

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 3

The Trials & Tribulations
of the
Early Muslims

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 period of the final Prophecy had begun. What started with Ādam **عَلَيْهِ السَّلَامُ** many thousands of years ago, was now culminating with a man from the progeny of Ibrāhīm **عَلَيْهِ السَّلَامُ**, the ‘Seal of the Prophets’, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

The first Revelation had come inside the cave of Ḥirā’, high on top of a mountain called Jabl al-Nūr. Allāh **سُبْحَانَهُ وَتَعَالَى** sent down the greatest Angel, Jibrīl **عَلَيْهِ السَّلَامُ**, to the greatest place on earth, Makkah, on the greatest night, Laylatul Qadr, with the greatest Revelation, the Noble Qur’ān, to the greatest man ever, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

The first few verses of Sūrah al-‘Alaq were revealed and Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** returned home to inform his wife, Khadijah **رَضِيَ اللَّهُ عَنْهَا**. She took him to her cousin, Waraqah ibn Naufal who confirmed that this message had indeed come from the same Angel who had brought the Revelation to Mūsā **عَلَيْهِ السَّلَامُ**, proving it was divine.

The people nearest and dearest to Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** accepted his message and embraced Islām. Among them were his wife,

children, and other members of his household like Zayd and ‘Alī رضي الله عنهما. His dearest friend, Abū Bakr رضي الله عنه was also one of the first to answer his call towards Allāh سُبْحَانَهُ وَتَعَالَى. The early Muslims would congregate in the house of Arqam رضي الله عنه near the mountain Aṣ-Ṣafā.

For the first few years, the call to Islām was done privately, then Allāh سُبْحَانَهُ وَتَعَالَى sent down the following verses:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾¹

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then called the Quraysh and invited them towards Islām. Abū Lahab, the uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ openly rejected his call and made his two sons, who were married to the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, divorce their wives.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued to call people towards the truth and the Quraysh became more and more worried. They sent delegations to the uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Ṭālib, telling

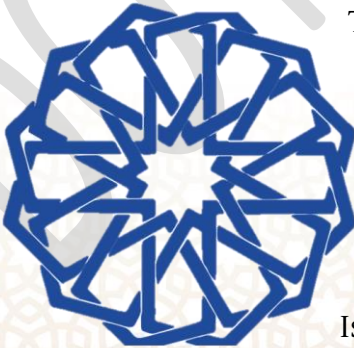
¹ Sūrah ash-Shu‘arā Verses 214-215

him to persuade his nephew to stop preaching. But Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not stop and Abū Tālib continued to support his nephew even though he himself had not embraced Islām.

The Quraysh now tried to tell everyone who came to the House of Allāh سُبْحَانَهُ وَتَعَالَى for pilgrimage, that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a magician who caused differences between family members. This plan back fired, and even more people were now aware of the new Prophet.

The Quraysh changed their approach and tried to appease Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by offering him everything, but he refused and Allāh سُبْحَانَهُ وَتَعَالَى revealed Sūrah al-Kāfirūn.

The Quraysh then sought help from the Jews in Yathrib, as they had knowledge of the Prophets and Scriptures. They provided the Quraysh with questions which would confirm one way or the other, whether Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a true Prophet or not.



The questions were posed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation to answer them. Even this didn't appease the Quraysh. They would now try even more desperately to stop the message of Islām by any means necessary.

The early Muslims faced many trials and tribulations from the Quraysh. Many of their leaders, like Abū Jahal, Abū Lahab, Umayyah, and Ubay ibn Khalaf were open enemies of Islām.

The Companions رَضِيَ اللَّهُ عَنْهُمْ who had no supporters or helpers faced great difficulties. The likes of Bilāl, ‘Ammār, Yāsir, Sumayyah and Khabbāb رَضِيَ اللَّهُ عَنْهُمْ were persecuted and suffered greatly at the hands of the Quraysh. Some of the Companions رَضِيَ اللَّهُ عَنْهُمْ paid the ultimate price for remaining steadfast in their faith.

The Quraysh then asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to show them miracles to prove he was a true Prophet. They asked for the moon to be split into two. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked them if they would believe in him if he could do this. They replied that they would.

By the command of Allāh سُبْحَانَهُ وَتَعَالَى, the moon was split into two with each of the parts over two of the mountains of Makkah. The moon stayed like this for a while and the Quraysh saw it clearly, yet still refused to believe in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Due to the continued persecution of the Muslims by the Quraysh, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave permission to some of the Companions رَضِيَ اللَّهُ عَنْهُمْ to migrate to Abyssinia. Najjāshī, the king of Abyssinia was a just ruler and he would allow them to live there and practise Islām freely.

When the Quraysh found out about the migrants, they sent a delegation to Abyssinia. They would try everything in their power to convince Najjāshī to send the Muslims back.

The Muslims were summoned to his court and were questioned regarding Islām and specifically about ‘Īsā عَلَيْهِ السَّلَامُ. Ja‘far رَضِيَ اللَّهُ عَنْهُ, the cousin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ eloquently answered the questions quoting verses of the Qur’ān. When Najjāshī heard the Revelation, he said ‘Īsā عَلَيْهِ السَّلَامُ himself did not claim any more than what had been mentioned.

Najjāshī told the Qurayshi messengers that he would not send the Muslims back under any circumstances. The Muslims now stayed in Abyssinia and practised their religion without any threat of persecution, whilst the Qurayshi delegation returned home having failed in their mission to bring the Muslims back.

The Enemies of Rasūlullāh ﷺ

Makkah was controlled by the Quraysh, who were a tribe from the descendants of Ibrāhīm عَلَيْهِ السَّلَامُ, through the children of his son, Ismā‘īl عَلَيْهِ السَّلَامُ. Their forefather Quṣayy, the father of ‘Abd Manāf had become the ruler of Makkah after his father-in-law Ḥulayl, from the Banū Khuzā‘ah passed away.

Rasūlullāh ﷺ came from the clan of Banū Hāshim, who were the descendants of Hāshim, one of the sons of ‘Abd Manāf. One of their responsibilities was to look after the pilgrims who would come to visit the House of Allāh سُبْحَانَهُ وَتَعَالَى.

Even though Rasūlullāh ﷺ came from the same tribe, many of the Quraysh, including members of his own extended family did not embrace Islām. Some of them supported him, even though they did not embrace, like his uncle Abū Ṭālib, whilst others declared their enmity openly and did whatever they could to stop Rasūlullāh ﷺ and his message.

قریش

‘Amr ibn Hishām – Abū Jahl

One of the most notorious enemies of Islām was ‘Amr ibn Hishām, more famously known as Abū Jahl. This name was given to him by Rasūlullāh ﷺ and means ‘father of ignorance’. He was the ‘Fir‘aun’ (Pharaoh) of the Ummah of Rasūlullāh ﷺ.

Abū Jahl was also known by the Quraysh as Abū al-Ḥakam, which means ‘father of wisdom’, due to his intelligence and wisdom.

Abū Jahl left no stone unturned in trying to cause as much harm as possible to Rasūlullāh ﷺ and the early Muslims.

On one occasion Rasūlullāh ﷺ was praying near the Ka‘bah and Abū Jahl and his companions were sitting close by. The previous day a camel had been slaughtered. Abū Jahl asked his companions, which one of them would go and fetch the foetus of this slaughtered camel and place it between the shoulders of Rasūlullāh ﷺ when he goes down in prostration?



One of his companions did what Abū Jahl asked and placed the foetus of the dead camel between the blessed shoulders of Rasūlullāh ﷺ when he went into Sajdah. Upon seeing this, Abū Jahl and his companions started laughing so much that they were falling over each other.

‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ was watching all of this take place and said, if he had the power, he would have thrown the camels foetus away from the back of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Sajdah and didn’t raise his head until a man went and informed his daughter, Fāṭimah رَضِيَ اللهُ عَنْهَا who was still a young girl at the time. She came and removed the camel foetus from the back of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then turned towards Abū Jahl and his companions and rebuked them.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished his Salāh, he raised his voice and supplicated to Allāh سُبْحَانَهُ وَتَعَالَى against them. He did this three times and then invoked Allāh سُبْحَانَهُ وَتَعَالَى and said:

اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ

“O Allāh it is for you to deal with the Quraysh.”

When Abū Jahl and his companions heard the words of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, their laughter went away, and they feared his supplication.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said:

اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ بْنِ هِشَامٍ وَعُتْبَةَ بْنِ رَبِيعَةَ وَشَيْبَةَ بْنِ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُقْبَةَ وَأُمَيَّةَ بْنِ خَلْفٍ وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ

“O Allāh, it is for you to deal with Abū Jahl ibn Hishām and ‘Utbah ibn Rabī‘ah and Shaybah ibn Rabī‘ah and Walīd ibn ‘Uqbah and Ummayah ibn Khalaf and ‘Uqbah ibn Abū Mu‘ayṭ.”

A seventh person was also mentioned but ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ didn’t remember his name.²

Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered the prayer of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all those mentioned, met their fateful end on the day of Badr.



Figure 1 - The battlefield of Badr

² Ṣaḥīḥ Muslim 1794

Abū Lahab ibn ‘Abd al-Muṭṭalib

Abū Lahab was the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as well as the father-in-law of Ruqayyah and Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا, the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invited the Quraysh to come to Islām, Abū Lahab was the first to deny the call. Abū Lahab’s wife, Umm Jamīl bint Ḥarb was the sister of Abū Sufyān ibn Ḥarb. She also joined her husband in making life difficult for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She used to collect thorny branches and lay them in the path of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at night time to cause him harm.



Abū Lahab was very wealthy. Whenever he would be warned about the punishment of Allāh سُبْحَانَهُ وَتَعَالَى, he would say “If my nephew’s words are true, then on the Day of Judgement, I will escape the punishment by ransoming myself, with my wealth and children”.

Allāh سُبْحَانَهُ وَتَعَالَى sent down Sūrah Lahab which had news of what awaited the unfortunate couple. We shall find out later what Allāh سُبْحَانَهُ وَتَعَالَى had planned for them.

