Life of Muhammad



1

Module Topics:

- **Pre-Islamic Arabia**
- **Introducing Islamic Primary Sources**
- **Early Life of Muhammad & Initial Revelations**
- **The First Muslim Community.**

2

- **Persecution and exile from Mecca**
- **Military and political factors**
- **Entry into Medina**
- **The conquest of Mecca**
- **The Final Sermon & the Death of Muhammad.**

3



4

"Whoever obeys the Messenger verily obeys God." (al-Nisa, 4:80) [A]



5

SOURCES

The primary sources used to study the life of the Prophet include:

Qur'an
Hadith (preserving the sayings about and of Muhammad)
sunna (the actions of Muhammad)
tafsir (commentaries on meaning of the Qur'an)
sira (biographies about Muhammad).

The Qur'an is seen as being of Divine origin: the Words of God, uninfluenced by human interpreters, received in the form of Revelation by Muhammad from God via the Angel Gabriel.

6

SOURCES

Traditions and Sayings of the Prophet - the Sunnah and Hadith - have differing degrees of authenticity. Varying translated collections of traditions exist, the most comprehensive in UWTSD library being those collections of al-Bukhari and Muslim

Sira: chronological, contains non-hadith anecdotes, Qur'anic elaborations, poetry, and oral historical tradition (several generations until written).

The Life of Muhammad is contained in numerous editions by various biographers, dating from Muslims close to the time of the Prophet (i.e. Ibn Ishaq, 704-768 CE) onwards. This means there can be varying degrees of 'authenticity', 'reliability', and/or 'recognition'.

7

SOURCES

Martin Lings, Muhammad: his life based on the earliest sources, (Cambridge: Islamic Texts Society, 1983) incorporates material from several authoritative sources, primarily the **'Sira'** sources of Muhammad ibn Ishaq (704-768), Muhammad ibn Sa'd (784-845); and Muhammad b. Umar al-Waqidi (747-823 CE). Lings also makes references to other historical sources.

W. Mongomery Watt, The History of al-Tabari *(Ta'rik al-rusul wa'l muluk*) (New York: State University of New York Press, 1987). This is a translation of an Islamic historical source, augmented with references to other sources. Abu Ja'far Muhammad b. Jarir al-Tabari (839-923) utilised sources, including Hisham b. Muhammad b. Al-Sa'd al-Kalbi (763-819), ibn Ishaq, ibn Sa'd, and al-Waqidi

8

"Say: 'I do not tell you that I have the treasures of Allah, and I do not know the Unseen; nor do I tell you that I am an angel. I only follow what is revealed to me.' Say: 'Are the blind man and the one who sees alike? Do you not reflect at all?'" (Surah Al-An'am 'The Cattle' 6:50) [F]

9

“This is the revelation of the Book
from Allah, the All-Mighty, All-Wise.
Surely, in the heavens and the earth
there are signs for believers.”
(Surah al-Jathiyah, 'The Kneeling One',
45: 1-2) [F]

10

"Say: 'I do not have the power to benefit or harm myself, except at Allah pleases. Had I the knowledge of the Unseen, I would have acquired much good, and misfortune would not have touched me. I am only a warner and a bearer of good news to a people who believe.'" (Surah al-Araf, 'The Heights', 7:188). [F]

11

Verses can be contextual or analogous in nature, linking to specific situations and events, although some sections of the Qur'an have a more esoteric or ambiguous dimension, requiring exegesis.

12

Traditions and Sayings of the Prophet – the **Sunnah** and **Hadith** - have differing degrees of authenticity (a chain known as the **isnad**).

13

This module attempts to keep 'technical' Islamic terminology to the minimum. However, there are a few key terms, which are helpful to reflect upon:

Hadith - 'speech' or 'reports'. The term is applied to Muhammad's traditions and sayings. Collections of these traditions influenced biographical sources about Muhammad, as well as the development of knowledge about Islam.

Islam - pronounced I-slaam - means submission (to the Will of God). It is derived from the Arabic root for 'peace'.

Muslim - one who submits to God.

Ka'bah - 'cube': cube shaped building in Great Mosque of Mecca. Ibrahim and Ismail are said to have rebuilt the Ka'bah, originally established by Adam. Muslims direct their prayers to the Ka'bah, although they are not worshipping the Ka'bah, or the *Hajar al-Aswad* 'Black Stone' contained in the Ka'bah.

Muslim - one who submits, submitter (to the Will of God) (terms such as 'Muhammadan' and 'Moslem' are incorrect.)

14

Muhammad - (1) Arabic proper name. Muhammad bin 'Abd Allah (c. CE 570-632/11AH). Prophet and Founder of Islam. (2) Sura 47 in Qur'an. (3) Muslims frequently say *Salla Allah 'alayhi wa sallam* (or variations) when mentioning Muhammad: this means 'May God bless him and grant him salvation.'

Qur'an - 'Recitation'. Revelation received by Muhammad from God via the Angel Jibril (Gabriel). 114 *surah* (chapters), divided into *ayah* verses.

Quraysh - (1) Meccan tribe: the *Hashim* tribe [Hashim was Muhammad's grandfather] was a part of the *Quraysh.* (2) Sura *Quraysh* 106.

Sunni - the majority of Muslims describe themselves as Sunni or so-called 'orthodox' Muslims. This means they adhere to the customary practise of the Prophet Muhammad

Sunna (pl. *Sunan*) - 'trodden path': the body of sayings and actions of Muhammad, including *hadith.*

Shi'i - 'Party' of **Ali bin Abi Talib** (c. AD 598-40/661) literally followers or believers: *Shi'i:* the Muslims who see Ali as rightful successor to Muhammad

15

What do we know about pre-Islamic Middle East?

16



17



18

first urban centres in Mesopotamia.

