Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 6 - The Middle Years of the Makkan Period

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Introduction

I begin in the name of Allāh ﷻ Lord of the Worlds, and sending Peace & Salutations on our beloved Rasūlullāh ﷺ.

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

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

Rasūlullāh ﷺ continued to be questioned by the Quraysh. They would even go so far as Madīnah to get help in looking for questions to pose to him. Allāh ﷻ would send down the Revelation, time and time again to clearly answer their queries.

The Quraysh then asked Rasūlullāh ﷺ to show them miracles like the splitting of the moon. By Allāh ﷻ command, the moon split into two, but still they refused to believe.
Rasūlullāh ﷺ gave permission to some of the early Muslims to migrate to Abyssinia. Najjāshi the emperor of Abyssinia was a just ruler and he would allow them to live there and practise Islām freely.

The Quraysh tried everything in their power to convince Najjāshi to send the Muslims back. The Muslims were summoned to the court and Ja‘far ﷺ the cousin of Rasūlullāh ﷺ eloquently answered his questions.

Najjāshi 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.
ʿUmar ibn Al-Khaṭṭāb

ʿUmar was the son of Al-Khaṭṭāb ibn Nufayl from the tribe of Banū ʿAdīy.

There is a narration in Sunan Tirmidhī where Rasūlullāh supplicated to Allāh and said,

عَنِ ابْنِ عُمَّرَ آنَ رَسُولَ اللَّهِ صلى اللَّه عليه وسلم قَالَ رَأَيْتُ هَذَيْنِ الرَّجُلَيْنِ إِلََْكَ بِأُعْيَنِ أَعْيَنٍ أَوْ بِعُمَّرَ بْنِ الْطَّابِئُ حَبَّهُمَا إِلََْهِ عُمَّرُ قَالَ وَكََنَ أُحْبَاهُمَا إِلََْهِ عُمَّرَ

“O Allāh! Honour Islām through the most dear of these two men to you: Through Abū Jahal or through ʿUmar ibn Al-Khaṭṭāb.” He said: "And the most dear of them to Him was ʿUmar."

Rasūlullāh was told that Abū Jahal will not come into Islām, then he made a specific supplication for ʿUmar.

اللهم ايدالإسلام بعمر بن الخطاب خاصة

‘Oh Allāh, strengthen Islām with ʿUmar Ibn Al-Khaṭṭāb specifically’

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1 Sunan Tirmidhī 4045
Umar Plan

Umar mentions that in the beginning I was severely against the Prophet and despised the Religion of Islām.

Abū Jahal had made an announcement that he would give 100 camels to the person who kills the Prophet. Umar asked Abu Jahal ‘do you give a guarantee of this’ Abū Jahal said yes.

Umar left with sword in hand to go and complete his task. On the way he met Nuʿaym ibn ‘Abdullāh. Nuʿaym ibn ‘Abdullāh had embraced Islām but the people did not know about it. Nuʿaym asked him with what intention are you going, Umar said I intend to kill Muḥammad. Nuʿaym asked him, ‘by killing the Prophet Muḥammad, how will you escape from the Banū Hāshim and the Banū Zuhrah?’.

Upon hearing this question, Umar replied ‘I think you have also lost your religion and left the religion of your forefathers’

Nuʿaym then said, ‘What are you saying to me, don’t you know that your sister Fāṭimah and your brother in law Saʿīd ibn Zayd have both left your religion and accepted Islām?’.
ʿUmar ʿUmar sister, Fāṭimah bint Al-Khaṭṭāb had embraced Islām and so had her husband, Saʿīd ibn Zayd. They had both kept their Islām hidden from ʿUmar.

ʿUmar Visit
As soon as ʿUmar heard what Nuʿaym had said, his anger increased, and he made his way to his sister’s house.