Ummayah ibn Khalaf

Ummayah and Ubay were brothers who declared their open enmity towards Islām. Ummayah used to openly swear at Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allāh سُبْحَانَهُ وَتَعَالَى then Revealed the following about him:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (١) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (٢)
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (٣) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (٤)
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ (٥) نَارُ اللَّهِ الْمَوْقَدَةُ (٦)
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ (٧) إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ (٨)
فِي عَمَدٍ مُمَدَّدَةٍ (٩)³

“Woe to every backbiter, derider (1)

Who accumulates wealth and counts it. (2)

He thinks that his wealth has made him eternal. (3)

Never! He will certainly be thrown into the crushing fire. (4)

And what may let you know what the crushing fire is? (5)

It is Allāh’s kindled fire (6) That will peep into the hearts. (7)

It will be closed on them, (8) In outstretched columns. (9)”

Ummayah ibn Khalaf was killed in the battle of Badr by either Khubayb or Bilāl رَضِيَ اللهُ عَنْهُمَا.

³ Sūrah al-Humazah

Ubay ibn Khalaf

Ubay was his brother’s equal when it came to making life hard for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On one occasion, he went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with an old bone. He rubbed it in his hand and then blew the dust. He then said, “Will Allāh سُبْحَانَهُ وَتَعَالَى make this alive again?” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Yes, and your bones as well when they become like this. He will make you alive again and throw you into the fire”. The following verses were then Revealed which are the final verses in Surah Yāsīn:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ
 قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلِيْحِيْبَهَا الَّذِيْ اَنْشَاَهَا اَوَّلَ
 مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ ﴿٧٩﴾ الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ
 الْاَخْضَرِ نَارًا فَاِذَا اَنْتُمْ مُّتُوْنَ تُوْقِدُوْنَ ﴿٨٠﴾ اَوَّلِيْسَ الَّذِيْ خَلَقَ
 السَّمٰوٰتِ وَالْاَرْضَ بِقَدِيْرٍ عَلٰٓى اَنْ يَخْلُقَ مِثْلَهُمْ بَلٰى وَهُوَ الْخَلْقُ
 الْعَلِيْمُ ﴿٨١﴾ اِنَّمَا اَمْرُهُ اِذَا اَرَادَ شَيْْءًا اَنْ يَقُوْلَ لَهُ
 كُنْ فَيَكُوْنُ ﴿٨٢﴾ فَسُبْحٰنَ الَّذِيْ بِيْدِهِ مَلَكُوْتُ كُلِّ شَيْْءٍ
 وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٣﴾⁴

⁴ Sūrah Yāsīn Verses 78-83

“He has set up an argument about Us and forgot his creation.

He said,

‘Who will give life to the bones when they are decayed?’ (78)

Say, ‘These will be revived by the same One who had created them for the first time,

and who is fully aware of every creation, (79)

The One who created for you fire from the green tree,

and in no time, you kindle from it.’ (80)

Is it that the One who has created the heavens and the earth has no power to create ones like them? Why not?

He is the Supreme Creator, the All-Knowing. (81)

His practice, when He intends to do something, is no more than

He says, ‘Be’, and it comes to be. (82)

So, pure (from every fault) is the One in whose hand is the dominion of all things.

And towards Him you are to be returned. (83)”

Ubay ibn Khalaf was killed in the battle of Uḥud by the hands of Rasūlullāh ﷺ himself.



‘Uqbah ibn Abū Mu‘ayt

‘Uqbah, was a good friend of Ubay ibn Khalaf. One day ‘Uqbah came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, sat close to him for a while and listened to him. When Ubay found out about this, he immediately went to ‘Uqbah. Ubay told him that he had received news that he had sat with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and listened to his words. Ubay then said, “I swear by God, until you go and spit on the face of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it will be impermissible for me to talk to you or see your face”. Upon hearing the words of his friend, ‘Uqbah got up and went and spat on the blessed face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The following verses were then Revealed by Allāh:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلْتَمِسْنِي أُنْخَذْتُ مَعَ الرَّسُولِ
 سَبِيلًا ﴿٢٧﴾ يَوَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾
 لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
 وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي
 اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
 مِّنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾⁵

⁵ Sūrah al-Furqān Verses 27-31

“And (Be mindful of) the Day the wrongdoer will bite his hands saying, ‘Would that I had taken a path along with the Messenger! (27)

Woe to me! Would that I had not taken so-and-so for my friend! (28)

Indeed, he led me astray from the advice after it had come to me.’ And the Satan is man’s betrayer. (29)

And the Messenger will say, ‘O my Lord, my people had taken this Qur’an as deserted.’ (30)

In a similar way We made for every Prophet an enemy from among the sinners, but your Lord suffices as a guide and as a supporter. (31)”

Al-‘Āṣ ibn Wā’il

There were many other staunch enemies of Rasūlullāh ﷺ including Walīd ibn Mughirah, Abū Qays ibn al Fāka, Al-Naḍr ibn al-Hārith and Al-‘Āṣ ibn Wā’il.

All the male children of Rasūlullāh ﷺ passed away when they were young. Upon this Al-‘Āṣ ibn Wā’il said:

ان محمدا ابتر لا يعيش له ولد

“Muḥammad (ﷺ) is ‘abtar’, none of his sons remain alive.”

The word ‘abtar’, was a term used for an animal whose tail had been cut off. The person who had no male offspring to carry their name forward, was also referred to as ‘abtar’. Hence the reason why Al-‘Āṣ used this term against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Allāh سُبْحَانَهُ وَتَعَالَى then revealed the following verse from Sūrah al-Kauthar:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾⁶

“Surely it is your enemy whose traces are cut off.”

One month after the Hijrah (migration to Madīnah), an animal bit Al-‘Āṣ ibn Wā’il on his leg. This caused his leg to swell so much that it was like the neck of a camel. This led to the sad end of Al-‘Āṣ ibn Wā’il. How many people remember him due to his male offspring?

On the other hand, there are millions and millions of people who remember Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and will continue to remember him till the end of days, even though he had no male offspring who survived till adulthood.

⁶ Sūrah al-Kauthar Verse 3

The Suffering of the Companions رَضِيَ اللهُ عَنْهُمْ

As Islām spread and the number of Muslims began to grow, the anger and enmity of the polytheists also began to increase. The Quraysh could not cause much harm to those Muslims who had supporters or helpers, but those Muslims who had no protection, who were destitute and helpless, became their targets for oppression.

Some of the Muslims were attacked physically, whilst others were denied food and drink. Some of them were laid on hot stones in the middle of the day when the sun was at its hottest, whilst others were tied up. Many incidents took place which show us how much suffering the Companions رَضِيَ اللهُ عَنْهُمْ had to undergo and how much patience they had to have, in the face of such oppression. Some of these blessed Companions رَضِيَ اللهُ عَنْهُمْ will now be mentioned.



Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ

Bilāl رَضِيَ اللَّهُ عَنْهُ was from the ancient land of Abyssinia. Today this would be part of Eritrea and the Tigray region of Ethiopia.

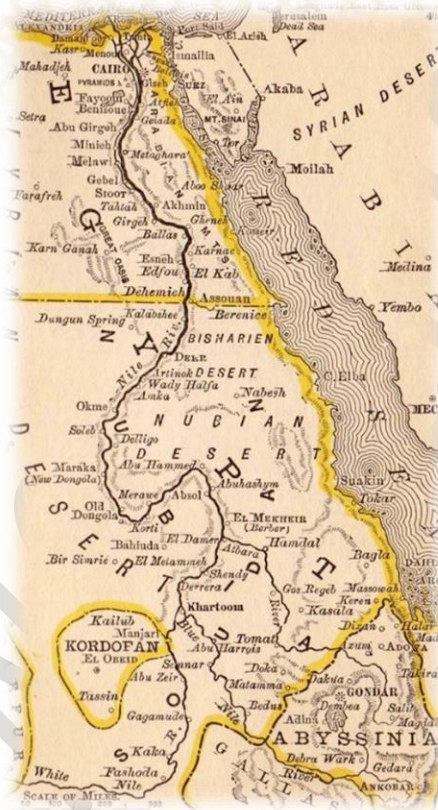


Figure 2 - The Land of Abyssinia

Bilāl رَضِيَ اللَّهُ عَنْهُ was the slave of Umayyah ibn Khalaf and had embraced Islām. This led to all kinds of torture being inflicted upon him. In the intense heat of the day, when the rocks used to heat up, Umayyah would order the other slaves to lay Bilāl رَضِيَ اللَّهُ عَنْهُ

on the boiling rocks and then place a large rock on his chest so he would not be able to move.

Umayyah would then say to him, “You will die like this. If you want to be free, then turn away from Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and follow Al-Lāt and Al-‘Uzza’ (These were names of their idols)”. Even then there was only one thing on the tongue of Bilāl رَضِيَ اللهُ عَنْهُ, ‘Aḥad’, ‘Aḥad’, meaning there is only one Allāh سُبْحَانَهُ وَتَعَالَى.

احد

Sometimes they would wrap Bilāl رَضِيَ اللهُ عَنْهُ in the hide of a cow and at other times they would put metal armour on him and make him sit in the intense heat of the sun. Even then, there was only one word on his lips.

When Umayyah saw these punishments were not having an effect on Bilāl رَضِيَ اللهُ عَنْهُ, he tied a rope around his neck and made him get dragged throughout the city. Even then, there was only one word on his lips.

On one occasion when Bilāl رَضِيَ اللهُ عَنْهُ was being tortured, Abū Bakr رَضِيَ اللهُ عَنْهُ passed by and his heart filled with pity. He said to Umayyah that he had a slave who was very strong and also on their religion.

Ummayah should take him, and in exchange hand over Bilāl رَضِيَ اللهُ عَنْهُ to him. Umayyah agreed and as soon as Bilāl رَضِيَ اللهُ عَنْهُ was handed over to Abū Bakr رَضِيَ اللهُ عَنْهُ, he was freed.

The torture and suffering of Bilāl رَضِيَ اللهُ عَنْهُ was so severe that his scars and marks could be seen on his body whenever he exposed his back.

Allāh سُبْحَانَهُ وَتَعَالَى gave Bilāl رَضِيَ اللهُ عَنْهُ such a high status that he was the first Mu'adhin in Islām. On the day of the conquest of Makkah, he was the one who climbed the Ka'bah and called out the Adhān. Imagine how those people who had caused him so much suffering felt when they saw this person who was tortured and humiliated, now being given such an elevated position in Islām.

Allāh سُبْحَانَهُ وَتَعَالَى gives respect to whoever he wishes.