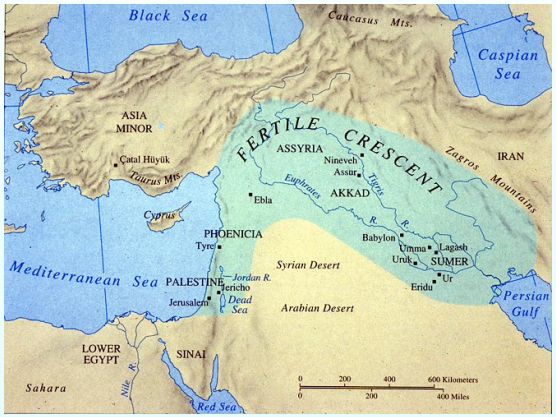
3500-3000 BCE [Before Common Era]:

Sumerian ascendance 3500 BCE.

Writing invented.

Subsequent civilisations in region include: Sumerian, Akkadian, Babylonian, Assyrian.

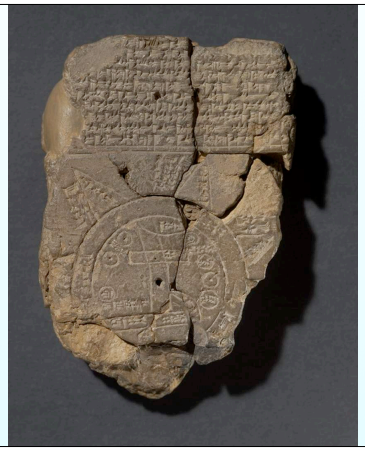




Front of the throne base of Shalmaneser III of Assyria, showing the Assyrian king and Marduk-zakir-šumi I of Babylon shaking hands



22



The "Babylonian Map of the World", showing the city of Babylon at its centre.

23



Marduk-apla-iddina II (left) as king of Babylon in 715 BC

24

"Babylonia" - the south of modern Iraq, stretching from the Baghdad area down to the Gulf.

Greek term - inhabitants in the early first millennium BC who described the region as the "land of Sumer and Akkad", a term attested from the third millennium BC onwards.

Babylonia is frequently called the cradle of civilisation and the inhabitants of ancient cities such as Uruk, Nippur and Babylon would certainly have agreed with this assessment, carefully maintaining their rich heritage of architecture, literature, festivals and communal life.

Source: **Babylon and the cities and tribes of Southern Mesopotamia**
http://www.ucl.ac.uk/sargon/essentials/countries/babylonia/

25



26



Chaos Monster and Sun god



Marduk the Babylonian name of a late-generation god from ancient Mesopotamia and patron deity of the city of Babylon, who, when Babylon became the political centre of the Euphrates valley in the time of Hammurabi (18th century BCE), started to slowly rise to the position of the head of the Babylonian pantheon, a position he fully acquired by the second half of the second millennium BCE.

28

Male dominated, militarily competitive, class based society, with military and temple elites – increasingly specialised occupations

29

Code Hammurabi (c. 1752 BCE): family laws, inheritance: influenced subsequent Hebrew and Islamic law systems.

Includes specific divorce and family laws

Monogamous marriages

Harems

Veiling laws: veils for the upper classes “to differentiate between ‘respectable’ women and those who were publicly available.”

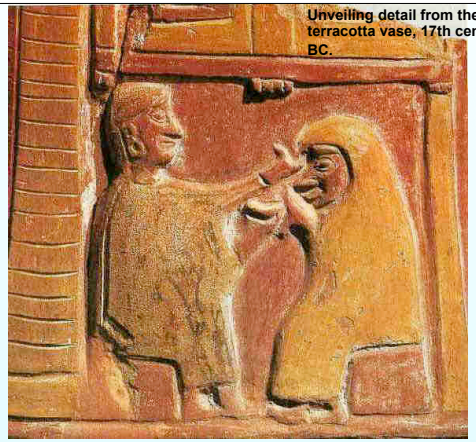
Upper class women had power, influence (marriage, priestesses, businesswomen, property rights, legal rights)

30



Miniature sculpture of a seated woman wearing a head veil, dated around 2350 - 2250 BC. SYRIA

31



Unveiling detail from the Bitik terracotta vase, 17th century BC.

32

The Code of Hammurabi

Babylonian law code of ancient Mesopotamia, dating back to about 1754 BC.

one of the oldest deciphered writings of significant length in the world.

The sixth Babylonian king, Hammurabi, enacted the code, and partial copies exist on a human-sized stone stele and various clay tablets.

The Code consists of 282 laws, with scaled punishments, adjusting "an eye for an eye, a tooth for a tooth" (lex talionis) as graded depending on social status, of slave versus free man

33

Nearly one-half of the Code deals with matters of contract, establishing, for example, the wages to be paid to an ox driver or a surgeon.

Other provisions set the terms of a transaction, establishing the liability of a builder for a house that collapses, for example, or property that is damaged while left in the care of another.

A third of the code addresses issues concerning household and family relationships such as inheritance, divorce, paternity and sexual behaviour.

Only one provision appears to impose obligations on an official; this provision establishes that a judge who reaches an incorrect decision is to be fined and removed from the bench permanently.

A handful of provisions address issues related to military service.



Stele with Hammarbi's Code



Hammurabi (standing), depicted as receiving his royal insignia from Shamash. Hammurabi holds his hands over his mouth as a sign of prayer

The text is written in cuneiform script and the Akkadian language. It is divided into three parts:

- a historical prologue relating the investiture of King Hammurabi in his role as "protector of the weak and oppressed," and the formation of his empire and achievements;

- a lyrical epilogue summing up his legal work and preparing its perpetuation in the future. these two literary passages frame a text describing almost three hundred laws and legal decisions governing daily life in the kingdom of Babylon. The legal part of the text uses everyday language and is here simplified, for the king wanted it to be understood by all. However, the legal decisions are all constructed in the same manner: a phrase in the conditional sets out a problem of law or social order; it is followed by a response in the future tense, in the form of the sanction for the guilty party or the settlement of a situation: "Should an individual do such and such a thing, such and such a thing will happen to him or her."