At the time, Khabbāb ibn Al-Arat was teaching ʿUmar sister, Fāṭimah and her husband Saʿīd ibn Zayd. He also had a Ṣaḥīfah (Qur’ān) with him. As soon as Khabbāb heard ʿUmar coming, he quickly hid. Fāṭimah took the Ṣaḥīfah and hid it under her thigh.

When ʿUmar had come close to the house, he had heard Khabbāb reciting the Qur’ān. ʿUmar entered the house and asked, what had he heard. His sister and brother in law said that he hadn’t heard anything.

ʿUmar then told his sister and brother in law that he had been informed, that they were now following the religion of Muḥammad.
ʿUmar ʿAbdāl Qādir ibn Ṣaʿīd ibn Ṣaʿīd ibn Zayd ʿAbdāl Qādir said to him ‘Oh ʿUmar, if you know that your religion is not the truth, but another religion is on Ḥaqq (truth) then tell us what a person should do?’

ʿUmar ʿAbdāl Qādir then fell upon his brother in law. His sister tried to stop him, but ʿUmar ʿAbdāl Qādir hit her in such a way that her face became covered with blood. Only when he saw his sisters face did he stop hitting them.

At that point his sister Fāṭimah ʿAbdāl Qādir said, ‘Oh son of Ḥaqqāb, do whatever you can, we have already become Muslim. Oh enemy of Allāh, are you only hitting us for the reason, that we believe Allāh ʿAbdāl Qādir is one? Know this, that we have embraced Islām, even though your nose may be covered in dust’.

ʿUmar ʿAbdāl Qādir Reads the Qurʾān
Upon hearing the words of his sister, ʿUmar ʿAbdāl Qādir got embarrassed and regretted his actions. He asked them to show the book they had been reading. Khabbāb ʿAbdāl Qādir who had been hiding in the house, heard the request and came out.

ʿUmar ʿAbdāl Qādir sister Fāṭimah ʿAbdāl Qādir said to him, ‘You are unclean, and only clean people can touch the Qurʾān, go and perform Wuḍū’. 
ʿUmar went and purified himself. He then took the Ṣaḥīfah in his hands in which Surah Ṭāhā was written and started to read it until he reached the following verse:

إِنَّيْ أَنَا أَلْلَهُ لَا إِلَـٰهَ إِلَّا أَنَا
فَاعْبُدْنِي وَأَقِمْ ٱلصَّلَوٰةَ لِذِكْرِيٰ (۸۰)

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

Upon reading these words, ʿUmar started to praise them. Khabbāb heard his words and said ‘Oh ʿUmar, glad tidings are for you. I hope that the supplication Muḥammad made for you has been accepted’.

ʿUmar told Khabbāb to take him to Rasūlullāh.

ʿUmar embraces Islām

Khabbāb took ʿUmar and went to Dār Al-Arqam where Rasūlullāh and his companions used to gather. They reached the house and door was closed.

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2 Sūrah Ṭāhā verse 14
They knocked on the door and asked for permission to enter. When the Companions realised it was ʿUmar, no one had the courage to open the door. Ḥamzah said ‘Open the door and let him in, if Allāh has intended good for him then Allāh will grant him Hidayah (guidance), and he will enter the fold of Islām and follow the Messenger of Allāh. Otherwise you will be safe from his evil with the will of Allāh.’

The door was opened. ʿUmar mentions that two people took him and made him stand in front of Rasūlullāh. Rasūlullāh told them to leave him.

ʿUmar then says that he held my kurta, my tunic and pulled me towards him and said ‘Oh Khaṭṭāb’s son, accept Islām’. Rasūlullāh then made the Duʿā, ‘Oh Allāh Guide him’.

ʿUmar then said, ‘Oh Messenger of Allāh, this is the reason I have come here, that I bring Imān (faith) on Allāh and his Messenger and whatever has been revealed by Allāh’. He then recited:

اَشْهَدُ اَنْ لاَ اِلهَ اِلاَّ اللَّهَ وَ اَنَّكَ رَسُوْلُ اللَّهِ
'I bear witness that there is no God except Allāh and Indeed you are the Messenger of Allāh’

On hearing this, Rasūlullāh ﷺ recited the Takbīr ‘Allāhu Akbar’ with happiness, and all the people in Dār Al-Arqam realized from this that ‘Umar  had now entered the fold of Islām.

