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# The Life of the Prophet: In the Way of God

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1. Arabia, the House of God, Arabs and the Zamzam

**Arabia**

- **Arabia:**

Arabia is the largest peninsula in the world. A peninsula is a body of land almost surrounded by water but connected to a larger land mass.

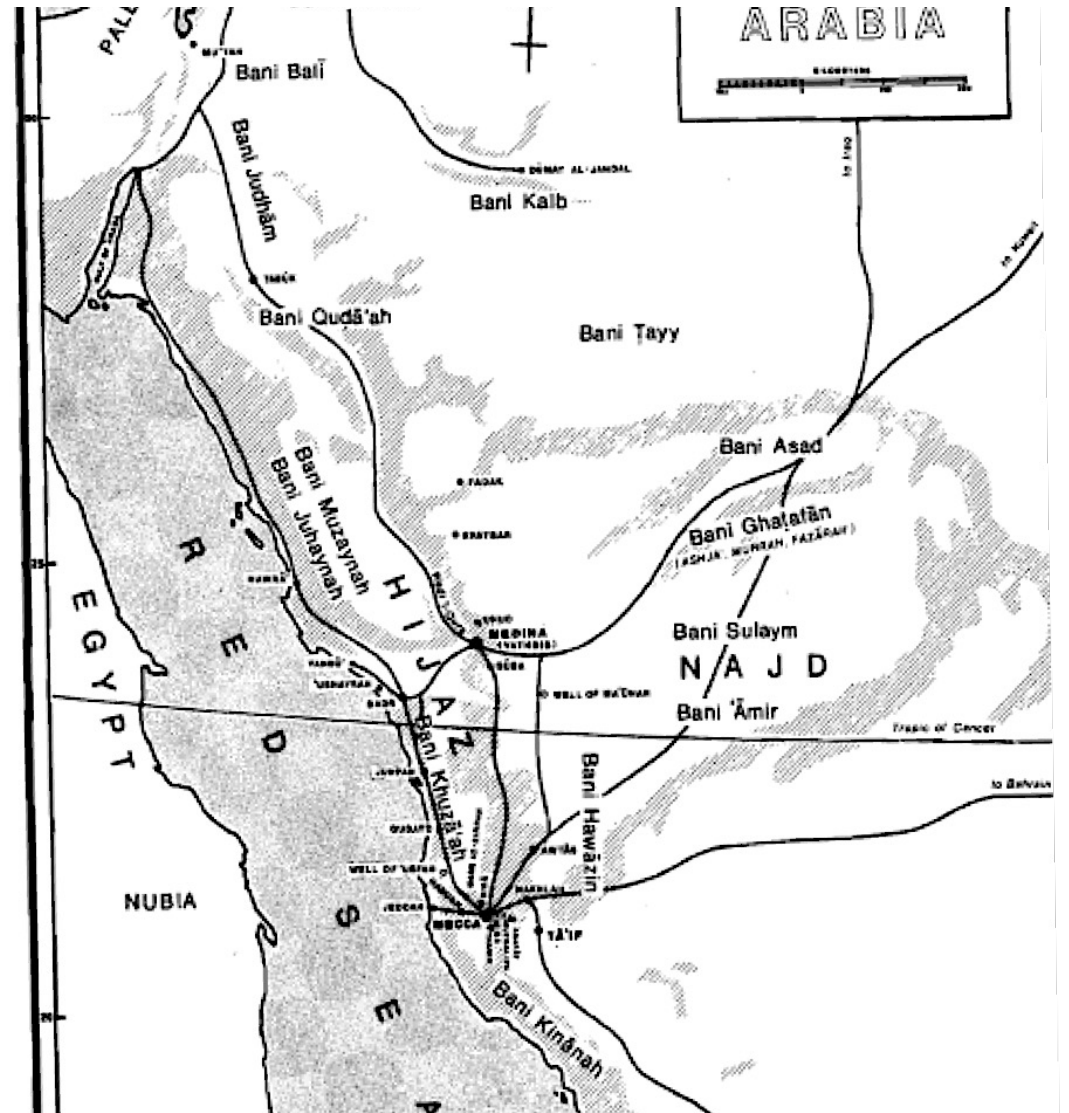
It is one million square miles, the word “peninsula” comes from the Latin *paeninsula*, meaning “almost an island.” Yet Arabia is not “almost an island”. More aptly, it is “almost a continent.”

The Eurasian steppe; to its northwest is Europe and to the southwest Arabia



# Arabia: natural barriers

- Arabia bordered by difficult desert terrain and on all sides by seas.
- Arabian interior shut off by mountain walls from the sea on three sides: west, south, and southeast. They provide natural barriers –al-Hijaz, in the west, ‘barrier’ .
- The mountains catch rain from the sea winds, otherwise Arabia would be uninhabitable.
- Despite Arabia’s extensive coastline the only natural harbor is Aden to the extreme south.



# Arabia: In prehistoric times

- 34,000 B.C. until 15,000 B.C. last phase of the Great Ice Age – the Deserted Quarter was a wet area.
- During the early New Stone Age from about 8000 B.C. to 5000 B.C., Arabia had lakes across many parts and grasslands over the three coasts of Arabia. By the end of the New Stone Age Arabia is like it is today.

أبو هريرة رضي الله عنه، أن رسول الله -صلى الله عليه وسلم- قال: (لا تقوم الساعة حتى يكثر المال ويفيض، حتى يخرج الرجل بزكاة ماله فلا يجد أحدا يقبلها منه، وحتى تعود أرض العرب مروجاً وأنهاراً) رواه مسلم

The Messenger of Allah said : 'The hour will not come until there is so much wealth that a man can not find no one accepting zakat, and the land of the Arabs returns to pastures and rivers again.' Muslim



## Arabia:

- The geography of Arabia—land of the Abrahamic, Ishmaelite, and Muhammadan messages—stands in contrast to that of Palestine—the land of the Biblical Prophets, peace be upon them, and the Mosaic and Messianic dispensations. This geographical contrast served to create completely different histories for these respective messages. Allah says in the Qur'an

الله أعلمُ حيثُ يجعلُ رسالتهُ . . . الأنعام

Q 6:124

Allah knows best where to put His message

# The House of God

# The House of God

- Both revelation and modern archaeology agree, Arabia is among the ancient homelands of mankind.
- Mecca the first house of God on earth and the ‘Mother of all villages’:

إِن أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ <sup>Q3:96</sup>

“Verily, the first House [of worship] established for mankind is that in Bakkah, blessed and a guidance to [all] the worlds”

- ‘umm al-qurā’ – Q6:92 & Q7:42
- Al-Bursawī says: “The Arabs call the root of each thing “the mother”.

# The House of God

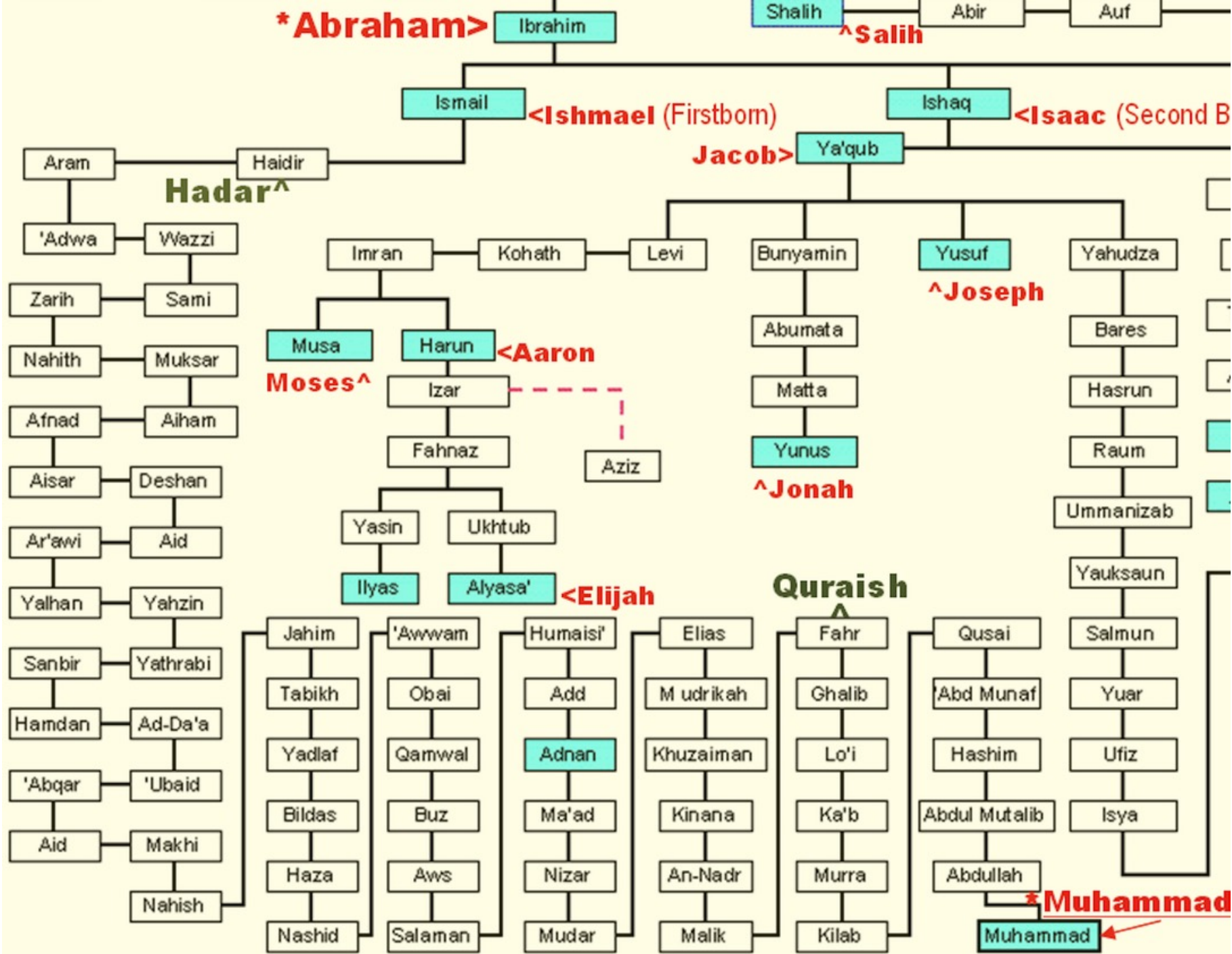
- Abraham the father of the monotheistic faiths
- Abraham's prayer for offspring,
- Sarah being gifted Hajar by Pharaoh out of fear of afflicted by Sarah.
- Hajar bears Ismail from Abraham "The one who God hears"
- Sarah bears Ishaq
- Abraham under command of God migrates to Makkah. Ismail the father of a great nation and becomes Arabised.

# Arabs and the Zamzam

# The Zamzam

- As mentioned in al-Bukhārī , Book of Prophets, Chapter of abundance, a hadith from Ibn ‘Abbās on how the Zamzam appeared.
- Under the Jurhumites the Zamzam gets forgotten due to several floods at different times the Zamzam gets buried and the transgressions by the Jurhumites as custodians.

- Arabs: The three main genealogies
- 1) Al-‘Arab al-baidah : Ancient Arabs that disappeared e.g. Thamud, ‘Ād, ‘Amleeq,
- 2) Al-‘Arab al-‘Āribah: Jurhum < Qaḥṭān < Sh‘ub Himyar
- The people of Himyar’s ancestor, Ya‘rub bin Yashjub b. Qahtan is said to have taught Ismail Arabic
- 3) Al-‘Arab al-Must‘arabah ( Arabised) i.e. Learnt Arabic:  
Al- ‘Adnan < Sh‘ub Muḍhr < Quraysh
- All Arabs converge on one father



## Arabs:

- Jurhumites defeated by the Khuza'ah
- Mecca becomes a metropolis for Arabs and Jews as a center of worship
- Ismail's progeny becomes too numerous many start to leave but don't leave except by taking with them some stones from the Holy precinct in order to perform rites.
- They are ousted by the Khuza'ah originally from Yemen, who are decedents from Ismail

## Arabs:

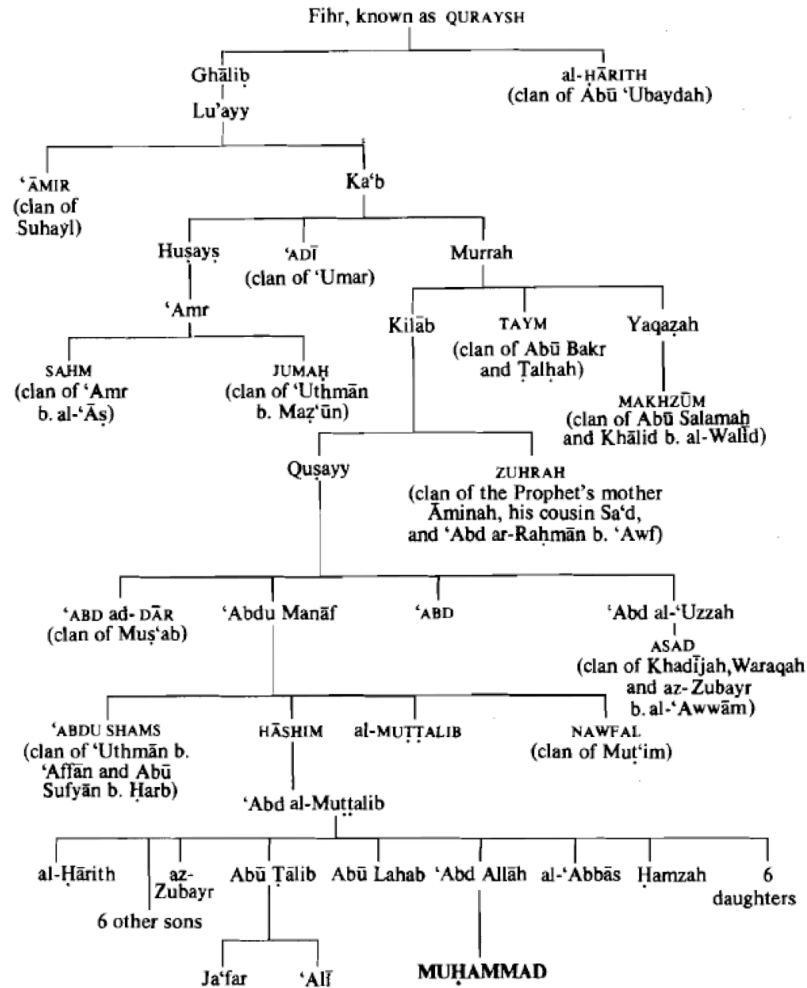
- 'Amr ibn Luhayy al- Khuza'īy , travels to Syria in order to find relief from an illness by bathing in a spring
- There the Amalakites give him the idol 'Hubal' it becomes the chief idol of Makkah
- The Jews stop visiting the Haram due to the introduction of idolatry.