The family of ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ

Yāsir رَضِيَ اللهُ عَنْهُ was originally from Yemen. He had arrived in Makkah in search of one of his brothers who was lost. His two brothers, Al-Ḥārith and Mālīk were also with him. Al-Ḥārith and Mālīk returned to Yemen whilst Yāsir رَضِيَ اللهُ عَنْهُ remained behind in Makkah. He became friends with Abū Ḥudhayfah Makhzūmī. who gave his slave girl, Sumayyah bint Khabbāṭ رَضِيَ اللهُ عَنْهَا in marriage to Yāsir رَضِيَ اللهُ عَنْهُ. Together they had a son who they named ‘Ammār رَضِيَ اللهُ عَنْهُ. They all stayed with Abū Ḥudhayfah until he passed away.



Upon the advent of Islām, ‘Ammār رَضِيَ اللهُ عَنْهُ, and his whole family including his brother ‘Abdullāh رَضِيَ اللهُ عَنْهُ all embraced. ‘Ammār رَضِيَ اللهُ عَنْهُ had no tribe or family in Makkah, or anyone who would protect him, so the Quraysh caused him and his family great difficulty. The Quraysh would lay ‘Ammār رَضِيَ اللهُ عَنْهُ, on the burning ground during the hottest part of the day and beat him until he became unconscious. Sometimes they would try to drown him and sometimes lay him on hot coals.



When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go past him in this state, he would pass his blessed hands upon the head of ‘Ammār رَضِيَ اللهُ عَنْهُ and pray:

يا نار كوني بردا و سلاما على عمار كما كنت على ابراهيم

“O fire, become cold and peaceful for ‘Ammār رَضِيَ اللهُ عَنْهُ like how you became cold and peaceful for Ibrāhīm عَلَيْهِ السَّلَامُ.”

When Rasūlullāh رَضِيَ اللهُ عَنْهُ used to see the family of ‘Ammār رَضِيَ اللهُ عَنْهُ in difficulty, he used to tell them to have patience. His father Yāsir رَضِيَ اللهُ عَنْهُ passed away first during this difficult time. His mother Sumayyah رَضِيَ اللهُ عَنْهَا was killed by Abū Jahl and was the first martyr in Islām.

On the day of Badr when Abū Jahl was killed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to ‘Ammār رَضِيَ اللهُ عَنْهُ:

قتل الله قاتل امك

“Allāh سُبْحَانَهُ وَتَعَالَى has destroyed the one who killed your mother.”

Ṣuḥayb رَضِيَ اللَّهُ عَنْهُ

Ṣuḥayb رَضِيَ اللَّهُ عَنْهُ was originally from Irāq. His father and uncle served as governors on behalf of Kisrā, the Persian emperor. When he was still a young child, he was captured during a Byzantine raid. He grew up as a slave with the Byzantines, so he was also known as ‘Ṣuḥayb al-Rūmī’. A man from the Banū Kalb purchased Ṣuḥayb رَضِيَ اللَّهُ عَنْهُ and brought him to Makkah. In Makkah, ‘Abdullāh ibn Jad‘ān purchased him and subsequently freed him.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started inviting people towards Islām, Ṣuḥayb and ‘Ammār رَضِيَ اللَّهُ عَنْهُمَا both embraced at the same time in Dār al-Arqam.

Similar to ‘Ammār رَضِيَ اللَّهُ عَنْهُ, the Quraysh caused great difficulty for Ṣuḥayb رَضِيَ اللَّهُ عَنْهُ as well. When he intended to migrate to Madīnah, the Quraysh said he could only do so if he left all of his wealth behind in Makkah. Ṣuḥayb رَضِيَ اللَّهُ عَنْهُ agreed to their terms and migrated.

Ṣuḥayb رَضِيَ اللَّهُ عَنْهُ arrived in Madīnah and told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ what had happened. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that he had made a great profit from this transaction. He had left that which was temporary for that which would remain forever.

Allāh ﷻ also revealed the following verse with regards to this event

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُبْتِغَاءَ مَرْضَاتِ اللَّهِ
وَ اللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾⁷

“And among men there is one who sells his very soul to seek the pleasure of Allāh, and Allāh is Very-Kind to His servants.”

صُهَيْبُ الرُّومِيِّ

⁷ Sūrah al-Baqarah Verse 207

Khabbāb رَضِيَ اللَّهُ عَنْهُ

Khabbāb ibn al-Aratt رَضِيَ اللَّهُ عَنْهُ was one of the first people to embrace Islām. It is said he was the sixth person to enter the fold. He was the slave of Umm Anmār. When he became Muslim, Umm Anmār caused him many problems.

Khabbāb رَضِيَ اللَّهُ عَنْهُ was an iron monger and used to make swords. On one occasion he had made a sword for Al-ʿĀṣ ibn Wā'il. When the time came for him to pay, Al-ʿĀṣ said he would not pay him anything until he stopped believing in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Khabbāb رَضِيَ اللَّهُ عَنْهُ told Al-ʿĀṣ, that if he died and came back to life again, even then he would not deny Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Al-ʿĀṣ said, “Will I be brought back to life after I die?” Khabbāb رَضِيَ اللَّهُ عَنْهُ told him that he would. Al-ʿĀṣ then said, “When Allāh سُبْحَانَهُ وَتَعَالَى gives me death and then makes me come back to life a second time, and my wealth and children will be with me, that is when I will repay your debt”.



Upon this Allāh سُبْحَانَهُ وَتَعَالَى revealed the following verses:

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾⁸

“Have you, then, seen him who rejected Our verses and said,

‘I shall certainly be given wealth and children?’ (77)

Has he peeped into the Unseen or taken a covenant with the

All-Merciful (Allāh)? (78)

Never! We will write what he says and extend for him the
punishment extensively. (79)

And We will inherit from him what he is talking about, and he
will come to Us all alone.” (80)

خَبَابِ بْنِ الْأَرْتِّ

⁸ Sūrah Maryam Verses 77-79

The Splitting of the Moon

Around 8 years after Prophethood, some polytheists came to see Rasūlullāh ﷺ. Among them were Al-Walīd ibn al-Mughīrah, Abū Jahl and Al-‘Āṣ ibn Wā’il. They said to Rasūlullāh ﷺ, that if he was a true Prophet, he should show them a special sign. In another narration, they asked him to split the moon into two parts.

It was the 14th night, so there was a full moon. Rasūlullāh ﷺ said to them, “If I show you this miracle, will you then bring faith?”. They all agreed that they would. Rasūlullāh ﷺ supplicated to Allāh *سُبْحَانَكَ وَتَعَالَى* and made a gesture towards the moon. Suddenly the moon split into two parts. One part of the moon was seen above Jabl Abū Qubays, whilst the other was above Jabl Qayqa‘ān.

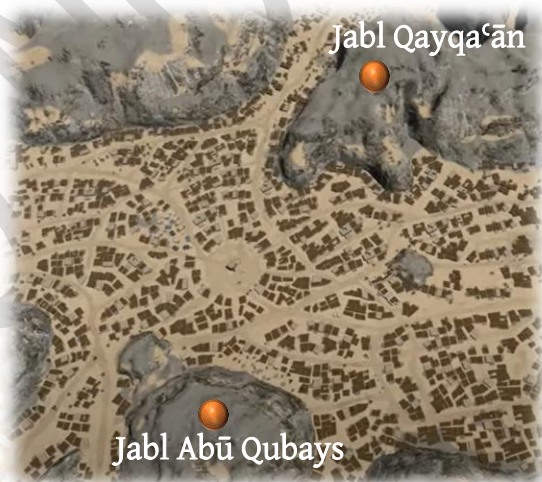


Figure 3 - The Mountains of Makkah (Image courtesy of Binimad al-Ateeqi (Binimad.com))

The people were astonished. They were rubbing their eyes and looking, as they couldn't believe what they were seeing.

The moon stayed like this for quite a while, around the same duration of time between 'Aṣr and Maghrib.

Rasūlullāh ﷺ kept saying to the polytheists:

اشهدوا اشهدوا

“O people, bear witness. O people, bear witness.”

The moon then returned to its normal state. The polytheists turned to Rasūlullāh ﷺ and said he had done magic upon them. They said they would wait for some people from outside to come and see if they also witnessed this, as it would be impossible for Rasūlullāh ﷺ to have done magic upon everyone. If they say they did see it, then it was true and if they didn't see it, it was magic.

Travellers started to come into Makkah and the polytheists started to question them, asking them if they had seen the moon split. They all testified that they had seen the moon split into two parts but still the polytheists refused to accept this and continued to deny Rasūlullāh ﷺ. The polytheists said that this was temporary magic, whose affects will soon wear off.

Upon this Allāh سُبْحَانَهُ وَتَعَالَى Revealed the following verses:

أَقْتَرَبَتِ السَّاعَةُ وَأَشَقَّ الْقَمَرُ ﴿١﴾

٩ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

“The Hour (of doom) has drawn near,
and the moon has split asunder. (1)

When these people see a sign, they turn away and say,
‘(This is) a transient magic’. (2)”



⁹⁹ Sūrah al-Qamar Verses 1-2

The First Migration to Abyssinia

As the number of Muslims increased, the polytheists of Makkah found different ways to persecute the Muslims to try and stop the wave of Islām. Rasūlullāh ﷺ told his Companions رَضِيَ اللَّهُ عَنْهُمْ to spread themselves out in the land, so they asked him where they should go.

Rasūlullāh ﷺ told them to go to Abyssinia, where there was a just king who never oppressed anyone.

The Muslims wanted to go to a place where they could practise Islām without being persecuted and in the month of Rajjab, in the 5th year of Prophethood, 11 men and 5 women left for Abyssinia. They were:

Name	
‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ and his wife	Ruqayyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasūlullāh ﷺ
‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ	
Al-Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ	
Abū Ḥudhayfah ibn ‘Utbah رَضِيَ اللَّهُ عَنْهُ and his wife	Sahlā bint Suhayl رَضِيَ اللَّهُ عَنْهَا
Muṣ‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ	
Abū Salamah ibn ‘Abd al-Asad رَضِيَ اللَّهُ عَنْهُ and his wife	Umm Salamah bint Abū Umayyah رَضِيَ اللَّهُ عَنْهَا (after

	the death of her husband, she married Rasūlullāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
‘Uthmān ibn Maz‘ūn رَضِيَ اللَّهُ عَنْهُ	
‘Āmir ibn Rabī‘ah رَضِيَ اللَّهُ عَنْهُ and his wife	Laylā bint Abū Ḥathmā رَضِيَ اللَّهُ عَنْهَا
Suhayl ibn Bayḍā رَضِيَ اللَّهُ عَنْهُ	
Abū Subrah ibn Abū Rahm رَضِيَ اللَّهُ عَنْهُ and his wife	Kulthūm bint Suhayl رَضِيَ اللَّهُ عَنْهَا
Ḥāṭib ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	

These Companions رَضِيَ اللَّهُ عَنْهُمْ left secretly. Some were walking, whilst others were riding on the backs of animals. When the group reached the coast, it just so happened that there were two trade boats waiting to leave for Abyssinia. The boat people took 5 dirhams and let them all aboard. According to Ḥāfiẓ ‘Askalānī رَحِمَهُ اللَّهُ, they boarded the boat from Jeddah.