عَنِ ابنِ عَبَّاسِ قَالَ لَمَّا أَسْلَمَ عُمَّرُ نَزَّلَ جِبْرِيلُ قَالَ يَا حَمَدَ الْقَدِد

Ibn ‘Abbās  narrated that when ‘Umar  accepted Islām, Jibrīl Amīn came down and said ‘Oh Muḥammad, all the creation in the Heavens are rejoicing because of ‘Umar’s Islam’.

With ‘Umar  embracing, the respect and honour of Islām increased and the true religion went from strength to strength. The Muslims started to read Ṣalāt in the Haram. The call towards Islām was now made openly. From that day the difference between truth and falsehood became visible and Rasūlullāh ﷺ named him Fārūq, the one who could distinguish between truth and falsehood.

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3 Sunan Ibn Mājah 108
The Boycott

The Quraysh had tried many ways to make the Muslims leave their religion. All their efforts had been in vain, so now they had to try a new approach.

The number of Muslims was increasing, and they had been further strengthened by the Islam of ʿUmar and Ḥamzah. The Quraysh decided that they would now introduce a boycott. The terms of this boycott were written down. The terms were:

All ties will be severed with Rasūlullāh, 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 is handed over to them.

No one will buy from them or sell to them

The document was written and placed inside the Kaʿbah. Manṣūr ibn ʿIkrimah who had written the document was punished right
away by Allāh ﷺ. He was unable to write anything after that.

The Boycott Starts
The leaders of the Quraysh all agreed to the terms except the Banū Muţṭalib. The Banū Muţṭalib were the children of Hāshims brother Muţṭalib. 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.

The Banū Hāshim and Banū Muţṭalib, both Muslims and non-Muslims, supported him 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 3 years. The families of the Banū Hāshim and Banū Muṭṭalib stayed like this with ever mounting difficulties.

The people were starving to the extent that you could hear the crying of hungry children. Some of the people used to survive eating the leaves off Acacia trees.

The boycott had been implemented to such an extent that when a trade caravan used to come into Makkah, Abū Lahab would make an announcement saying that no one is to sell to Muḥammad for the normal price, they would have to charge him extra. If anyone is at a loss, then he is responsible.

The Companions would come to buy provisions but would return empty handed because of these conditions causing inflated prices.
The Secret Provisions

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

On one occasion, along with his servant, Ḥakīm ibn Ḥizām the nephew of Khaḍījah was going to see her with 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 it on any account and would disgrace them in front of everyone.

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

More than the actual physical pain, Abū Jahal felt more pain since Ḥamzah was watching what was happening from his place in the valley.
The Effort to Break the Boycott

The boycott had continued for around 3 years and now a group of people from the Quraysh decided to try and break it. One of these was Hishām ibn ʿAmr. 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 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 ʿAmr went to Zahīr ibn Abū Amiya who was the grandson of ʿAbdul Muṭṭalib. He was the son of ʿĀtilkā, the aunt of Rasūlullāh صل الله عليه وسلم, therefore he was his cousin.

Hishām said to Zahīr, ‘Oh Zahīr, do you like it that you can eat what you want, wear what you want, marry who you want, and your uncle is hungry for even a single grain. I swear by Allāh, if Abū Jahals’ uncle and mother’s family were in a state like this, then Abū Jahal would never even think of any agreement’.

Zahīr said regretfully that 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 ibn ʿAmr got up from there and went to Muṭʿam ibn ʿAdīy and made him think the same way. Muṭʿam also said that another person should be made to share their feelings.