# The Life of the Prophet ﷺ : In the Way of God

2. Quraysh- their lineage, ancestral duties and position amongst Arabs, and the recovery of Zamzam



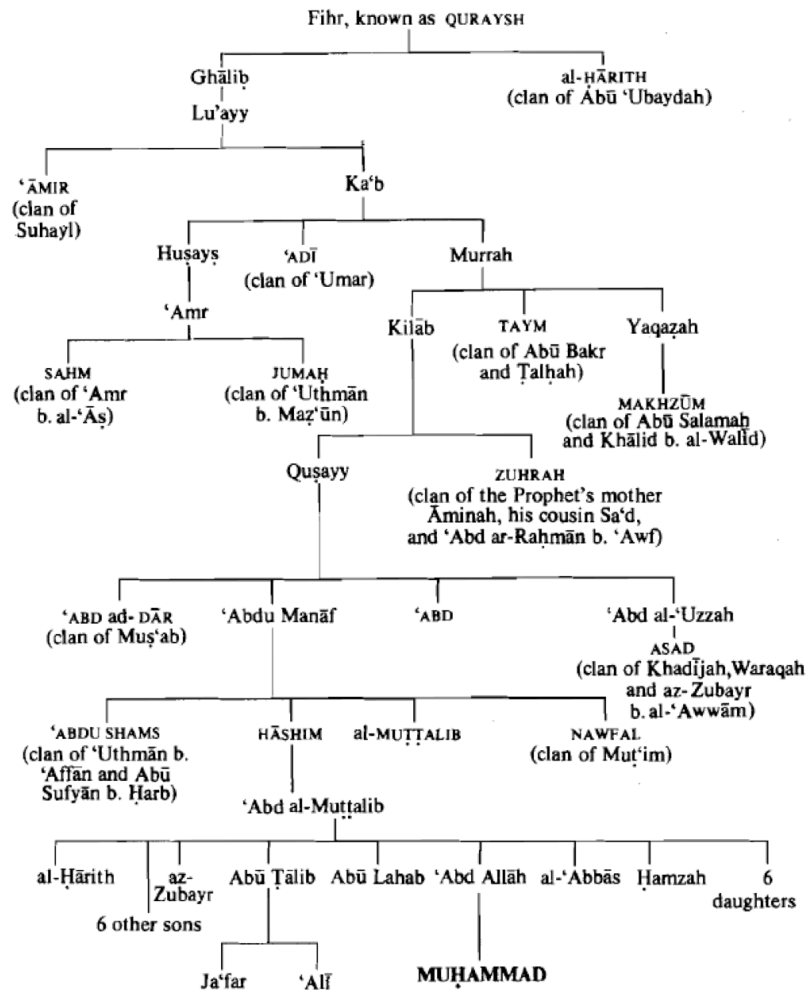
(Fihr is directly descended from Ishmael in the male line. The descendants of Fihr who came to be known as Quraysh of the Outskirts are not shown in the following tree)



# Quraysh: their lineage

- Some four hundred years after 'Isā a man from Quraysh called Qusay (Zayd) marries the daughter of Hulayl, the chief of Khuza'ah.
- Hulayl appoints him custodian of the Ka'bah and all its duties: 1. Its keys 2. The hosting of pilgrims 3. The providing of drinking water.
- Conflict between Qusayy and Khuza'ah, settled by
- Invited other family members to reside in Mecca. Quraysh of the outskirts and Quraysh of biṭāh (inner)
- Qusayy rebuilt the Ka'bah and established *al-Dar al-Nadwa- The House of Assembly*

(Fihr is directly descended from Ishmael in the male line. The descendants of Fihr who came to be known as Quraysh of the Outskirts are not shown in the following tree)

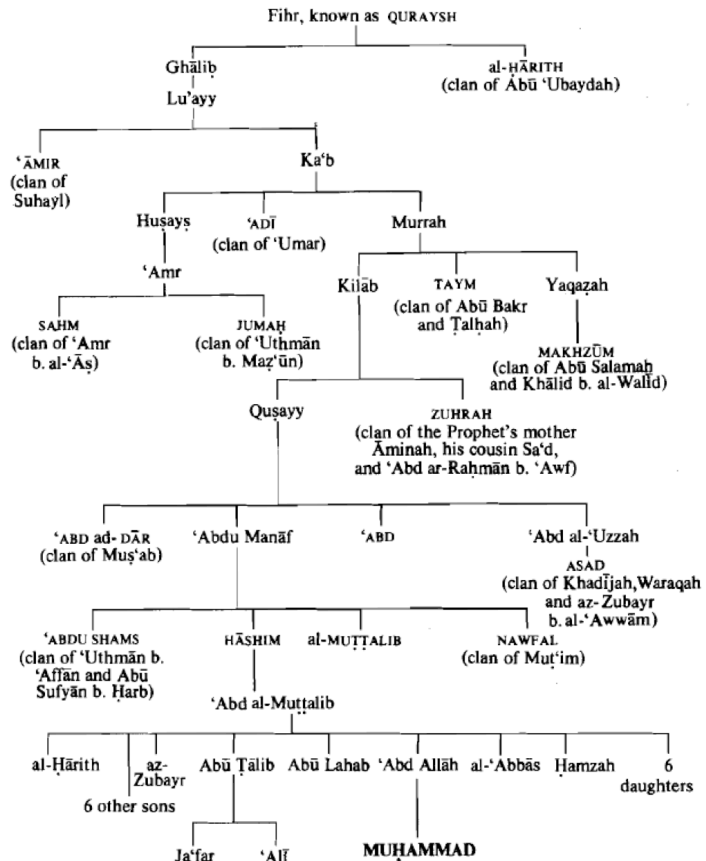


# Quraysh: their lineage

- Qusayy is the Prophet's fourth great - grandfather
- Qusayy prefers his first born 'Abd al-Dar over his more apt son 'Abdu Manāf to be his successor.
- 'Abdu Manāf has a son Hashim, whose character and leadership qualities stand out from any of his peers.
- In handing down power Hashim's brother's and supporters felt he was more deserving. The women of 'Abdu Manāf bring a bowl of scent that in which all supporters of Hashim to be successor dip their hands in and rub them over the Ka'bah as a pact

# Ancestral duties

(Fihr is directly descended from Ishmael in the male line. The descendants of Fihr who came to be known as Quraysh of the Outskirts are not shown in the following tree)



- Resolved by agreeing to divide the duties:

1. 'Abdu Manāf's family put in charge of levying taxes and providing food and drink

2. 'Abd-al-Dar's family retain the keys of the Ka'abah and their house would remain as the house of assembly

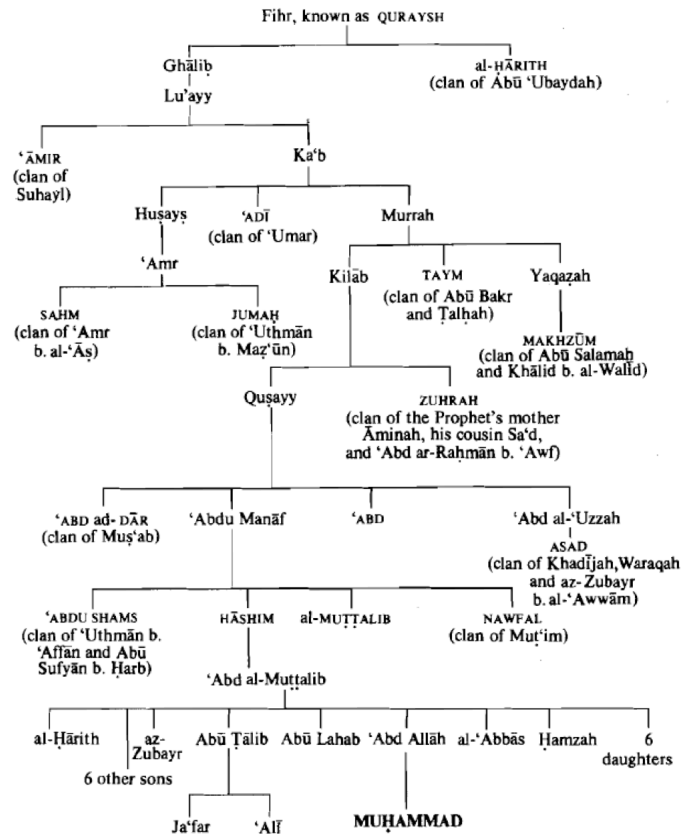
- Hashim established the two famous Caravans;

1) To Syro- Palestine in the summer.

2) To Yemen in the winter

# Ancestral duties

(Fihr is directly descended from Ishmael in the male line. The descendants of Fihr who came to be known as Quraysh of the Outskirts are not shown in the following tree)



- Hashim's travel route through Yathrib were he meets Salma from the khazraj tribe, and she is very influential. He marries her and she bears a son Shaybah. The premarital agreement was if she bears a son, he can't take him away

- Hashim's life ends whilst young, he falls ill in Palestine, and passes away in Gaza.

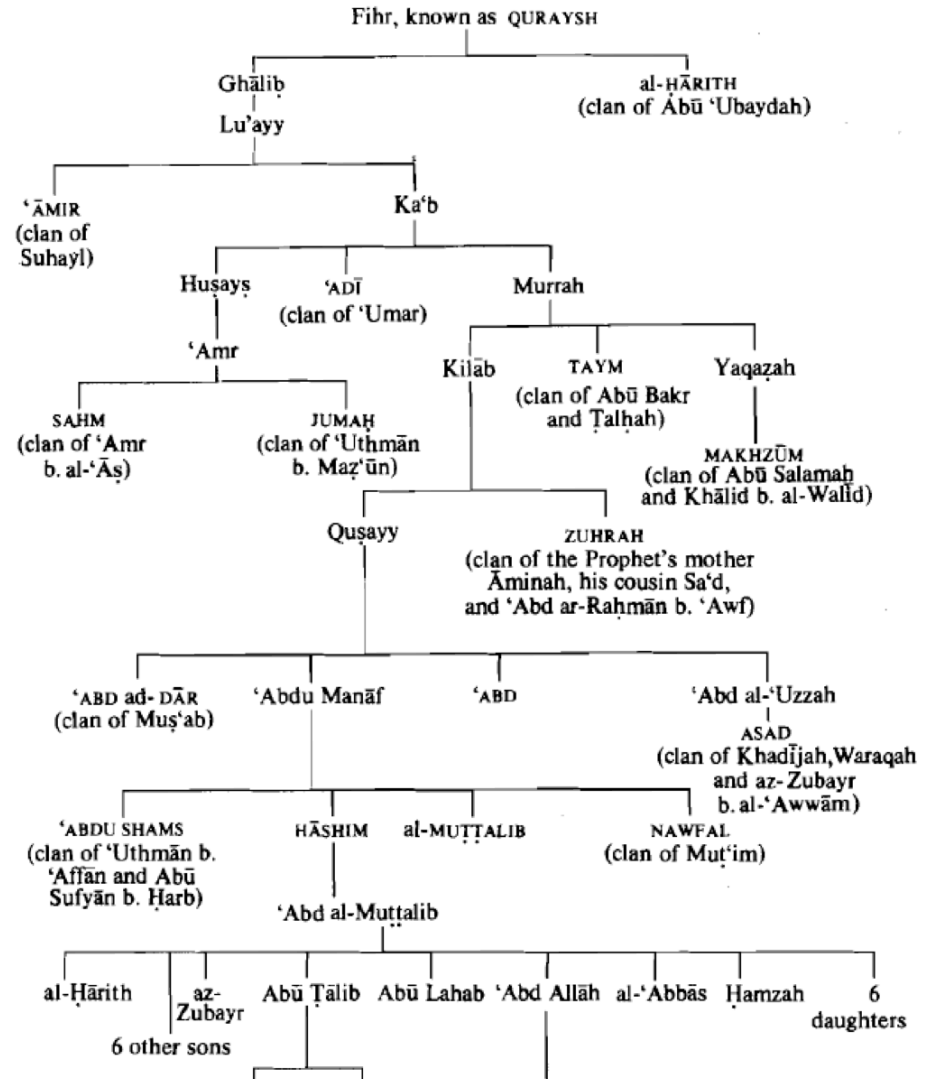
- 'Abd -Shams a full brother busied in trade with Yemen and Syria.

- Nawfal a half brother busied in trade towards Iraq.

- al- Muttalib took over watering and levying tax to feed the pilgrims

# Arrival of Shaybah: 'Abd al-Muṭṭalib

- Muṭṭalib gets Shaybah from Yathrib so he can then be successor to his father
- He enters Mecca and Shaybah is assumed to be his slave and people call him 'Abd al-Muṭṭalib ' the slave of Muṭṭalib' – from there on he become known by this name.





# Recovery of Zamzam: ‘Abd al-Muṭṭalib

- He does tawaf and on completion asks Allah to show him the exact place of the well of Zamzam.
- ‘Abdu –Muṭṭalib has the same dream for three consecutive days. Whilst sleeping next to the Ka’bah. An angelic being tells him to dig the Zamzam well, as well as tell him signs that indicate its whereabouts.
- The well was between the two idols, ‘Is’āf’ and Nāilah’ where sacrifices would be performed. These two idols were regarded as low-ranking idols. It is said they were a man and woman from the Jurhum tribe, that profaned in the sanctuary and were turned into stone.



# Recovery of Zamzam: 'Abd al-Muṭṭalib

- He and his then only son Harith dig the well. He faces some protest, but their resolve keeps them at bay
- The treasure found in Zamzam is divided by divining arrows in front of Hubal .The result is some treasure remains in the Ka'bah, the rest to Abd Muṭṭalib and none to Quraysh
- The clan of Hashim would have the rights to Zamzam and providing water to pilgrims as this was their duty prior to its re-discovery.



The Life of the Prophet ﷺ: In the Way of God

**3. Arab idolatry, and the few monotheists (*Hunafā'*).**



- Arab idolatry:

- The three temples of Arabia that housed their super idols:

- 1) Manāt, temple: Qudayd on the red sea, North West of Mecca

- 2) al-Uzza, West of Mecca in the valley of Nakhla. Most important to Quraysh

- 3) Al-Lāt, South East of Mecca housed in a rich temple in Taif “ Garden of the Hijaz”. Resides the powerful tribe of Hawāzin. The term at the time “the two cities” referred to Mecca and Taif .

Arab polytheism as mentioned in the Quran :

1. Idols
2. Ascribing to Jinn and Shayātīn the authority they effect their affairs. They would seek refuge through incantations, amulets and offering sacrifices, over which they would at times not mention the name of Allah, intentionally.
3. They believed that soothsayers were frequented by Jinn and the Jinn would bring news to them from the heavens.
4. They believed poets were accompanied by a shaytān that would inspire them.

