَضِيَ اللهُ عَنْهُ and a girl named Umāmah رَضِيَ اللهُ عَنْهَا. With regards to ʿAlī رَضِيَ اللهُ عَنْهُ, there is a difference of opinion as to how long he lived. The preferred opinion is that he reached

an age of understanding and then passed away during the lifetime of his father Abū al-‘Āṣ ibn al-Rabī<sup>ع</sup> رَضِيَ اللهُ عَنْهُ. Another opinion was that he was martyred in the battle of Yarmūk.

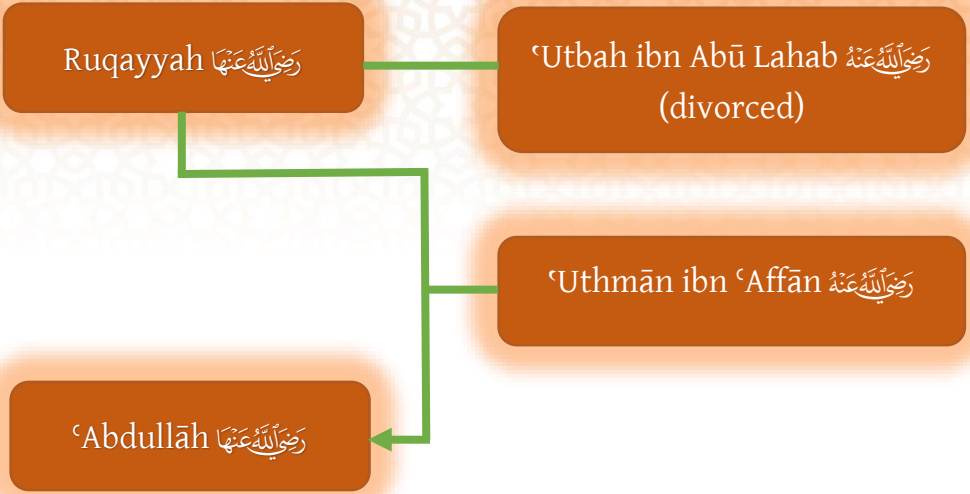
Regarding Umāmah رَضِيَ اللهُ عَنْهَا, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ loved his granddaughter very much and she was very attached to him. When she was young, she used to climb on the blessed back of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst he would be performing Ṣalāh. He would then lower her down gently.

After her aunt Fāṭimah رَضِيَ اللهُ عَنْهَا passed away, Umāmah رَضِيَ اللهُ عَنْهَا married ‘Alī رَضِيَ اللهُ عَنْهُ. ‘Alī رَضِيَ اللهُ عَنْهُ made a bequest that after he passes away Mughayrah ibn Nawfal رَضِيَ اللهُ عَنْهُ should marry her. After ‘Alī رَضِيَ اللهُ عَنْهُ was martyred, Umāmah رَضِيَ اللهُ عَنْهَا married Mughayrah رَضِيَ اللهُ عَنْهُ. According to some reports, she bore Mughayrah رَضِيَ اللهُ عَنْهُ a son who was named Yaḥyā. According to other reports she had no children and passed away whilst she was married to Mughayrah رَضِيَ اللهُ عَنْهُ.

# زينب



## Ruqayyah رَضِيَ اللَّهُ عَنْهَا



Ruqayyah رَضِيَ اللَّهُ عَنْهَا was the second daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Both her and her sister Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, had initially married sons of Abū Lahab, the paternal uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ruqayyah رَضِيَ اللَّهُ عَنْهَا married ‘Utbah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, married his brother ‘Utaybah. The Nikāḥ ceremonies had taken place, but the marriages had not been consummated.

When Allāh سُبْحَانَهُ وَتَعَالَى revealed Sūrah Lahab, Abū Lahab called his two sons ‘Utbah and ‘Utaybah and instructed them to divorce their wives. The sons obeyed their father’s command.

Later, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave his daughter Ruqayyah رَضِيَ اللهُ عَنْهَا to ‘Uthmān رَضِيَ اللهُ عَنْهُ in marriage. When ‘Uthmān رَضِيَ اللهُ عَنْهُ migrated to Abyssinia, she also accompanied him. Whilst over there, they had a son who they named ‘Abdullāh. He passed away at the age of 6.

Ruqayyah رَضِيَ اللهُ عَنْهَا came back to Madīnah and when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was leaving for Badr in the 2<sup>nd</sup> year of Hijri, she had fallen ill. Her husband, ‘Uthmān رَضِيَ اللهُ عَنْهُ was given permission to remain behind and look after her.

When Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ came to Madīnah with news of the Muslim victory, Ruqayyah رَضِيَ اللهُ عَنْهَا had passed away. She was 20 years old at the time.

# رقية

## Umm Kulthūm رَضِيَ اللهُ عَنْهَا

Umm Kulthūm رَضِيَ اللهُ عَنْهَا

‘Utaybah ibn Abū Lahab  
(divorced)

‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ

Umm Kulthūm رَضِيَ اللهُ عَنْهَا was the third daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Her name is a teknonym and this was in actual fact her name. She was not known by any other names.

Like her sister, Umm Kulthūm رَضِيَ اللهُ عَنْهَا had also married one of the sons of Abū Lahab, ‘Utaybah. When Abū Lahab commanded his sons to divorce their wives, ‘Utaybah carried out the command, however ‘Utaybah went one step further. He went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that he did not follow his religion and he has divorced his daughter. He then said that she didn’t like him, and he didn’t like her. After this he attacked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and tore the robe he was wearing.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى against ‘Utaybah and prayed that a predatory animal is released on him.



It so happened that on one occasion Abū Lahab and his son ‘Utaybah were travelling with a Qurayshi trade caravan towards Shām and stopped at a place called Zarqā. At night time a lion came to their camp. The lion passed by all the people, looking at their faces and sniffing them. When it reached ‘Utaybah, he attacked him right away and the prayer of Rasūlullāh ﷺ was answered. After the lion killed ‘Utaybah, it went away and was nowhere to be seen.