When the polytheists found out about the Companions رَضِيَ اللَّهُ عَنْهُمْ leaving, they sent a person right away to catch them. By the time he arrived, the boats had already left, so his journey had been in vain.

The Land of Abyssinia

The Companions رَضِيَ اللَّهُ عَنْهُمْ travelled over the Red Sea and crossed over into the African continent into the kingdom of Abyssinia. As to where exactly in the kingdom the migrants travelled, Allāh سُبْحَانَهُ وَتَعَالَىٰ knows best, however the ancient capital of Abyssinia was called Aksum.



Figure 4 - The Land of Abyssinia

The Companions رَضِيَ اللَّهُ عَنْهُمْ stayed in Abyssinia during the months of Rajjab and Shawwāl. They then received news in Shawwāl that the people of Makkah had become Muslim, so they made their way back home.

When they were close to Makkah, they found out that this news was incorrect, which put them in a severe predicament. Some of them made their way into the city secretly, whilst others had to enter under the protection of others. This was how the first migration to Abyssinia came to an end.



The Second Migration to Abyssinia

The Quraysh now started to persecute the Muslims even more than before. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once again gave the Companions رَضِيَ اللهُ عَنْهُمْ permission to emigrate to Abyssinia. This time there were over 100 men and women.

When the Quraysh saw the Muslims were living in Abyssinia peacefully and able to practise Islām freely, they decided to do something about it. They got together and had a meeting. A decision was made to send ‘Amr ibn al-‘Āṣ and ‘Abdullāh ibn Abū Rabī‘ah to Abyssinia with gifts, so they could win support of the Abyssinians. Once they have their support, they will agree to send back the migrants.

‘Amr ibn al-‘Āṣ and ‘Abdullāh ibn Abū Rabī‘ah arrived in Abyssinia and presented the gifts to the people who were close to the King. They then said that some of our people have left the religion of our forefathers and have sought refuge in your city. They left our religion and have not even accepted your faith, meaning Christianity, but they have embraced a new faith which neither us nor you, are familiar with. Our leaders have sent us to you so that you can hand these people over to us. Can you all ask your King to hand these people back to us without any form of conversation.



‘Amr ibn al-‘Āṣ and ‘Abdullāh ibn Abū Rabī‘ah were worried that the King would call the Muslims and ask them some questions.

‘Amr ibn al-‘Āṣ and ‘Abdullāh ibn Abū Rabī‘ah then presented the Qurayshi gifts to Najjāshī, the King. The people in the court who had already been briefed, asked the King to hand over the Companions رَضِيَ اللَّهُ عَنْهُمْ to this delegation which had arrived from Makkah.

The concern which ‘Amr ibn al-‘Āṣ and ‘Abdullāh ibn Abū Rabī‘ah had, became a reality. Najjāshī became angry and said that he cannot just hand these people over without speaking to them first. How can it be that people who have come to his country to seek refuge, be handed over to people who oppose them without even an investigation?

Najjāshī sent a person to call the Companions رَضِيَ اللَّهُ عَنْهُمْ. The Messenger arrived with the King’s message and the Companions رَضِيَ اللَّهُ عَنْهُمْ discussed the matter. They decided that they would only say what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught them in the court.



The Court of Najjāshī

The Companions رَضِيَ اللَّهُ عَنْهُمْ arrived at the court and presented their greetings, the Salām. None of them prostrated in front of the King. The people in the court found this quite offensive and started to question them as to why they hadn't bowed down. In one narration it mentions that even the King Najjāshī asked why they hadn't prostrated.

Ja'far رَضِيَ اللَّهُ عَنْهُ told them that they do not prostrate to anyone apart from Allāh سُبْحَانَہُ وَتَعَالَى. Allāh سُبْحَانَہُ وَتَعَالَى has sent a Messenger to them and this is what he has commanded them to do.

Regarding the Salām, the Companions رَضِيَ اللَّهُ عَنْهُمْ said, this is the way they greet Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and greet each other. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has told them that the people of Heaven will also greet each other like this.

Najjāshī then asked them which religion they had embraced other than Christianity or idol worship. Ja'far رَضِيَ اللَّهُ عَنْهُ stood up to give his answer. He said, “O King, we were all ignorant and simple. We used to worship idols and eat carrion. We were busy in all types of immodest actions. We used to cut relations with our close relatives, and we used to behave badly with our neighbours. Whoever was strong amongst us, would wish to consume the weak. We were in this state when Allāh سُبْحَانَہُ وَتَعَالَى sent down his bounty. He sent a Messenger from amongst us, whose lineage, truthfulness, trustworthiness, and integrity we knew.

He called us to Allāh **سُبْحَانَهُ وَتَعَالَى**, that we believe He is One, recognize Him as One, and understand He is One. Only worship Him alone. All the idols and stones which we used to worship, and our forefathers used to worship, leave them at once. He commanded us to be truthful, trustworthy, to keep ties with our kin, be good to our neighbours, to keep away from causing bloodshed and impermissible talk.

He stopped us from doing all bad things, vain talk, and falsehood. From eating the wealth of the orphan, to slandering a chaste pure woman. He commanded us to only worship Allāh **سُبْحَانَهُ وَتَعَالَى** and not to adjoin any partners with Him. That we read Ṣalāh and give Zakāh, and fast.”

Ja‘far **رَضِيَ اللَّهُ عَنْهُ** mentioned other things as well about what Islām teaches and said, “We have affirmed these and brought faith upon them and everything which comes from Allāh **سُبْحَانَهُ وَتَعَالَى** to Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, we follow it. Due to this, our people have caused us all types of harm and persecuted us in many ways, so that we leave worshipping the One Allāh **سُبْحَانَهُ وَتَعَالَى** and go back to our old ways.

When we got tired of this persecution and when it became difficult for us to follow our religion and our belief in One God, then we left our home with the hope that you will not oppress us.”

Najjāshī said, “Can you remember any of the words which have come to your Prophet?” Ja‘far رَضِيَ اللهُ عَنْهُ replied he did. Najjāshī, then asked Ja‘far رَضِيَ اللهُ عَنْهُ to recite some of them so he could listen to them.

Ja‘far رَضِيَ اللهُ عَنْهُ recited the opening verses of Sūrah Maryam. Tears started to flow from the eyes of the King and all the people in the court.

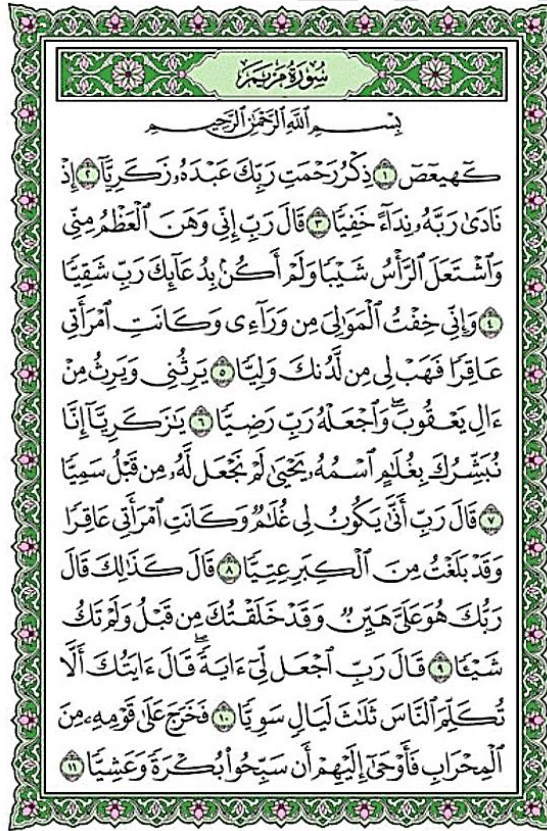


Figure 5 - Sūrah Maryam Verses 1-11

The Trial continues

When Ja‘far رَضِيَ اللهُ عَنْهُ finished his recitation, Najjāshī said, “These words and the words which ‘Isā عَلَيْهِ السَّلَامُ came with, are both from the same source”. He then said to the Qurayshi delegation that he will under no circumstance give these people up to them.

When the delegation left the court, ‘Amr ibn al-‘Āṣ said to ‘Abdullāh ibn Abū Rabī‘ah, “Tomorrow I will say such a thing in front of the King that he will destroy these people”.

‘Abdullāh ibn Abū Rabī‘ah advised him not to do this. Even though they differed in belief, these people were still their relatives. ‘Amr ibn al-‘Āṣ didn’t listen to him.

The following day ‘Amr ibn al-‘Āṣ went to Najjāshī and said that these people say bad things about ‘Isā عَلَيْهِ السَّلَامُ.

عِيسَى ابْنُ مَرْيَمَ

Najjāshī once again called the Companions رَضِيَ اللهُ عَنْهُمْ. They got very worried about how they would answer Najjāshī when questioned about ‘Isā عَلَيْهِ السَّلَامُ. It was agreed they would only say what Allāh

سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ have said. They will not say anything against that.

The Companions رَضِيَ اللهُ عَنْهُمْ arrived once again in the King's court. Najjāshī asked them, “What do you say regarding ‘Īsā عَلَيْهِ السَّلَامُ”.

Ja‘far رَضِيَ اللهُ عَنْهُ said, “We only say what our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says about him, and that is ‘Īsā عَلَيْهِ السَّلَامُ is a slave of Allāh سُبْحَانَهُ وَتَعَالَى, and His Messenger. And he is a special Spirit from Allāh سُبْحَانَهُ وَتَعَالَى and a special Word from Allāh سُبْحَانَهُ وَتَعَالَى”.

Najjāshī lifted a piece of straw off the floor and said, “I swear by God, what the Muslims have said, ‘Īsā عَلَيْهِ السَّلَامُ is not even this straw's equivalent more than that”.