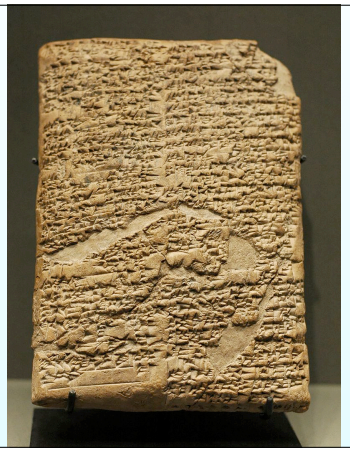
http://www.louvre.fr/en/oeuvre-notices/law-code-hammurabi-king-babylon

37

Grouped together in chapters, the issues addressed cover criminal and civil laws. The principal subjects are family law, slavery, and professional, commercial, agricultural and administrative law. Economic measures set prices and salaries. The longest chapter concerns the family, which formed the basis of Babylonian society. It deals with engagement, marriage and divorce, adultery and incest, children, adoption and inheritance, and the duties of children's nurses. Every aspect of each case is addressed, enabling the greatest number of observations to be made.

http://www.louvre.fr/en/oeuvre-notices/law-code-hammurabi-king-babylon

38



Code on clay tablet

39

The laws covered such subjects as:

Slander
Ex. Law #127: "If any one "point the finger" at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)" [21]
Trade
Ex. Law #265: "If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss." [22]
Slavery
Ex. Law #15: "If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death." [23]
The duties of workers
Ex. Law #42: "If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbor raised, to the owner of the field." [24]
Theft
Ex. Law #22: "If any one is committing a robbery and is caught, then he shall be put to death." [25]
Food
Ex. Law #104: "If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt from the merchant for the money that he gives the merchant." [26]

40

One of the best known laws from Hammurabi's code was:

Ex. Law #196: "If a man destroy the eye of another man, they shall destroy his eye. If one break a man's bone, they shall break his bone. If one destroy the eye of a freeman or break the bone of a freeman he shall pay one mana of silver. If one destroy the eye of a man's slave or break a bone of a man's slave he shall pay one-half his price."[27]

Hammurabi had many other punishments as well. If a son strike his father, his hands shall be hewn off (translations vary).[28][29]

41

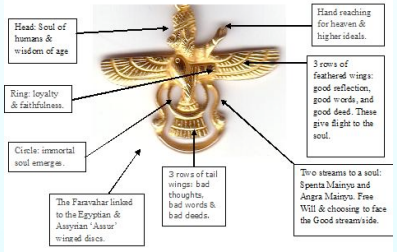
In Persian Mesopotamia, **Zoroastrianism** was the predominant upper class religion. Zoroastrianism dated back to 1000 BCE: supreme God, presiding over a battle between good and evil spirits.



Faravahar (or Ferohar), one of the primary symbols of Zoroastrianism, believed to be the depiction of a Fravashi (guardian spirit)

42

The meaning of the Faravahar or the Holy Guardian Angel:[35]





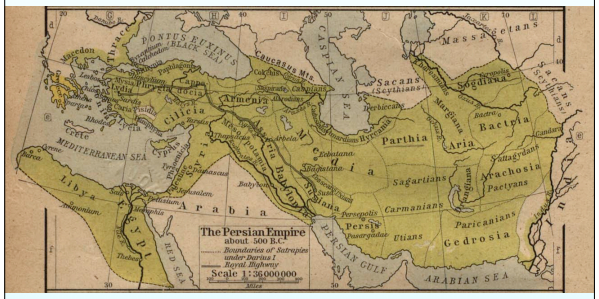
539 BCE: Achaemenid King Cyrus II conquered Babylon + much of Mesopotamia, Syria, Middle East.





46

The Zoroastrian Achaemenid Empire at its greatest extent was the largest ancient empire in recorded history at 8.0 million km2 (480 BCE).



47



48

Babylonia: conquered by Alexander (356-323 BCE):

[Alexander conquered Persia, Egypt, Babylon; crossed from Greece into Asia, Middle East then Indian continent - reached Kashmir, then mutiny of forces stopped progress].

49



50



51

Mediterranean: Greek societies. **Pantheistic.**



52

Parthians: kingdom on borders of Roman frontier on Euphrates. Withstands Roman power. Strong from 3rd century BC until 224 CE. Conquest by Sasanians.



53

Sasanians (Iranian empire): 224 CE-640 CE (Muslim conquest). Bureaucracy, state religion (Zoroastrian), crafts, traders (including silk from China).



54



55



56

Ancient Egyptian: structures of law, administration, property.



57



58



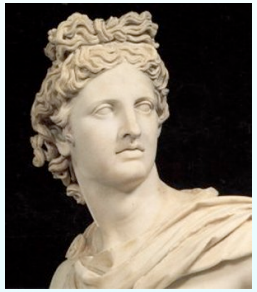
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61

Roman conquest. **Pantheon.** Legalistic. Gods and godesses. Europe, N. Africa, Asia, Mediterranean, Egypt. Christian Roman Church.



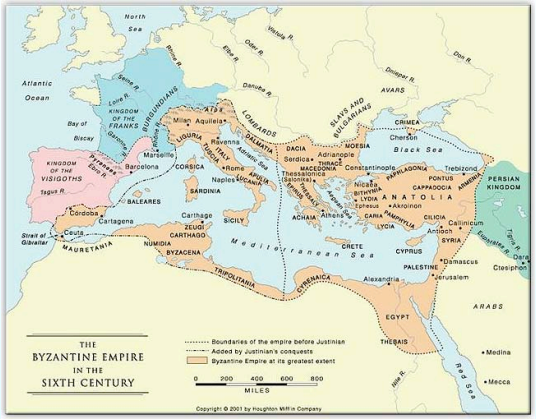
62

Other religions: **gnostics, pagans, polytheists**, Manichaens (early Gnostic religion), Jews, Christians (2nd century on), Zoroastrian.