Hishām then went to Abū Al-Bakhtarī and after a while to Zumʿā ibn Al-Aswad and made them also share the same feelings. In total 5 people got ready and decided when the people gather tomorrow we will raise this issue.

**The Announcement**

The following morning, the people started to gather in the Ḥaram. Zahīr ibn Abū Amiya stood up and said, ‘Oh people of Makkah, it is a very unfortunate thing that you can eat, drink, wear clothes, and marry and the Banū Hāshim are dying of starvation’. He said that he would not sit down until the document upon which the terms had been written, is ripped up. Abū Jahal replied that this document can never be ripped up.

Zumʿā then said, ‘it can definitely be ripped up, when this document was written we were not happy with it’. Abū Al-Bakhtarī then said ‘Zumʿā is staying the truth, we were also not happy’.

Muṭʿam then said, both are saying the truth. Hishām ibn ʿAmr also now supported them. Abū Jahal saw what was happening and was shocked and said indeed this is a thing which has been fixed in the night.
The Parchment
At that time, Rasūlullāh ﷺ told his uncle Abū Ṭālib that the document which had been drawn up had been eaten away by ants.

Apart from the words باسمك اللهم, which was written at the beginning, all the other letters had been eaten away.

Abū Ṭālib went to the Quraysh and told them about the parchment. He said my nephew has informed me of this today and he has never lied, and up until today, none of his words have proven untrue. Let us decide that if what Muḥammad ﷺ 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 said, Oh Abū Ṭālib, you have said a just thing, and at that moment the document was called for. When they saw it, to their amazement, all the letters apart from Allāh’s name had been eaten away by the ants. They lowered their heads in shame and embarrassment. The boycott was now finally over.
Abū Bakr Intends to Migrate to Abyssinia

During this time Abū Bakr decided to migrate to Abyssinia. He set out and reached a place called Bark Al-Ghimād where he met Ibn Ad-Daghinah who was the chief of the Qārah tribe.

Ibn Ad-Daghinah asked Abū Bakr 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 that a man like you should not leave and nor should you be driven out. For indeed you help the destitute earn their living, you keep good relations with your kith and kin, you help the weak and the poor, you entertain your guests generously and help the calamity-stricken ones. Therefore I am your protector, go back to your land and worship your Lord.

Abū Bakr then returned to Makkah and Ibn Ad-Daghinah went with him. In the evening Ibn Ad-Daghinah went to visit the leaders of the Quraysh.

He told them that a man like Abū Bakr should not leave his land nor should he be driven out. He asked them, do you drive out such a man who has so many good qualities? Ibn Ad-Daghinah then mentioned all the good characteristics of Abū Bakr.
The Quraysh had no answer and couldn’t refuse Ibn Ad-Daghinahs protection. They told him to tell Abū Bakr to worship his Lord in his house. He can pray there and recite what he wishes, but he must not harm them with it. He should also not pray publicly as we fear it may affect our women and children.

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

The thought then occurred to Abū Bakr 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 it. Abū Bakr was a man who cried a lot. He couldn’t control his eyes, 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 accepted his protection for Abū Bakr 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. And we fear he may affect our women and children, so stop him from doing this.

Tell him, if he loved to worship his Lord in the confines of his house, then he may do so. If he does not like it, then ask him to release you from your obligation to protect him, for we dislike breaking our pact with you. And we do not give permission to Abū Bakr  to worship openly.

Ibn Ad-Daghinah went to see Abū Bakr  and reminded him of the contract he had made on his behalf. He told him to abide by the conditions (which were to pray in his house), or else release him from his obligation of protecting him. He didn’t want the Arabs to say that his people have dishonoured a contract which he had made on behalf of another man.

Abū Bakr  told Ibn Ad-Daghinah, that he has released him from his pact to protect him and that he was pleased with the protection from Allāh . So Abū Bakr  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.
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 would occur in it.

Just a few days after returning to Makkah, either in the month of Ramaḍān or Shawwāl, Abū Ṭālib passed away.