Najjāshī then told the Muslims they could remain in his country in peace. Even if he was given a mountain of gold, he would not persecute them. He then commanded that all the gifts which were given by the Quraysh, be returned to them. He said he had no need of them and Allāh سُبْحَانَهُ وَتَعَالَى had given him his dominion without bribery, therefore he would not take a bribe and hand the Muslims over to the Quraysh.

The session at the court ended. The Muslims were happy and in high spirits. The Qurayshi delegation having been humiliated, returned to Makkah. They failed in their plan to bring back the Muslims from Abyssinia.

‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ

Al-Khaṭṭāb ibn Nufayl was from the tribe of Banū ‘Adīy. Amongst his children was ‘Umar رَضِيَ اللهُ عَنْهُ, who was initially a severe opponent of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the religion of Islām. However, Allāh سُبْحَانَهُ وَتَعَالَى had great plans for him and he would become one of the greatest leaders Islām had ever seen.

The cause of ‘Umar رَضِيَ اللهُ عَنْهُ entering into the fold was the supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In a Ḥadīth narrated by ibn ‘Umar رَضِيَ اللهُ عَنْهُ, he mentions, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and said:

"اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ بِأَبِي جَهْلٍ
أَوْ بِعُمَرَ بْنِ الْخَطَّابِ". قَالَ وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ¹⁰

“O Allāh! Honour Islām through the dearest of these two men to you: Through Abū Jahal or through ‘Umar ibn al-Khaṭṭāb.’ He said: ‘And the dearest of them to Him was ‘Umar.’”

عُمَرَ بْنِ الْخَطَّابِ

¹⁰ Sunan Tirmidhī 4045

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was told through divine inspiration that Abū Jahal will never embrace Islām. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then made a specific supplication for ‘Umar رَضِيَ اللهُ عَنْهُ and said:

اللهم ايد الاسلام بعمر بن الخطاب خاصة

“O Allāh, strengthen Islām with
‘Umar Ibn al-Khattāb specifically.”

The Plan of ‘Umar رَضِيَ اللهُ عَنْهُ

‘Umar رَضِيَ اللهُ عَنْهُ was severely against the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and despised the religion of Islām.

On one occasion, Abū Jahal made an announcement that he would guarantee 100 hundred camels to the person who kills Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. ‘Umar رَضِيَ اللهُ عَنْهُ asked Abū Jahal if he really had given this guarantee, and he replied he had.



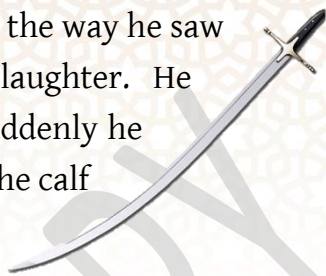
‘Umar رَضِيَ اللهُ عَنْهُ left with sword in hand, with the intention of putting an end to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the way he saw a calf which some people were trying to slaughter. He stopped to see what was happening and suddenly he heard a voice coming from the stomach of the calf saying:

“O family of Dharīḥ, there is a successful command,
a man is exclaiming with an eloquent tongue,
‘Call people towards testifying that there is no God, but Allāh
and Muḥammad is His Messenger”

When ‘Umar رَضِيَ اللهُ عَنْهُ heard these words, he thought to himself that he is the person who is being addressed with this message. Even then ‘Umar رَضِيَ اللهُ عَنْهُ didn’t stop and carried on with the intention of completing his mission.

‘Umar رَضِيَ اللهُ عَنْهُ then met Nu‘aym ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ. Nu‘aym رَضِيَ اللهُ عَنْهُ had embraced Islām but it was not common knowledge. Nu‘aym رَضِيَ اللهُ عَنْهُ asked ‘Umar رَضِيَ اللهُ عَنْهُ where he was going. ‘Umar رَضِيَ اللهُ عَنْهُ replied that he was going to kill Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Nu‘aym رَضِيَ اللهُ عَنْهُ then asked ‘Umar رَضِيَ اللهُ عَنْهُ, how would he escape from the Banū Hāshim and the Banū Zuhrah if he killed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?



Upon hearing this question, ‘Umar رَضِيَ اللهُ عَنْهُ accused Nu‘aym رَضِيَ اللهُ عَنْهُ of becoming ‘Ṣābī’ and leaving the religion of his forefathers.

Nu‘aym رَضِيَ اللهُ عَنْهُ replied, “What are you saying to me, don’t you know that your sister Fāṭimah and your brother-in-law Sa‘īd ibn Zayd have both become ‘Ṣābī’ and left your religion and accepted Islām?”

As soon as ‘Umar رَضِيَ اللهُ عَنْهُ heard what Nu‘aym رَضِيَ اللهُ عَنْهُ had said, his anger increased, and he made his way to his sister’s house.

The House of Fāṭimah bint al-Khaṭṭāb رَضِيَ اللهُ عَنْهَا

When ‘Umar رَضِيَ اللهُ عَنْهُ was going to the house of his sister Fāṭimah رَضِيَ اللهُ عَنْهَا, Khabbāb ibn al-Aratt رَضِيَ اللهُ عَنْهُ was teaching her and her husband Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ. As soon as Khabbāb رَضِيَ اللهُ عَنْهُ heard ‘Umar رَضِيَ اللهُ عَنْهُ coming, he quickly hid inside the house.

In Ibn Ishāq, it mentions that Khabbāb رَضِيَ اللهُ عَنْهُ had a manuscript of Sūrah Ṭāhā which he was reciting to them. As ‘Umar رَضِيَ اللهُ عَنْهُ approached the house, he had heard Khabbāb رَضِيَ اللهُ عَنْهُ reciting the Qur’ān. ‘Umar رَضِيَ اللهُ عَنْهُ entered the house and asked, what had he heard. His sister and brother-in-law said that he hadn’t heard anything.



‘Umar رَضِيَ اللهُ عَنْهُ then told his sister and brother-in-law that he had been informed, they were now following the religion of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ, the brother-in-law of ‘Umar رَضِيَ اللهُ عَنْهُ said to him “O ‘Umar, if you know that your religion is not the truth, but another religion is on truth, then tell us what should a person do?”

‘Umar رَضِيَ اللهُ عَنْهُ then fell upon Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ and started to hit him. His sister tried to stop him, but ‘Umar رَضِيَ اللهُ عَنْهُ also hit her in such a way that her face became injured. Only when he saw his sister’s face did he stop hitting them.

At that point his sister Fāṭimah رَضِيَ اللهُ عَنْهَا said, “O son of Al-Khaṭṭāb, do whatever you can, we have already become Muslim. O enemy of Allāh, are you only hitting us for the reason, that we believe Allāh مَبْحَاهُ وَتَعَالَى is One? Know this, that we have embraced Islām, even though your nose may be covered in dust”.

‘Umar رَضِيَ اللهُ عَنْهُ reads the Qur’ān

Upon hearing the words of his sister, ‘Umar رَضِيَ اللهُ عَنْهُ felt embarrassed and regretted his actions. He asked them to show the book they had been reading. Khabbāb رَضِيَ اللهُ عَنْهُ who had been hiding in the house, heard the request and came out.

Fāṭimah رَضِيَ اللهُ عَنْهَا said to her brother, “You are unclean, and only pure people can touch the Qur’ān, so go and perform Wuḍū”.

‘Umar رَضِيَ اللهُ عَنْهُ went and purified himself. He then took the blessed manuscript in his hands in which Sūrah Ṭāhā was written and started to read it until he reached the following verse:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ¹¹ ﴿١٤﴾

“Surely, I am Allāh. There is no God but Myself, so worship Me, and establish Ṣalāh for My remembrance.”

Upon reading these words, ‘Umar رَضِيَ اللهُ عَنْهُ started to praise them. Khabbāb رَضِيَ اللهُ عَنْهُ heard his words and said, “O ‘Umar, glad tidings to you. I hope that the supplication Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made for you has been accepted”. ‘Umar رَضِيَ اللهُ عَنْهُ then asked Khabbāb رَضِيَ اللهُ عَنْهُ to take him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

¹¹ Sūrah Ṭāhā Verse 14

‘Umar رَضِيَ اللهُ عَنْهُ embraces Islām

Khabbāb رَضِيَ اللهُ عَنْهُ took ‘Umar رَضِيَ اللهُ عَنْهُ to Dār al-Arqam where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ had congregated. They reached the house, and the door was closed.

They knocked on the door and asked for permission to enter. When the Companions رَضِيَ اللهُ عَنْهُمْ inside realised it was ‘Umar رَضِيَ اللهُ عَنْهُ, no one had the courage to open the door. Ḥamzah رَضِيَ اللهُ عَنْهُ said, “Open the door and let him in. If Allāh سُبْحَانَهُ وَتَعَالَى has intended good for him then Allāh will guide him, and he will enter the fold of Islām and follow the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى. Otherwise, you will be safe from his evil with the will of Allāh سُبْحَانَهُ وَتَعَالَى”.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave permission for them to enter and the door was opened. ‘Umar رَضِيَ اللهُ عَنْهُ mentions that two people took hold of him and made him stand in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them to leave him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then took hold of the tunic of ‘Umar رَضِيَ اللهُ عَنْهُ and pulled him towards him. He then said, “O son of Al-Khaṭṭāb, accept Islām”. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى to guide him.

In another narration it mentions Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O Allāh, this is ‘Umar ibn al-Khaṭṭāb. O Allāh, honour your religion with ‘Umar ibn al-Khaṭṭāb”.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked ‘Umar رَضِيَ اللهُ عَنْهُ if he was not going to stop until Allāh سُبْحَانَهُ وَتَعَالَى sends down a calamity upon him.

‘Umar رَضِيَ اللهُ عَنْهُ replied, “O Messenger of Allāh, this is the reason I have come here, that I believe in Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and whatever has been revealed by Allāh سُبْحَانَهُ وَتَعَالَى”. He then recited:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

“I bear witness that there is no God except Allāh and Indeed you are the Messenger of Allāh.”

Upon hearing this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said the Takbīr, ‘Allāhu Akbar’ with a loud voice due to happiness, and all the people in Dār al-Arqam realized that ‘Umar رَضِيَ اللهُ عَنْهُ had now entered the fold of Islām.

