

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 2

From Birth to Prophethood

Ebrahim Noor



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
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إِنَّكَ حَمِيدٌ مَجِيدٌ



For my mother & father



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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.

The lineage of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the most blessed and noble of all. The tribe of Quraysh were from the descendants of ‘Ismā‘īl عَلَيْهِ السَّلَام, the elder son of Ibrāhīm عَلَيْهِ السَّلَام. The Quraysh ruled over Makkah and had many responsibilities, including looking after the pilgrims who used to come and visit the House of Allāh سُبْحَانَهُ وَتَعَالَى.

‘Abd al-Muṭṭalib, the paternal grandfather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born in Yathrib and brought to Makkah by his uncle Al-Muṭṭalib after his father Hāshim had passed away. He assumed his place as the leader of the Quraysh and Allāh سُبْحَانَهُ وَتَعَالَى showed him many signs.

‘Abd al-Muṭṭalib found the well of Zamzam which had been lost since the tribe of Jurhūm concealed it before leaving Makkah many years ago. ‘Abd al-Muṭṭalib was shown the location of the well through a dream and together with his eldest son Al-Ḥārith, rediscovered it.

The other Qurayshi tribes wanted a share in the well of Zamzam and to settle the matter, they all agreed to visit a soothsayer in Shām.

Along the way, ‘Abd al-Muṭṭalib and his family ran out of water and the other tribes refused to help them. Once again Allāh *سُبْحَانَهُ وَتَعَالَى* helped ‘Abd al-Muṭṭalib. Water started to gush from the place where his camel’s hoof had touched the ground. The other tribes saw this blessing and asked ‘Abd al-Muṭṭalib for forgiveness. They all returned to Makkah and now there was no longer any dispute over the well of Zamzam.

‘Abd al-Muṭṭalib had also made an oath to Allāh *سُبْحَانَهُ وَتَعَالَى* that he would sacrifice one son if he had 10 sons that grew up to maturity. Once again, he saw a dream in which he was reminded of his oath. Lots were cast to see which son would be sacrificed. The lot fell upon ‘Abdullāh, the most beloved of his sons. After an outcry, it was decided that the lots would be recast with ‘Abdullāh on one side and 10 camels on the other. Each time ‘Abdullāh’s name was drawn, 10 camels would be sacrificed. Eventually 100 camels were sacrificed in his place.

After this incident, ‘Abd al-Muṭṭalib started to search for a wife for his son ‘Abdullāh. Āminah was chosen from the tribe of Banū Zuhrah. She was the daughter of Wahb ibn ‘Abd Manāf and Barraḥ bint ‘Abd al-‘Uzza.

Āminah and ‘Abdullāh got married and she was pregnant with child when ‘Abdullāh went on a trade journey and fell ill. He stayed in Yathrib, and the trade caravan returned to Makkah. ‘Abd al-Muṭṭalib enquired about his son’s absence and sent his eldest

son Al-Ḥārith to find out what had happened. Upon reaching Yathrib, Al-Ḥārith found out that his younger brother ‘Abdullāh had passed away.

The ancestors of ‘Abd al-Muṭṭalib are shown below:

Fihir (Quraysh)	فِهْرٍ
Ghālib	غَالِبٍ
Lu’ayy	لُؤَيِّ
Ka‘ab	كَعْبٍ
Murrah	مُرَّةٍ
Kilāb	كِلَابٍ
Quṣayy	قُصَيِّ
‘Abd Manāf	عَبْدِ مَنَافٍ
Hāshim	هَاشِمٍ
‘Abd al-Muṭṭalib	عَبْدِ الْمُطَّلِبِ

The Birth of Rasūlullāh ﷺ

5 0 or 55 days after the incident with the people of the elephant, Rasūlullāh ﷺ was born in the house of his uncle Abū Ṭālib.

It was the year of the elephant corresponding to 571 CE, in the month Rabīʿ al-Awwal, on a Monday morning around dawn. Contrary to popular belief, there is no unanimous or fixed position regarding the precise date of the birth of Rasūlullāh ﷺ¹. The preferred view is that it was the 8th or the 9th of Rabīʿ al-Awwal although the 1st and 2nd are also possible dates.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When Rasūlullāh ﷺ was born, his mother Āminah called for his grandfather ʿAbd al-Muṭṭalib, so he could come and see his grandson. ʿAbd al-Muṭṭalib arrived, took his grandson in his arms, and entered the Holy Kaʿbah where he prayed and gave thanks to Allāh سُبْحَانَكَ وَتَعَالَى. He then took his grandson to his house so he could show his family its newest member.



¹ <http://islamicportal.co.uk/dates-of-the-blessed-birth-and-demise-of-prophet-muhammad-english/>

The 3-year-old son of ‘Abd al-Muṭṭalib, ‘Abbās رَضِيَ اللهُ عَنْهُ met him at the door. ‘Abd al-Muṭṭalib held out the new born baby and said to his son ‘Abbās رَضِيَ اللهُ عَنْهُ, “This is your brother, kiss him” and ‘Abbās رَضِيَ اللهُ عَنْهُ kissed him.

The Miraculous Events

There were many miraculous events which took place during the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Fāṭimah bint ‘Abdullāh, mentions that she was with the mother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during his birth. At that time, she saw that the whole room was filled with light, and the stars in the sky were bowing down, until she thought they would fall upon her.



There is a narration from ‘Irbāḍ ibn Sāriyah رَضِيَ اللهُ عَنْهُ who says that at the time of childbirth, the mother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a light which shone on the castles in Syria². In another narration it mentions the castles of Buṣrā which was a town in Syria.

² Musnad Imām Aḥmad 17203

The Seventh Day

On the 7th day after the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abd al-Muṭṭalib performed the ‘Aqīqah of his grandson and invited all the Quraysh. This is when an animal is sacrificed on the occasion of a child’s birth.

‘Abd al-Muṭṭalib then named his grandson Muḥammad. The Quraysh asked him, “O Abū al-Ḥārith (that was his teknonym), why have you given him a name which none of your forefathers or your people, have kept before?”. ‘Abd al-Muṭṭalib said “I have named him this because Allāh in the Heavens and Allāh’s creation on the earth can praise this child”.

The Meaning of Muḥammad

The root word for Muḥammad in Arabic is ‘Ḥamd’, which means praise, therefore the meaning of Muḥammad, is that person who is praised. The perfect name for the person who is the most praised on the earth.



The Other Names of Rasūlullāh ﷺ

There is a Ḥadīth in both Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim narrated by Jubayr ibn Muṭ‘im رَضِيَ اللهُ عَنْهُ as follows:

عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنِ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ
 قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
 " لِي خَمْسَةٌ أَسْمَاءٍ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَأَنَا الْمَاهِي الَّذِي يَمْحُو اللهُ بِي
 الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ " ³

Rasūlullāh ﷺ said, “I have five names. I am Muḥammad, and Aḥmad, I am Al-Māḥī, through which Allāh will remove disbelief, I am Al-Ḥāshir, the one around whose feet the people will gather, and I am Al-Āqib (meaning the one who comes after all the Prophets)”.

³ Ṣaḥīḥ al-Bukhārī 3532

The Kunya (teknonym) of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In Arab culture, many people have teknonyms, or a kunyah as it is called in Arabic. This is the practice where a parent is referred to by the names of their children. Sometimes the teknonym can refer to an attribute which the person possesses.

The teknonym of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Abū al-Qāsim, meaning the father of Al-Qāsim. Al-Qāsim was the eldest son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Khadijah رَضِيَ اللهُ عَنْهَا who passed away at a young age.

أبو القاسم

The Ḥadīth below shows how Jibrīl عَلَيْهِ السَّلَام called Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Ibrāhīm.