And either 3 or 5 days after that, the wife and companion of the Rasūlullāh صلی الله علیه وآله وسلم, the first person to accept Islām, Sayyidah Khadījah رضی الله عنها also left this world.
The Death of Abū Ṭālib

In Ṣaḥīḥ Al-Bukhārī, in Kitābul Janā’iz, there is a Ḥadīth which mentions what happened when Abu Taalib passed away.

“Then Abu ’Amr b. ’Abdullāh b. Ṭālib said: ‘I heard Ibn Shihāb who said: ‘I heard Ibn Mas‘ād b. al-Muṣayyib who said: ‘I heard Abū ’Amr b. Ṭālib that the Messenger of Allah peace be upon him came to him when he was on his deathbed and said: ‘Peace be upon you, the people of this house who have been under my protection. I will forgive you in the world and in the Hereafter.+’”

4 Ṣaḥīḥ Al-Bukhārī 1360
When Abū Ṭālib approached death, Rasūlullāh صلیاللہیعیسیامعمسر came to Abū Ṭālib and found that Abū Jahal ibn Hishām and ʿAbdullāh ibn Abū Ummayah ibn Al-Mughayrah were with him. Rasūlullāh صلیاللہیعیسیامعمسر said to Abū Ṭālib, “Oh uncle, say Lā ilāha illallāh, a word I will bear witness for you with it, with Allāh’.

Abū Jahal and ʿAbdullāh ibn Abū Ummayah said to Abū Ṭālib, ‘Will you turn away from the religion of ʿAbdul Muṭṭalib?’ Rasūlullāh صلیاللہیعیسیامعمسر continued to ask Abū Ṭālib, and Abu Jahal and ʿAbdullāh 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 ʿAbdul Muṭṭalib and refused to say the kalimah.

Rasūlullāh صلیاللہیعیسیامعمسر said I will continue to ask forgiveness for you unless I am forbidden by Allāh ﷻ to do so.

Do not ask forgiveness for him

Allāh ﷻ then revealed verse 113 of Sūrah At-Taubah

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ مَعَهُمْ عَامَنَّوُا أَن يَسۡتَغۡفِرُواْ لِلۡمُشۡرِكِينَ وَلَوۡ كَانُوا أُولِیۢ بُرۡبِئِیۢ مِن بَعۡدِ مَا تَبَيَّنَ لَهُمُ أَنَّهُمْ أَصَحَّبُ أَجَۡحَیۡمِ (۱۵)

“It is not for the Prophet صلیاللہیعیسیامعمسر 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”
The Burial of Abū Ṭālib

There is a Ḥadīth in Sunan Nasa’ī which tells us about Abū Ṭālib’s burial:

‘Alī came to Rasūlullāh صلی الله علیه ورسَل and said, ‘Indeed Abū Ṭālib has died’. Rasūlullāh صلی الله علیه ورسَل told him to go and bury him. We must remember that Abū Ṭālib was ‘Alī’s father. ‘Alī صلی الله علیه ورسَل said, ‘He died as a polytheist’. Rasūlullāh صلی الله علیه ورسَل again told him to go and bury him.

After ‘Alī صلی الله علیه ورسَل had buried him, he returned to Rasūlullāh صلی الله علیه ورسَل who then told him to bathe.

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\(^{5}\) Sunan Nasa’ī 191
The Journey to Ṭā’if

The loss of Abū Ṭālib meant that Rasūlullāh صل الله عليه وسلم had no helper or protector, and the death of Khaḍījah رضي الله عنها meant that he had no one to console him.

Rasūlullāh صل الله عليه وسلم 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 although the journey would have been longer.