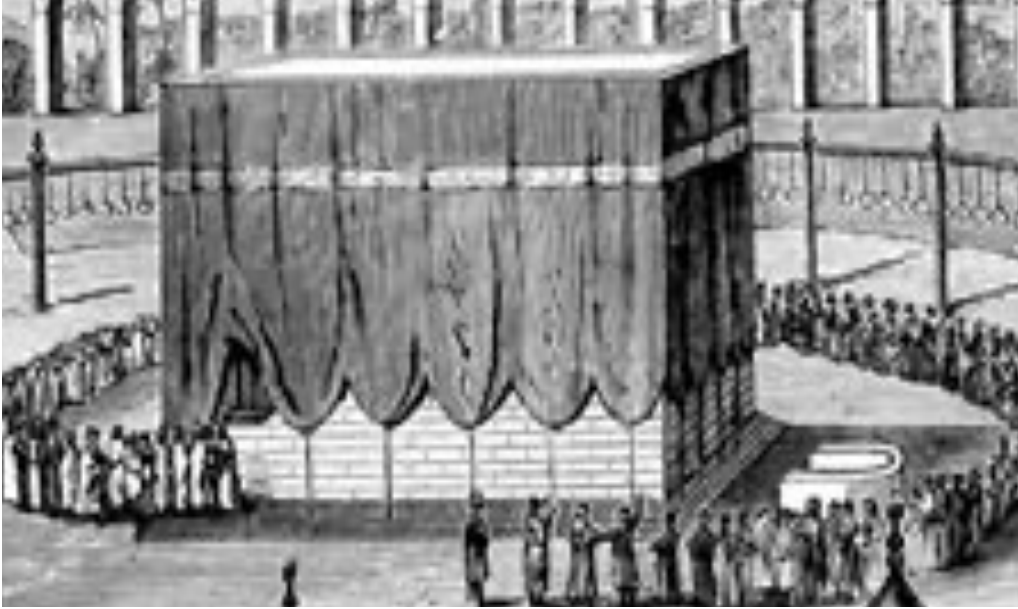
وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيُوحِيَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجْدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

al-An'ām:121

And do not eat that which has not had Allah's name said over it, indeed that is *fisq*. Indeed the shayātīn inspire to their confederates so they argue with you. If you were to obey them no doubt you would idolators.

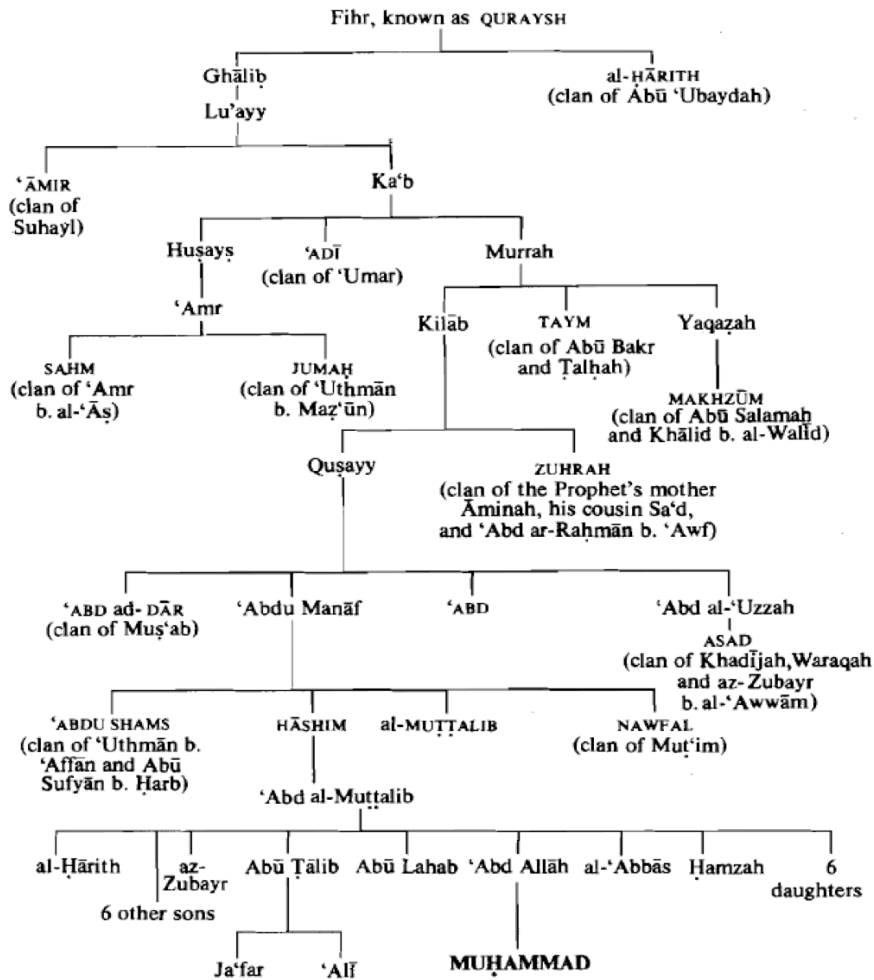
5. They believed angels to be daughters of God and mothers to the high ranking jinn.

## The few monotheists:



- The four hunāfa of Mecca :
- Waraqa b. Nawfal
- ‘Ubaydullah b. Jahash
- ‘Uthman b. al-Huwayrith
- Zayd b. ‘Amr b. Nawfal

(Fihr is directly descended from Ishmael in the male line. The descendants of Fihr who came to be known as Quraysh of the Outskirts are not shown in the following tree)



Abdulah marries Aminah and Abdul al-Muṭṭalib marries Halah.

- 'Abdula 18, the Holy Prophet's ﷺ father, marries Āmina bt. Wahb and 'Abdul al-Muṭṭalib 70 marries her cousin sister Halah she Hamza and Saffiya.

- Qutayla, Waraqah's sister offers her hand in marriage to 'Abdulah because when she sees him she's recognises a light from which she understands to be one of prophecy either he is going to be a Prophet or carries the seed of one.

- After a few days 'Abdula happens to meet Qutaylah. She searches his face for that radiance but doesn't find it. 'Abdula, looks to take her up on her previous proposal. She replies, ' That light has left you which I had saw. Therefore now you cannot fulfil my need.'

- The marriage happened in 569 AD. The following year is the year of the elephant



# The Life of the Prophet ﷺ: In the Way of God

4. The year of the elephant, The birth of the Prophet ﷺ, and his ﷺ early years.



The year  
of the  
elephant  
570AD

## The year of the Elephant 570AD



- Abraha b. al-Ashram builds a church called Qullays in San'a from derelict palaces of the Queen of Sheba. He is Intent to supersede Mecca by building this church and turn Arabs away from the pilgrimage to Mecca
- Arabs became vexed upon hearing about Abraha's plan. A man from Kinana defiles the church he had built . This enraged Abraha and he vows to take revenge by destroying the K'abah and has an elephant sent named 'Mahmud'
- Abraha set out for Mecca, and meets opposition from some Arab tribes. The leader of the katha'am tribe, Nufayl is captured. To avoid his death he promises to guide him through the Arab territories and ensures him with him by his side he'll will face little if any opposition.



- He arrives at Ṭāif and Thaqif offer him a guide, Abū Rigāl, he dies at al-Mughammis 2 miles from Makkah. Afterwards, people who lived there would stone his grave to this day.

- Abraha makes camp in al-Mughammis and sends an infantry to the outskirts of Makkah. On the way taking whatever of wealth they could including 200 camels of 'Abdu al-Muṭṭalib.

- Abraha sends a messenger wanting to speak to the leader of Quraysh.

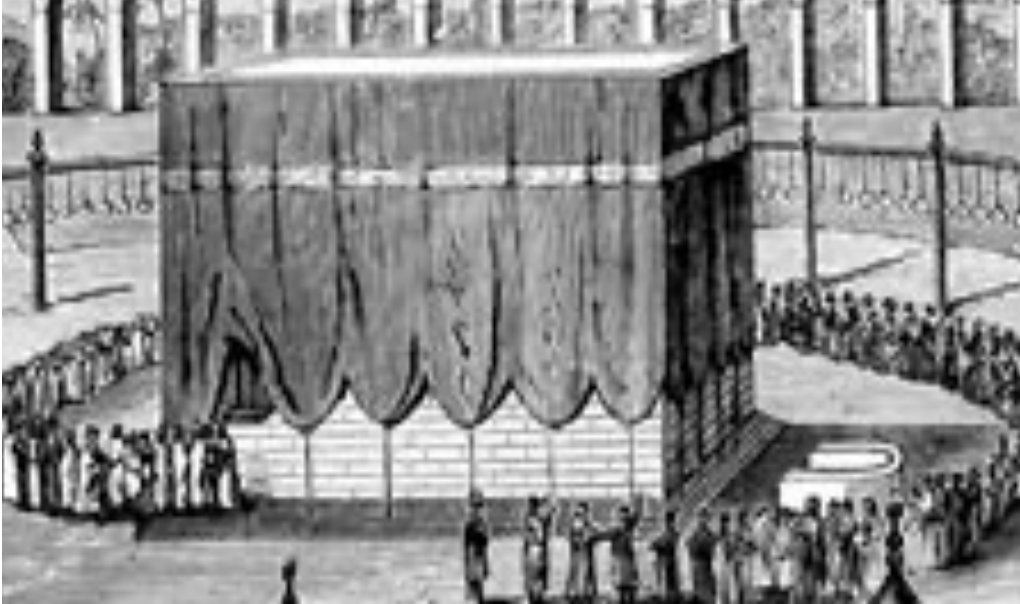


ENCAMPMENT IN THE DESERT.

- When Abd al-Muṭṭalib enters Abraha's presence, he gets off his royal place to greet him and sits beside him on the carpet because he is taken a back by Abd al-Muṭṭalib's aura and persona.
- Through an interpreter 'Abd al-Muṭṭalib is asked if he has any requests. He replied that the army had taken two hundred of his camels and he asked that they should be returned to him. Abraha was somewhat surprised at the request, and said that he was disappointed in him, that he should be thinking of his camels rather than his religion which they had now come to destroy. 'Abd al-Muṭṭalib replied: "I am the lord of the camels, and that house has a lord who protects it." "He cannot defend it against me," said Abraha. "We shall see," said 'Abd al-Muṭṭalib."But give me my camels." And Abraha gave orders for the camels to be returned.



- Abdu al-Muṭṭalib returned to Quraysh and advised them to withdraw to the hills above the town. Then he went with some of his family and others to the Sanctuary. They stood beside him, praying to God for His help against Abraha and his army, and he himself took hold of the metal ring in the middle of the Ka'bah door and prayed



- Unays was the elephant's trainer and Nufayl had been guiding them to Mecca. Nufayl picked up some words of command. As the army with the elephant look for a signal to advance Nufayl takes its huge ear and gives it the command kneel. There and then it kneeled, Unays commanded the elephant to stand but it was under a command more powerful than any man.
- They beat it with iron bars and stick hooks into its belly, it would not move but when they turned it away from Mecca it would immediately get up and as soon as they would face it towards Mecca it would sit back down again.

## سورة الفيل

بسم الله الرحمن الرحيم

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (1) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (2)  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (3) تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ (4) فَجَعَلَهُمْ  
كَعَصْفٍ مَأْكُولٍ (5)

In the name of God, the Lord of Mercy, the Giver of Mercy

- 1 Do you [Prophet] not see how your Lord dealt with the army of the elephant?
- 2 Did He not utterly confound their plans?
- 3 He sent ranks of birds against them,
- 4 pelting them with pellets of hard-baked clay:
- 5 He made them [like] cropped stubble.



- A flock of birds so immense that render the day sky pitch black. As they swoop over them, each one is carrying three pebbles, one in each claw and one in their beaks.

- Many of Abraha's soldiers died from the initial impact, while others die by the wayside trying to return to Yemen. Abraha himself is severely wounded in that his fingers have been severed. He makes back to San'a where his death is witnessed by others as it appears his heart burst from his chest.

- Nufayl escapes to the hill sides of Mecca. 'Aisha would later describe Unays in Mecca as forsaken man that went blind and crippled and was needing to beg for food.

- Qullays was dismantled under al-Saffah d.722, the Abbasid ruler who gave orders to a group of men.



# The birth of the Prophet ﷺ



- The Messenger of Allah ﷺ was born in the Year of the Elephant 571 AD.
- 
- According to most scholars his birth was on the Monday the 12<sup>th</sup> of Rab'ia al-Awwal.
  - Imam Ahmad narrates Ibn 'Abbās to have said, ' He ﷺ born on a Monday, received prophethood on a Monday, left Mecca as an emigrant to Madina on a Monday, arrived at Madina on a Monday, he ﷺ replaced the black stone on a Monday. In a different report (not in Ahmad) from Jābir and Ibn 'Abbās his ﷺ night journey was on a Monday and his passing ﷺ was on a Monday .

# The birth of the Prophet ﷺ

- ‘Abdullah, 25 or 26 is away on trade, on his way back, he falls ill and chooses to recoup with his grandmother's family in Yathrib. However, he doesn't recover and passes away. According to most scholars his passes away before the Messenger of Allah ﷺ was born.
- Āminah said about her pregnancy, ‘ he caused me no difficulties up to when I gave birth to him ﷺ. When he separated from me a light emerged along with him that lit all between the east and west.
- The mother of ‘Abdur Rahman b. ‘Awf was present as a midwife she said , ‘a voice was heard saying ‘May God have mercy on you’ and a light emanated by which the castles of Byzantium could be seen.
- ‘Uthman b. Abī Al- ‘Āṣ said, his mother Fatima bt Abdulah also present told him,‘ All I could see in the house was light. As I looked, I saw the stars coming so close I thought they were going to fall on me.’



# The birth of the Prophet ﷺ

- Āminah said, upon being born he dropped to the ground upon his hands and knees and picked up a handful of dust and looked up to the heavens.
- Bayhaqī, Ibn Asākir, Abū Nu'aym, his umbilical cord was detached, and he was circumcised.
- At the time, Quraysh custom was to entrust the newborn to some women of Quraysh till morning. They would place a clay vessel upside down over the newborn. In the morning they found the vessel split in two and each piece had fallen on either side of the Messenger of Allah ﷺ and he ﷺ was gazing up to the heaven
- On the 7th day Abd-al-Muṭṭalib sacrifices for him and invites Quraysh for a meal. He tells them He has named him 'Muhammad' because he wants God to praise him in heaven and his creatures praise him in earth.