عَنْ أَنَسٍ قَالَ: " لَمَّا وُلِدَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَتَاهُ جِبْرِيلُ فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَبَا إِبْرَاهِيمَ ⁴

Anas رَضِيَ اللهُ عَنْهُ narrates, “When Ibrāhīm the son of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born, Jibrīl عَلَيْهِ السَّلَام came and said ‘Assalāmu ‘Alayka Yā Abā Ibrāhīm’”
(Peace be upon you, O father of Ibrāhīm)

⁴Al-Mustadrak ‘Ala aṣ-Ṣaḥīḥayn Lil Ḥākīm 4188

The Early Days

After the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his mother Āminah suckled him for 3 or 4 days. Then Thuwaybah, the freed slave girl of Abū Lahab, gave him milk. This made Thuwaybah the first wet nurse of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Lahab was the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Thuwaybah had gone to her master, Abū Lahab to inform him of the good news that his nephew had been born. Upon hearing the good news, Abū Lahab was so happy that he freed Thuwaybah.

Thuwaybah also suckled Ḥamzah and Abū Salamah رَضِيَ اللهُ عَنْهُمَا. Therefore, both of them are also the milk brothers of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

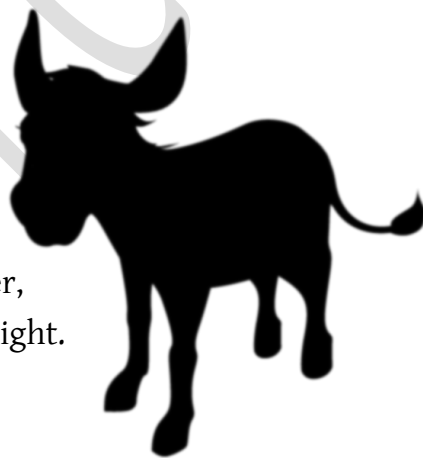
ثَوِيْبَةٌ



Ḥalimah رَضِيَ اللَّهُ عَنْهَا

Young children born in the noble Arab households would be sent to the desert to spend the early part of their lives. This would enable them to grow up in a clean environment, whilst also learning pure Arabic.

The women of the Banū Sa‘ad ibn Bakr tribe used to come to Makkah each year to look for children who needed to be wet nursed. Their territory lied to the south east of Makkah. One of the women of the tribe was Ḥalimah رَضِيَ اللَّهُ عَنْهَا, who also came to Makkah soon after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born. Her husband, whose name was Al-Ḥārith accompanied her as well as one of Her unweaned children. She had brought with her a skinny donkey and a she camel, which never used to give a drop of milk. Due to hunger, they were not even able to sleep at night.

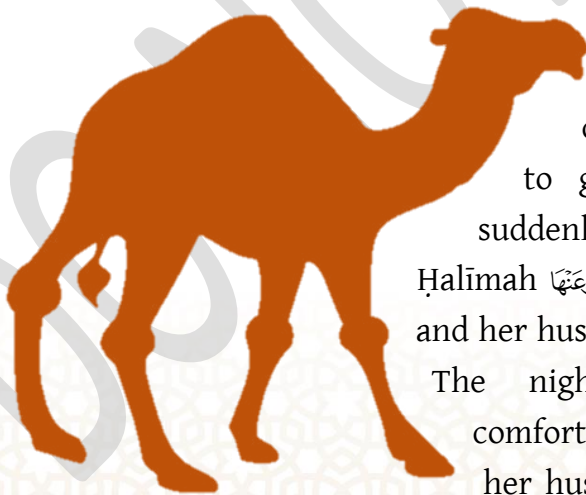


A Wet Nurse is found

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was presented to all of the women from the Banū Sa‘ad, but as soon as they found out he was an orphan they would refuse to take him. If a child does not have a father, then how will they be rewarded for looking after him?

All the women managed to find a child except Ḥalīmah رَضِيَ اللَّهُ عَنْهَا. When the time came for the women to return home, she found it difficult that she should go home empty handed. All of a sudden, she found an urge to take this orphan child, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ḥalīmah went to her husband and told him she wanted to take the child. Al-Ḥārith agreed with her and said he hoped that Allāh سُبْحَانَهُ وَتَعَالَى would make him a source of good and blessings for them.

With this hope, Ḥalīmah رَضِيَ اللَّهُ عَنْهَا took the child. Due to this, Allāh سُبْحَانَهُ وَتَعَالَى opened the doors of blessings for her and her family. Previously, she could not produce milk to feed her other child, but as soon as she took in Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she had enough milk to feed both children.



When they went to milk the camel which never used to give a drop of milk, suddenly its udders were full. Ḥalīmah رَضِيَ اللَّهُ عَنْهَا said that both she and her husband drank to their fill. The night passed by very comfortably and in the morning her husband Al-Ḥārith said to

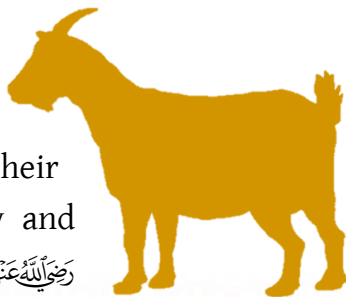
her, “O Ḥalīmah, understand this well, by Allāh سُبْحَانَهُ وَتَعَالَى you have taken a very blessed child”.

The time now came for them to leave Makkah, so they all mounted their animals and started to go. Ḥalīmah رَضِيَ اللهُ عَنْهَا also began her journey with this new blessed child. The skinny donkey which previously had to be forced to move, was now moving swiftly along. The other women from her tribe asked Ḥalīmah رَضِيَ اللهُ عَنْهَا, “Is this the same donkey you came on?”

The Banū Sa‘ad

Ḥalīmah رَضِيَ اللهُ عَنْهَا arrived home at the Banu Sa‘ad with her family and Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At that time, there was no other place where there was more drought, than their land.

When the goats of Ḥalīmah رَضِيَ اللهُ عَنْهَا would go to graze, they would now come back in the evening with their udders full, whilst other people’s goats would not even have a drop. The other people instructed their shepherds to take their animals to the same places where the animals of Ḥalīmah رَضِيَ اللهُ عَنْهَا would graze. The shepherds did as commanded, but their animals would still return home hungry and without milk, whilst the goats of Ḥalīmah رَضِيَ اللهُ عَنْهَا would be full of milk.



Ḥalīmah رَضِيَ اللهُ عَنْهَا and her family continued to witness many blessings from Allāh سُبْحَانَهُ وَتَعَالَى whilst Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in their care.

The Splitting of the Chest

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was two years old, Ḥalimah رَضِيَ اللهُ عَنْهَا weaned him so he no longer needed her milk. She brought him back to Makkah to return him to his mother. At that time there was a plague in Makkah and also due to the blessings this child had brought with him, Ḥalimah رَضِيَ اللهُ عَنْهَا requested if she could keep him a while longer. Her request was accepted, and she brought him back to the Banū Sa‘ad.

One day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went with his foster brothers to take the animals to graze. Suddenly one of them came running back to Ḥalimah رَضِيَ اللهُ عَنْهَا and said that two people dressed in white came and laid our Qurayshi brother (Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the ground.

As soon as they heard this, Ḥalimah رَضِيَ اللهُ عَنْهَا and her husband Al-Ḥārith ran looking for Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They found him standing and his face was very pale. They both took the child to their chest and asked him what had happened. He said that two men clothed in white came to him and laid him down. They then opened his chest and searched for something, but he didn’t know what it was they were looking for.

Ḥalīmah رَضِيَ اللَّهُ عَنْهَا and her husband looked around but could see no sign of these men. There were also no signs of blood or even any scars on the blessed body of this child. But the children would not take back their words.