63

5th/6th CE: essentially Christian/Jewish Mediterranean Middle East.
i.e. **Byzantine** Christian: Diverse languages & expressions of Christianity: Armenian, Syriac, Coptic. Gradual divisions emerging, re. nature of Christ. Nestorian, Monophysite, Copts, Syrian Orthodox-Jacobites, Orthodox, Monotheletes.



Languages:

Persian (varied forms),

Aramaic,

Arabic,

Hebrew.

Greek

Latin

ARABIAN SOCIETY

Arabian society was influenced by the enormity of its desert, the development of sophisticated tribal systems, trading cities, and a highly developed literary tradition.

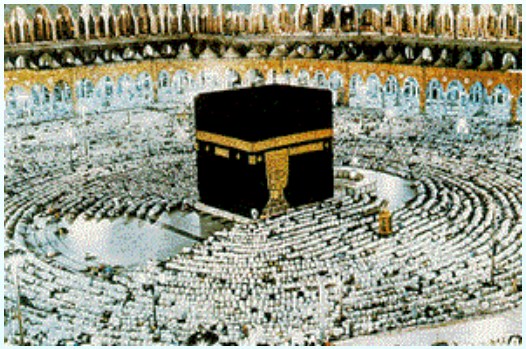
There were diverse religious perspectives, including a variety of gods and deities.

Arabian cultures comprised of nomads (Bedouin) in the desert, settled cultivators, and urbanised traders and craftspeople.





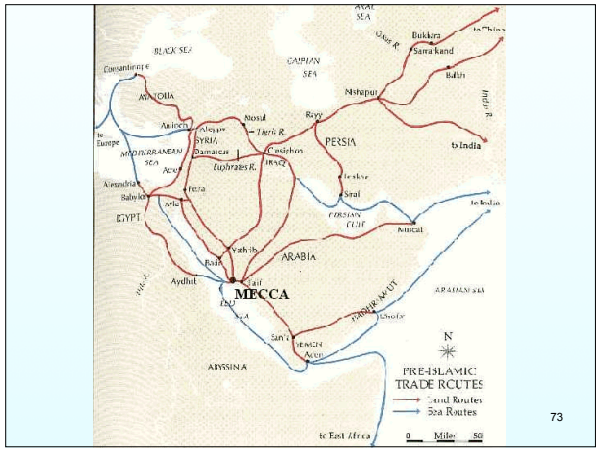
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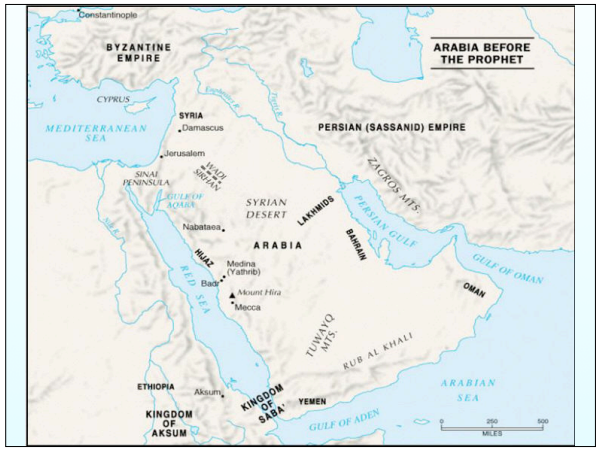
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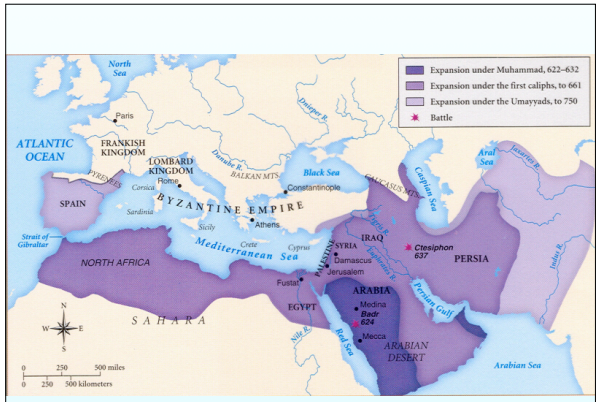

BLACK SEA
CASPIAN SEA
Aral Sea
BYZANTINE
EMPIRE
MEDITERRANEAN SEA
Egypt
Libyan Desert
Nubian Desert
PERSIAN GULF
EMPIRE OF PERSIA
INDIA
ARABIAN SEA
ABYSSINIA
KINDAH
HAWDHAH
YAMAN
JALANDI
MANADHIRAH
GHASSANIDS
The Middle East
in the 6th Century
Arab Kingdoms and Tribes

72


MECCA
PERSIA
ARABIA
EGYPT
ABYSSINIA
PRE-ISLAMIC
TRADE ROUTES
Land Routes
Sea Routes
to India
to East Africa

73

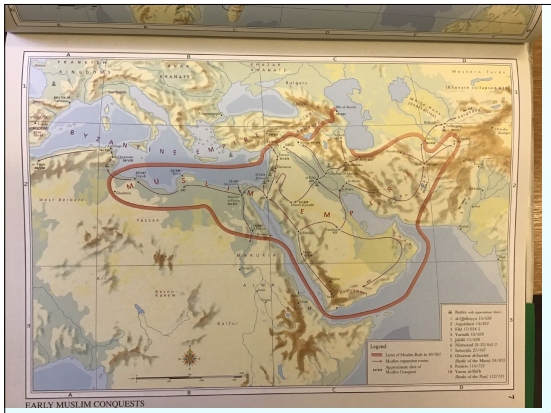

BYZANTINE EMPIRE
ARABIA BEFORE THE PROPHET
PERSIAN (SASSANID) EMPIRE
SYRIA
Damascus
Jerusalem
MEDITERRANEAN SEA
CYPRUS
SINAI PENINSULA
SYRIAN DESERT
ARABIA
Nabataea
Medina (Yathrib)
Mecca
Mount Hira
LAKHMIDS
BAHRAIN
OMAN
HIJAZ
PERSIAN GULF
GULF OF OMAN
RED SEA
RUB AL KHALI
ARABIAN SEA
ETHIOPIA
Aksum
KINGDOM OF AKSUM
KINGDOM OF SABA'
YEMEN
GULF OF ADEN