# The birth of the Prophet ﷺ

- Imam Bayhaqī reports, that al-'Abbās said to the Messenger of Allah ﷺ ... I saw you in the cradle whispering to the moon ... the Messenger ﷺ said, I would hear its palpitations when it would prostrate beneath the throne.
- A Jewish businessman who resided in Mecca told a gathering of the Quraysh that a Prophet ﷺ this night has been born to the last nation.
- The Rabbis in Yathrib recognised he had been born by the sign of the red star which had arisen. This was announced by al-Zubayr b. Bāṭā of Banu Qurayḍha





# The birth of the Prophet ﷺ

- According to Imam Suhayly four times when shayṭān gave a desperate cry:
  - 1) when he was cursed
  - 2) when he was sent down to earth
  - 3) When the Messenger of Allah was born
  - 4) when surah al-Fatiha was revealed.
- The heavens becoming sealed to the Shayātīn al-Jīn.

﴿وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا﴾ [الجن ٩]

‘ We used to sit, and eaves drop, whoever listens in now is met with a flaming star. ‘

# The Life of the Prophet ﷺ: In the Way of God

5. The Prophet ﷺ as a child, his upbringing, opening of his chest, dealing with bereavement and meeting Bahira the monk



## The Prophet ﷺ as a child his upbringing



- Due to high infant mortality it was a custom to send their infant sons to the desert to be nursed amongst the Bedouins. This was to strengthen their bodies, language and character.
- A boy could stay there as long as 8 years
- Banū S‘ad b. Bakr a clan from the Hawazin tribe were known for having the best wet nurses.
- Women did not charge a fee; it was regarded dishonourable. They held expectations of receiving honorariums from the fathers of the sons they would have nursed.



## The Prophet ﷺ as a child his upbringing

- ‘It was the year of drought’ Halimah, her husband Harith and newly born son, set out for Mecca on a she -ass so weak that it lagged behind the caravan and a she camel with dry udders
- Halimah has no milk of her own, barely enough to quench the thirst of her son. she did not want to return with out a child and takes him ﷺ saying, ‘ By God, I’m taking you for there are no other children’
- Shortly after taking him ﷺ she her milk began to flow, and she was able to feed him ﷺ and her son. Their old milch she-camel also started producing milk. The donkey, that previous lagged behind the caravan was now storming ahead.



## The Prophet's ﷺ opening of his ﷺ chest

- The area of Bani Sa'd at the time is drought ridden place, yet wherever Halima's sent her livestock to graze they'd return with udders full of milk.
- When he ﷺ was two years old she and al-Harith return to Mecca. She comments about the Prophet ﷺ was sturdy not like other children. They insist his mother that she returns him ﷺ with them for in Mecca he may fall ill to a contagious illness.
- As a child around 6/7, the Prophet ﷺ experience's the first opening of his chest that sees the seal of Prophecy placed in between his ﷺ shoulders
- This causes Halima her much anxiety and she takes him back to Mecca to be with his mother were he remains.



Dealing with loss صلى الله عليه وسلم



## Dealing with loss ﷺ

- His mother takes him ﷺ to his maternal uncles in Yathrib where he learns to swim and fly a kite
- Aminah falls ill and passes away on route to Mecca in Abwā. The Prophet ﷺ at the time is 6/8 years old.
- Abd-Muṭṭalib takes over his guardianship and shows him ﷺ much love and affection. He permitted no one on his couch next to the Ka'bah, yet he would sit the Prophet on it and rub his back ﷺ
- Abd-Muṭṭalib passes away two years later. He entrusts the Prophet ﷺ to Abu Ṭālib and al-Zubayr, his uncles and al 'Abbas the youngest of them is entrusted with the Zamzam.



## Dealing with loss ﷺ

- His uncle al-Zubayr took him to Yemen and saw signs that further confirmed the Prophet ﷺ to be someone unique.
- al-Zubayr passes away when the Prophet ﷺ was 16 and then Abu Ṭālib took complete guardianship of him ﷺ.
- Under Abu Ṭālib he ﷺ learnt how to rear sheep and goats and make a living which provides him ﷺ time for reflection.



## Dealing with loss ﷺ

- Abu Ṭālib would wait for the Prophet at mealtimes. They found his ﷺ presence meant they'd feel satiated in his absence they'd still feel hunger. At mealtime he ﷺ would not snatch at food .
- Fatima Abu-Ṭālib's wife assumed a motherly role to the Prophet ﷺ . In subsequent years the Prophet ﷺ would mention, 'she would rather have had her own children go hungry over myself.'
- Abu Ṭālib mentioned, when the Prophet ﷺ would awake, his hair would be in place and bright eyed.



# The Life of the Prophet ﷺ: In the Way of God

6. The Prophet ﷺ meeting Bahira the monk,  
The pact of chivalry,  
and his marriage ﷺ to Lady Khadijah, the mother of believers.



His ﷺ travelling with  
Abu Ṭālib on trade and  
meeting Bahīra, the  
monk Jirjis.





al-Hāfidh Ibn Kathīr's  
madrasah d.774





- Abu Talib takes the prophet ﷺ aged 12 to Syria for trade, the caravan stops in Busra.
- A Christian monk (Bahīra) whose name was Jirjis. He lived in a cell in Busra and belonged to an order of monks' intent on sighting the final Prophet. If one of them passed away he would be replaced by another. In their cell they would study manuscripts foretelling the signs of the coming final Prophet .



- Bahira notices amongst the approaching caravan of Quraysh a single cloud hovering over a group. The same group moves under a tree near his cell and he sees the tree lowers its branches.
- Despite Quraysh regularly passing through, Bahira has never previously engaged with them. He invites them all to a meal emphasising that non should be left behind, young or old, freeman or slave because he has seen signs of the final prophet.

The  
Sacriligious  
Wars (al-  
Fijār) & the  
pact of  
chivalry





- al-Fijār/ the sacrilegious war: between Kinana and Qays 'Alān
- al-Barrad b. Kinana killed 'Urwa b. Hawazin, treacherously in the sacred month, for he allowed a trade caravan to pass of al-N'uman b. al-Mundhir
- Lasting many years during which, they had four major confrontations: 1) The Battle of shamṭa 2) The battle of 'Abla 3) The battle of al-sharab and 4) The battle al-Harira near Nakhla.
- The battle of al-sharab was the most major of them, and was attended by the Messenger of Allah ﷺ aged 14-15, he helped in collecting stray arrows and handing them back



- Quraysh and Kinanah were on the verge of defeat, the Prophet ﷺ picked up a bow and the tide shifted in their favour to victory
- 4) At the battle al-Harira near Nakhla, peace is made. 'Utba b. Rabi'a, goes out asking, ' what is it you're fighting for?' Hawazin replied, 'What do you suggest?' he said, 'peace' , they said, 'How?' He said, ' We pay you your blood money for your dead and leave people with you as guarantee of payment. In turn we forego our blood money.'

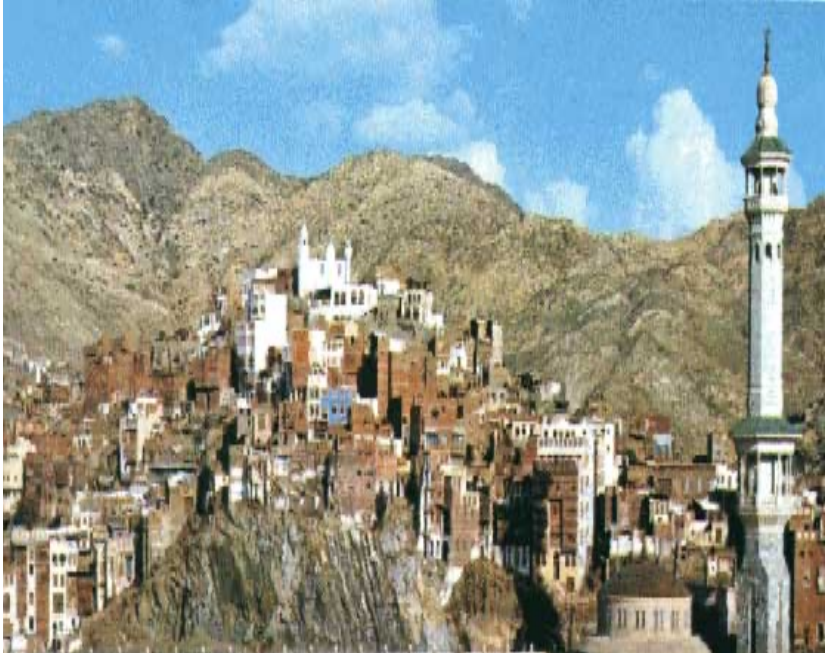
# The Pact of chivalry





## The Pact of chivalry

- Some months after al-Fijar wars took place pact of chivalry
- A Yemeni Merchant came from Zabid, with goods to be sold. al-Ās b. Wail, purchased his goods but did not pay him.
- The merchant went to his confederates, in 'Abd-al-Dar, Makhzum, Jumah, Sahm & 'Ad'i b. Ka'b, they didn't just decline to help him but beat him up.
- He went and stood on the mountain Abu Qubays calling out to Quraysh and the injustice.
- Al-Zubayr b. Abd-Muttalib responded to his complaint by calling a meeting at the house of 'Abdullah b. Jud'an.
- They made a pact to defend and come to the aid of any person whose been oppressed. It was formalised by pouring water over the black-stone and them all drinking that water.





Marriage

- The Messenger of Allah ﷺ, showed an interest in Fakhitah Umm Hani, but Abu Talib wanted to give her to a man from Makhzum, a powerful tribe, and marries her to Hubayrah.
- Abu Talib probably felt he wasn't yet in a position to get married
- Khadijah, was a wealthy businesswomen, after the death of her previous two husbands, she would look to hire men who would travel and do business on her behalf.
- She heard about the Holy Prophet's ﷺ uprightness, fine character and trustworthy nature. She offered him terms of work better than what she had offered to any of her previous traders. He was accompanied by a youth, Maysarah on their journey to Syria for trade.



## Marriage

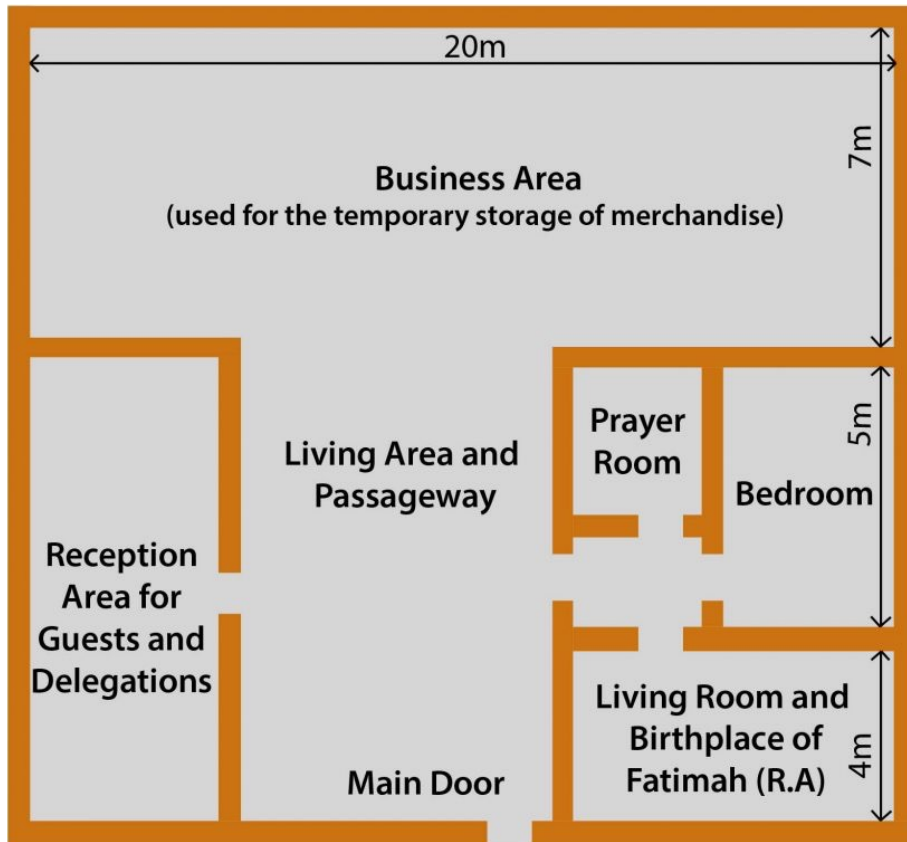
- On the journey Maysara reported to have seen two angels shading the Holy Prophet from the midday sun.'
- Maysara is told by the monk Nestor, that the one he is traveling with is a Prophet to be.
- On return Maysara tells Khadija of the miracles he had seen. The profits the Messenger of Allah made for her meant, were double her expected profits from previous traders.
- Nufaysah approached the Holy Prophet on behalf of Khadija, when questioned why he doesn't marry, he replies, 'I have no means . When he is told it is Khadija who has shown an interest, he asked, how can that be, and she tells him, 'leave it to me.'