Who were these two men? They were the blessed Angels of Allāh عَلَيْهِ السَّلَامُ, Jibrīl عَلَيْهِ السَّلَامُ and Mikāīl عَلَيْهِ السَّلَامُ. They had come that day dressed in white with a gold basin full of snow. They split open the chest of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and took out his heart. His heart was then opened, and they took out one or two clots of blood, which was the portion of Shayṭān. They then placed the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the gold basin and washed it with the snow. The heart was put back inside the body of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a seal was placed in between his sides.

How many times was the Chest Split?

There were four occasions when the chest of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was split open as follow:

1. When he was living with the Banū Sa‘ad – aged 4
2. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was 10 years old
3. When he became a Prophet
4. On the night of Mi‘rāj (Ascension to the Heavens)

Why Wash with Snow?

The question might be asked, why was the heart of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ washed with snow?

In Ṣaḥīḥ al-Bukhārī, there is a Ḥadīth narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ, which mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to make the following supplication:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ
اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ
اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ⁵

“O Allāh set apart between me and my sins as the East and the West are set apart from each other and clean me from my sins like how a white garment is cleaned from dirt, O Allāh wash off my sins with water, snow and hail.”

In this supplication, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked for many things. Amongst them was for Allāh سُبْحَانَهُ وَتَعَالَى to wash away his sins. Generally, only unclean things are washed, clean things are not washed. Secondly, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ requested water from hail and snow be used to wash away the sins, because the effect of sins is heat. If sins had no heat, then he would not have asked for snow or hail water to be used.

⁵ Ṣaḥīḥ al-Bukhārī 744

From this we can determine that sins are not only unclean, but also cause heat. Therefore, as well as removing the uncleanliness we also have to remove the heat which is caused by them. By using warm water, the sins would be cleaned but the heat would remain.

Return to Makkah

After the incident with the splitting of the chest, Ḥalimah رَضِيَ اللَّهُ عَنْهَا got worried that something might happen to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She took him back to his mother Āminah and told her what had happened. When Āminah heard about the incident, she didn't get worried at all. Āminah mentioned the things that used to happen to her when she was pregnant with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and at the time of his birth. She said the status of her child would be very high.

Ḥalimah رَضِيَ اللَّهُ عَنْهَا then returned home to the Banū Sa'ad and left Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with his mother.



The Demise of Āminah

Rasūlullāh ﷺ had spent the first few years of his life with the Banū Sa‘ad. He was now back with his mother in Makkah.

When Rasūlullāh ﷺ was 6 years old, his mother Āminah decided to take him to Madīnah, which was still known as Yathrib at the time. Umm Ayman accompanied them on the journey. They stayed there for one month and then left to return home to Makkah. On the way home, Āminah fell ill. They reached a place called Al-Abwā, and there the mother of Rasūlullāh ﷺ passed away.



Figure 1 - Al-Abwā

Rasūlullāh ﷺ was brought back to Makkah by Umm Ayman and given to his grandfather ‘Abd al-Muṭṭalib. ‘Abdullāh, the father of Rasūlullāh ﷺ had passed away even before he was born and now, Rasūlullāh ﷺ had also lost his mother.



Figure 2 - The Grave of Āminah in Al-Abwā

Guardianship of ‘Abd al-Muṭṭalib

Rasūlullāh ﷺ was now looked after by his grandfather ‘Abd al-Muṭṭalib. ‘Abd al-Muṭṭalib, whose real name was Shaybah, was the son of Hāshim and Salmā. He had come to Makkah with his uncle Al-Muṭṭalib.

‘Abd al-Muṭṭalib kept his grandson Muḥammad ﷺ with him at all times. Whenever ‘Abd al-Muṭṭalib used to go to the Ka‘bah, a special couch was put in its shade, and no one had the courage to even place a foot on it. His own children would sit around it or on its edge, but when Rasūlullāh ﷺ used to come, he used to sit on it without any worries. His uncles used to try and move him, but ‘Abd al-Muṭṭalib would tell them to leave him alone. He then used to call Rasūlullāh ﷺ near him, sit him down and get pleased in watching what he was doing.

Rasūlullāh ﷺ stayed under the guardianship of his grandfather for 2 years, until he was 8 years old. ‘Abd al-Muṭṭalib then passed away.

Before his demise, ‘Abd al-Muṭṭalib handed over guardianship of Rasūlullāh ﷺ to Abū Ṭālib, his paternal uncle. ‘Abdullāh, the father of Rasūlullāh ﷺ and Abū Ṭālib both shared the same mother and father. ‘Abd al-Muṭṭalib advised Abū Ṭālib to bring up Rasūlullāh ﷺ with love and affection.

Umm Ayman mentions, when the funeral of ‘Abd al-Muṭṭalib was being taken, she saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ following it while crying. He was only at the tender age of 8 and had now lost both his parents and grandfather. His maternal grandfather ‘Wahb’ had already passed away before his parents were married. ‘Abd al-Muṭṭalib was buried in a cemetery called Jannah al-Mu‘allāh.



Figure 3 - Jannah al-Mu‘allāh cemetery

Guardianship of Abū Ṭālib

After the death of his grandfather, Rasūlullāh ﷺ was now cared for by his uncle Abū Ṭālib and his wife Fāṭimah. Abū Ṭālib looked after his nephew even more than his own children. He fulfilled the rights of guardianship dutifully. Abū Talib's love for his nephew Rasūlullāh ﷺ was immense, however he never embraced Islām.

The First Journey to Shām

Rasūlullāh ﷺ reached 12 years of age when Abū Ṭālib decided to go on a trade journey to Shām. He had no intention of taking Rasūlullāh ﷺ with him, but when he was leaving, he saw how upset his nephew was, so decided to take him along.



Figure 4 - The Land of Shām

The caravan made its way to Buṣrā which was a town in Shām. A Christian monk used to live there whose name was Baḥīrā.

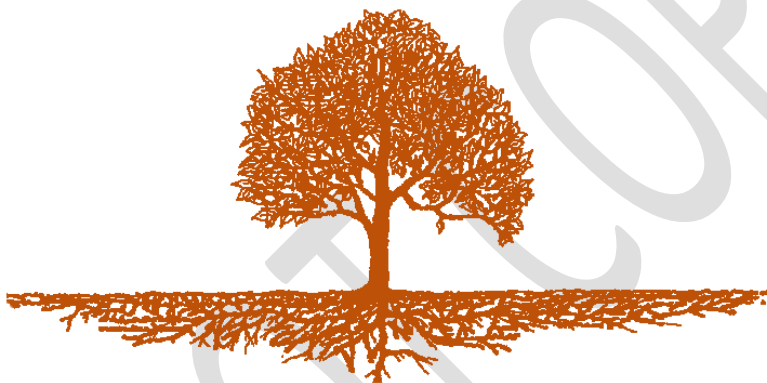
Baḥīrā was familiar with the signs of the final Prophet which had been mentioned in the Holy Scriptures. When the caravan from Makkah arrived, upon seeing the face of Rasūlullāh ﷺ, he realized that this is none other than the last Prophet. Normally he would not even go to see the caravans that had arrived, but this time, he looked at each and every one of them until he took the hand of Rasūlullāh ﷺ.

The leaders of the Quraysh asked Baḥīrā, how did he know that Rasūlullāh ﷺ was a Prophet. Baḥīrā said, “When you came, there was no tree or stone which did not bow down, and trees and stones only bow down to Prophets”. Baḥīrā also said he recognised the seal of Rasūlullāh ﷺ.

Baḥīrā prepared food for the whole caravan and everyone came to eat, but Rasūlullāh ﷺ was not there. He asked, where had he gone? He was told Rasūlullāh ﷺ had gone to take the camels to graze. They then sent someone to go and call him.