Expansion under Muhammad, 622–632
Expansion under the first caliphs, to 661
Expansion under the Umayyads, to 750
Battle
ATLANTIC OCEAN
FRANKISH KINGDOM
LOMBARD KINGDOM
SPAIN
BYZANTINE EMPIRE
NORTH AFRICA
Mediterranean Sea
SAHARA
EGYPT
SYRIA
IRAQ
PERSIA
ARABIA
Ctesiphon 637
Damascus
Jerusalem
Fustat
Medina
Badr 624
Mecca
ARABIAN DESERT
Black Sea
Caspian Sea
Aral Sea
Persian Gulf
Red Sea
Arabian Sea
Constantinople
Athens
Rome
Paris

75



'THE WORLD ON THE EVE OF THE MUSLIM CONQUESTS C.600 AD
SOURCE: HUGH KENNEDY, *AN HISTORICAL ATLAS OF ISLAM*, BRILL, 2001



EARLY MUSLIM CONQUESTS

'EARLY MUSLIM CONQUESTS'. SOURCE: HUGH KENNEDY, *AN HISTORICAL ATLAS OF ISLAM*, BRILL, 2001



ARABIA IN THE TIME OF THE HIJRA (622 A.D.)

78

'ARABIA IN THE TIME OF THE HIJRA (622 AD). SOURCE: HUGH KENNEDY, *AN HISTORICAL ATLAS OF ISLAM*, BRILL, 2001



79

PRE-ISLAMIC YAMAN AND HADRAMAWT. SOURCE: HUGH KENNEDY, *AN HISTORICAL ATLAS OF ISLAM*, BRILL, 2001

Arab nomads and traders had travelled into Byzantine-Sasanian areas: the so-called Fertile Crescent; Mesopotamia; Persia; Babylonia; Syria, the lower Euphrates (lower Iraq) and between Euphrates-Tigris (upper Iraq).

80

Tribal society, based on Bedouin ethos, was a significant influence.

Muhammad's own genealogy is linked into various tribes

His specific tribe is the Quraysh, who had an historical association with the Kabah in Mecca

81

Qur'an refers to 'religion of Abraham' (2:130)

Practices that God had commanded were to be instituted in the Kaba (God's sacred house) in Mecca.

Later scholars trace the origins back to the beginning of Creation.

Qur'an contains history of prophets from Adam onwards.

82

PRE-ISLAMIC ROLE OF KABAH

Seen as linked to Abraham

Abrahamic practices retained

Tribal idols

Pilgrims

Value of she-camels

Sira describes ancestors of Muhammad, and their roles in preserving Abrahamic traditions

83

"Remember We made the House a place of assembly for the people and a secure place; and take the station of Abraham (maqam Ibrahim) as a prayer-place (musalla); and We have a made pact with Abraham and Ishmael that they should sanctify My House for those who circumambulate it, those using it as a retreat, who bow or prostrate themselves there.

"And remember Abraham said: My Lord, make this land a secure one, and feed its people with fruits, those of them who believe in God and the Last day ...

***"And remember Abraham raised the foundation of the House, yes and Ishmael too, (saying) accept (this) from us, for indeed You are All-hearing and All-knowing."* Q 2:125-7:**

84

Al-ilah = the god

Southern Syria, Northern Arabia - Ka'ba was his house. High god, chief of pantheon.

Shared Ka'ba with Hubal.

Daughters of Allah:
•Manat - goddess of fate
•Al-Lat – astral deity
•Al-Uzza – astral deity

•PILGRIMAGE WAS IMPORTANT FOR ECONOMIC REASONS
•CONFLICTS COULD BE SUSPENDED
•THERE WERE TEMPLES IN MANY LOCATIONS [II35], INCLUDING ON TRADE ROUTES

85

EVENTS

Year Of Elephant *
Early 'Signs' Of Prophethood *
Muhammad's Marriage To Khadijah *
Initial Revelation Experience

PLACES

YATHRIB *
KA'BAH *
BOSTRA
MOUNT HIRA.*

86

Year of the Elephant c.570

Abraha - deputy of Negus' (Abysinnian ruler) Vice Regent in Yemen: built cathedral in San'a - hoping to supersede Mecca as pilgrimage place. Cathedral attacked by Hijaz tribe - Abraha seeks revenge.
Goes north. Guide Nufayl (captured, ransomed, to survive had to take Abraha's army). Reach Ta'if, people there fear for their temple: guide Abraha the rest of the way.

Outskirts of Mecca, attack; Abraha's plunder includes 200 camels, property of Abd al-Muttalib [grandfather of Muhammad]. Abraha meets Abd al-Muttalib, seeks return of camels. Seen as head of Quraysh tribe, surprising request granted. 'Temple can look after itself. Has its own Lord'.

Quraysh withdraw to hills; Abd al-Muttalib prays. Leading elephant of Abraha's army kneels on Nufayl's order. Doesn't move. Birds attack. [Ibn Ishaq, p.24]

Simultaneously, Abd Allah, Abd al-Muttalib's son was in Palestine/Syria trading. Died on way home. Amina - Abd Allah's wife - was conscious of light in her. Description of Abd al-Muttalib taking Muhammad to Kabah. [ML]

87

Muhammad was born c. 570 C.E.

'Abd Allah (father)/Amina (mother)

Early life

Mother Amina died when Muhammad was 6 years old

Brought up by paternal grandfather Abd al-Muttalib b. Hashim (d.578-9??)