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا أَسْلَمَ عُمَرُ نَزَلَ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ لَقَدْ
اسْتَبَشَرَ أَهْلُ السَّمَاءِ بِإِسْلَامِ عُمَرَ¹²

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrated, “When ‘Umar رَضِيَ اللَّهُ عَنْهُ accepted Islām, Jibrīl عَلَيْهِ السَّلَامُ came down and said ‘O Muḥammad, all the creation in the Heavens are rejoicing because of ‘Umar’s Islam.’”


With ‘Umar رَضِيَ اللَّهُ عَنْهُ embracing, the respect and honour of Islām increased and the true religion went into the ascendancy. The Muslims now started to read Ṣalāh in Al-Masjid al-Ḥaram. The call towards Islām was now made openly. From that day, the difference between truth and falsehood became clear and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ named ‘Umar رَضِيَ اللَّهُ عَنْهُ Fārūq, which means the one who distinguishes between truth and falsehood.



¹² Sunan Ibn Mājah 108

The Boycott

The number of Muslims was increasing on a daily basis, and Islām had been strengthened by ‘Umar and Ḥamzah رَضِيَ اللَّهُ عَنْهُمَا. Furthermore, Najjāshī, had given refuge to the Muslims who had migrated to Abyssinia and treated them with great respect and honour. All of these factors were breaking the resolve of the Quraysh. They now decided to take a new approach. The Quraysh agreed between them to introduce a boycott. The terms of this boycott were as follows:



All ties will be severed with
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,
the Banū Hāshim and all their supporters

No one can marry a person from the Banū Hāshim

No one will talk to them until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
is handed over to them

The document was written and placed inside the Ka‘bah. Manṣūr ibn ‘Ikrimah who had written the document was punished right away by Allāh سُبْحَانَهُ وَتَعَالَى. He was unable to write anything from that day forth.

The Boycott Starts

The leaders of the Quraysh all agreed to the terms, except the Banū al-Muṭṭalib. The Banū al-Muṭṭalib were the children of Hāshim's brother Al-Muṭṭalib. Due to this disagreement, they also became subject to the boycott.

Abū Ṭālib, along with the others, had no choice but to now move out of the centre of Makkah to a valley on the outskirts. This valley became known as the valley of Abū Ṭālib.



Figure 6 - The approximate location of the valley of Abū Ṭālib

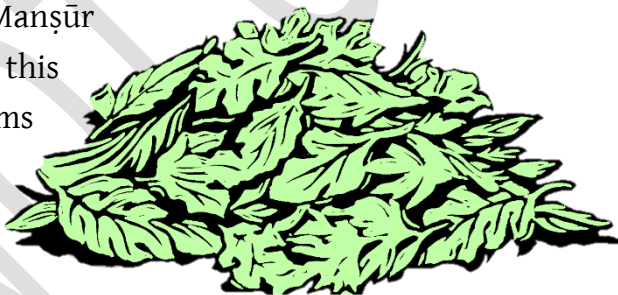
The Banū Hāshim and Banū al-Muṭṭalib, both Muslims and non-Muslims, supported Rasūlullāh ﷺ and moved out to the valley. The Muslims moved because of their religion and the non-

Muslims due to their ties of kinship. From the Banu Hāshim, only Abū Lahab stayed with the Quraysh in Makkah.

The Difficulties of the Boycott

The boycott did not just carry on for a day, or a week or a month, but for three years. The families of the Banū Hāshim and Banū al-Muṭṭalib stayed like this with ever mounting difficulties.

The people were starving to the extent that children could be heard crying. Those who were cold hearted would get happy seeing the state of the Muslims, whilst those who were merciful did not like what they were seeing. They would say, “Did you not see what happened to Manṣūr ibn ‘Ikrimah?”. During this boycott, the Muslims survived by eating the leaves of the Acacia tree.



The boycott had been implemented to such an extent that when a trade caravan used to arrive in Makkah, Abū Lahab would make an announcement saying that no one was to sell to the people of Muḥammad ﷺ for the normal price. They would have to charge them much more. If this caused anyone loss, then he would be responsible. The Companions رَضِيَ اللَّهُ عَنْهُمْ would go to buy provisions but would return empty handed because of the inflated prices.

The Secret Provisions

There were some people from the Quraysh who saw the state of the Banū Hāshim and Banū al-Muṭṭalib and took pity on them. They would secretly send them food and provisions.

On one occasion, Ḥakīm ibn Ḥizām رَضِيَ اللَّهُ عَنْهُ, the nephew of Khaḍījah رَضِيَ اللَّهُ عَنْهَا was going to see her. Along with his servant, he was taking her some grain. On the way they met Abū Jahal and he asked them if they were taking the grain for the Banū Hāshim. He told them that he would not let them take it on any account and would disgrace them in front of everyone.



It just so happened that Abū al-Bakhtarī was passing by. After he found out what was happening, he said to Abū Jahal that a person is sending some grain to his aunt, why was he stopping them? When Abū Jahal heard this, he got very angry and started to say very bad words. Abū al-Bakhtarī picked up a camel bone and struck Abū Jahal on the head causing him to bleed.

More than the actual physical pain, Abū Jahal felt more agony due to being humiliated. This was because Ḥamzah رَضِيَ اللَّهُ عَنْهُ had been watching everything taking place, from the valley of Abū Ṭālib.

The Effort to Break the Boycott

The boycott had continued for around three years and now a group of people from the Quraysh decided to try and break it. The person to initiate this was Hishām ibn ‘Amr. He used to see that they, meaning the people in Makkah, were all fed and watered whilst their brethren from the Banū Hāshim and Banū al-Muṭṭalib were starving in the valley.

To ease some of their plight, he used to take a camel full of provisions at night time to the valley and leave it there.

One day Hishām ibn ‘Amr went to Zuhayr ibn Abū Umayyah, the grandson of ‘Abd al-Muṭṭalib. He was the son of ‘Ātikāh bint ‘Abd al-Muṭṭalib, so he was also the cousin of Rasūlullāh ﷺ.



Hishām said to Zuhayr, “O Zuhayr, do you like it that you can eat what you want, wear what you want, marry who you want, and your uncle is desperate for each grain. I swear by Allāh, if Abū Jahal’s uncle and mother’s family were in a state like this, then Abū Jahal would never even think of any agreement”.

Zuhayr said regretfully he was alone, what could he possibly do alone? If only there was another person who felt the same way, then he would stand up for this cause.

Hishām got up from there and went to Al-Muṭ‘im ibn ‘Adīy and made him think the same way. Al-Muṭ‘im also said that another person should be made to share their feelings.

Hishām then went to Abū al-Bakhtarī and after a while to Zum‘ā ibn al-Aswad and made them also share the same feelings. In total five people got ready and decided they would raise the issue when the people gathered the following day. Zuhayr said that he would be the one to start the discussion.

The Announcement

The following morning, the people started to gather in the Masjid. Zuhayr ibn Abū Umayyah stood up and said, “O people of Makkah, it is very unfortunate that we can eat, drink, wear clothes, and marry and the Banū Hāshim are dying of starvation. I swear by Allāh, I will not sit down until the document upon which the terms have been written, is ripped up”. Abū Jahal then took an oath and said this document could never be ripped up.

Zum‘ā ibn al-Aswad now joined in the discussion and said, “The document can definitely be ripped up. When this document was written, we were not happy with it”. Abū al-Bakhtarī supported the words of Zum‘ā and said he was speaking the truth; they were also not happy. Al-Muṭ‘im then said, both are saying the truth. Hishām ibn ‘Amr also now supported them. Abū Jahal saw what was happening and was shocked. He said indeed this was a thing which had been fixed in the night.

The Document

During this time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told his uncle Abū Ṭālib, about the document which had been drawn up with the terms of the boycott and hung inside the Ka‘bah. All the words apart from the following which were written at the beginning, had been eaten away by insects.

باسمك اللهم

“In your name, O Allāh”

Abū Ṭālib went to the Quraysh and told them about the document. He said that his nephew has never lied and till today, none of his words have been proven untrue. Abū Ṭālib then proposed the following, “If what Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is saying is true, then you will stop this boycott. If what he says is false, then I am ready to surrender him to yourselves. You can either kill him or leave him alive”.

The people agreed and said that Abū Ṭālib, had said a just thing. The document was then called for. When they saw it, to their amazement, all the letters apart from Allāh’s name had been eaten away by insects. They lowered their heads in shame and embarrassment. The boycott was now finally over.



The Migration of Abū Bakr رَضِيَ اللهُ عَنْهُ

Whilst the Muslims were being boycotted, Abū Bakr رَضِيَ اللهُ عَنْهُ decided to migrate to Abyssinia so he could join the other Companions رَضِيَ اللهُ عَنْهُمْ who were already living there.

Abū Bakr رَضِيَ اللهُ عَنْهُ set out and reached a place called Bark al-Ghimād where he met Ibn ad-Daghinah, the chief of the Qārah tribe.

Ibn ad-Daghinah asked Abū Bakr رَضِيَ اللهُ عَنْهُ where he was going, and he replied that his people have turned him out, so he wanted to wander the earth and worship his Lord.



Ibn ad-Daghinah told Abū Bakr رَضِيَ اللهُ عَنْهُ that a man like him does not leave and nor is he driven out. He then reminded Abū Bakr رَضِيَ اللهُ عَنْهُ of the qualities he possessed. Abū Bakr رَضِيَ اللهُ عَنْهُ helped the destitute earn their living and kept good relations with his kith and kin. He assisted the weak and the poor. He entertained guests generously and helped the calamity-stricken ones.

Ibn ad-Daghinah told Abū Bakr رَضِيَ اللهُ عَنْهُ that he would be his protector so he should go back home and worship his Lord there.

Abū Bakr رَضِيَ اللهُ عَنْهُ returned to Makkah with Ibn ad-Daghinah. They performed Ṭawāf of the Ka‘bah in the presence of the Quraysh, then Ibn ad-Daghinah addressed them.

Ibn ad-Daghinah told them that a man like Abū Bakr رَضِيَ اللهُ عَنْهُ should not leave his land nor should he be driven out. He asked them, if they would drive out such a man who has so many good qualities? Ibn ad-Daghinah then mentioned all the good characteristics of Abū Bakr رَضِيَ اللهُ عَنْهُ.

The Quraysh accepted Ibn ad-Daghinah’s offer of protection. They told him to tell Abū Bakr رَضِيَ اللهُ عَنْهُ to worship his Lord in his house. He could pray Ṣalāh in his home and also recite the Qur’ān, but he should not do them publicly. They were worried that their women and children would follow him.