Rasūlullāh صل الله عليه وسلم thought, maybe the people in Ṭā’if, the Banū Thaqīf, may accept his call towards Allāh سبحانه و تعالى and become his helpers and protectors. So he left for Ṭā’if with Zayd ibn Al-Ḥārithah رضي الله عنه.
The Invitation to the Leaders

Rasūlullāh ﷺ arrived in Ṭa‘if and presented Islām, to three brothers who were from among their leaders, ʿAbd Yalayl, Masʿūd and Ḥabīb ibn ʿAmr ibn ʿUmayr.

Rather than even listen to his call, they turned him away with severe words. One of them said, couldn’t Allāh ﷺ 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 ﷺ with stones and mock him.

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

Zayd ibn Al-Ḥārithah who was with Rasūlullāh ﷺ tried to stop the stones from reaching him. He would shield his body with his own and his whole face became bloody due to the injuries. Rasūlullāh ﷺ feet were so injured, that they were also bleeding.
ʿAddās

On the way back from Ṭāʾif, Rasūlullāh ﷺ and Zayd ʿAbdullāh ibn ʿAbdullāh ibn ʿAbdullāh took refuge under a tree in a garden which belonged to ʿUtbah and Shaybah ibn Rabīʿah and supplicated to Allāh ﷺ .

ʿUtbah and Shaybah had been watching the helplessness of Rasūlullāh ﷺ and told their servant ʿAddās to take some grapes to Rasūlullāh ﷺ and tell him to eat some of them.

ʿAddās put the grapes in front of the Rasūlullāh ﷺ who recited Bismillāh and started to eat them. ʿAddās 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 did he follow.

ʿAddās said that he was from Nineveh and was a Christian. Rasūlullāh ﷺ asked him if it was the same Nineveh in which Allāh ﷺ pious servant Yūnus ibn Mattā ʿAlī ﷺ used to live. ʿAddās asked Rasūlullāh ﷺ what do you know about him?

Rasūlullāh ﷺ said, my brother was a Prophet and I am a Prophet also. ʿAddās then kissed the forehead, hands and feet of Rasūlullāh ﷺ and bore witness that he was the Prophet and Servant of Allāh ﷺ .
When ʿAddās returned, ʿUtbah and Shaybah asked him why he was kissing the hands and feet of Rasūlullāh ﷺ. ʿAddās said ‘Oh 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**

In Ṣaḥīh Muslim, there is a Ḥadīth in which ʿĀʾishah -src has once asked Rasūlullāh ﷺ has there ever been a day more severe on you then the day of Uhud? Rasūlullāh ﷺ said, that the most severe day was when he presented himself to ibn ʿAbd Yalayl ibn ʿAbd Kulāl and he didn’t accept my invitation as I had intended.

I returned from there very upset and reached Qarn Thaʿālib. I looked up and saw that a cloud was shadowing me and Jibrīl was present there. Jibrīl called me from there and said that Allāh ﷻ has heard what the people have said to you and how they have reacted to you. Allāh ﷻ has sent the Angel of the Mountains so you can give him any command you want to.
The Angel of the Mountains then called out to Rasūlullāh  صلى الله عليه وسلم and presented his greetings to him. He said 'Oh Muḥammad صلى الله عليه وسلم, Allāh has heard what your people have said to you, and I am the Angel of the Mountains. Your Lord has sent me to you so that you may order me what you wish.'

‘If you wish, then I can make these two mountains meet. and all the people in between will be crushed’. (The people of Makkah and Ṭā’if resided between these 2 mountains)

Rasūlullāh  صلى الله عليه وسلم said ‘No, I have hope with Allāh ﷺ that he 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’īf, Rasūlullāh ﷺ stayed for a few days in Maqām Nakhlah.

One night he was reading Ṣalāt when a group of 7 Jinns passed by him. They stood and listened to Rasūlullāh ﷺ reciting the Qur’ān and then went away. Rasūlullāh ﷺ had no knowledge that they had been there until Allāh ﷻ sent the Revelation.

“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, 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 they got close to Makkah, Zayd ibn Al-Ḥārithah asked Rasūlullāh  صلى الله عليه وسلم how would they enter Makkah. Rasūlullāh  صلى الله عليه وسلم said that Allāh سبحانه وتعالى would find a way out for them from this predicament.