When Rasūlullāh ﷺ arrived, there was a cloud over him giving him shade. All the people had sat under the shade of the tree and there was no shaded area left, so Rasūlullāh ﷺ went and sat on the side of the tree. As soon as he sat, the shade of the tree moved towards him. Baḥīrā commented on how the

shadow moved over Rasūlullāh ﷺ. He asked who the guardian of this child was. Everyone pointed to Abū Ṭālib. Baḥīrā advised Abū Ṭālib to send Rasūlullāh ﷺ back to Makkah for his protection, and he did.



Al-Amīn

Rasūlullāh ﷺ grew up and in his people, he had the best of character. He looked after the needs of others and was kind and forbearing. He was the most truthful and trustworthy. He would stay away from arguing, lewdness and bad talk, more than anyone else. This is why the people called him ‘Al-Amīn’.

الأمین

‘Abdullāh ibn Abū al-Ḥamsā narrated that before Rasūlullāh ﷺ had been granted Prophethood, he had made a transaction with him. He still had to give something to Rasūlullāh ﷺ, so he said to him that he would go and get it.

When ‘Abdullāh got home, he forgot. Three days later he remembered so he went back the same place and found Rasūlullāh ﷺ was waiting there. The only thing Rasūlullāh ﷺ said to him was:

يَا فَتَى لَقَدْ شَقَقْتَ عَلَيَّ أَنَا هَاهُنَا مُنْذُ ثَلَاثٍ أَنْتَظِرُكَ⁶

“O young man, you have caused me some bother. I have been waiting here for you, for three days.”

⁶ Sunan Abū Dāwūd 4996

Khadijah رَضِيَ اللهُ عَنْهَا

Khadijah رَضِيَ اللهُ عَنْهَا was a wealthy woman from a noble family in Makkah. In the times of ignorance as well as after the advent of Islām, she was known as ‘Ṭāhirah’ due to her pure qualities. When the Quraysh used to send their trade caravans, she used to send her own goods as well.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was 25 years old, Khadijah رَضِيَ اللهُ عَنْهَا sent him a business proposal for him to take her goods and sell them on her behalf. His reputation of being a trustworthy person preceded him.

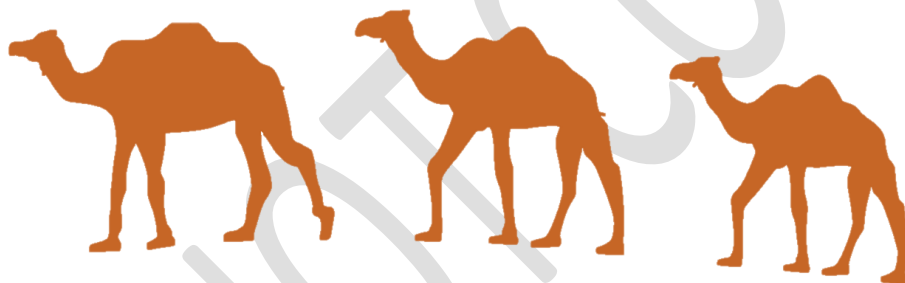
Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted the proposal and with her slave Maysarah, set off for Shām. They reached Buṣrā and stopped to take shade under a tree.

A monk by the name of Naṣṭūr used to live there. He saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and came towards him. He looked at the blessed Messenger and said, “After ‘Īsā ibn Maryam عَلَيْهِ السَّلَامُ, up until now, no Prophet has come besides you”.

There were also other miraculous events which took place on this journey. Maysarah said, when noon time used to arrive and if it was very hot, he used to see two Angels providing shade to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

After this Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got busy with trading. Upon their return, Maysarah informed Khaḍījah رَضِيَ اللهُ عَنْهَا about their travels and all the miraculous incidents that took place.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave Khaḍījah رَضِيَ اللهُ عَنْهَا the income from the trade journey and she made more profit than ever before. She had agreed to give Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ a certain share but due to the profits, she gave him even more.



The Marriage Proposal

Ibn Ishāq mentions, that after Khaḍījah رَضِيَ اللهُ عَنْهَا listened to the incidents which took place on the trade journey, like what Naṣṭūr the monk had said, and Maysarah's account, she went to her cousin Warāqah ibn Naufal and told him about them. Warāqah said, “Khaḍījah, if what you say is true, then surely Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Prophet of these people and I know for sure that a Prophet is going to come who we are waiting for, and his time is approaching”.

2 months and 25 days after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from the trade journey, Khaḍījah رَضِيَ اللهُ عَنْهَا sent him a marriage proposal. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ consulted his uncle Abū Ṭālib and accepted it.

The Nikāḥ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ & Khaḍījah رَضِيَ اللهُ عَنْهَا

On the appointed day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went with his uncles Abū Ṭālib and Ḥamzah رَضِيَ اللهُ عَنْهُ as well as some more people from his family to the house of Khaḍījah رَضِيَ اللهُ عَنْهَا. Her father Khuwaylid had passed away, so her uncle ‘Amr ibn Asad was present. The marriage took place in her house.

At the time of their marriage, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was 25 years old and Khaḍījah رَضِيَ اللهُ عَنْهَا was 40. The dowry was set at 20 camels. This was the first Nikāḥ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the third Nikāḥ of Khaḍījah رَضِيَ اللهُ عَنْهَا. They remained together for 25 years and Allāh سُبْحَانَهُ وَتَعَالَى blessed them with many children. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took no other wives whilst he was married to Khaḍījah رَضِيَ اللهُ عَنْهَا.

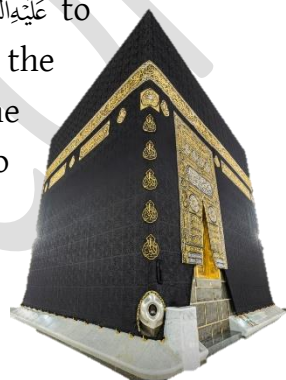


The Rebuilding of the Ka‘bah

Since the beginning of time, up until now, the Ka‘bah has been rebuilt and repaired a number of times. In Sīrate Muṣṭafā, it mentions five particular instances as below:

The First Time - Ādam عَلَيْهِ السَّلَامُ

‘Abdullāh ibn ‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, Allāh سُبْحَانَهُ وَتَعَالَى sent Jibrīl عَلَيْهِ السَّلَامُ to ‘Ādam عَلَيْهِ السَّلَامُ with the command to build the Ka‘bah. When Ādam عَلَيْهِ السَّلَامُ completed the building of the Ka‘bah, he was ordered to perform Ṭawāf of it, meaning to go around it. He was told that you are the first man, and this is the first House which has been built for people’s worship.⁷



The Second Time – Ibrāhīm عَلَيْهِ السَّلَامُ & Ismā‘īl عَلَيْهِ السَّلَامُ

When the floods came in the time of Nūḥ عَلَيْهِ السَّلَامُ, there were no remains left of the Ka‘bah. Ibrāhīm عَلَيْهِ السَّلَامُ was then given the command to build the Ka‘bah for a second time. There were no signs left of the original foundation, so Jibrīl عَلَيْهِ السَّلَامُ came and showed him where they were. Along with his son Ismā‘īl عَلَيْهِ السَّلَامُ, Ibrāhīm عَلَيْهِ السَّلَامُ rebuilt the Ka‘bah.



⁷ Dalāil al-Bayhaqī

The Third Time – The Quraysh

When Rasūlullāh ﷺ was 35 years old, 5 years before the advent of Prophethood, the Ka‘bah was in a state of disrepair. At that time, there was no roof on the building so when it rained, the water would collect inside.