Then by Muhammad's uncle **Abu Talib (d.619)** (head of the Hashim clan)

Events in early life are in biographies, but may be apocryphal:

- Trading journeys to Syria
- Meeting the monk Bahira (and other holy men)

"By the forenoon; And the night when it falls calmly; your Lord did not forsake you
or scorn you. Surely, the Last Day is better for you than the First.
Your Lord shall surely give you [of this bounty]; and so you shall be well-pleased.
Did He not find you an orphan, and then gave you refuge?
And find you in error, and then guided you? And find you in need, and then enriched you?
As for the orphan, you shall not oppress him;
And as for the beggar, you shall not drive him away; And as for your Lord's favour,
you shall proclaim it."
Surah Al-Duha (The Forenoon), Surah 93, [F]



91

PEOPLE [hint: use the Information Sheet 002 and make a note of these people and their role in the Life of Muhammad – those marked "*" are particularly significant]

- Abrahah
- Nufayl
- Abd Al-Muttalib *
- Abd 'Allah *
- Aminah *
- Quraysh *
- Abu Talib *
- Bahira
- Nestor
- Qasim
- Abd Allah
- Zayd
- Safiyyah
- Salma
- Abu Sufyan *
- Zaynab*
- Abu L-'As
- Halah

92

At the age of 25, Muhammad married Khadijah (businesswoman, twice married, his employer)

Children:

- Abd Allah
- Al-Qasim
- Fatima
- Ruqayya.
- Umm Kulthum
- Zaynab bint Muhammad

93

RELIGIOUS PRACTICES IN REGION

Hanifiya = religion of Abraham [II 98]

Tribal religions

Judaism (importance of Jewish tribes, miracles, prophecy) [II 94]

Christianity

Influences on Muhammad

Zayd – talks about abstaining from Christianity and Judaism and Idolatry

Zayd seeks Abrahamic religion

FIRST REVELATION

c.610 – Muhammad retreats to a cave on Mount Hira, in the month of Ramadan [II 105];

"The apostle would pray in seclusion on Hira every year for a month to practice *tahannuth* as was the custom of Quraysh in heathen days. *Tahannuth* is religious devotion." [II 105]

According to bibliographical sources, Muhammad had a pre-disposition towards meditation, and often secluded himself away

It was during this visit that he heard these words – revealed by God through the Angel Gabriel (Jibril):

"In the name of God, the Compassionate, the Merciful,
Read in the name of your Lord, Who created
He created man from a clot.
Read, by your Most Generous Lord,
Who taught by the Pen,
He taught man what he did not know."

Surah al'Alaq 'the blood clot', 96:1-5; [F]

Recitation – al-Husary (Mujawwad)

Recitation – Abdul Rahman Al Sudais

Also Life of Muhammad – Yusuf Islam – 9'05" on


بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ
ٱلْإِنسَـٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ
ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ
ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ۝٥ كَلَّآ إِنَّ ٱلْإِنسَـٰنَ
لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧ إِنَّ
إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝٨ أَرَءَيْتَ ٱلَّذِى
يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰٓ ۝١٠ أَرَءَيْتَ إِن

" ... By the Manifest Book. We have sent it down on a blessed night. We were then admonishing.
Therein, every wise matter is determined, as a command
from us. We have been sending forth revelations, as a mercy from your Lord."
Surah Dukhan: 44:2-6 'The Smoke'/'Mist' [F]

"We have indeed revealed this (Message) in the Night of Power"
Surah Qadr 97:1 'The Night of Power' [A]

"Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong)...."

Surah Baqarah, 2: 185 [A]



"When the Qur'an is recited, listen to it and pay attention, that perchance you may receive mercy."

"Those who believe in the unseen, perform the prayer and give freely from what we provided for them."

"Warn thy family who are thy nearest of kin."

"He frowned and turned away, because the blind man came to him. As to him who sufficeth unto himself, with him thou art engrossed, yet it is no concern of thine if purified he be not. But as for him who cometh unto thee in eager earnestness and in fear of God, from him thou art drawn away."

Gabriel teaches Muhammad how to pray. > Muhammad teaches Khadija first.

Then (possibly)

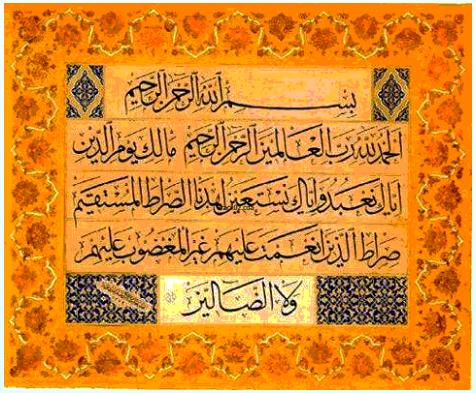
- **Ali (aged 10),**
- **Zayd,**
- **Abu Bakr**

•Then others:

- **Abdu Amr (became Abd ar-Rahman);**
- **Khalid (receives dream sign)**
- **Uthman hears voice in desert**

"He frowned and turned away, because the blind man came to him. As to him who sufficeth unto himself, with him thou art engrossed, yet it is no concern of thine if purified he be not. But as for him who cometh unto thee in eager earnestness and in fear of God, from him thou art drawn away." Q 80:5-10 *'Abasa* (He Frowned)

103



104

IN THE NAME OF ALLAH THE COMPASSIONATE THE MERCIFUL

Praise be to Allah, Lord of the Creation,
The Compassionate, the Merciful
King of Judgment day!
You alone we worship, and to You alone we pray for help.
Guide us to the straight path
The path of those whom You have favoured
Not of those who have incurred Your wrath
Nor of those who have gone astray.

105

•***al-Rahman***, *the* Merciful



al-Rahim, the Compassionate.