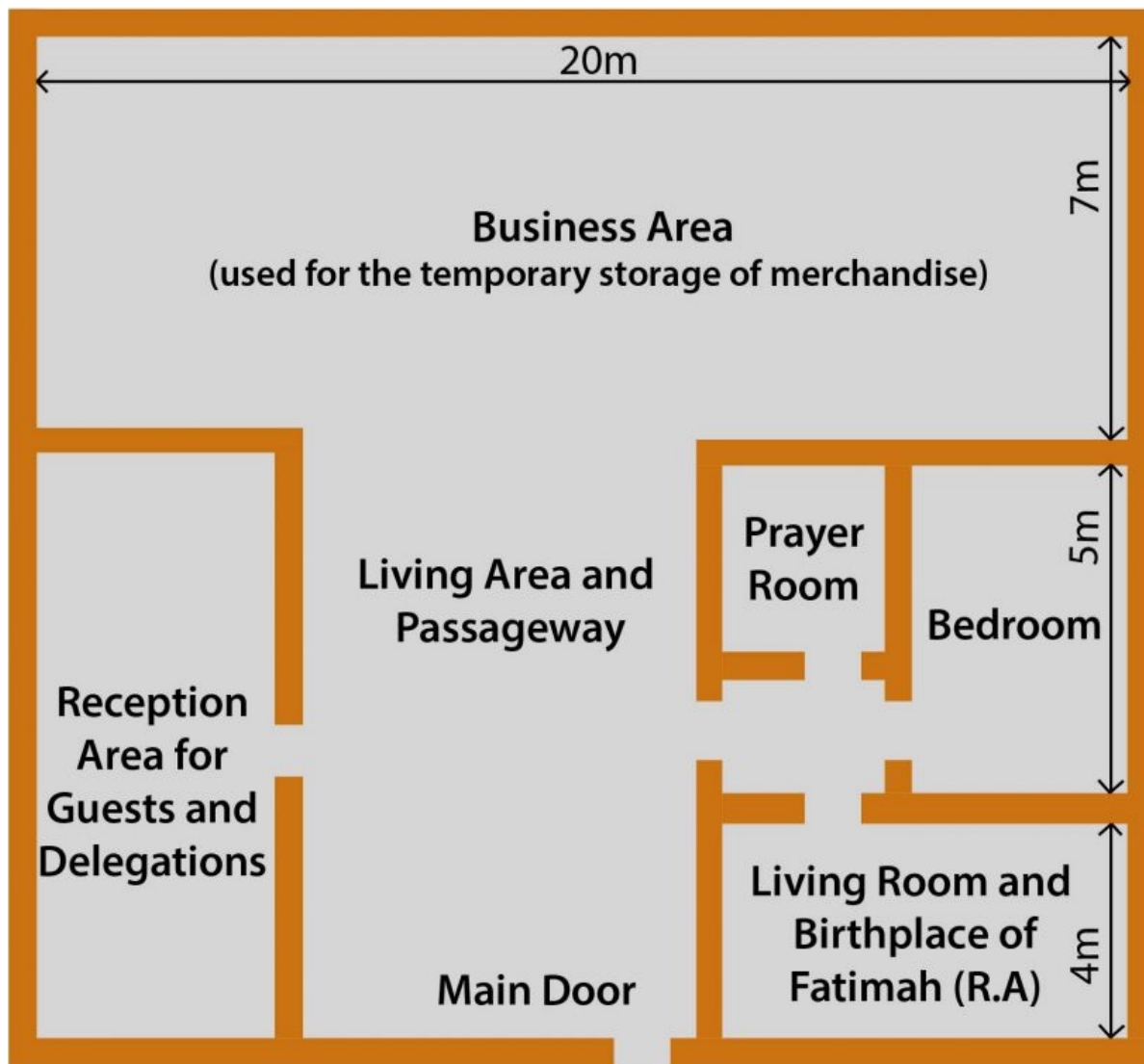
## Marriage

- Sayyiduna Hamza was involved in their engagement. His full sister Saffiya had just married Khadija's brother 'Awwam
- Three opinions as to whom gave Khadijah's hand in marriage 1) Her Father - Khuwalid, 2) Her uncle Amr b. Asad 3) Her brother 'Amr b. Khuwalid
- The dowry was 20 she camels

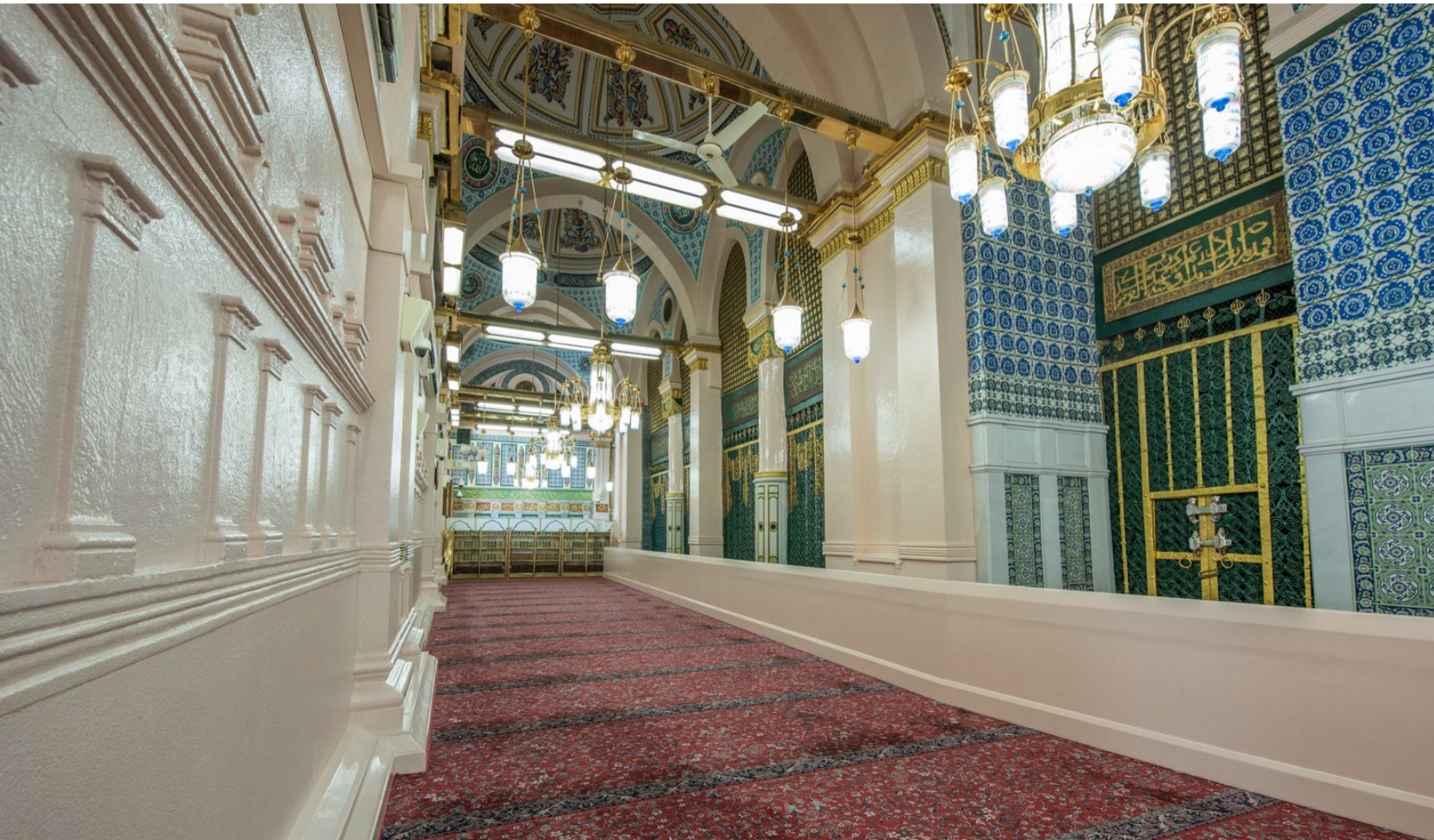












# The Life of the Prophet ﷺ: In the Way of God

7. The Prophet's ﷺ household, the re-building of the Ka'bah & The onset of revelation



# The Prophet's ﷺ household

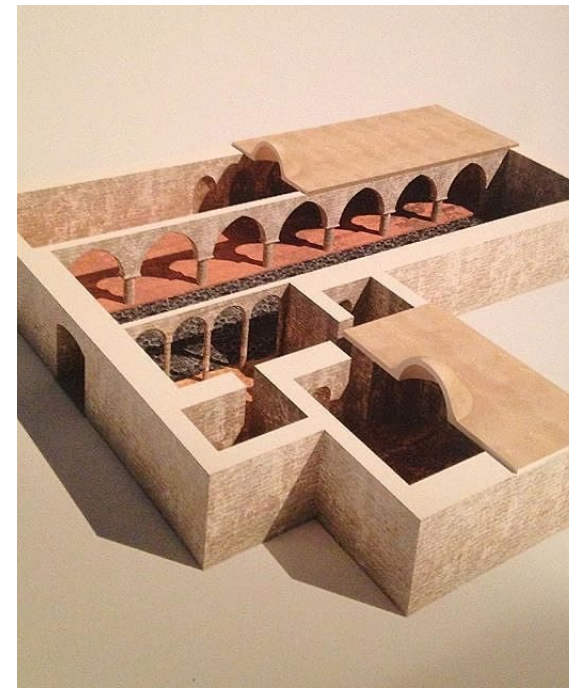
# The Prophet's ﷺ household

- Khadija gave birth to six children: Qasim, Zaynab, Abdullah also known as al-Tahir & al-Tayyib and Umm Khulthūm, Ruqayyah, and Fatima.
- All the Holy Prophet's ﷺ children pass away during his lifetime except Fatima.
- The day the Holy Prophet ﷺ got married he set Baraka free and she got married to 'Ubayd b. Zaid and they had a son named Ayman



# The Prophet's ﷺ household

- A major famine had occurred in the Hijaz and Halima came to visit Khadijah for help, she gave Halima forty sheep and a camel.
- The Prophet ﷺ would help Abu Talib during this time of famine by arranging support for his children.
- The Prophet ﷺ approached al-'Abbas Abu Talib's brother and a wealthy merchant to take in J'afar and. Abu Talib kept 'Aqil and Talib. The Prophet ﷺ would take in 'Ali.



# The Prophet's ﷺ household -Zayd

- Zayd was from the northern tribe of Kalb and his mother from the tribe of Tayy the same tribe as Hatim al-Tayy
- His hometown was plundered, and he was kidnapped by the Banu Qayn and sold into slavery
- He was purchased by Khadijah's nephew Hakīm b. Hizām at the market of 'Ukaz. He then gifted Zayd b. Haritha to Khadijah and she gifted him to the Holy Prophet ﷺ





(the Lakhmids)

**Sasaniyan**  
(Sassanid Empire)

Banu Salih  
Bahraa

Banu Kalb

Bakr ibn Wali

**al-Khatt**  
(al-Qatif)

Judham

Banu Tamim

'Udhrah

'Abs

'Abd ul-Qays

**Yathrib**  
(Madinah)

Ghatafan

Numayr

**Hizwa**

Bali

Juhaynah

Banu Asad

Banu Hanifah

Azd 'Uman

Banu Sulaym

Banu Dhabbah

**Makkah**

Khuza'ah

Banu Kilab

Bahila

**al-Yamamah**

Hadhayl

Banu Ka'ab

Quraysh

Hawazan

**Ta'if**

Thaqif

Banu Hilal

**Qaryat Dhat Khal**  
(al-Faw)

Kinanah

Banu 'Uqayl

Daws

**Najran**

al-Azd

Midhhal

# The Prophet's ﷺ household -Zayd

- He saw his tribe on the Hajj in Mecca. And passed a message on to them for his family. Informing them of his whereabouts and reassuring them that he was in a blessed situation.
- His father and uncle came to retrieve him. The Holy Prophet lets Zayd decide with whom he wishes to reside and Zayd choose to remain with the Holy Prophet