Ibn ad-Daghinah told Abū Bakr رَضِيَ اللهُ عَنْهُ the conditions of the Quraysh and he returned to his house. He worshipped Allāh سُبْحَانَهُ وَتَعَالَى inside his house and didn’t recite the Qur’ān outside of it.

The thought then occurred to Abū Bakr رَضِيَ اللهُ عَنْهُ that he should



build a Masjid in front of his house, where he could pray and recite the Qur’ān.

The women and children of the polytheists now started to gather around him. They used to look at him and wonder about what was being recited. Abū Bakr رَضِيَ اللهُ عَنْهُ was a man who cried a lot. He couldn’t control himself when he used to recite the Qur’ān. This situation scared the leaders of the Quraysh, so they sent for Ibn ad-Daghinah.



When Ibn ad-Daghinah arrived, they told him that they had accepted his protection for Abū Bakr رَضِيَ اللهُ عَنْهُ on the condition that he worships inside his house, and he has transgressed that. He has made a Masjid in front of his house, and he prays and recites the Qur’ān inside it. The Quraysh feared this would affect their women and children, therefore he should be stopped.

Abū Bakr رَضِيَ اللهُ عَنْهُ should also be told, that he can only worship his Lord in the confines of his house. If he does not like it, then he should release you from your obligation to protect him. The Quraysh said they didn’t want to break their pact with Ibn ad-Daghinah and could not tolerate Abū Bakr رَضِيَ اللهُ عَنْهُ worshipping openly.

Ibn ad-Daghinah came to see Abū Bakr رَضِيَ اللهُ عَنْهُ and reminded him of the conditions upon which he had given him protection. He

should either abide by them or revoke his protection. He didn't want the Arabs to say that Ibn ad-Daghinah had given his protection to a person and his people did not respect it. The response of Abū Bakr رَضِيَ اللهُ عَنْهُ to Ibn ad-Daghinah was as follows:¹³

إِنِّي أَرُدُّ إِلَيْكَ جِوَارِكَ وَأَرْضِي بِجِوَارِ اللَّهِ

“I revoke your pledge of protection and am satisfied with Allāh's protection.”

Abū Bakr رَضِيَ اللهُ عَنْهُ didn't migrate to Abyssinia but very soon he would be part of the most famous migration in the history of mankind, the migration to Madīnah.



¹³ Ṣaḥīḥ al-Bukhārī 2297

The Year of Sorrow

It was now the 10th year of Prophethood. The Muslims had left the valley of Abū Ṭālib and returned to Makkah. This year became known as the ‘Year of Sorrow’ due to the events which occurred in it.

Just a few days after returning to Makkah, either in the month of Ramaḍān or Shawwāl, Abū Ṭālib, the uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away.

And either 3 or 5 days after that, the wife and companion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the first person to accept Islām, Khaḍījah رَضِيَ اللهُ عَنْهَا also left this world.

The Death of Abū Ṭālib

Abū Ṭālib was the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He had looked after him since he was 8 years old. He had been his protector during his Prophethood, much to the dismay of the other Qurayshi chiefs. The last 3 years had been spent in extremely difficult circumstances during the boycott, and now the time had come for Abū Ṭālib to leave this world.

عَنِ ابْنِ شَهَابٍ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ
أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ

وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ بِنَ هِشَامٍ وَعَبْدَ اللَّهِ بِنَ أَبِي أُمَيَّةَ بِنِ

الْمُعِيرَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَالِبٍ

" يَا عَمِّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ "

فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بِنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنِّ

مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَعْرِضُهَا عَلَيْهِ وَيَعُودَانِ بَيْنَكَ الْمَقَالَةَ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا

كَلَّمْتُهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ .

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ "

فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ الْآيَةَ ¹⁴

Sa‘īd ibn al-Musayyab رَضِيَ اللَّهُ عَنْهُ narrated from his father, “When Abū Ṭālib approached the time of death, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Abū Ṭālib and found that Abū Jahal ibn Hishām and ‘Abdullāh ibn Abū Ummayah were with him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abū Ṭālib, ‘O uncle, say Lā ilāha illallāh, a word I will testify for you with it, with Allāh’.

¹⁴ Ṣaḥīḥ al-Bukhārī 1360

Abū Jahal and ‘Abdullāh ibn Abū Ummayah said to Abū Ṭālib, ‘Will you turn away from the religion of ‘Abd al-Muṭṭalib?’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued to ask Abū Ṭālib, whilst Abū Jahal and ‘Abdullāh ibn Abū Ummayah kept on repeating what they were saying. Until the last words that Abū Ṭālib said were that he was on the religion of ‘Abd al-Muṭṭalib and refused to say Lā ilāha illallāh.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘I will continue to ask forgiveness for you unless I am forbidden by Allāh سُبْحَانَهُ وَتَعَالَى to do so.’

Allāh سُبْحَانَهُ وَتَعَالَى then revealed this verse”:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾¹⁵

“It is not for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and those who believe that they seek forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are the companions of the fire.”

¹⁵ Sūrah at-Taubah Verse 113

The Burial of Abū Ṭālib

There is a Ḥadīth in Sunan Nasa'ī which tells us about the funeral of Abū Ṭālib. Abū Ṭālib was also the father of 'Alī رَضِيَ اللهُ عَنْهُ.

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدٍ قَالَ حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَبَا طَالِبٍ مَاتَ . فَقَالَ " اذْهَبْ فَوَارِهِ " . قَالَ إِنَّهُ مَاتَ مُشْرِكًا . قَالَ " اذْهَبْ فَوَارِهِ " . فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَيْهِ فَقَالَ لِي " اغْتَسِلْ " ¹⁶

'Alī رَضِيَ اللهُ عَنْهُ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that his father Abū Ṭālib had passed away. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told 'Alī رَضِيَ اللهُ عَنْهُ to go and bury his father. 'Alī رَضِيَ اللهُ عَنْهُ said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that his father had died as a polytheist. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again told him to go and bury him.

After 'Alī رَضِيَ اللهُ عَنْهُ had buried Abū Ṭālib, he returned to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told 'Alī رَضِيَ اللهُ عَنْهُ to take a bath.

¹⁶ Sunan Nasa'ī 191

The Death of Khadījah رَضِيَ اللهُ عَنْهَا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been married to Khadījah رَضِيَ اللهُ عَنْهَا for 25 years. A few days after returning from the valley of Abū Ṭālib, she also passed away. She was buried in Jannah al-Mu‘allāh and was laid in her resting place by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself. At that time, there was no Janāzah Ṣalāh.



Figure 7 - Jannah al-Mu‘allāh

Khadījah رَضِيَ اللهُ عَنْهَا had supported Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ all her life. She had been the first person to embrace Islām. Whilst Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was married to her, he did not take any other wives. All but one of the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, were from Khadījah رَضِيَ اللهُ عَنْهَا.

خَدِيجَةَ

The Journey to Ṭā'if

The loss of Abū Ṭālib meant that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had no helper or protector, and the death of Khaḍījah رَضِيَ اللهُ عَنْهَا meant he had no one to console him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made plans at the end of the month of Shawwāl in the 10th year of Prophethood to go to Ṭā'if. The city of Ṭā'if lies to the east of Makkah and is approximately 40 miles away.



Figure 8 – Ṭā'if

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thought, maybe the people in Ṭā'if, the Banū Thaḳīf, would accept his call towards Allāh سُبْحَانَهُ وَتَعَالَى and become his helpers and protectors. So, he left for Ṭā'if with Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ.

The Invitation to the Leaders

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Ṭā'if and presented Islām to three brothers who were from among their leaders, 'Abdu Yālayl, Mas'ūd and Ḥabīb ibn 'Amr ibn 'Umayr.

Rather than even listen to his call, they turned him away with severe words. One of them said, “Couldn't Allāh سُبْحَانَهُ وَتَعَالَى find anyone else apart from you, to send as a Messenger?” Another took an oath that he wouldn't even talk to him. They then told the street urchins to pelt Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with stones and mock him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pelted and he became wounded. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would sit down due to the pain caused by the stones, they would lift him up again, so they could throw even more stones at him and laugh.



Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ who was with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tried his best to stop the stones from reaching him. He would shield the blessed body of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with his own and his head became wounded. The feet of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were so injured, that they were also bleeding.

‘Addās

On the way back from Ṭā’if, Rasūlullāh ﷺ and Zayd رَضِيَ اللهُ عَنْهُ took refuge under a tree in a garden which belonged to ‘Utbah and Shaybah ibn Rabī‘ah. Rasūlullāh ﷺ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى.

‘Utbah and Shaybah had been watching the helplessness of Rasūlullāh ﷺ and told their servant ‘Addās to take some grapes to Rasūlullāh ﷺ in a platter and tell him to eat some of them.



‘Addās put the grapes in front of the Rasūlullāh ﷺ who recited Bismillāh and started to eat them. ‘Addās said, “I swear by my Lord that there is no one in this town who says these words”. Rasūlullāh

ﷺ asked him where he was from and what religion he followed.

‘Addās said that he was from Nineveh and followed the Christian faith. Rasūlullāh ﷺ asked him if it was the same Nineveh in which the pious servant of Allāh سُبْحَانَهُ وَتَعَالَى, Yūnus ibn Mattā عَلَيْهِ السَّلَام used to live. ‘Addās asked Rasūlullāh ﷺ what he knew about him.

Rasūlullāh ﷺ said, “My brother was a Prophet, and I am a Prophet also”. ‘Addās then kissed the forehead, hands, and feet of

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and bore witness that he was the Prophet and servant of Allāh سُبْحَانَهُ وَتَعَالَى.

When ‘Addās returned, ‘Utbah and Shaybah asked him why he was kissing the hands and feet of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. ‘Addās said, “O my masters, there is nothing in this world better than him, he has told me of things which only a Prophet would know”. The brothers then told him that this man may turn you away from your religion and your religion is superior to his.

The Angels Offer

On one occasion, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if there had ever been a day more severe on him, than the day of Uḥud? Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, that her people had caused her a lot of problems (meaning the Quraysh), however what was even more troublesome than that, was the day of Al-‘Aqabah, when he presented himself to Ibn ‘Abdu Yālayl ibn ‘Abd Kulāl and he didn’t accept his invitation as he had intended.