Terminology 005 Handout

- **Abu Talib ***
- **Yathrib.***
- **Hamzah ***
- ***Surah Fatihah** ***
- **al-Rahman ***
- **al-Rahim ***
- **Uthman ibn Affan.**
- **Abu Sufyan ***
- **A'isha ***
- **Ja'far**
- **Bilal**
- **Umar ***
- **Fatima ***
- **Ta'if**
- **Buraq ***
- **Khazrajite ***

Ta Ha. We have not sent down the Qur'an to thee to be (an occasion) for thy distress But only as an admonition to those who fear (Allah) A revelation from Him Who created the earth and the heavens on high. (Allah) Most Gracious is firmly established on the throne (of authority). To Him belongs what is in the heavens and on earth and all between them and all beneath the soil. If thou pronounce the word aloud (it is no matter): for verily He knoweth what is secret and what is yet more hidden. Allah! there is no god but He! To Him belong the Most Beautiful Names. ***Ta Ha* (Symbols) 20**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طه ۝ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ
لِتَشْقَىٰ ۝ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ۝
تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ
الْعُلَى ۝ الرَّحْمَٰنُ عَلَى الْعَرْشِ
اسْتَوَىٰ ۝ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ
الثَّرَىٰ ۝ وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ

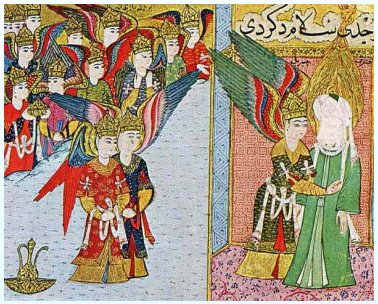
Ta Ha s. 20 1-6

The Night Journey



Buraq





112



lvd' of Muḥammad, miniature from Neẓāmī's *Khamseh*, 1494-95, in the British Museum

113



Muhammad's visit to Paradise, depicting Muhammad (right) upon the human-headed steed Burāq and the archangel Gabriel (left). Houris (bottom) exchange nosegays of flowers signifying Friday as the Islāmic holiday. From a 15th-century manuscript of the Mi'rāj-name, in the Bibliothèque Nationale, Paris (supplément Turc 190).

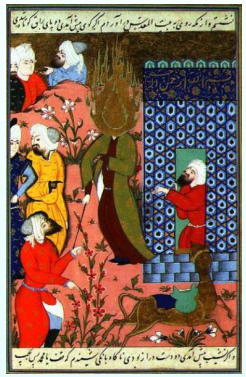
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116



117



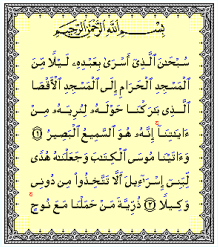
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119

10th
Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things). *Isra, 17:1*

120


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ
آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝١
وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى
لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي
وَكِيلًا ۝٢ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ

Al-'Isra 17 1-2



Hijrah means migration. The Hijrah refers to the Prophet's migration from Mecca to Medina. This journey took place in the twelfth year of his mission (622 CE). This is the beginning of the Muslim calendar. The word hijrah means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose. Hijrah can also mean to leave a bad way of life for a good or more righteous way.

"Allah is the Greatest (4 times)
I bear witness that there is no god but Allah (twice)
I bear witness that Muhammad is the messenger of Allah (Twice)
Rush to Prayer (twice)
Rush to success (twice)
Allah is the Greatest (twice)
There is no god but Allah."

Shi'a *adhan*

God is most great (4)
I testify that there is no God but God (2)
I testify that Muhammad is the messenger of God (2)
I testify that Ali is the Wali (servant) of God
I testify that Ali is the proof of God
Come alive to the prayer (2)
Come alive to flourishing (2)
Come alive to the best work (2)
God is most great (2)
There is no god but God (2)

Adapted from Michael Sells *Approaches to the Qur'an*



They ask thee concerning (things taken as) spoils of war.
Say: "(such) spoils are at the disposal of Allah and the Messenger:
So fear Allah, and keep straight the relations between yourselves:
Obey Allah and His Messenger, if ye do believe."

8:1 al-Anfal (The Spoils of War)
Ali trans.

Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.

003.123 Al-e-Imran (The Family of Imran) Ali trans.

Remember thou saidst to the Faithful:
Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?
Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught. Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise.
Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise

003.124-7 Al-e-Imran (The Family of Imran) Ali trans.

Lo! they who spread the slander are a gang among you.
Deem it not a bad thing for you; nay, it is good for you.
Unto every man of them (will be paid) that which he hath
earned of the sin; and as for him among them who had
the greater share therein, his will be an awful doom. Why
did not the believers, men and women, when ye heard it,
think good of their own own folk, and say: It is a manifest
untruth? Why did they not produce four witnesses? Since
they produce not witnesses, they verily are liars in the sight
of Allah. Had it not been for the grace of Allah and His mercy
unto you in the world and the Hereafter an awful doom had
overtaken you for that whereof ye murmured. When ye
welcomed it with your tongues, and uttered with your
mouths that whereof ye had no knowledge, ye counted it a trifle.
In the sight of Allah it is very great.
Wherefor, when ye heard it, said ye not: It is not for us to speak of this.
Glory be to Thee (O Allah)! This is awful calumny.
Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.

Al-Nur, (the Light) 24:11-17 Pickthall trans

Treaty of Hudaybiyah *al-Ridwan*

Anas [ra] said that the Quraysh made peace with the Prophet [s]. They laid the condition on the Prophet [s] that anyone who joined them from the Muslims, the Meccans would not return him, and anyone who joined you [the Muslims] from them, you would send him back to them.
The Companions said, 'Messenger of Allah, should we write this?' He [s] said, 'Yes'. One who goes away from us to join them - may Allah keep him away! and one who comes to join us from them [and is sent back] Allah will provide him relief and a way of escape. [muslim book 19 h # 4404]

The following terms and conditions were agreed upon-

There would be peace for ten years. During this period, Muslims could go to Mecca and the Quraysh could go to Syria through the Muslim areas.

There would be one-sided extradition - the Meccans taking refuge with the Prophet [s] would be handed over on demand to the Quraysh. But Muslims taking refuge with the Quraysh would not be handed back.

Muslims would depart from Mecca this year. They would be free to perform *umrah* the following year and remain in Mecca for only three days.

Any tribe wishing to sign the agreement with the Meccans or the Quraysh, would be able to do so.

Verily We have granted thee a manifest Victory:
That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;
And that Allah may help thee with powerful help.
It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;- That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for ever, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement (for man),-And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.