The leaders of the Quraysh gathered and decided that they would take down the existing Ka‘bah and rebuild it completely. When this decision had been made, Abū Wahb ibn ‘Amr, who was the maternal uncle of ‘Abdullāh, the father of Rasūlullāh ﷺ, got up and said that all the money which was to be spent on rebuilding the Ka‘bah should only come from permissible earnings. There should be no money which has come from interest, robbery etc.

The Responsibilities are Divided

The honour of rebuilding the Ka‘bah was so great that each clan was given a certain part to build, ensuring no one was left out from this honour.

The side of the Ka‘bah by the door was given to the Banū ‘Abd Manāf (which was the family of Rasūlullāh ﷺ) and Banū Zuhrah.

The side of the Ka‘bah between Al-Rukn al-Yamāni and Al-Ḥajr al-Aswad was the responsibility of the Banū Makhzūm and some other clans from the Quraysh.

The back wall of the Ka‘bah was the responsibility of the Banū Jamaḥ and Banū Sahn.

Finally, the side of the Ḥaṭīm was the responsibility of the Banu ‘Abd ad-Dār, ibn Asad and Banū ‘Adiy. At this moment in time, the Ḥaṭīm was part of the Ka‘bah.

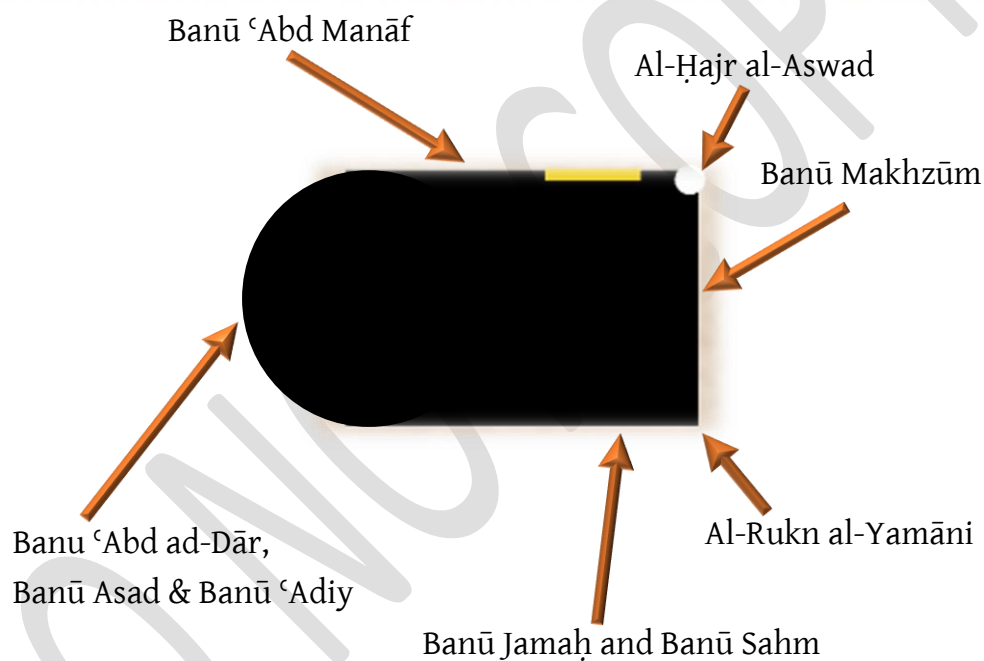


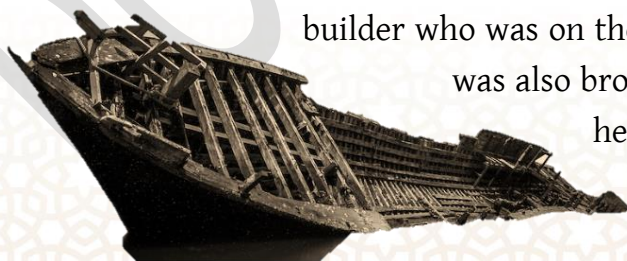
Figure 5 - The Rebuilding of the Ka‘bah

When the time came for rebuilding, the Quraysh heard that a trade ship had broken up off the coast of Jeddah. Jeddah is a town on the coast of the Red Sea which is about 50 miles from Makkah.



Figure 6 - Jeddah

Walīd ibn Muḡhirah arrived in Jeddah and took some planks to be used for the roof of the Ka‘bah. There was also a Roman builder who was on the ship called Baqūm. He was also brought back to Makkah to help with the rebuilding of the Ka‘bah.



The Ka‘bah is taken down

The moment now arrived to take down the old building, but no one could sum up the courage to do so. Finally, Walīd ibn Mughirah stood up and said, “O Allāh, we only have the intention of doing well, and our intention is not to do anything bad”. With these words he started to take down the part of the wall which was between Al-Rukn al-Yamāni and Al-Ḥajr al-Aswad.

The people of Makkah were worried that something might happen to them if they took down the Ka‘bah, so they decided to wait until night time in case some divine punishment is sent down upon Walīd. If some punishment arrives, then they would restore the Ka‘bah back to how it was, but if not, they would help Walīd to also take it down.

When the morning came, Walīd came to the Ḥaram safe and sound, so the people realised that Allāh سُبْحَانَهُ وَتَعَالَى was happy with this action. They grew in confidence and started to help Walīd in removing the old walls.

They carried on digging until they saw the foundations of the Ka‘bah which had been laid by Ibrāhīm عَلَيْهِ السَّلَامُ. A Qurayshi then struck the foundation with his spade. Suddenly there was a loud noise which was heard in the whole of Makkah. The people then stopped digging and started to build the Ka‘bah upon these foundations.

The different clans started collecting stones and built the relative parts of the Ka'bah as had been delegated.

Al-Ḥajr al-Aswad

When the time came to put the Al-Ḥajr al-Aswad back in its place, there was a severe difference of opinion. Swords were drawn and people started getting ready to fight. This situation continued for 4 or 5 days.

To put an end to the dispute, Abū Ummayah, the eldest Qurayshī, suggested that the first person who enters the door of the Masjid the following morning should be made the arbitrator. This person could decide what needs to be done to resolve the situation.



Everyone accepted this opinion and the following morning they arrived in the Masjid to see who was going to be the first person to enter.

It so happened that the first person to enter was none other than Rasūlullāh ﷺ. As soon as they saw him, they all said:

هذا محمد الامين رضينا هذا محمد الامين

“This is Muḥammad the trustworthy, we are happy for him to make the decision, this is Muḥammad the trustworthy.”

The Decision

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked for a sheet and placed Al-Ḥajr al-Aswad in the middle of it. He then requested that the leaders of each clan should hold the sheet, so no one is left out from this honourable act. Everyone was happy with this decision and held the sheet. When the sheet was lifted up to the place where the stone needed to sit, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ moved Al-Ḥajr al-Aswad into its place with his own blessed hands. This was how Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ helped settle an argument as well as place the Al-Ḥajr al-Aswad in its position.



The Changes to the Ka'bah

When the Quraysh rebuilt the Ka'bah, there were a number of changes they made to the original building. Firstly, the Ka'bah used to have 2 doors, so people could go in and out, but now the rear door was closed off and only one door remained.

The second change was that the door was raised to a high position so no one could enter it unless a stair was placed at the bottom.

Finally, the side of the Ka'bah which was towards the Ḥaṭīm was shortened. If a person reads Ṣalāh in the Ḥāṭim, within the semi-circular wall, it is as if you have read Ṣalāh inside the Ka'bah.

عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ فَأَخَذَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ فَقَالَ
" صَلَّى فِي الْحِجْرِ إِنْ أَرَدْتَ دُخُولَ الْبَيْتِ
فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ وَلَكِنَّ قَوْمَكَ اسْتَقْصَرُوهُ حِينَ بَنَوْا
الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ " ⁸

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrated, “I desired to enter the House so I could perform Ṣalāh in it, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took me by the hand and put me in the Ḥijr (Ḥaṭīm), and he said: ‘Perform Ṣalāh in the Ḥijr if you want to enter the House. For indeed it is part of the House, but your people shortened it when they built the Ka‘bah, so left it outside the House.’”

⁸ Jāmī^c al-Tirmidhī 876

The Fourth Time - ‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ

The 4th time the Ka‘bah was rebuilt was when ‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ, rebuilt it when he was the Khalīfah in Makkah. He rebuilt the Ka‘bah upon the original foundations of Ibrāhīm عَلَيْهِ السَّلَامُ towards the Ḥaṭīm and also added an additional door to the Ka‘bah.

The Fifth Time – Al-Ḥajjāj ibn Yūsuf

The 5th time, it was rebuilt by Al-Ḥajjāj ibn Yūsuf who was the governor of Makkah in the time of ‘Abdul Mālīk ibn Marwān. Al-Ḥajjāj ibn Yūsuf wrote to ‘Abdul Malīk, informing him of the changes which had been made by ‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ. He was told to reduce the side of the Ḥaṭīm to what it was previously and to also remove the additional door which had been built.⁹



⁹ Ṣaḥīḥ Muslim 1333

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.

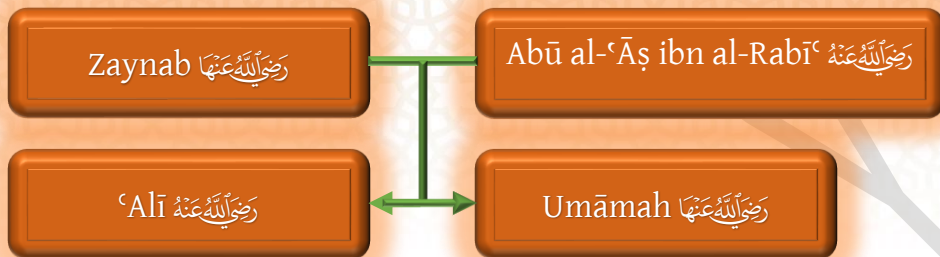


Al-Qāsim رَضِيَ اللَّهُ عَنْهُ

Al-Qāsim رَضِيَ اللَّهُ عَنْهُ was the first born of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He passed away before Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ 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 8th 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 Khaḍījah 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

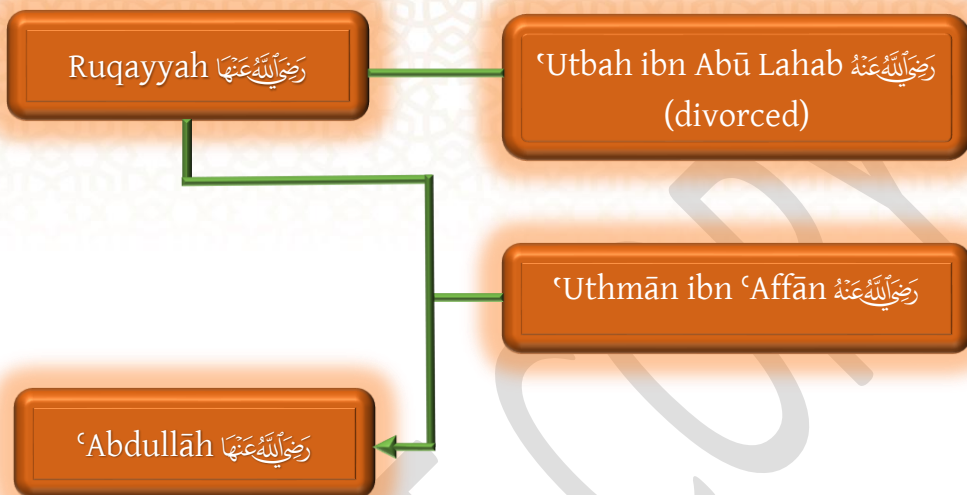
of his father Abū al-‘Āṣ ibn al-Rabī^c رَضِيَ اللَّهُ عَنْهُ. Another opinion was that he was martyred in the battle of Yarmūk.

Regarding Umāmah رَضِيَ اللَّهُ عَنْهَا, Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ whilst he would be performing Ṣalāh. He would then lower her down gently.

After her aunt Fāṭimah رَضِيَ اللَّهُ عَنْهَا passed away, Umāmah رَضِيَ اللَّهُ عَنْهَا married ‘Alī رَضِيَ اللَّهُ عَنْهُ. ‘Alī رَضِيَ اللَّهُ عَنْهُ made a bequest that after he passes away Mughayrah ibn Nawfal رَضِيَ اللَّهُ عَنْهُ should marry her. After ‘Alī رَضِيَ اللَّهُ عَنْهُ was martyred, Umāmah رَضِيَ اللَّهُ عَنْهَا married Mughayrah رَضِيَ اللَّهُ عَنْهُ. According to some reports, she bore Mughayrah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ.

زَيْنَب

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 اللَّهُ عَلَيْهِ وَسَلَّمَ gave his daughter Ruqayyah رَضِيَ اللَّهُ عَنْهَا to 'Uthmān رَضِيَ اللَّهُ عَنْهُ in marriage. When 'Uthmān رَضِيَ اللَّهُ عَنْهُ migrated to

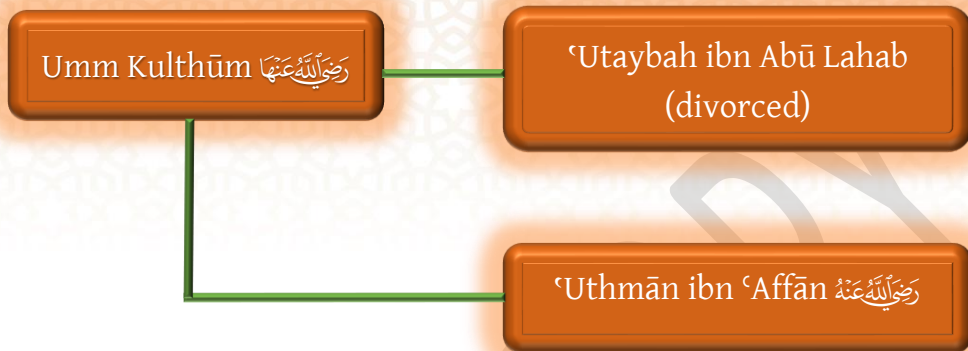
Abyssinia, she also accompanied him. Whilst over there, they had a son who they named ‘Abdullāh. He passed away at the age of 6.

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

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

رقية

Umm Kulthūm رَضِيَ اللهُ عَنْهَا



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, 'Utbah 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 ‘Uṭaybah 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 ‘Uṭaybah, he attacked him right away and the prayer of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was answered. After the lion killed ‘Uṭaybah, it went away and was nowhere to be seen.