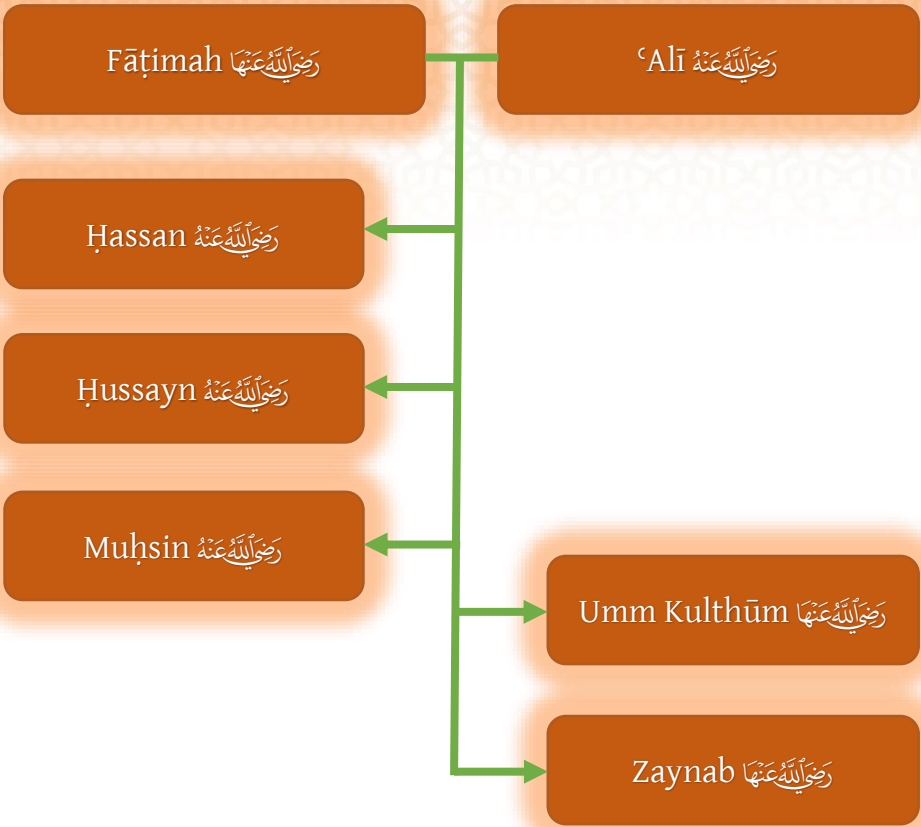


After Ruqayyah رَضِيَ اللَّهُ عَنْهَا passed away, Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا married ‘Uthmān رَضِيَ اللَّهُ عَنْهُ in the month of Rabī‘ al-Awwal, in the 3<sup>rd</sup> year of Hijri. They stayed together for 6 years and had no children.

Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا passed away in the month of Sha‘bān in the 9<sup>th</sup> year of Hijri. Rasūlullāh ﷺ led her funeral prayers. She was then lowered into her resting place by ‘Alī, Faḍl ibn ‘Abbās and Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمْ. Umme Kulthūm رَضِيَ اللَّهُ عَنْهَا was still in her twenties when she passed away.

أم كلثوم

## Fāṭimah رَضِيَ اللهُ عَنْهَا



Fāṭimah رَضِيَ اللَّهُ عَنْهَا was the youngest daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. According to some reports she was born in the first year of Prophethood and according to others, she was born 5 years before Prophethood, during the time when the Ka'bah was being rebuilt.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا was also known as Zahrā and Batūl. She was known as Zahrā' because of her internal beauty, splendour, and purity. The meaning of the word Batūl means 'to be cut off'. One of the reasons she was given this name was due to her merits and virtues, she was 'cut off' from the other women.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا married 'Alī رَضِيَ اللَّهُ عَنْهُ in the second year of Hijri. According to some opinions, she was 15 years, and 5 and a half months old at the time. According to another opinion, she was 19 years, and 1 and a half months old. 'Alī رَضِيَ اللَّهُ عَنْهُ was either 21 years, and 5 months or 24 years and 2 and a half months old when he married her. Together they had 5 children, 3 boys, Ḥassan, Ḥussayn and Muḥsin رَضِيَ اللَّهُ عَنْهُمْ and 2 girls, Umm Kulthūm and Zaynab رَضِيَ اللَّهُ عَنْهُمَا.

Muḥsin رَضِيَ اللَّهُ عَنْهُ passed away in his childhood. Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا was married to 'Umar رَضِيَ اللَّهُ عَنْهُ but they had no children together. Zaynab رَضِيَ اللَّهُ عَنْهَا was married to 'Abdullāh ibn Ja'far رَضِيَ اللَّهُ عَنْهُ and they had children together. The progeny of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ only continued through the children of Fāṭimah رَضِيَ اللَّهُ عَنْهَا.



6 months after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, in the month of Ramaḍān, 11<sup>th</sup> Hijri, Fāṭimah رَضِيَ اللهُ عَنْهَا also passed away. ‘Abbās رَضِيَ اللهُ عَنْهُ led her funeral prayers and then along with ‘Alī, and Faḍl رَضِيَ اللهُ عَنْهُمَا lowered her into her resting place.

# فاطمة

## Barakah – Umm Ayman رَضِيَ اللهُ عَنْهَا

Apart from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his immediate family, there were others who were also part of his household. When the father of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh passed away, he left behind an Abyssinian slave called Barakah. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got married, he set her free. Barakah married a man from Yathrib and had a son called Ayman, so she became known as Umm Ayman رَضِيَ اللهُ عَنْهَا.