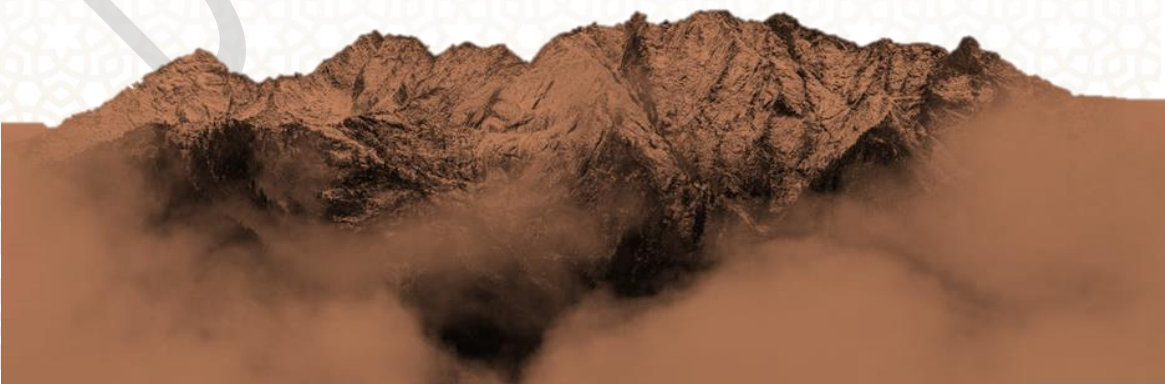
Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he had left from there and was very upset. He carried on and reached Qarn al-Tha‘ālib. He then looked up and saw that a cloud was shadowing him and Jibrīl عَلَيْهِ السَّلَام was there.



Jibrīl عَلَيْهِ السَّلَامُ called Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said “Allāh سُبْحَانَهُ وَتَعَالَى has heard what the people have said to you and how they replied to you. Allāh سُبْحَانَهُ وَتَعَالَى has sent the Angel of the mountains so you can give him any command you want to, regarding these people”.

The Angel of the Mountains then called out to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and presented his greetings to him. He said, “O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), command me as you wish. If you wish, I can make these two mountains (between which the people of Makkah and Ṭā’if used to reside) fall upon them”.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said “No, I have hope that Allāh سُبْحَانَهُ وَتَعَالَى will bring such people in their progeny who will only worship Him and not join any partners with Him”.



The Jinns Listen to the Call

On the way back from Ṭā'if, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed for a few days in Nakhlah.

One-night Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was reading Ṣalāh when a group of 7 Jinns from Naṣībīn passed by him. They stood and listened to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reciting the Qur'ān and then went back to their people. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had no knowledge that they had been there until Allāh سُبحَانَهُ وَتَعَالَى sent the following Revelation:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ
قَالُوا أَوْنَحْنُوهَا فَلَمَّا فُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾
قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾
يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ
وَيُجِرْكُمْ مِّن عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ
بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ
أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾¹⁷

¹⁷ Sūrah al-Aḥqāf Verses 29-32

“And (recall) when We directed a group of Jinns towards you, listening to the Qur’ān. So, when they attended it, they said (to each other), ‘Keep quiet’. Then once it was over, they went back to their people as warners. (29)

They said, ‘O our people, we have heard a book sent down after Mūsā (عَلَيْهِ السَّلَامُ), confirming what was before it, which guides to the truth and to a straight path. (30)

O our people, respond to Allāh’s herald, and believe in him, and (once you do that,) Allāh will forgive your sins for you, and will save you from a painful punishment. (31) The one who does not respond to Allāh’s herald is not (able) to frustrate (Allāh by escaping) in the land, and for him there are no supporters besides Him. Such people are in open error. (32)”



The Return to Makkah

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Zayd رَضِيَ اللهُ عَنْهُ approached Makkah, Zayd رَضِيَ اللهُ عَنْهُ asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, how would they enter the city. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَى would find a way out for them from this predicament.

They reached the cave of Ḥirā' and sent a message to Akhnas ibn Shariq asking if Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could enter Makkah under his protection. Akhnas replied that he was an ally of the Quraysh, so he could not help.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked Suḥayl ibn 'Amr. He also refused. He then asked Al-Muṭ'īm ibn 'Adīy if he could enter Makkah under his protection. Al-Muṭ'īm agreed and called his sons and other people from his clan to come with their weapons and wait at the doors of the Masjid.

Al-Muṭ'īm proclaimed in front of the Quraysh that he had given protection to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and no one should object to him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid and kissed Al-Ḥajr al-Aswad. He then performed Ṭawāf, read 2 Rak'ah and returned to

his home. During this time, Al-Muṭ‘im and his sons created a circle around the Rasūlullāh ﷺ.

Many years later, on the day of the battle of Badr, Rasūlullāh ﷺ remembered Al-Muṭ‘im’s favour. The Muslims had many captives and Rasūlullāh ﷺ said, “If Al-Muṭ‘im ibn ‘Adīy was alive today and was to ask me about these people, then I would release them all due to his favour”.



Summary

As Islām started to flourish, more people were embracing the true religion. The enmity of the Quraysh also increased, as this new religion could affect their authority, position, and control amongst the Arabs. Islām invited people towards worshipping the One True God and told people to turn away from polytheism.

Many leaders of the Quraysh openly persecuted the new followers. The poor and destitute Muslims suffered greatly at the hands of these people. Amongst the enemies of Islām were ‘Amr ibn Hishām or Abū Jahl as Rasūlullāh ﷺ named him, Abū Lahab, the uncle of Rasūlullāh ﷺ, Umayyah and Ubay ibn Khalaf and many more. They would use whatever means they could to try and turn the new followers away from Islām.

Many Muslims suffered at their hands including Bilāl رَضِيَ اللهُ عَنْهُ, the family of ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ, Ṣuhayb رَضِيَ اللهُ عَنْهُ and Khabbāb رَضِيَ اللهُ عَنْهُ. The Companions رَضِيَ اللهُ عَنْهُمْ remained patient and steadfast throughout these trials and Allāh سُبْحَانَهُ وَتَعَالَى elevated their statuses.

Meanwhile, the Quraysh continued asking Rasūlullāh ﷺ question after question, and demanded miracles, like splitting the moon in two. Allāh سُبْحَانَهُ وَتَعَالَى caused this to happen, but still, this did not satisfy them.

To escape persecution, some of the Muslims emigrated to Abyssinia, the land of Najjāshī who was a just Christian King.

The first migration ended when the Muslims returned to Makkah after they had falsely heard the Quraysh had embraced Islām.

The second migration was much larger. Over 100 Companions رَضِيَ اللَّهُ عَنْهُمْ, men and women migrated to Abyssinia. They lived there in peace, free to practice Islām without any persecution. The Quraysh then sent a delegation to convince Najjāshī to send them back. This resulted in an audience between the King, the delegation, and the Muslims.

After hearing the words of the Noble Qur’ān, Najjāshī told the Muslims they could stay and live there in peace. He would not surrender them under any circumstances whatsoever.

Allāh سُبْحَانَهُ وَتَعَالَى had already strengthened Islām with Ḥamzah رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ now supplicated to Allāh سُبْحَانَهُ وَتَعَالَى to further strengthen his religion with either Abū Jahal or ‘Umar رَضِيَ اللَّهُ عَنْهُ.

‘Umar رَضِيَ اللَّهُ عَنْهُ had gone with sword in hand to put an end to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but his attention was diverted to the house of his sister Fāṭimah رَضِيَ اللَّهُ عَنْهَا. He arrived at the sound of the recitation of the Holy Qur’ān and was greatly angered when he realised both his sister and brother-in-law had started to follow

the way of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He fell upon his brother-in-law and even hurt his sister.

‘Umar رَضِيَ اللهُ عَنْهُ calmed down and read the words of the Revelation. He asked to be taken to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was answered and ‘Umar رَضِيَ اللهُ عَنْهُ entered into the fold of Islām.

The Quraysh now decided to boycott the Muslims and their supporters. This would continue until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is handed over to them. No one could talk to them, marry them or trade with them. The terms were written on a document and hung inside the Ka‘bah.

Abū Ṭālib, along with the rest of the Banū Hāshim and Banū al-Muṭṭalib left Makkah and moved away to a valley. It was a time of intense hardship for the Muslims and their supporters who stayed there.

The boycott was finally broken when a group of people from the Quraysh took steps to try and break it. Furthermore, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, had been given divine news that the document upon which the terms of the boycott had been written, had been eaten away.

Abū Ṭālib informed the Quraysh of what Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told him and gave them an ultimatum. If the words of Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were lies, he would hand him over, if not then the boycott should be cancelled.

The document was checked, and they found that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had spoken to truth. The boycott was finally broken.

The 10th year of Prophethood was known as the ‘Year of Sorrow’ due to the death of Abū Ṭālib and Khaḍījah رَضِيَ اللَّهُ عَنْهَا. Khaḍījah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the first to answer his call and had been with him all these years providing him support. She passed away after 25 years of marriage with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. On the other hand, Abū Ṭālib, the uncle who had protected him since he was 8 years old, died without embracing.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then journeyed to Ṭā’if, to invite the Banū Thaḳīf towards Islām. He was not received in a polite manner and the street urchins were sent after him and Zayd رَضِيَ اللَّهُ عَنْهُ who had accompanied him.

They were pelted with stones relentlessly as they left the town and took refuge in a garden where they met ‘Addās, who originated from Nineveh, the town of Yūnus عَلَيْهِ السَّلَامُ.

Allāh سُبْحَانَهُ وَتَعَالَى then sent Jibrīl عَلَيْهِ السَّلَامُ and the Angel of the mountains, who would do what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded. Even after all the pain and hurt the people had caused him, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for their progeny

saying he hoped there would be people from them who will only worship Allāh *سُبْحَانَهُ وَتَعَالَى* and not join partners with Him. Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* then travelled back to Makkah and entered under the protection of Al-Muṭ‘im ibn Adīy.

The first ten years of Prophethood had been very testing, but the number of Muslims was ever increasing, and their faith was becoming ever stronger. The Quraysh were running out of ideas and soon Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* would tell them of the most miraculous journey ever undertaken by any man. A journey which would take him to the furthest Masjid and then onto the Heavens themselves.



Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. The third volume discusses the time period between the 3rd and 10th years of Prophethood. During this time, Rasūlullāh ﷺ and his Companions رضي الله عنهم faced many trials and tribulations. These ranged from individual persecution to a total boycott of the Muslims and their supporters by the Quraysh.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.” Dr Mufti Yusuf Shabbir

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