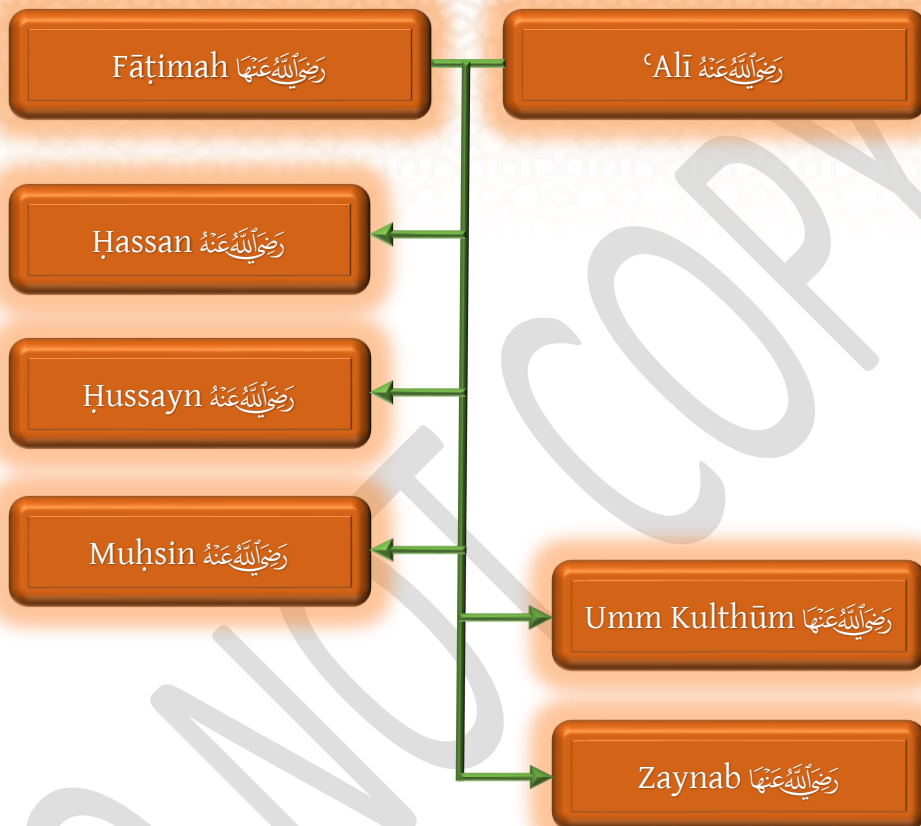


After Ruqayyah رَضِيَ اللهُ عَنْهَا passed away, Umm Kulthūm رَضِيَ اللهُ عَنْهَا married ‘Uṭhmān رَضِيَ اللهُ عَنْهُ in the month of Rabī‘ al-Awwal, in the 3rd year of Hijri. They stayed together for 6 years and had no children.

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

أم كلثوم

Fāṭimah رَضِيَ اللَّهُ 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 ﷺ passed away, in the month of Ramaḍān, 11th Hijri, Fāṭimah رَضِيَ اللَّهُ عَنْهَا also passed away. ‘Abbās رَضِيَ اللَّهُ عَنْهُ led her funeral prayers and then along with ‘Alī, and Faḍl رَضِيَ اللَّهُ عَنْهُ lowered her into her resting place.

فاطمة

Barakah – Umm Ayman رَضِيَ اللَّهُ عَنْهَا

Apart from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his immediate family, there were others who were also part of his household. When the father of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh passed away, he left behind an Abyssinian slave called Barakah. When Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهَا.

أم أيمن

Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ

Zayd رَضِيَ اللَّهُ 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 اللَّهُ عَنْهَا. On one occasion, Khaḍījah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ. Khaḍījah رَضِيَ اللَّهُ عَنْهَا then gifted this youth to her husband. He was 15 years of age.

The Search for Zayd رَضِيَ اللهُ عَنْهُ

The father of Zayd رَضِيَ اللهُ عَنْهُ was called Hārithah. 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 اللهُ 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.

Hārithah Arrives in Makkah

Hārithah arrived in Makkah with his brother and went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ right away. He asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to let them ransom Zayd رَضِيَ اللهُ عَنْهُ, so he could be free and return home with them.



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

The Proclamation

Rasūlullāh ﷺ now requested all of them to come to the Ka‘bah with him. Rasūlullāh ﷺ 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 ﷺ 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

On 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-Bukhāri, 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 3rd 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 مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ وَهُوَ التَّعَبُّدُ¹⁰

‘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”.

¹⁰ Ṣaḥīḥ al-Bukhāri - 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 camel's 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 Ka'bah. 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

When Rasūlullāh ﷺ was 40 years old, he was in the cave of Ḥirā when the Angel Jibrīl عَلَيْهِ السَّلَام 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 السَّلَام 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 السَّلَام 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 ﷺ took hold of Rasūlullāh ﷺ 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 ﷺ returns to Makkah

Going back to the Ḥadīth which was narrated by ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, she narrates: “Then Allāh's Messenger ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadijah 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’. Khadijah 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 Waraqah 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 Waraqah, ‘Listen to the story of your nephew, O my cousin!’. Waraqah asked, ‘O my nephew! What have you seen?’ Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described whatever he had seen. Waraqah 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

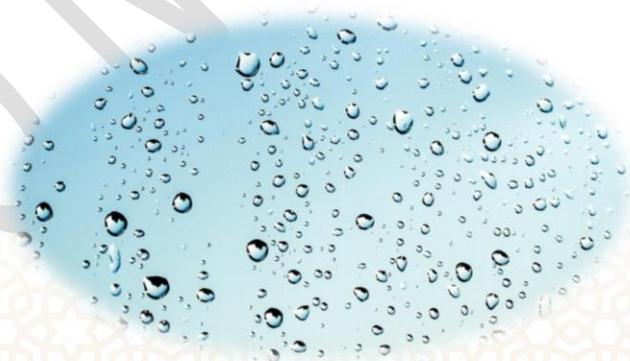
Waraqah replied in the affirmative and said, ‘Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly’. After a few days Waraqah died and the Divine Inspiration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

Wuḍū and Ṣalāḥ

Rasūlullāh ﷺ 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 ﷺ. He dug a hole with his heel in the earth and a fountain gushed out.¹¹

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

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



¹¹ Ibn Hishām – Volume 1 page 176

The First Muslims

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had received the Revelation and those within his household accepted his call. Firstly, it was the dear wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the mother of the believers, Khaḍījah رَضِيَ اللهُ عَنْهَا.

The next person who believed in Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was her cousin Waraqah رَضِيَ اللهُ عَنْهُ. Then it was ‘Alī رَضِيَ اللهُ عَنْهُ who had been staying with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was 10 years old at the time. After that it was the freed slave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ.

Abū Bakr رَضِيَ اللهُ عَنْهُ

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

Abū Bakr رَضِيَ اللهُ 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 اللهُ 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:¹²

Name	
Abū ‘Ubaydah ibn al-Jarrāḥ	
Abū Salamah - ‘Abdullāh ibn ‘Abd al-Asad	
Al-Arqam ibn Abū al-Arqam	
‘Uthmān ibn Maz‘ūn and his brothers	Qudāmah ibn Maz‘ūn
	‘Abdullāh ibn Maz‘ūn
‘Ubaydah ibn al-Ḥārith	
Sa‘īd ibn Zayd and his wife	Fāṭimah bint al-Khaṭṭāb (sister of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ)
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	
Salīṭ ibn ‘Amr	
‘Ayyāsh ibn Abū Rabī‘ah and his wife	Asmā bint Salāmah
Khunays ibn Ḥudhāfah	

¹² 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	
Wāqīd 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-Arḳam

As more people entered the fold of Islām, they started to use the house of Arḳam رَضِيَ اللهُ عَنْهُ to congregate. Arḳam رَضِيَ اللهُ عَنْهُ was either the 7th or 10th person to enter into the fold of 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 Arḳam رَضِيَ اللهُ عَنْهُ was at the foot of Mount Aṣ-Ṣafā, as you can see from the picture below:

Dār al-Arḳam

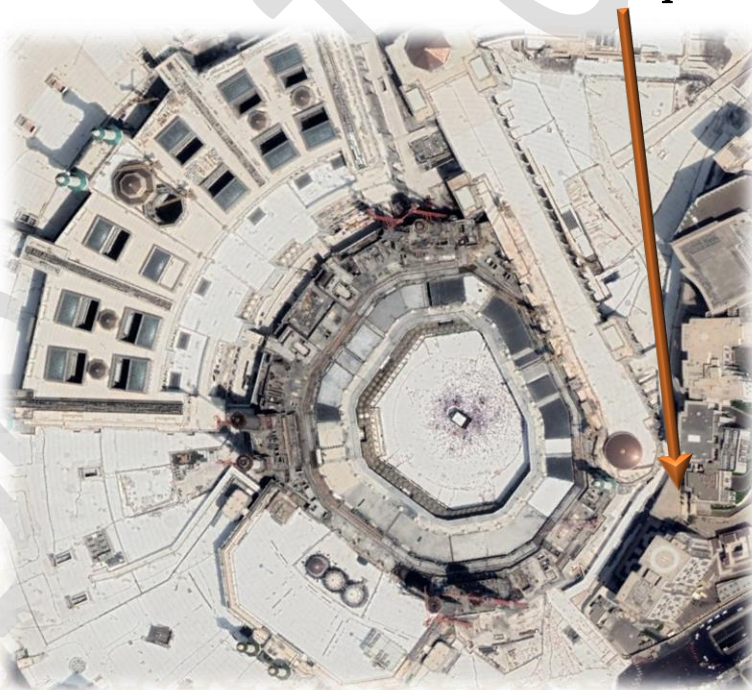


Figure 10 - Dār al-Arḳam



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

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

The Open Call

Rasūlullāh 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:

13 (٩٤) فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ 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:

14 (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.”

¹³ Sūrah al-Ḥijr Verse 94

¹⁴ Sūrah As-Shu‘arā Verses 214 & 215

The Call to the Quraysh

Once Rasūlullāh ﷺ had been given clear guidance, he climbed Mount Aṣ-Ṣafā 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 ﷺ then said, “I am warning you from a severe punishment”. When Abū Lahab, his uncle heard the message of Rasūlullāh ﷺ, 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) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

(٣) وَأَمْرَأَتُهُ ۖ وَحَمَالَةَ الْخَطَبِ

15 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٤)

“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. Around her neck, there is (a collar of iron, like) a well-twisted rope”

¹⁵ 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

Whilst 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 *سُبْحَانَهُ وَتَعَالَى* 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 ﷺ 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 ﷺ to have mercy on him and on himself. He advised him to not force a burden upon him which he couldn't bear.

Rasūlullāh ﷺ 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 ﷻ makes my religion victorious or I am destroyed”. After saying this, Rasūlullāh ﷺ 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

As 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.

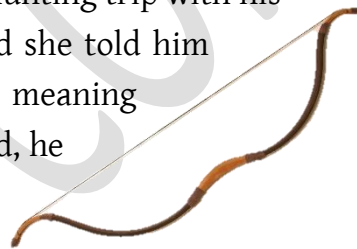
The Quraysh's Plan

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.

حَمَزٌ

The Quraysh visit Rasūlullāh ﷺ

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

‘Utbaḥ 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

‘Utbaḥ 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”.

قُرَيْشٌ

The Revelation of Sūrah al-Kāfirūn

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

Allāh ﷻ then sent down Sūrah Kāfirūn:

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
 وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عٰبِدُ مَا عٰبَدْتُمْ ﴿٤﴾
 وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾¹⁶

“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)

¹⁶ Sūrah al-Kāfirūn

The Quraysh seek help from outside

The 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 ﷺ and what had gone on between them. The Jewish scholars advised them to ask Rasūlullāh ﷺ 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 ﷺ 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 عَلَيْهِ السَّلَام 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 ﴿٨٥﴾¹⁷

”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.

¹⁷ 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﴾¹⁸

“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.

¹⁸ Sūrah al-Kahf verses 23-24

Summary

Rasūlullāh ﷺ was born in the year of the elephant, corresponding to the year 571 CE, in the month of Rabīʿ al-Awwal, in the city of Makkah, in Arabia.

Before the birth of Rasūlullāh ﷺ, his father ʿAbdullāh ibn ʿAbd al-Muṭṭalib had passed away in Yathrib, at the tender age of 18. A few days after his birth, as per Arab custom, he was given to a wet-nurse by the name of Ḥalimah رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh ﷺ spent the initial years of his life with her in the tribe of Banū Saʿad. Ḥalimah رَضِيَ اللَّهُ عَنْهَا nursed him and his presence was a means of multiple blessings upon her and her family.

During his time with the Banū Saʿad, the chest of Rasūlullāh ﷺ was split for the first time. After this incident Rasūlullāh ﷺ went back to stay with his mother Āminah in Makkah.

When Rasūlullāh ﷺ was 6 years old, he went with his mother Āminah on a visit to Yathrib. On the return journey, she passed away in a place called Abwā. He was brought back to Makkah by Umm Ayman رَضِيَ اللَّهُ عَنْهَا.

Rasūlullāh ﷺ spent the next 2 years under the guardianship of his grandfather ʿAbd al-Muṭṭalib until he also passed away. After this, he was entrusted to his uncle Abū Ṭālib.

When Rasūlullāh ﷺ was 12 years old, he accompanied his uncle Abū Ṭālib on a trade journey to Shām. On the journey they met the monk Baḥīrā who recognised that Rasūlullāh ﷺ was the Prophet who they had been waiting for. Upon his advice, Rasūlullāh ﷺ was sent back to Makkah.

At the age of 25, Rasūlullāh ﷺ once again went to Shām, to sell goods on behalf of Khadijah رَضِيَ اللهُ عَنْهَا. He made great profit from the journey and upon his return, Khadijah رَضِيَ اللهُ عَنْهَا sent him a marriage proposal which he agreed to. He married Khadijah رَضِيَ اللهُ عَنْهَا when he was 25 years old, and she was 40.

A few years before Prophethood, the Ka‘bah had been in a state of disrepair and the Quraysh decided that it should be rebuilt only with money which had come from permissible sources. During its rebuilding, all the tribes wanted the honour of placing Al-Ḥajr al-Aswad back in its location. The argument became serious, however Rasūlullāh ﷺ found a solution whereby the stone was placed on a sheet, which was lifted up by members of all the tribes. Rasūlullāh ﷺ then put the stone back in place with his own blessed hands.

Rasūlullāh ﷺ and Khadijah رَضِيَ اللهُ عَنْهَا had 6 children together, 2 sons and 4 daughters. Both sons passed away in their infancy, whilst their daughters lived through to adulthood.

The household of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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. Many other Companions including ‘Uthmān رَضِيَ اللهُ عَنْهُ embraced Islām upon the insistence of Abū Bakr رَضِيَ اللهُ عَنْهُ.

Islām was initially propagated quietly, until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received the Revelation to warn his kinsmen. He climbed onto Aṣ-Ṣafā and called each clan by their names. He invited them all towards Islām, yet many rebuked his call, including his uncle Abū Lahab. The wife of Abū Lahab also held a deep hatred for

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Subsequently, Allāh سُبحَانَهُ وَتَعَالَى sent down Revelation detailing what would happen to both Abū Lahab and his wife.

The Quraysh were very hostile to Rasūlullāh صَلَّى اللَّهُ 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. On another occasion, they asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to believe in their Gods for one year, and they would worship Allāh سُبحَانَهُ وَتَعَالَى the next. Upon this, Allāh سُبحَانَهُ وَتَعَالَى Revealed Sūrah al-Kāfirūn.

The Quraysh became desperate and even sought help from outside, by going to Yathrib and asking the Jewish Scholars help in questioning Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. All their efforts were in vain. On this occasion Allāh سُبحَانَهُ وَتَعَالَى sent down Sūrah al-Kahf.

Allāh سُبحَانَهُ وَتَعَالَى would send down Revelation after 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 اللَّهُ عَلَيْهِ وَسَلَّمَ and the Muslims.

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