# أم أيمن

## Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ

Zayd رَضِيَ اللهُ عَنْهُ came from a tribe called Kalb, which was in the northern parts of the Arabian Peninsula. When he was a child, his mother had taken him on a visit. During their stay, the village was raided, and he was kidnapped. He was sold into slavery and ended up at the great fair of Ukkāz. Here, he was purchased by Ḥakīm ibn Ḥizām, who was the nephew of Khaḍījah رَضِيَ اللهُ عَنْهَا. On one occasion, Khaḍījah رَضِيَ اللهُ عَنْهَا visited Ḥakīm and he called for the slaves he had just purchased to be presented to her. From all of them, she chose Zayd رَضِيَ اللهُ عَنْهُ. Khaḍījah رَضِيَ اللهُ عَنْهَا then gifted this youth to her husband. He was 15 years of age.

## The Search for Zayd رَضِيَ اللهُ عَنْهُ

**T**he father of Zayd رَضِيَ اللهُ عَنْهُ was called Ḥārithah. He had been searching for his son ever since he had been kidnapped.

People from all over Arabia used to come to the Ka‘bah for pilgrimage. During this time, Zayd رَضِيَ اللهُ عَنْهُ used to look out for people from his tribe. If he found someone, he would be able to send a message to his family to inform them where he was. They would be relieved that their son was alive, safe, and in the best of places.

A few months after Zayd رَضِيَ اللهُ عَنْهُ had come under the care of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he saw some people from his tribe in the streets of Makkah.

This caused a bit of an issue. If Zayd رَضِيَ اللهُ عَنْهُ had seen these people before he came to live with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then his feelings would have been very different. But now he was living with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, what should he do? He had to also tell his parents where he was to put their minds at rest, so he composed a poem and told the people from his tribe to speak the following words to his family:



*Carry a message from me to my people,  
For I am far away,  
That close to the House and the places of pilgrimage I stay.  
Let go of the grief that has deeply saddened you,  
And do not hasten your camels all over the earth.  
I live with the best of families, may God be blessed,  
From father to son, of Ma'ad they are the noblest.*

The people from the tribe of Zayd رَضِيَ اللَّهُ عَنْهُ went back to the Banū Kalb and informed his father Ḥārithah. As soon as Ḥārithah found out that his son had been found, he headed straight for Makkah with his brother.

## Ḥārithah Arrives in Makkah

Ḥārithah arrived in Makkah with his brother and went to see Rasūlullāh ﷺ right away. He asked Rasūlullāh ﷺ to let them ransom Zayd رَضِيَ اللَّهُ عَنْهُ, so he could be free and return home with them.



After hearing their request, Rasūlullāh ﷺ said to Ḥārithah, “Let him choose. If he chooses you, then he is yours without ransom and if he chooses me, I am not the man to set any other above him who chooses me”.

Rasūlullāh ﷺ called for Zayd رَضِيَ اللَّهُ عَنْهُ and asked him if he recognised these 2 men who had arrived. He replied in the affirmative and said that it was his father and uncle.

Rasūlullāh ﷺ then asked Zayd رَضِيَ اللَّهُ عَنْهُ to choose between him and his family. Zayd رَضِيَ اللَّهُ عَنْهُ said “I would not choose any man in preference to you”. When his father Ḥārithah heard his son’s choice, he said, “Will you choose slavery over freedom, and your father, uncle and family?” Zayd رَضِيَ اللَّهُ عَنْهُ told his father he would. The reason he gave was that he had seen from this man, meaning Rasūlullāh ﷺ such things that he could not choose another above him.

## The Proclamation

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now requested all of them to come to the Ka‘bah with him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived there and proclaimed in a loud voice, “All ye who are present, bear witness that Zayd is my son, I am his heir, and he is mine”.

The father of Zayd رَضِيَ اللهُ عَنْهُ, Hārithah and his uncle now left Makkah to go back to their tribe, the Banū Kalb. They knew that their son was free and living in honour. This is how Zayd رَضِيَ اللهُ عَنْهُ came to the household of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and chose to live with him over his own family.





## How ‘Alī’ رَضِيَ اللهُ عَنْهُ Came to the House of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**O**n one occasion there was a drought in Arabia. Abū Ṭālib, the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had many children and it was difficult for him to look after all of their needs during this challenging period.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw this and wanted to help him. He went to his uncle ‘Abbās رَضِيَ اللهُ عَنْهُ who was a successful merchant and suggested that each of them should take one of Abū Ṭālib’s sons. They would look after his children until Abū Talib’s situation got better. They both agreed and went to see Abū Ṭālib.

Abū Ṭālib heard what his brother and nephew had to say. Abū Ṭālib had four sons and told them to leave two of them, ‘Aqīl and Ṭālib with him. ‘Abbās رَضِيَ اللهُ عَنْهُ took Ja‘far رَضِيَ اللهُ عَنْهُ, who was 15 years old at the time. There was also another son, younger than Ja‘far whose name was ‘Alī’ رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ decided to take charge of him. This is how ‘Alī’ رَضِيَ اللهُ عَنْهُ came to the household of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

# عَلِيٌّ بْنُ أَبِي طَالِبٍ

## The Beginning of Revelation

The first chapter in the most authentic collection of Aḥādīth, Ṣaḥīḥ al-Bukhārī, discusses how the Revelation of the Qur’ān began coming to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

باب كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The 3<sup>rd</sup> Ḥadīth in this chapter gives a very detailed account of the incident where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to receive the Waḥī (Revelation).

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا يَرَى فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حَبَبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ وَهُوَ التَّعَبُّدُ<sup>1</sup>

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates, “The Divine Inspiration started in the form of good dreams in his sleep. Whichever dream he would see, it would become true like the morning light. Then he developed a love for seclusion and withdrawing himself from other people. He used to seclude himself in the cave of Ḥirā and worship Allāh سُبْحَانَهُ وَتَعَالَى in it”.