[Surah Fat-h (victory) 48: 1-6,18]

133

..... God's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory;

And many gains will they acquire (besides): and God is Exalted in Power, Full of Wisdom.
Fat-h 48: 18 ["pledge of the tree"]

134

God has forgiven Muhammad.
Muslims come back from Abyssinia.
Muhammad writes to Persia, Negus, Yemen, Syria, Egypt = diplomatic links, increasing status. Diplomatic links with Yemen are established.

135

"O Lord, I come to remind Muhammad of the oldl alliance between our fathers. You are sons for whom we provided the mother, then we made peace and have not changed our minds. Help us, now God guide you, and call God's servants to our aid. Among them the apostle of God prepared for war. When he is wronged his face becomes black with anger with a great army foaming like the sea. Verily Quraysh have broken their promise to you, they have violated their pledged word, and they set men to watch out for me in Kaha (2 days on Mecca-Medina road). They claim that I can get no one to help us and they but a miserable few. They attacked us at night at al-Watir and killed us as we performed the ritual prayers." [II:543]

136

"Consult them about affairs; and when thou art resolved, then trust in God." al-'Imran 3:159

137

"The Truth hath come and the false hath vanished. Verily the false is ever a vanisher."
al-Anfal (Spoils of War) 8:81

"When comes the Help of God, and Victory, and thou dost see the People enter God's Religion in crowds, celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)." Surah Nasr (Help) 110:1-3

138

"Assuredly God did help you in many battle-fields and on the day of Hunain; Behold! Y our great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. But God did pour his calm on the Apostle and on the Believers, and sent down forces which ye saw not; He punished the Unbelievers: thus doth He reward those without Faith. Again will God, after this, turn (in mercy) to whom He will: for God is Oft-forgiving, Most Merciful."

Sura Tauba [Repentance] or Baraat [Immunity] Q: 9 25-7

139

"Among them is (many) a man who says: 'Grant me exemption and draw me not into trial.' Have they not fallen into trial already? And indeed Hell surrounds the Unbelievers (on all sides)." Sura Tauba/Baraat Q 9:49:

140

"Has not the story reached you (O people!) of those who (went) before you? – of the People of Noah, and 'Ad, and Thamud? – and of those who (came) after them? None knows them but God. To them came Apostles with Clear (Signs); but they put their hands up to their mouths, and said 'We do deny (the mission), and we are really in suspicious (disquieting) doubt as to that to which ye invite us." Sura Ibrahim 14:9:

141

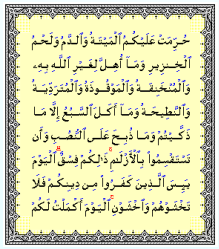
"Which then is best? – he that layeth his foundation on piety to God and his Good Pleasure? – or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him, into the fire of Hell. And God guideth not people that do wrong." Sura Tauba Q 9:109

142

...This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.

(Surah 5: 3, al-Ma'ida The Repast).

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5: 3, al-Ma'ida, The Repast

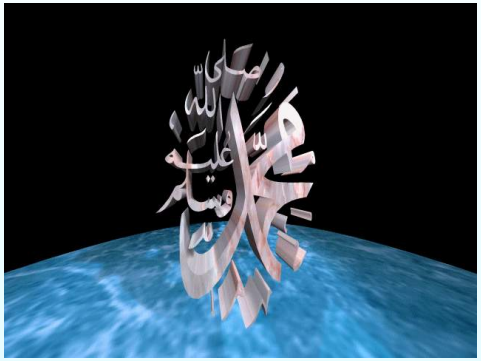
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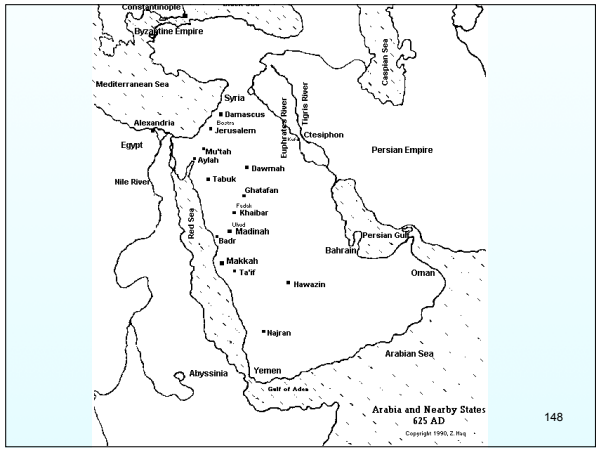
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The Middle East
in the 6th Century
Arab Kingdoms and Tribes
BLACK SEA
MEDITERRANEAN SEA
ARABIAN SEA
INDIA
ABYSSINIA
Libyan Desert
Nubian Desert
KINDAH
HAWDHAH
YAMAN
JALANDI
MANADHURAH
GHASSANIDS
NAMES OF TRIBES

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Byzantine Empire
Mediterranean Sea
Syria
Damascus
Alexandria
Jerusalem
Egypt
Euphrates River
Tigris River
Caspian Sea
Ctesiphon
Persian Empire
Mu'tah
Aylah
Dawmah
Nile River
Tabuk
Ghatafan
Fadak
Khaibar
Red Sea
Uhud
Madinah
Badr
Persian Gulf
Bahrain
Makkah
Ta'if
Oman
Hawazin
Najran
Arabian Sea
Yemen
Abyssinia
Gulf of Aden
Arabia and Nearby States
625 AD
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ROMANIA
Black Sea
COMMONWEALTH OF INDEPENDENT STATES
Caspian Sea
TURKEY
GREECE
CYPRUS
LEBANON
SYRIA
Mediterranean Sea
ISRAEL
IRAQ
IRAN
AFGHANISTAN
JORDAN
Kuwait
Persian Gulf
Bahrain
Qatar
U.A.E.
Gulf of Oman
EGYPT
SAUDI ARABIA
OMAN
Red Sea
SUDAN
Arabian Sea
YEMEN
ETHIOPIA
Gulf of Aden
DJIBOUTI
SOMALIA

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