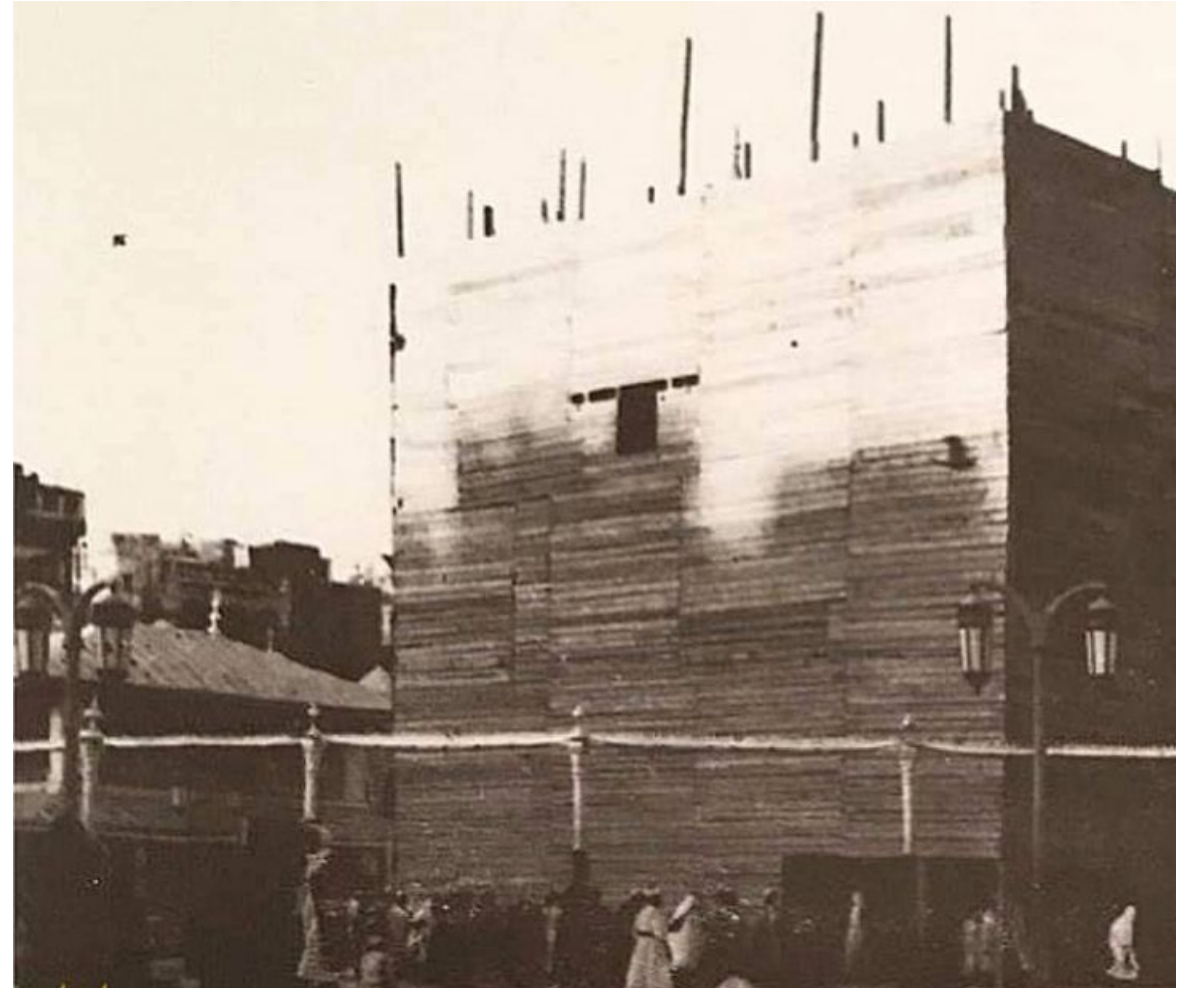


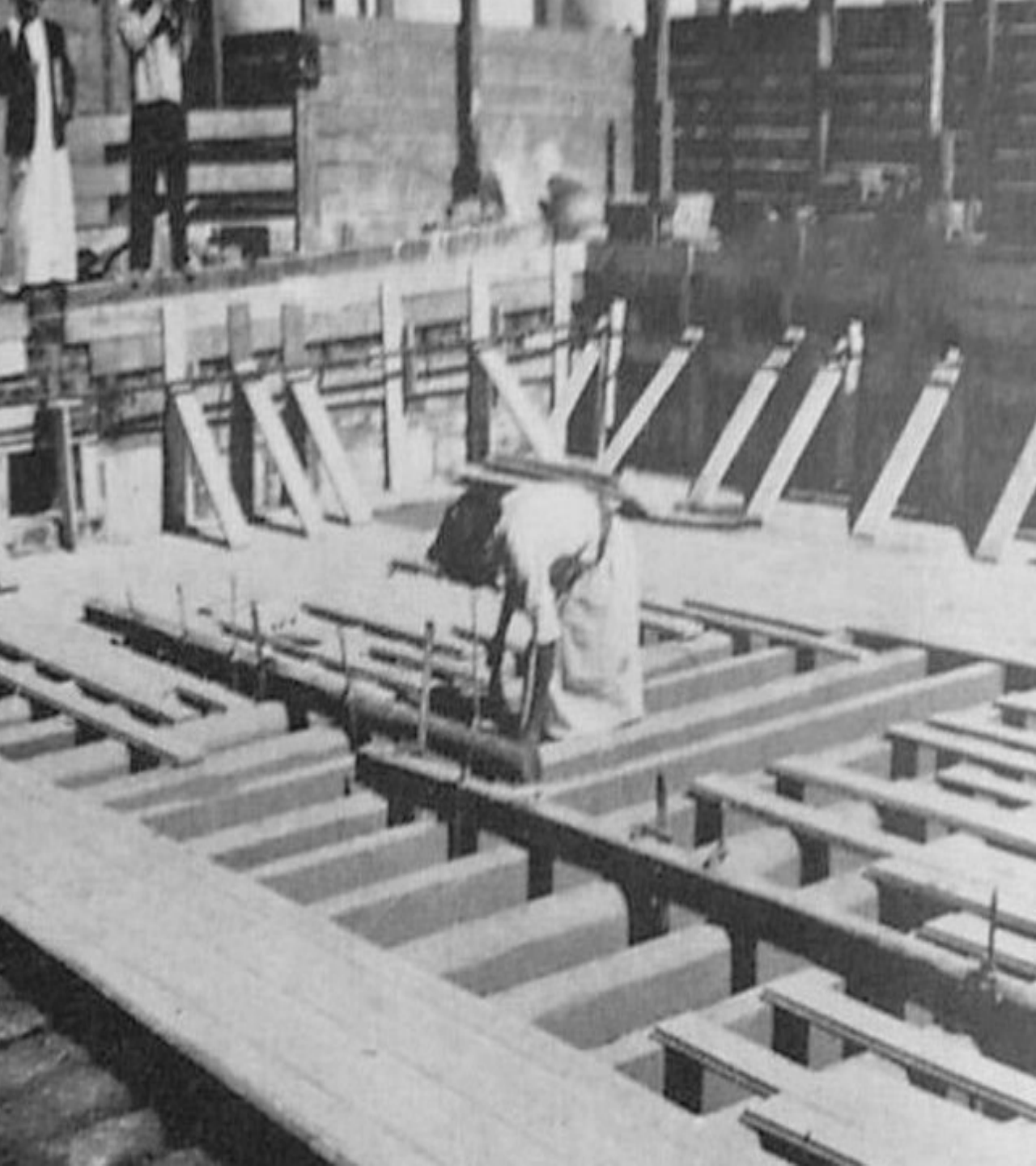


## The Prophet's ﷺ household

- Halah, Khadija's sister, had a son Abu al-'Āṣ. Halah requested Khadijah to look for a wife for him. Khadijah was fond of her nephew and consulted the Holy Prophet ﷺ for their daughter Zaynab to marry him, upon which he agreed.
- Abu Lahab requested the hands of the Holy Prophet's other two daughters, Ruqayyah and Umm kulthum for his sons Utbah and Utaybah.
- When Umm Ayman would visit the Holy Prophet ﷺ he would show her the love given to a Mother she had a son called Ayman.
- The immediate family at this point of the Holy Prophet is: Ruqayyah, Umm Kahthum, Zaynab, Fatimah, 'Ali and Zayd

The re-  
building of  
the Ka'bah





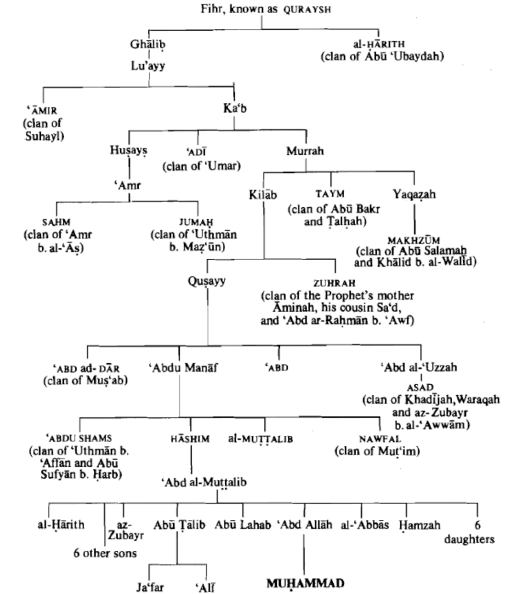
## Reasons for the Ka'bah's reconstruction:

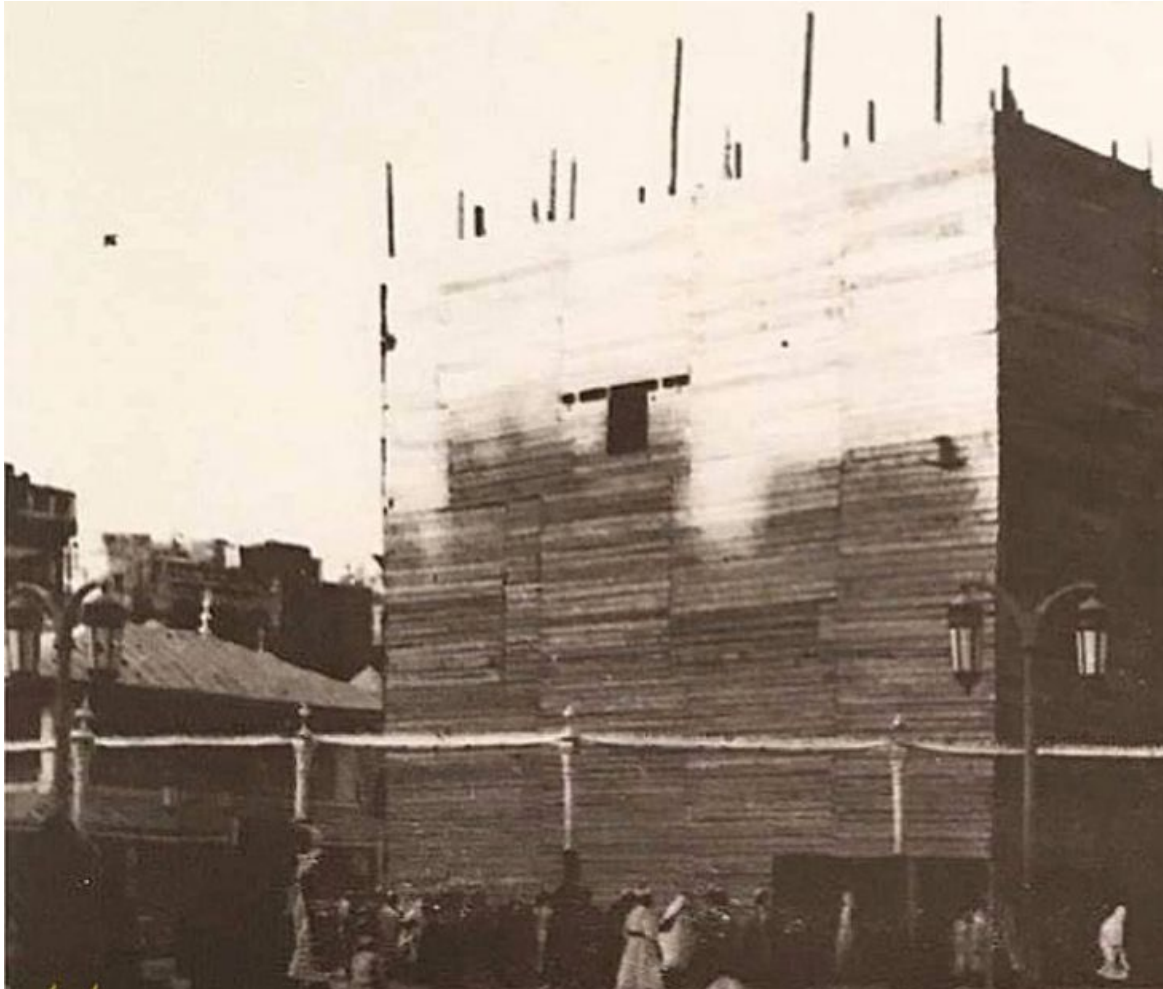
- It was rebuilt due to a fire. A spark from a fire that was lit near the Ka'bah caught its' cloth setting it on fire.
- The roof would flood and in time it would give in which would mean a flooding of the inside.
- A man called Mulayh stole the incense burners of the Ka'bah. Thereafter they wanted to raise its door by rebuilding it higher.

# Those who took part in the reconstruction :

- 1) The side of the door- Abdu Manaf and Zuhra
- 2) The Black stone to Yemeni corner - Banu Makhzum
- 3) The side adjacent to the ka'bah door - Jumah and Sahm
- 4) The Hijr side - 'Abd - al-Dar b. Qusayy & Asad b. Abd Uzza
- 5) The area of the Hatim - 'Adi b. Ka'b

(Fihr is directly descended from Ishmael in the male line. The descendants of Fihr who came to be known as Quraysh of the Outskirts are not shown in the following tree)





## Materials used to re-build the Ka'bah

- When demolishing the Ka'bah they came across a large greenish rock like a camel's hump, a crowbar was used to try and remove it but when heaved at, the whole of Mecca shook. They took it as a sign to not go no further.
- Materials to rebuild the Ka'bah were taken from a ship which had been cast ashore. Al-Umawi, states " The ship belonged to the Byzantium emperor and was carrying building materials, marble, wood, and metal sent for the rebuilding of a church which was destroyed by the Persians.



## The materials not being sufficient :

- Quraysh re-build the Ka'bah in a cube shape. It was previously rectangular and re-build the hatīm to mark the previous shape.
- The Holy Prophet ﷺ latter told Aisha, 'your people had insufficient funds for the expenses. They are recent into Islam, otherwise, I would have torn down the K'abah and made for it one door on the east and another for the west and included the Hijr.'

## Dispute over replacing the Blackstone:

- In replacing the Blackstone each tribe claimed it was most deserving to reset it.
- A serious disagreement ensued; oaths were made to the death. Abu- Umayya b. al- Mughira would suggest the first person to enter the mosque should be accepted as arbitrator and their decision be taken as final.
- Entered 'al-Amin'. A robe is called for, in which the Blackstone was placed, each corner of the robe was held by a tribal head. The Prophet with his own hand reset the Blackstone. His age was 35.





# The onset of revelation

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## The onset of revelation :

- The practice of solitude and seclusion become dear to him ﷺ. He starts visiting the cave of Hira, where he ﷺ would spend time worshipping and reflecting.
- At Hira he'd spend days in retreat and take with him provisions prepared by Lady Khadijah.



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## The onset of revelation :

- Approximately six months prior to receiving the first revelation, he ﷺ starts experiencing true dreams.
- He'd wouldn't pass by a stone or tree except it would greet him by saying: 'Peace be upon you O Messenger of Allah.'
- Towards the end of Ramadhan, whilst in the cave of Hira he receives his first revelation



# The Life of the Prophet ﷺ: In the Way of God

8. The beginnings of revelation, the first converts and worship, the house of Arqam



The  
beginnings  
of revelation



## The beginnings of revelation :

- The practice of solitude and seclusion become dear to him ﷺ. He starts visiting the cave of Hira, where he ﷺ would spend time worshipping and reflecting.
- At Hira he'd spend days in retreat and take with him provisions prepared by Lady Khadijah.



## Revelation and its' seven modes:

- I. True dreams, which is not Qur'an
- II. Jibrīl comes to the Prophet ﷺ in a wakeful state and directly reveals to his ﷺ heart without him ﷺ seeing or hearing Jibrīl
- III. Jibrīl comes in a man's form and addresses him directly as in the famous 'hadith Jibrīl'
- IV. Jibrīl comes in his angelic form. The Prophet hears him but does not see him. This form being the most difficult to bear.



Revelation has seven modes:

- V. Jibrīl comes to the Messenger ﷺ and he ﷺ sees and hears Jibrīl, like Hirā, al-Mudathar, and the night journey
- VI. Allah directly reveals to his ﷺ heart from behind a veil
- VII. Allah speaks directly to him ﷺ without intermediary or veil.



The first  
revelation



## The first revelation

It was in the cave of Hira. The Messenger of Allah ﷺ was visited by Jibrīl and was embraced by him three times.

The first five verses of the Quran are revealed, Q96. Surah al-Iqra.



## The first revelation

- Khadijah was the voice of comfort, support and reason.