<sup>1</sup> Ṣaḥīḥ al-Bukhārī - 3

## Jabal Nūr

The cave of Ḥirā is on top of a mountain called Jabal al-Nūr. This mountain lies on the outskirts of Makkah, about 5 km away from the Ḥaram. The mountain is approximately 640m high, which is quite a height. It has a very distinctive shape, as the top looks like a camels hump.



*Figure 7 - Jabal al-Nūr*

The mountain can be seen from another angle in the picture below.



*Figure 8 - Jabal al-Nūr*



## The Cave of Ḥirā

The cave itself is very small and its opening faces the Kaʿbah. To get to the cave, you have to climb across the top of the mountain and then go down slightly before you can go inside. It gets very busy, especially in times of Ḥajj and it's not an easy climb.



Figure 9 - The cave of Ḥirā

## Iqra' - Read

**W**hen Rasūlullāh ﷺ was 40 years old, he was in the cave of Ḥirā when the Angel Jibrīl عَلَيْهِ السَّلَامُ entered. He gave Salām and said to Rasūlullāh ﷺ “Iqra’”, which means ‘read’.

Rasūlullāh ﷺ replied “I cannot read”. We must remember that Rasūlullāh ﷺ was ‘ummi’, meaning he was unlettered, he could neither read nor write. This adds to the miracle of the Qur’ān, that Rasūlullāh ﷺ was able to preserve it in his heart without being able to read it.

Jibrīl عَلَيْهِ السَّلَامُ took hold of Rasūlullāh ﷺ and squeezed him until he could not bear it any longer. He then let go and once again he said “Iqra’”. Again Rasūlullāh ﷺ said “I cannot read”.

Once more Jibrīl عَلَيْهِ السَّلَامُ took hold of Rasūlullāh ﷺ and squeezed him. Again, he told him to read, again Rasūlullāh ﷺ replied, “I cannot read”.



## The First Revelation

Jibrīl عَلَيْهِ السَّلَامُ took hold of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a third time, squeezed him, and said:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١)  
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣)  
 الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

“Read in the name of your Lord who Created  
 Created man from a clot  
 Read and your Lord is the most Generous  
 Who taught by the Pen  
 Taught Man, that which he knew not”

## Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returns to Makkah

Going back to the Ḥadīth which was narrated by ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, she narrates: “Then Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned with the Inspiration and with his heart beating severely. Then he went to Khaḍījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا and said, ‘Cover me! Cover me!’. They covered him till his fear was over and after that he told her everything that had happened and said, ‘I fear that something may happen to me’. Khaḍījah رَضِيَ اللَّهُ عَنْهَا replied, ‘Never! By Allāh, Allāh will never disgrace you.



You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.’ Khaḍījah رَضِيَ اللهُ عَنْهَا then accompanied him to her cousin Warāqah ibn Nawfal ibn Asad ibn ‘Abd al-‘Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh wished him to write. He was an old man and had lost his eyesight.

Khaḍījah رَضِيَ اللهُ عَنْهَا said to Warāqah, ‘Listen to the story of your nephew, O my cousin!’. Warāqah asked, ‘O my nephew! What have you seen?’ Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described whatever he had seen. Warāqah said, ‘This is the same one who keeps the secrets (Jibrīl عَلَيْهِ السَّلَامُ) whom Allāh had sent to Mūsā عَلَيْهِ السَّلَامُ. I wish I were young and could live up to the time when your people would turn you out’. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, ‘Will they drive me out?’.

أَفْرَأُ

Warāqah replied in the affirmative and said, ‘Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly’. After a few days Warāqah died and the Divine Inspiration was also paused for a while.”

## Wuḍū and Ṣalāh

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received the first Revelation and the period of the final Prophethood began. Before we go into what happened in the first few years of Islām, a very important event took place. In Ibn Ishāq, it mentions that Jibrīl عَلَيْهِ السَّلَام came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He dug a hole with his heel in the earth and a fountain gushed out.<sup>2</sup>

Jibrīl عَلَيْهِ السَّلَام performed Wuḍū. and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ watched him closely so he could see how purification could be attained for performing Ṣalāh. Then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed Wuḍū in the same manner in which he saw Jibrīl عَلَيْهِ السَّلَام do it.

Jibrīl عَلَيْهِ السَّلَام then showed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ how to pray Ṣalāh. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ followed his example and when he returned home, he taught his wife Khadijah رَضِيَ اللهُ عَنْهَا what he had learnt, and they prayed together.



<sup>2</sup> Ibn Hishām – Volume 1 page 176

## The First Muslims

**R**asūlullāh ﷺ had received the Revelation and those within his household accepted his call. Firstly, it was the dear wife of Rasūlullāh ﷺ, the mother of the believers, Khaḍījah رَضِيَ اللَّهُ عَنْهَا.

The next person who believed in Rasūlullāh ﷺ was her cousin Warāqah رَضِيَ اللَّهُ عَنْهُ. Then it was ‘Alī رَضِيَ اللَّهُ عَنْهُ who had been staying with Rasūlullāh ﷺ. He was 10 years old at the time. After that it was the freed slave of Rasūlullāh ﷺ, Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ.

### Abū Bakr رَضِيَ اللَّهُ عَنْهُ

When the household of Rasūlullāh ﷺ had entered into Islām, he called those people who were close to him. First of all, he called Abū Bakr رَضِيَ اللَّهُ عَنْهُ, his closest friend towards Islām. Without any hesitation whatsoever, Abū Bakr رَضِيَ اللَّهُ عَنْهُ accepted his call. The first free man to answer the call to Islām was Abū Bakr رَضِيَ اللَّهُ عَنْهُ. He stayed by the side of Rasūlullāh ﷺ until the end of the Prophets life.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ, started calling people to Islām and many people including ‘Uthmān ibn ‘Affān, Al-Zubayr ibn al-‘Awwām, ‘Abd al-Raḥmān ibn ‘Awf, Ṭalḥah ibn ‘Ubaydullāh and Sa‘ad ibn Abū Waqqāṣ رَضِيَ اللَّهُ عَنْهُمْ all accepted Islām on his hands.