They reached the Cave of ⲥⲕⲣⲁ’ and sent a message to Akhnas ibn Sharīq asking if Rasūlullāh  صلى الله عليه وسلم could enter Makkah under his protection. Akhnas replied that he was an ally of the Quraysh, so he could not help him.

Rasūlullāh  صلى الله عليه وسلم then asked Suḥayl ibn ‘Amr, he also refused. He then asked Muṭ’am ibn ‘Adīy if he could enter Makkah under his protection. Muṭ’am agreed and called his sons and other people from his clan to come with their weapons and wait at the doors of the Ḥaram.

Muṭ’am proclaimed in front of the Quraysh that he has given protection to Rasūlullāh  صلى الله عليه وسلم and no one should object to him.

Rasūlullāh  صلى الله عليه وسلم entered the Ḥaram and kissed Ḥajare Aswad. He then performed the Ṭawāf, read 2 Rak‘ah then returned to his
home. Muṭ’ām and his sons had created a circle around the Rasūlullāh ﷺ.

Many years later, on the day of the Battle of Badr, Rasūlullāh ﷺ remembered Muṭ’āms favour. The Muslims had many captives and Rasūlullāh ﷺ said ‘If Muṭ’ām ibn ‘Adiy was alive today and if he was to ask me about these people, then I would release them all due to his favour’.
Summary

Allāh ﷻ has strengthened Islām with Ḥamzah ﷺ. Rasūlullāh ﷺ now supplicated to Allāh ﷻ to further strengthen his religion with either Abū Jahal or ʿUmar ﷺ.

ʿUmar ﷺ had gone with sword in hand to put an end to Rasūlullāh ﷺ, but his attention was diverted to his sister Fāṭimah ﷺ house. 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 ﷺ.

He calmed down and read the words of the Revelation and asked to be taken to Rasūlullāh ﷺ. The supplication of Rasūlullāh ﷺ was answered and Allāh ﷻ chose ʿUmar ﷺ.

The Quraysh now decided to boycott the Muslims and their supporters until Rasūlullāh ﷺ is handed over to them. No one could talk to them, marry them or trade with them.

Abū Ṭālib, along with the rest of the Banū Hāshim and Banū Muṭṭalib left Makkah and moved 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.

Rasūlullāh صلیاللهعیوضرسال, had been given news that the parchment on which the terms of the boycott had been written, had been eaten away.

Abū Ṭālib informed the Quraysh and gave them an ultimatum. If Rasūlullāh صلیاللهعیوضرسال words were lies, he would hand him over, if not then the boycott would be cancelled.

Upon checking the parchment, they found that Rasūlullāh صلیاللهعیوضرسال had spoken to truth and the boycott was finally broken.

The 10th year of Prophethood was known as the ‘Year of Sorrow’ due to the death of Abū Ṭālib & Khadijah رضیاللها. On one hand, his wife was the first Muslim and on the other hand, the uncle who had protected him since he was 8 years old, died without embracing.

Rasūlullāh صلیاللهعیوضرسال then journeyed to Ṭā’if to invite the Banū Thaqīf towards Islām. He was not received in a polite manner and the street urchins were sent after him and Zayd رضیاللها 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.

Allāh then sent Jibrīl and the Angel of the Mountains, who would do what Rasūlullāh commanded. Rasūlullāh, the Mercy of the Worlds, spared the people and said he hoped that there will be people in their progeny who will only worship Allāh and not join partners with him.

Rasūlullāh then travelled back to Makkah and entered under the protection of Muṭ‘am ibn Adīy. The first ten years of Prophethood had been very testing, but the number of Muslims grew, and their faith was becoming ever stronger. The Quraysh were running out of ideas and soon Rasūlullāh 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
Part 6 - The Middle Years of the Makkan Period