The first  
converts and  
their  
worship

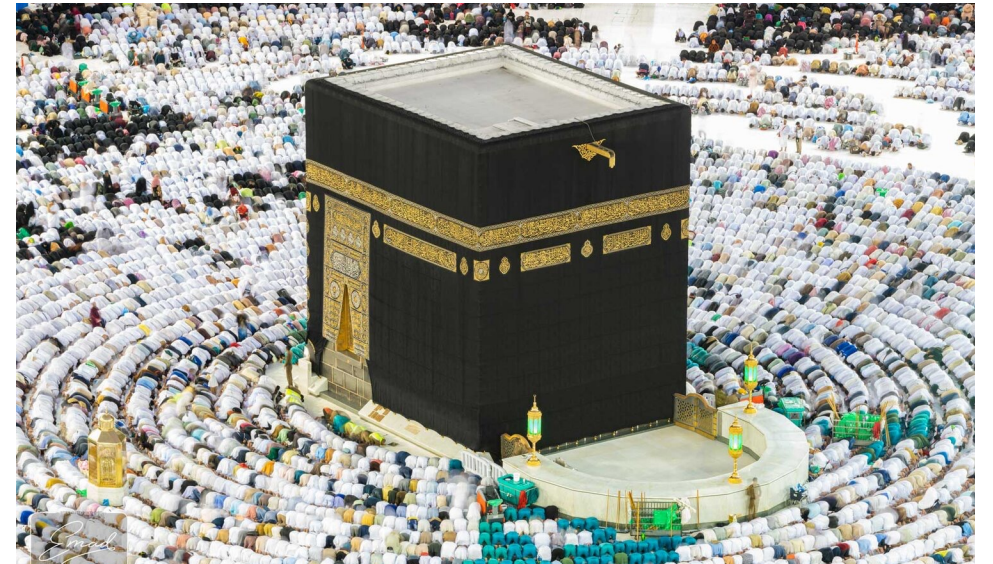


## The first converts and their worship

- The first converts to Islam were : Khadijah, 'Ali and Zayd and Abu Bakr, Sa'd b. Abi Waqqas, and Bilal.
- Those who accept Islam through Abu Bakr: - al-Zubayr b. Al-'Awwam, Uthman b. 'Affan, Talha b. 'Ubayd Allah, Sa'd b. Abi al-Waqqas , Khalid b. Sa'id

# Their worship

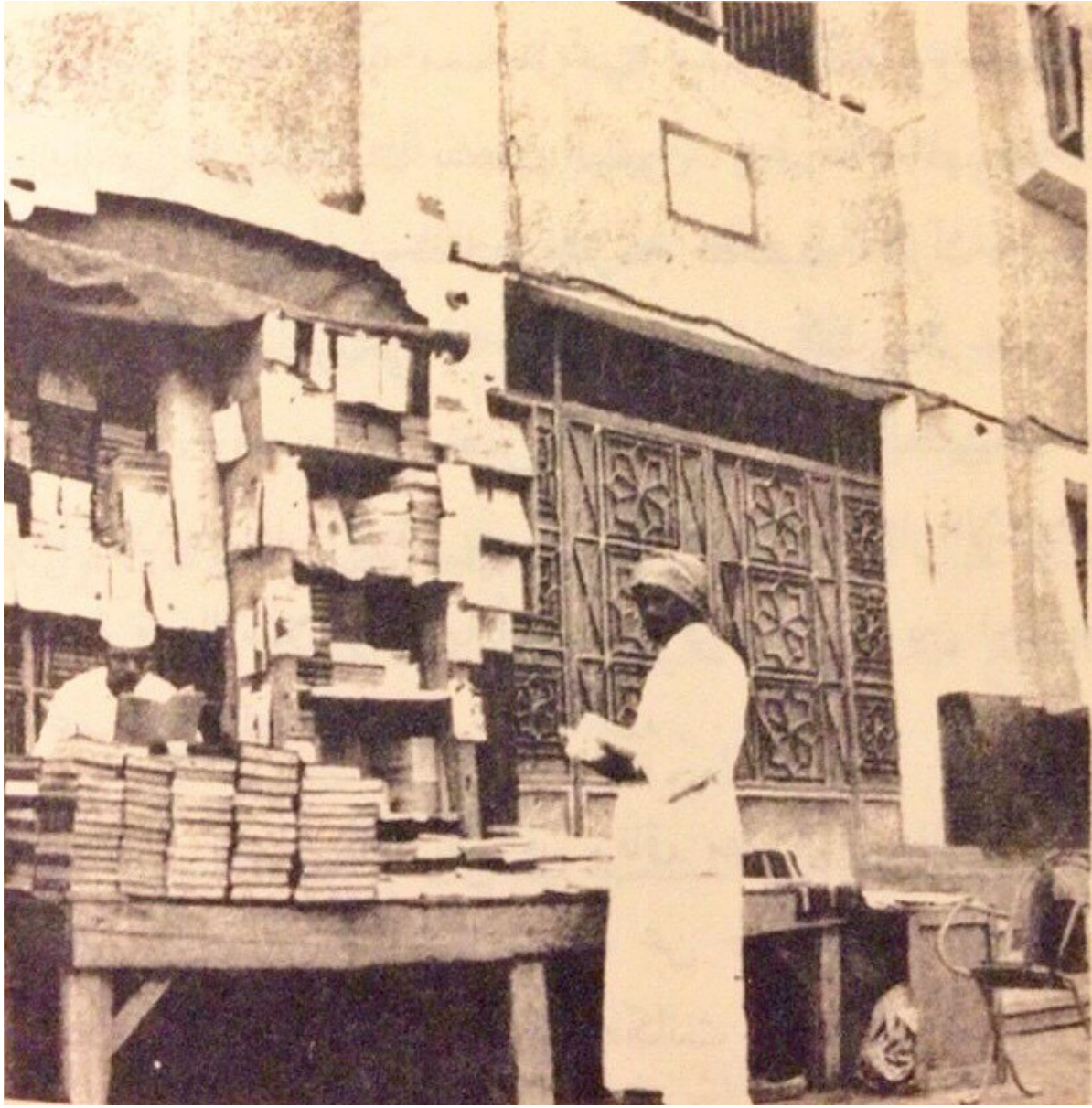
- In this early period Jibrīl showed the Prophet ﷺ the ablution and lead him in prayer at the K'abah
- Yahya b. 'Afif told of how he was in Makkah, staying with al-Abbas. He was in the K'abah and saw the Holy Prophet leading 'Ali and Khadija in prayer. He commented to al-'Abbas 'this is strange business'. Al-Abbas said, 'Indeed it is...By God I know of no one on this earth who engages in this religion except these three.'





## Dar al-Arḳam - A haven for the early believers

- al-Arḳam b. Abī Arḳam al-Makhzūmī
- A young companion from the earliest converts who dedicated his home as a haven for the Prophet, the companions and the dawa of Islam. He said to have passed away in the year 53AH in Madina at the age of 82 and was buried in Baq'iah.





## The Life of the Prophet ﷺ: In the Way of God

9. The command to openly warn his family, & Quraysh take action. The migration to Abyssinia



The Command  
to openly warn  
his family

# The Command to openly warn his family

- Q26:214-217 Surah al-Shu'arā

‘ Warn your nearest kinsfolk and lower your wing tenderly over the believers who follow you. If they disobey you, say, ‘I bear no responsibility for your actions.’ Put your trust in Almighty, the Merciful. ‘

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾  
﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾  
﴿فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرِيءٍ مِمَّا تَعْمَلُونَ﴾  
﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ [الشعراء ٢١٧]



# The Command to openly warn his family

- The Prophet ﷺ invites Banī Muṭṭalib for a meal and sends ‘Ali to invite them.
- A meal was prepared, a leg of Mutton and a cup of milk, shared between forty men.
- They were served in small groups, after a group had eaten then another group would replace them
- At the end of the meal the Prophet ﷺ invites them to Islam, and they walk out on him ﷺ



# The Command to openly warn his family

- The Prophet ﷺ ascended Safa and openly invited Quraysh to the worship of one God.
- Abū lahb's rebuking him ﷺ with 'may your hands be bound'
- The revealing of Surah al-Lahab

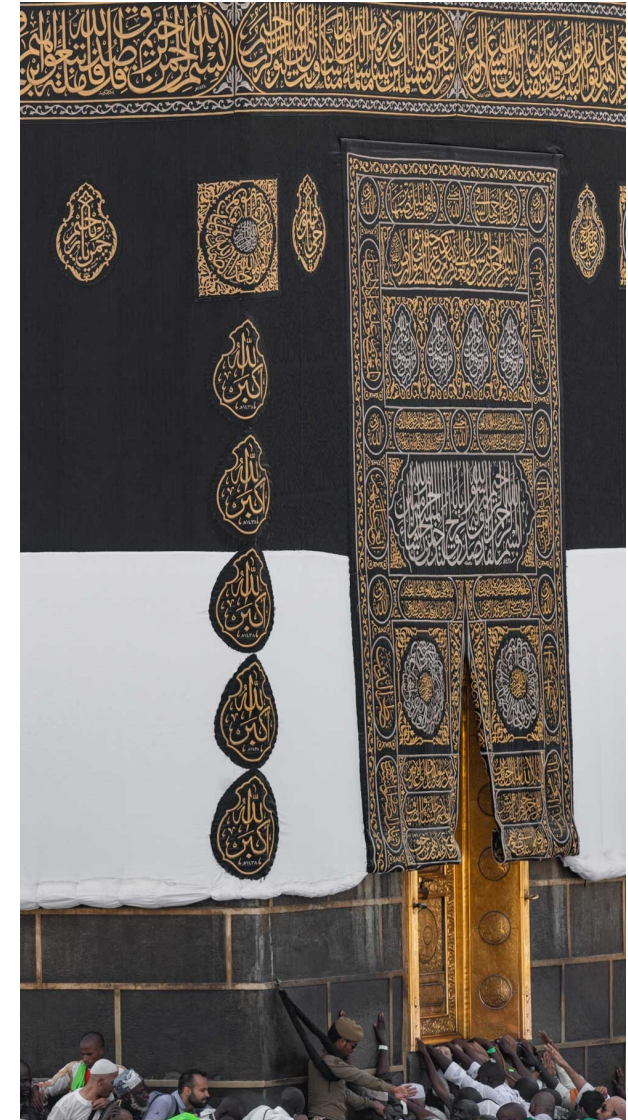


# Quraysh take action



# Quraysh take action

- They request Abu Talib to speak with his nephew in hope that he would stop.
- Quraysh notice nothing had changed, they then threatened a war against him and his nephew if he did not stop him.
- 
- Abu Talib approaches the Holy Prophet ﷺ and receives his answer.



## Quraysh Make Offers and Demands



- Quraysh sense a momentum is gathering for the newly formed religion
- Adopt a different approach, that of one of compromise.
- The diplomatic approach; ‘Utbah b. Rabī’ah related to the Holy Prophet ﷺ through his great grandfather Abdu Shams who was a brother to the Hashim the Prophets great grand father
- Offers him ﷺ three things : 1) Money 2) Power 3) influence



## Quraysh look to Jewish scholars for help to undermine the message

- When he was asked the questions he said, 'come tomorrow and I will, give you your answers.' and forgot to mention 'God willing'.
- The delay is viewed by believers as an emphasis that the Quran is the revealed words of God.



Muslim  
persecutions  
and the  
migration to  
Abyssinia

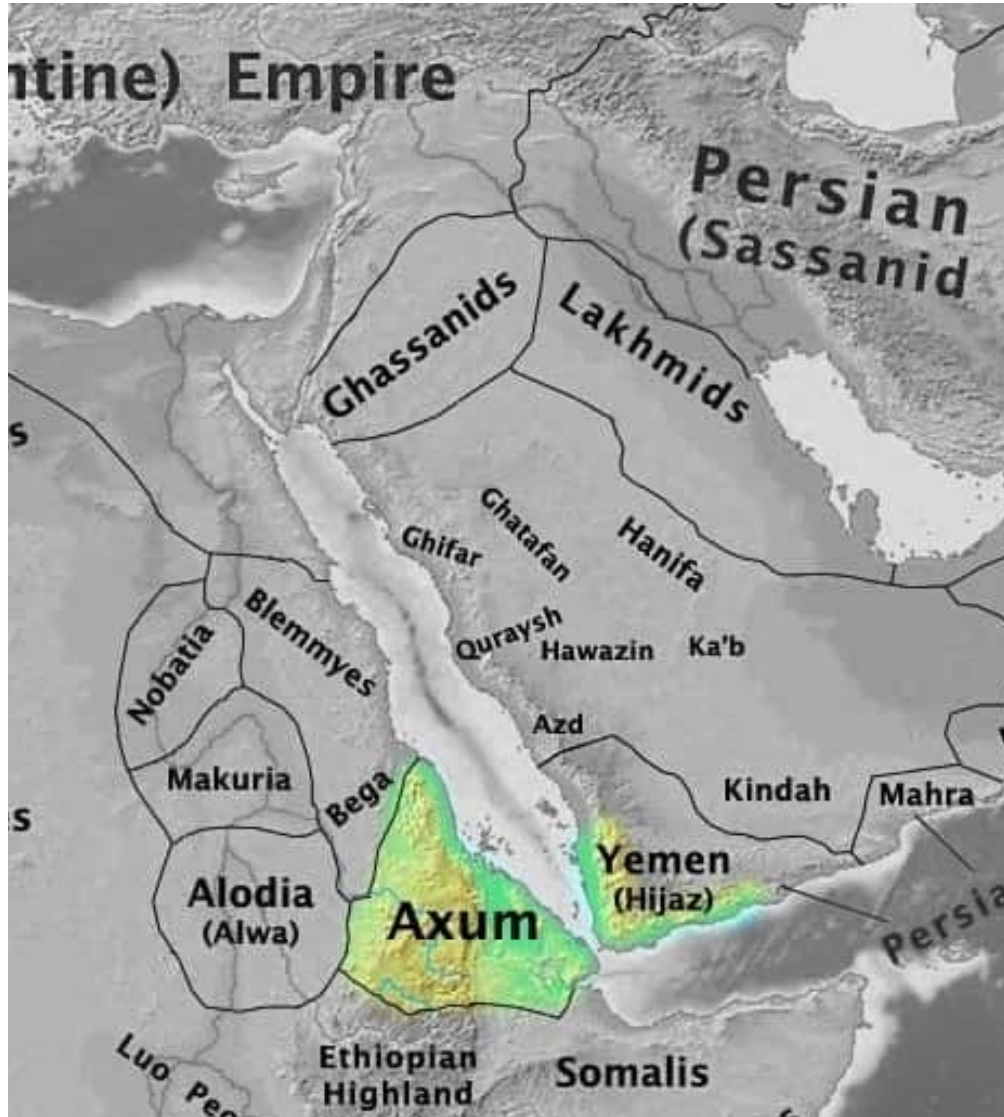
# Migration to Abyssinia





- Ibn ‘Abbās was asked by Sa’īd b. Jubayr , ‘ Would it have been understandable for them to have left Islam given the persecution they faced? Ibn ‘Abbās replied, ‘ yes, they were beaten and starved from all food and drink, beaten so they could no longer even sit. For Quraysh, they asked for this. They’d be asked, ‘Do you now believe in al-Lāt and al-Uzza?’ even they’d be shown a dung beetle and asked, ‘Do you believe in this other than Allah?’ They would say, ‘yes’ only to find some relief.’