## The Early Companions رَضِيَ اللَّهُ عَنْهُمْ

There were many more who entered the fold of Islām in the early days. Some of whom are as follows:<sup>3</sup>

Name	
Abū ‘Ubaydah ibn al-Jarrāḥ	
Abū Salamah - ‘Abdullāh ibn ‘Abd al-Asad	
Al-Arqam ibn Abū al-Arqam	
‘Uthmān ibn Mazḥūn and his brothers	Qudāmah ibn Mazḥūn
	‘Abdullāh ibn Mazḥūn
‘Ubaydah ibn al-Ḥārith	
Sa‘īd ibn Zayd and his wife	Fāṭimah bint al-Khaṭṭāb (sister of ‘Umar ibn al-Khaṭṭāb <small>رَضِيَ اللَّهُ عَنْهُ</small> )
Asmā bint Abū Bakr and her sister	‘Ā’ishah bint Abū Bakr
Khabbāb ibn al-Aratt	
‘Umayr ibn Abū Waqqāṣ	
‘Abdullāh ibn Mas‘ūd	
Mas‘ūd ibn al-Qārī	
Saliṭ ibn ‘Amr	
‘Ayyāsh ibn Abū Rabī‘ah and his wife	Asmā bint Salāmah
Khunays ibn Ḥudhāfah	

<sup>3</sup> Ibn Hishām volume 1 Page 181-189

‘Āmir ibn Rabī‘ah	
‘Abdullāh ibn Jaḥsh and his brother	Abū Aḥmad ibn Jaḥsh
Ja‘far ibn Abū Ṭālib and his wife	Asmā bint ‘Umays
Ḥāṭib ibn al-Ḥārith and his wife	Fāṭimah bint al-Mujallal
Ḥaṭṭāb ibn al-Ḥārith and his wife	Fukayha bint Yasār
Ma‘mar ibn al-Ḥārith	
As-Sā’ib ibn ‘Uthmān	
Al-Muṭṭalib ibn Azhar and his wife	Ramlah bint Abū ‘Awf
Nu‘aym ibn ‘Abdullāh	
‘Āmir ibn Fuhayrah	
Khālīd ibn Sa‘īd and his wife	Umaynah bint Khalaf
Ḥāṭib ibn ‘Amr	
Abū Ḥudhayfah	
Wāqid ibn ‘Abdullāh	
Khālīd ibn al-Bukayr and his brothers	‘Āmir ibn al-Bukayr
	‘Āqil ibn al-Bukayr
	Iyās ibn al-Bukayr
‘Ammār ibn Yāsir	
Ṣuhayb ibn Sinān	

رَضِيَ اللَّهُ عَنْهُمْ

## Dār al-Arḩam

**A**s more people entered the fold of Islām, they started to use the house of Arḩam رَضِيَ اللهُ عَنْهُ to congregate. Arḩam رَضِيَ اللهُ عَنْهُ was either the 7<sup>th</sup> or 10<sup>th</sup> person to enter into the fold Islām. The Muslims would continue to gather here until Islām was strengthened with the reversion of ‘Umar رَضِيَ اللهُ عَنْهُ. After he became Muslim, they would gather wherever they wanted.

According to some sources, the location of the house of Arḩam رَضِيَ اللهُ عَنْهُ was at the foot of Mount Aṣ-Ṣafā, as you can see from the picture below:

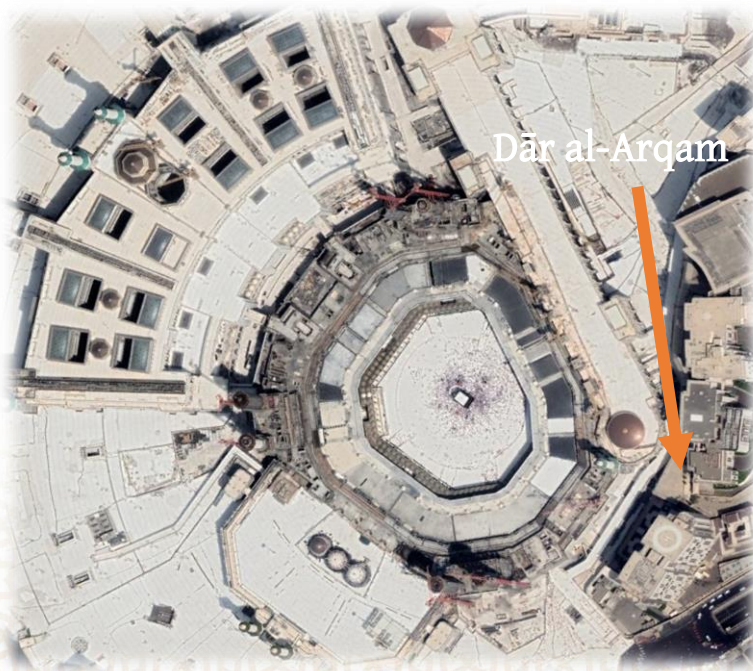


Figure 10 - Dār al-Arḩam





Figure 11 - Dār al-Arḩam (Image courtesy of Binimad al-Ateeqi (Binimad.com))

The picture above shows the location of Dār al-Arḩam during the time of Rasūlullāh ﷺ.

## The Open Call

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued to invite people towards Islām for 3 years in a personal manner. Allāh سُبْحَانَهُ وَتَعَالَى then Revealed the following verse:

4 (٩٤) فَأُصَدِّعُ بِمَا تُؤْمَرُ وَأَعْرِضُ عَنِ الْمُشْرِكِينَ

“Now, proclaim what you are commanded to, and turn away from those who ascribe partners to Allāh.”

Another two verses were also Revealed:

5 (٢١٤) وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ  
وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“And warn the nearest people of your clan, and be kind with humbleness to the believers who followed you.”

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<sup>4</sup> Sūrah al-Hijr Verse 94

<sup>5</sup> Sūrah As-Shu‘arā Verses 214 & 215

## The Call to the Quraysh

Once Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been given clear guidance, he climbed Mount Aş-Şafā and called all the clans of Quraysh by their names. When they all gathered, he said to them, “If I was to tell you that behind this mountain there is an army which wants to attack, would you believe me?” They all replied that they would of course believe him, they had never heard anything but the truth from him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “I am warning you from a severe punishment”. When Abū Lahab, his uncle heard the message of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said, “Perish you, is this the reason why you have called us? Allāh سُبْحَانَهُ وَتَعَالَى then sent down Sūrah Lahab:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصِلَىٰ نَارًا ذَاتَ لَهَبٍ

﴿٣﴾ وَامْرَأَتُهُ وَّحَمَّالَةَ الْخَطْبِ ﴿٤﴾

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾<sup>6</sup>

“Perish the two hands of Abū Lahab and perish he! Neither his wealth benefitted him nor what he earned. He will soon enter a fire, full of flames. And his wife as well, the wicked carrier of firewood.”

<sup>6</sup> Sūrah Lahab



## Abū Lahab

Even though Abū Lahab was the uncle of Rasūlullāh ﷺ, he caused him many problems. As mentioned earlier, before the advent of Islām, his 2 sons, ‘Utbah and ‘Utaybah had been married to 2 of the daughters of the Rasūlullāh ﷺ, Ruqayyah and Umm Kulthum رَضِيَ اللَّهُ عَنْهُمَا. This made Abū Lahab their ‘father in-law’.

After the open call of Rasūlullāh ﷺ, Abū Lahab made both of his sons divorce the daughters of Rasūlullāh ﷺ, just so he could make him upset. But Allāh سُبْحَانَهُ وَتَعَالَى had something better planned for them, for they were both married to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ one after the other.

# عثمان بن عفان

## Delegation to Abū Ṭālib

**W**hilst Rasūlullāh ﷺ invited people towards Islām privately, the Quraysh had not really complained about him. Rasūlullāh ﷺ had now been given the command by Allāh ﷻ to invite people openly and he was stopping people from disbelief and polytheism. Rasūlullāh ﷺ was also telling people about the futility of idol worship and encouraging them to turn away from the false religion of their predecessors.

The Quraysh got increasingly worried about the situation and sent a delegation to Abū Ṭālib, the uncle of Rasūlullāh ﷺ. Rasūlullāh ﷺ had been under his protection since he was 8 and his uncle cared for him deeply.

The Qurayshi delegation told Abū Ṭālib, that his nephew says bad things about their idols and religion. He also says that their forefathers were astray. Either Abū Ṭālib stops him or doesn't get involved if they have to act. Abū Ṭālib turned them away in a kind manner and Rasūlullāh ﷺ continued as he was.

The enmity of the Quraysh increased again, and they sent a second delegation to Abū Ṭālib. They said that they cannot let anyone say bad things about their forefathers and their Gods. Either you stop your nephew or we will fight them (the Muslims) and one of the

two parties will get destroyed. The Quraysh said this and went away.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came, Abū Ṭālib addressed him lovingly and said some men from your people came to see me (meaning the Quraysh) and related what had happened. Abū Ṭālib then told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to have mercy on him and on himself. He advised him to not force a burden upon him which he couldn't bear.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said “I swear by my Lord, if they put the sun in my right hand and the moon in my left hand and tell me to leave this work, I will definitely not leave it until Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ makes my religion victorious or I am destroyed”. After saying this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got up and started to leave.



Abū Ṭālib addressed him lovingly once again and told him to do whatever he wished. He will never surrender him to his enemies.



## Islām Starts to Flourish

**A**s each day passed, the Quraysh saw the number of Muslims increasing. The season of Ḥajj was approaching and news of this new Prophet was reaching people from outside of Makkah. When these people come and ask about him, what should the Quraysh say?

The Quraysh went to one of their elders, Walīd ibn Mughayrah, and asked him what they should say if anyone asked about Muḥammad ﷺ. All the Quraysh had to have one answer. If their answers differed, then people would realise the Quraysh are not sure themselves.



Walīd asked them for their opinions. He would listen to them and then decide. The people started to present their suggestions. They said we shall call him a soothsayer. Walīd said, he is not a soothsayer. He had seen many soothsayers and Muḥammad ﷺ doesn't possess any of their traits and nor does he talk like one of them.

The people then said, we shall say he is a madman. Walīd said, he is not a madman. Walīd was also familiar with people like that and Muḥammad ﷺ does not possess any traits of madness.

Some people then said, let's say he is a poet. Walīd said, he was a poet himself and he was familiar with all the types of poetry. The words of Muḥammad ﷺ have no relation to poetry.

The people then said, let us say he is a magician. Walīd said he cannot be a magician. The people then said to him, what should we say?

Walīd considered their opinions and advised them to say that Rasūlullāh ﷺ was a magician and his words are also magic. They cause differences between husband and wife, between father and son, and between brother and brother. The people agreed upon this opinion.

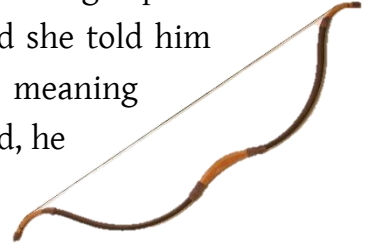
### The Quraysh's Plan

The time for Ḥajj came and people started to come from outside. The Quraysh sent people to all the roads leading into the city. Whoever would pass, they would tell them about Muḥammad ﷺ. They would say, he is a sorcerer so stay away from him. This plan of the Quraysh didn't cause any harm to Islām whatsoever. In actual fact it had the opposite effect. All the people who were coming from outside of Makkah, now became aware of Rasūlullāh ﷺ.