# Persecutions of Muslim



- Bilal is freed by Abu bakr in exchange for a slave with Ummayah b. Khalaf.
- Abu Jahl was relentless in persecuting Muslims. It was his torturing of the family of Yāsir that resulted in the first martyr of Islam Summayah



## Migration to Abyssinia



- The first to migrate - 'Uthman and his wife Ruqayya daughter of the Messenger of Allah.
- The Messenger said, " Uthman is the first since the Prophet Lut to take himself and his family into exile."
- Many made their way to the sea by foot or riding, where they'd hire a boat for half or one dinar.
- The first group said to be 11 men and 4 women

## Migration to Abyssinia



- Surah Najm is revealed.
- A second migration. A larger contingent, comprised of 83 men and 18 women, 11 from Quraysh and 7, from other than them.
- Ja'far b. Abi Talib went as a spokesman

# The Life of the Prophet ﷺ: In the Way of God

10. Umar's Conversion  
The evicting of the Prophet ﷺ and his companions





## Umar b. al-khaṭṭāb

- Umar's lineage converges with the the Messenger's ﷺ forefather Lu'yy b. Ghālib
- Born 13 years after the year of the Elephant
- He was handsome, fair with a reddish complexion, the hair on his head was only on the sides, which he dyed with henna his beard full and a large moustache and large hands and feet.
- He walked briskly
- He learnt how to read and write from Ḥarb b. Umayyah, Abū Sufyān's father



## Umar b. al-khaṭṭāb

- Umar trades in the seasons of winter and summer
- Inherited the position of his grandfather, in judgement between Quraysh and was the official diplomat of Quraysh in disputes
- The Messenger's dua ' O! Allah support Islam with the more beloved of these two men to you Abū Jahl b. Hishām and 'Umar b. al-khaṭṭāb'
- He accepted Islam in year 6, aged 27 years.
- He became Muslim 3 days after Ḥamza.

عمر بن الخطاب

رَضِيَ اللهُ عَنْهُ

الْفَرْدِ الْوَفِيُّ

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Umar b. al-Khattāb

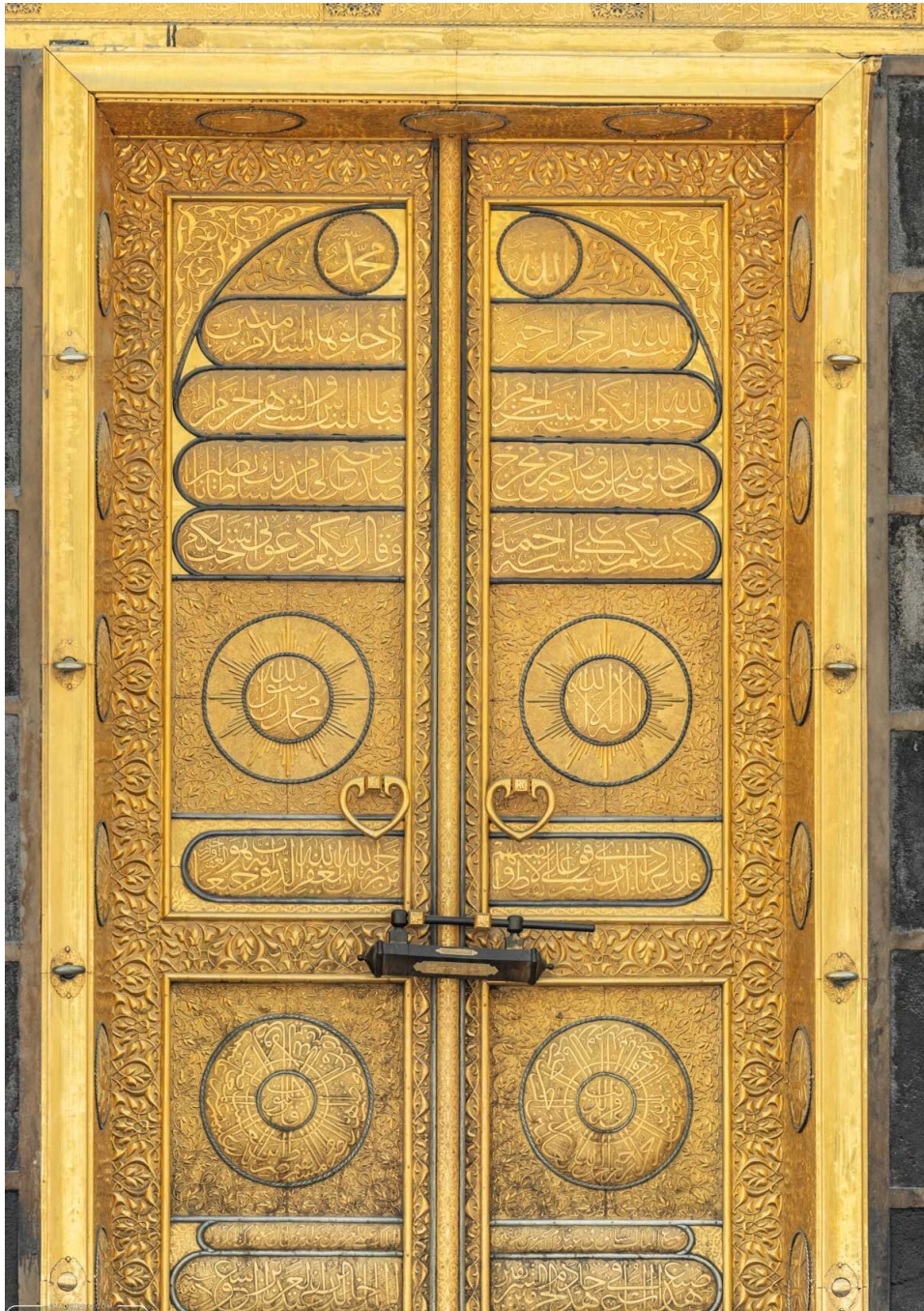
Sa'īd b. Zayd

Dar al-Arqam

The evicting  
of the  
Prophet ﷺ  
and his  
companions





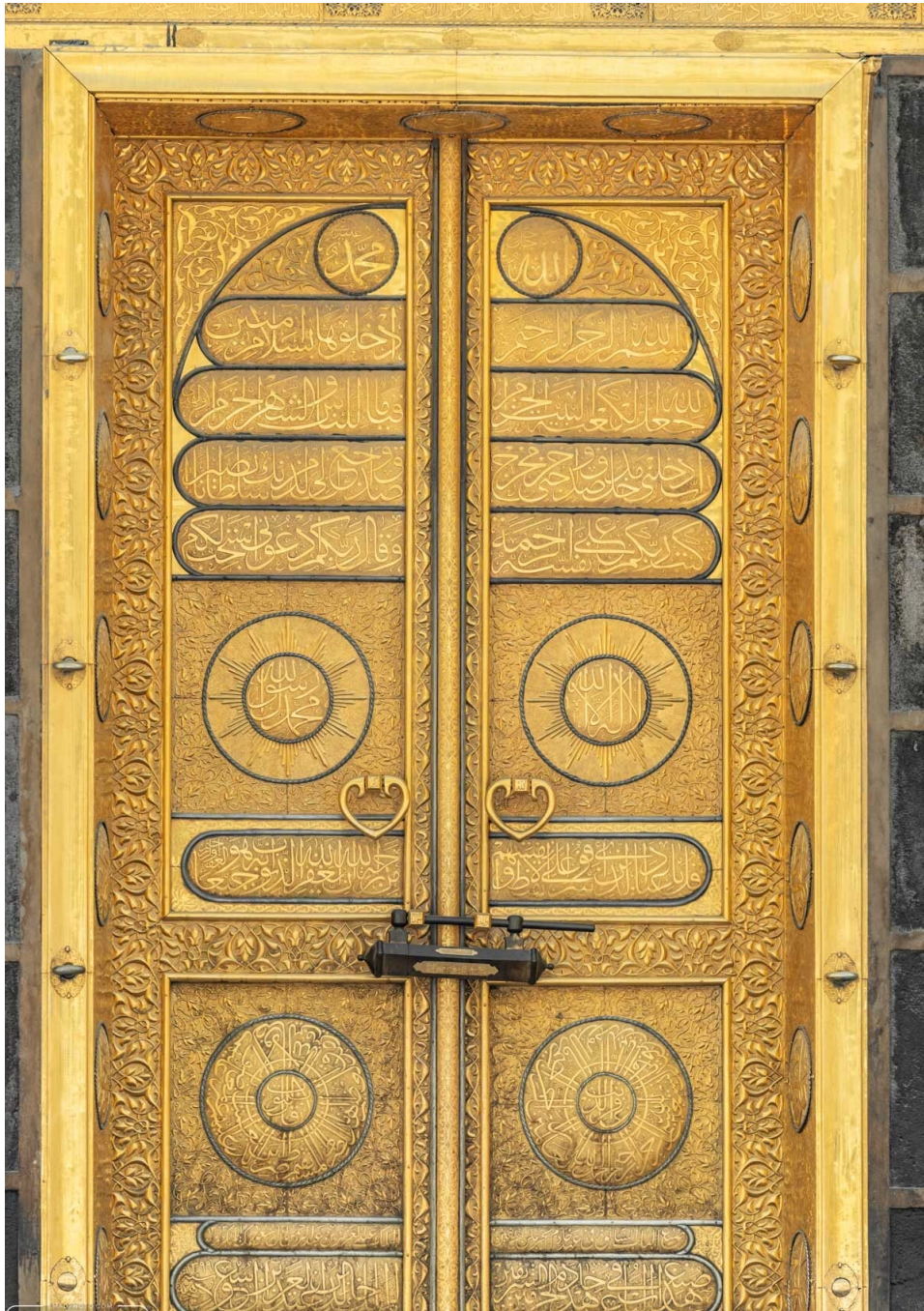


## The evicting of the Prophet ﷺ and his companions

- In the 7th year Quraysh became considerably worried and anxious over the growth of Muslims. They convene and decide to kill the Holy Prophet ﷺ . However, Abu Talib intervenes and calls a meeting with Banu Hashim and Banu al-Muttalib at his home. In which it was agreed to evict the Prophet ﷺ and his companions to a mountain ravine in Mecca, called Abu Talib and place upon them sanctions .
- They all favored this over killing the Prophet ﷺ except Abu Lahb

A document stating the terms of the sanctions is drawn up and hung inside the Ka'bah, It stated the following:

- No one would marry a woman of Hashim or give his daughter in marriage to a man of Hashim;
- No one was to sell anything or buy anything from them.
- This was to continue until the clan of Hashim outlawed Muhammad, or surrendered him to be killed or he renounced his claim of being a Prophet ﷺ.

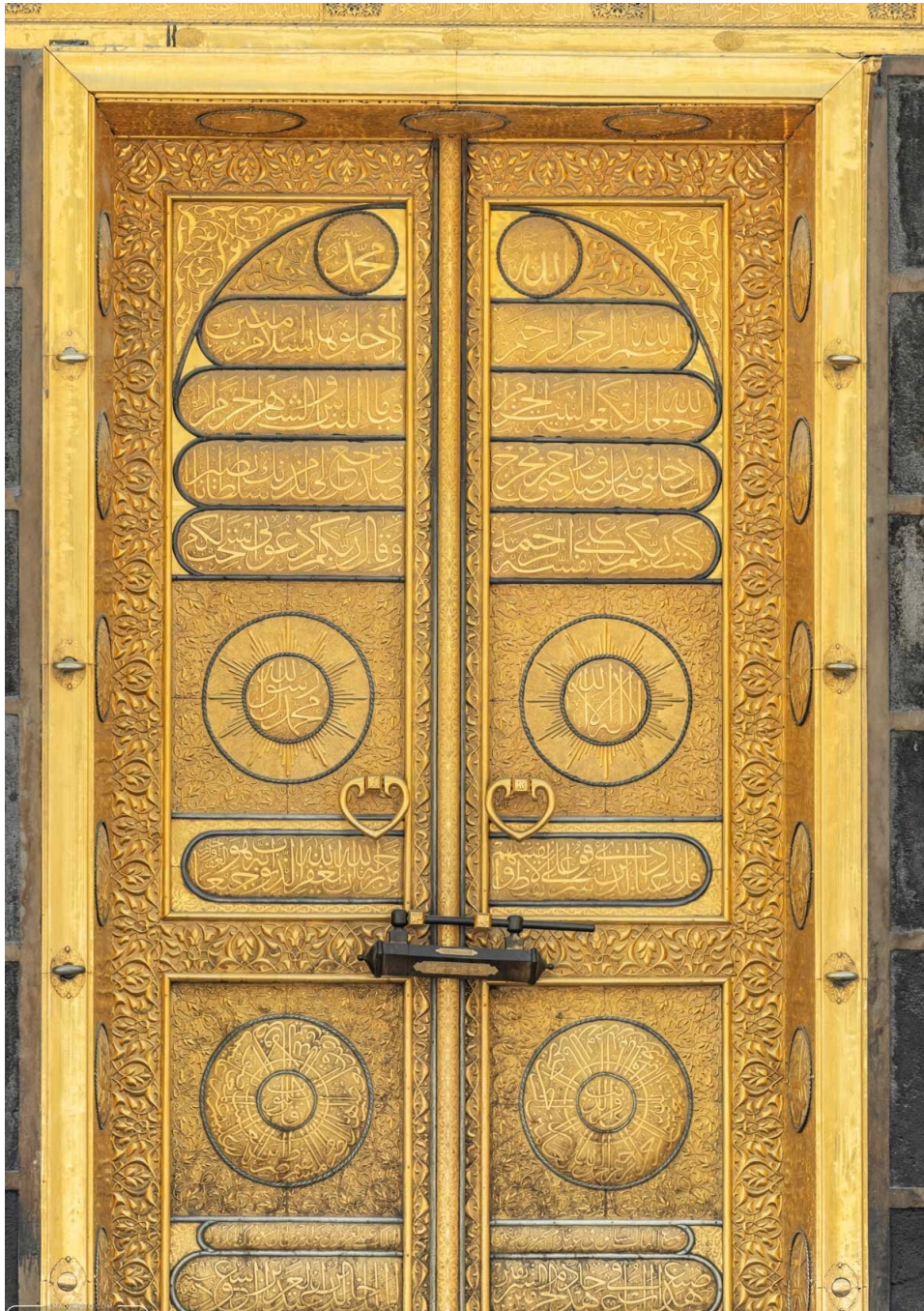


## The evicting of the Prophet ﷺ and his companions

- They were evicted **and** sanctioned for the period of two and half to three years.
- The trials faced in this period:
- They'd eat leaves, usually eaten as camel fodder (Kharat)
- Sa'd b. Waqqas eats camel skin, which he found whilst relieving himself. He mentioned once treading on something moist and eating it knowing what it was.
- During the sacred months they were allowed leave the ravine. At this time the Messenger of Allah ﷺ would pray in the Haram but be met with insult and abuse.

The end of  
sanctions  
and the  
damnable  
document





## The end of sanctions and of the damnable document

- The Holy Prophet ﷺ is informed that the damnable document has but all been eaten by worms only leaving, ' In the name of Allah'. He tells Abu Talib which is affirmed when the Damnable document is checked.
- 
- Five notables of the Quraysh felt aggrieved at the plight of the Muslims and them being their relatives.
  - 1) Hisham b. Amrin his uncle in the enclave
  - 2) Zuhayr b. Abu Umayyah, his mother is 'Ātikah bt Abd - alMuttalib
  - 3) al-Mut'im b. 'Ady
  - 4) Abu al-Bakhtari b. Hishām
  - 5) Zam'ah b. Al- Aswad