## Ḥamzah رَضِيَ اللَّهُ عَنْهُ enters Islām

One day Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was passing by the mountain Aṣ-Ṣafā when he came across Abū Jahal. Upon seeing Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he started to hurl abuse at him, but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained silent during the whole time. A slave girl belonging to ‘Abdullāh ibn Jad‘ān witnessed the whole episode.

Ḥamzah رَضِيَ اللَّهُ عَنْهُ was coming back from a hunting trip with his bow in hand. He met the slave girl, and she told him what had happened to his nephew, meaning Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. As soon as he heard, he went out looking for Abū Jahal.



Ḥamzah رَضِيَ اللَّهُ عَنْهُ had a habit, where he would go straight to Al Masjid al-Ḥarām after hunting. As per his normal practice, he went there and saw Abū Jahal sitting with a group of people from the Quraysh. As soon as he saw Abū Jahal, Ḥamzah رَضِيَ اللَّهُ عَنْهُ went up to him and struck him on his head with his bow, causing him to bleed. Ḥamzah رَضِيَ اللَّهُ عَنْهُ then said, “You swear at Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I also follow his religion”.

Some people got up to support Abū Jahal, but he himself stopped them, saying that he had said many bad things to his nephew (Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) today. Abū Jahal told them to leave Ḥamzah رَضِيَ اللَّهُ عَنْهُ alone.



Some of the Quraysh then addressed Ḥamzah رَضِيَ اللَّهُ عَنْهُ asking him if he had become ‘Ṣābī’, which means had he left their religion. Ḥamzah رَضِيَ اللَّهُ عَنْهُ replied and said the righteousness and truthfulness of his nephew was very clear. He then testified that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى and whatever he says is definitely the truth. He would not stop believing in that and they should go ahead and do whatever they want to. After saying this, Ḥamzah رَضِيَ اللَّهُ عَنْهُ went home.

After Ḥamzah رَضِيَ اللَّهُ عَنْهُ entered the fold of Islām, the Quraysh realized that it would not be easy to harm Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from then on.

حِكْمَةٌ

## The Quraysh visit Rasūlullāh ﷺ

**T**he Quraysh now decided to change their tactics. A group of their leaders including Abū Jahal, ‘Utbah, Shaybah, Walīd ibn Mughayrah and Umayyah ibn Khalaf held a meeting and decided to send ‘Utbah ibn Rabī‘ah to go and talk to Rasūlullāh ﷺ.

‘Utbah came to Rasūlullāh ﷺ and said “There is no doubt in your lineage, but the regretful thing is that you have caused a rift in our people. You talk ill about our idols; you say things about our forefathers, so I want to say something to you”. Rasūlullāh ﷺ told him to go ahead and say what he needs to say, he is listening.

### The Offer

‘Utbah said, “O nephew, what is your purpose with you saying these words? If you want money, then we will gather so much money for you that even the biggest leader will not be able to equal you”.



“If you want to get married, then whichever woman you want to get married to, or how many women you want to get married to, we will get you married.”

“If you want respect and leadership, then we will make you, our leader. If you want to rule, then we will make you our king. If you are ill, we will get you treated.”

### The Reply

After hearing ‘Utbah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “O Abū Walīd, have you said what you have come to say?” ‘Utbah said “Yes”.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “In that case listen carefully to what I have to say to you, I do not desire your wealth, or leadership or rule. I am the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى. He has sent me to you as a Prophet, and He revealed a Book to me and commanded me to give you glad tidings of Allāh’s reward and warn you about His punishment. I have conveyed Allāh’s message to you. If you accept it then it will be success for you and if you don’t, then I will be patient until Allāh سُبْحَانَهُ وَتَعَالَى decides between me and you”.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then recited verses from Sūrah Fuṣṣilat



## ‘Utbah’s Message

When Rasūlullāh ﷺ finished reciting, he said to ‘Utbah, “O Abū Walīd, whatever you needed to listen to, you have listened, now you have a choice”. ‘Utbah left and went back to his companions from the Quraysh but he was no longer the same person.

Abū Jahal noticed the difference in ‘Utbah and said, “This doesn’t seem like the same ‘Utbah. ‘Utbah has forsaken our religion”. ‘Utbah said, “I listened to his words, by Allāh I have never heard anything like it, it is not poetry, or magic or soothsaying, it is something else. O people if you listen to my words then leave Muḥammad ﷺ as he is. I swear by God, the words I have just heard from him, very soon they shall have a status. If the Arabs destroy him then you have no reason to worry, but if Muḥammad ﷺ comes into power then his honour is your honour, and his rulership will be your rulership because he is from your people.” The Quraysh said, “O Abū Walīd, Muḥammad ﷺ has performed magic on you”. ‘Utbah then said, “This is my opinion, you do what you want”.

قُرَيْش

## The Revelation of Sūrah al-Kāfirūn

The Quraysh now tried different ways to stop Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On one occasion, the Quraysh requested that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stop talking about their idols. If he could not do this, then one compromise would be, that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should worship their idols for one year and they would worship the God of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for one year.

Allāh سُبحَانَهُ وَتَعَالَى then sent down Sūrah Kāfirūn:

قُلْ يَا أَيُّهَا الْكٰفِرُونَ<sup>١</sup> (١) لَا أَعْبُدُ مَا تَعْبُدُونَ (٢)

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عٰبِدُ مَا عٰبَدْتُمْ<sup>٤</sup> (٤)

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ<sup>٧</sup> (٦)

“Say, ‘O disbelievers, (1)

I do not worship that which you worship, (2)

Nor do you worship the One whom I worship. (3)

And neither I am going to worship that which you have worshipped, (4)

Nor will you worship the One whom I worship. (5)

For you is your faith, and for me, my faith.” (6)

<sup>7</sup> Sūrah al-Kāfirūn

## The Quraysh seek help from outside

**T**he Quraysh realized that all of their ploys were failing so they decided to send Naḍr ibn Ḥārith and ‘Uqbah ibn Abū Mu‘ayṭ to Yathrib. Yathrib had many Jewish Scholars who had knowledge of the Prophets and were familiar with their signs. The point of this mission was to meet them and get their assistance in trying to counter the message of Islām.

Naḍr and ‘Uqbah went to Yathrib and told them about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and what had gone on between them. The Jewish scholars advised them to ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ three questions as follows:

1. Who were the people who were hiding in the cave and what was their story i.e., the Aṣḥāb al-Kahf?
2. Who was the person who travelled all over the world from east to west i.e., Dhul Qurnayn?
3. What is the soul?

The Jewish Scholars told them that if Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answers the first two questions, but remains quiet on the third, then know he is a Messenger who has been sent, otherwise he is a liar and a fabricator.



## The Questions are posed to Rasūlullāh ﷺ

Naḍr and ‘Uqbah returned to Makkah and said that they had come with a decisive word. They went to Rasūlullāh ﷺ and presented the three questions to him.

With the hope that the Revelation would come down regarding these questions, Rasūlullāh ﷺ told them to come back the following day. Rasūlullāh ﷺ at that moment had forgotten to say the words Inshā’Allāh.

The following day arrived, and no Revelation came down. Fifteen days went by and still the Revelation had not descended. The Quraysh taunted Rasūlullāh ﷺ which caused him much hurt.

Jibrīl عليه السلام then came down with Sūrah al-Kahf. Within the Sūrah, the sleepers of the cave, Aṣḥāb al-Kahf and Dhul Qurnayn were mentioned in detail.



Regarding the third question about the soul, it was answered briefly. The subject was addressed by Allāh سُبْحَانَهُ وَتَعَالَى in the following verse from Sūrah al-Isrā:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ  
الْعِلْمِ إِلَّا قَلِيلًا <sup>8</sup> (٨٥)

”And they ask you about the soul. Say, ‘The soul is something from the command of my Lord, and you are not given from the knowledge but a little.’”

This means that you will not be able to understand the reality of the soul. It is enough for you to know that the soul is such a thing that with Allāh’s command when it enters a body it becomes alive, and when it is removed, it dies.

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<sup>8</sup> Sūrah al-Isrā Verse 85

## Inshā'Allāh

With regards to Rasūlullāh ﷺ forgetting to say Inshā'Allāh, the following verses were Revealed.

**وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذُلِكَ غَدًا ﴿٢٣﴾**  
**إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي**  
**لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾<sup>9</sup>**

“And never say about anything, ‘I will do this tomorrow’, (23) Unless (you say – if) Allāh wills. And remember your Lord if you forget and say (to those who asked you about the story of the People of the Cave), ‘May be, my Lord will lead me to something closer than this to guidance (24)’.”

Question after question had been asked to Rasūlullāh ﷺ, and he had answered all of them. Islām was on the rise. People were being invited towards Islām openly and the futility of idol worship was being discussed openly. The Quraysh could not bear it and their enmity towards Rasūlullāh ﷺ and the Muslims increased. They now decided that they would cause Rasūlullāh ﷺ so much difficulty, that he would stop inviting people towards Islām.

<sup>9</sup> Sūrah al-Kahf verses 23-24



## Summary

**R**asūlullāh ﷺ was married to Khadījah رَضِيَ اللهُ عَنْهَا. Together they had 6 children, 2 sons and 4 daughters. Both sons passed away in their infancy, whilst their daughters lived through to adulthood.

The household of Rasūlullāh ﷺ comprised of other people as well. In addition to his immediate family, there was Zayd رَضِيَ اللهُ عَنْهُ, his freed slave. Umme Ayman رَضِيَ اللهُ عَنْهَا, who had brought him back from Abwā after his mother passed away and there was also his cousin ‘Alī رَضِيَ اللهُ عَنْهُ. ‘Alī رَضِيَ اللهُ عَنْهُ was the son of Abū Ṭālib. During one occasion when there was a drought in Makkah, Rasūlullāh ﷺ and his uncle ‘Abbās رَضِيَ اللهُ عَنْهُ each took a child of Abū Ṭālib to look after. It was during this time ‘Alī رَضِيَ اللهُ عَنْهُ came into the household of Rasūlullāh ﷺ.

Rasūlullāh started to develop a love for seclusion. He used to go to a cave called Ḥirā, which was high on top of a mountain called Jabl al-Nūr on the outskirts of Makkah. One night, the Angel Jibrīl عَلَيْهِ السَّلَام came and the first verses of the Qur’ān were Revealed. The final period of Prophethood had now begun.

Amongst the first people to answer the call to Islām was the wife of Rasūlullāh ﷺ, Khadījah رَضِيَ اللهُ عَنْهَا, his cousin ‘Alī رَضِيَ اللهُ عَنْهُ, his friend Abū Bakr رَضِيَ اللهُ عَنْهُ and his freed slave Zayd رَضِيَ اللهُ عَنْهُ.

Islām was initially propagated quietly, until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received the Revelation to warn his kinsmen.

After the command came to invite people openly, many people from the Quraysh were hostile to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and posed him question after question. They even tried to compromise with him and offered him leadership, riches, or any woman in marriage.

The Quraysh were desperate and even sought help from outside, but all their efforts were in vain. Allāh سُبحَانَهُ وَتَعَالَى would send down Revelation in answer to their questions and more people were turning to the true religion on Islām.

The Quraysh now decided they would try their best to make matters even more difficult for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
Sīrah of Muḥammad  
Part 4 - The Early Years of Prophethood

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