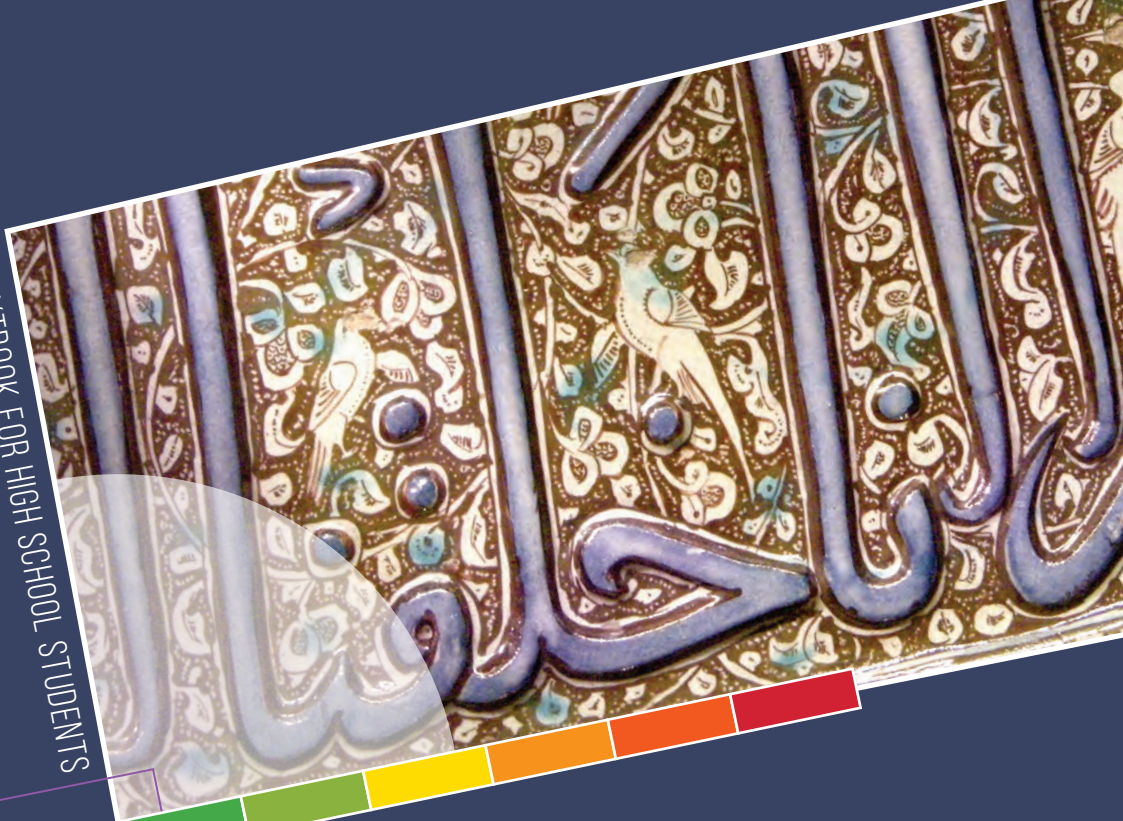


A TEXTBOOK FOR HIGH SCHOOL STUDENTS



# SIYAR

THE BIOGRAPHY  
OF PROPHET MUHAMMAD



PUBLICATIONS OF THE PRESIDENCY OF RELIGIOUS AFFAIRS



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# 1



Chapter

THE ENVIRONMENT IN WHICH  
PROPHET MUHAMMAD WAS BORN



## THE ENVIRONMENT IN WHICH PROPHET MUHAMMAD WAS BORN

### LET'S GET READY FOR THE CHAPTER



1. Collect information about Prophet Muhammad (saw)'s childhood and youth.
2. What does the social, cultural, economic and religious structure of a society mean? Research.
3. Read the translation of Surah al-Fil (105) in the Holy Qur'an.
4. Collect information about the term "Jahiliyyah".

### 1. The Importance of Learning the Life of Prophet Muhammad (saw)

It is important to learn Prophet Muhammad's life because he guided people to that which was good, right and beneficial; invited them to the truth; and taught that those who believe in Allah and do righteous deeds will be rewarded by Allah. He warned people that they should obey Allah's commands and avoid evil. Our Prophet enlightened people regarding the issues they did not know

### LET'S NOTE

Ibn Ishaq: Al-Sira (d. AH 151/AD 768)

Waqidi: Kitab al-Maghazi (d. AH 208/AD 823)

Ibn Hisham: Al-Sirat al-Nabawiya (d. AH 219/AD 834)

Ibn Sa'd: Kitab al-Tabaqat (d. AH 230/AD 845)

These are the earliest books on siyar –maghazi (battles of the Prophet).

about. With the principles he brought, he saved people from the darkness of denial and ignorance, and helped them see the light of Islam.

Believing in prophets, which is one of the principles of the Islamic faith, requires learning about the lives of the prophets. Knowledge is an important part of faith, and faith becomes stronger through knowledge. Therefore, every Muslim who believes in Prophet Muhammad (saw)<sup>1</sup> has to learn about his life.

Generally, the books that narrate the life of Prophet Muhammad are called “*siyar*”.<sup>2</sup> *Siyar* is the plural form of “*sirah*” and literally means “path, lifestyle”. *Siyar* means the science that deals with the life of Prophet Muhammad from his birth until his death.

The subjects of *Siyar* are: the birth of Prophet Muhammad, his childhood, youth, marriage, family life, his prophecy, deliverance of the message of Islam, migration to Madinah, his relations with people, the wars in which he participated, and all his other activities until his death.

The objective of the science of *Siyar* is to find the correct information about the activities of Prophet Muhammad (saw) during his prophethood from the main sources, to introduce these activities, and to make them easy to understand.

As for the sources of *siyar*, the Holy Qur’an is its primary source, and its secondary sources are hadiths (sayings) of Prophet Muhammad (saw) and the *siyar* books written in later periods.

It is not possible to think of Prophet Muhammad’s life (saw) without the Holy Qur’an, because the Qur’an was sent down to him, and he was the one who understood and practiced it best. The Qur’an also contains information about the wars, treaties, Muslims’ relations with Jews and Christians, Muslims’ relations with the hypocrites and Bedouins; and about the migration (hijrah) to Madinah. Moreover, the Holy Qur’an frequently draws attention to the human side and moral character of Prophet Muhammad.<sup>3</sup>

Information about the life and character of Prophet Muhammad (saw) also can be found in hadith books, which are very important sources of *Siyar*. Similarly, information and books gathered and written about the life of the

### LET'S DISCUSS

On a map of the Arabian Peninsula, find the cities and places where Prophet Muhammad (saw) was born and spent his childhood and youth.

Discuss the social and religious structure of the region.

<sup>1</sup> Sallallahu Alayhi Wa Sallam: Peace and blessings be upon him (from now on it will be abbreviated as saw).

<sup>2</sup> Biographical books about the life of Prophet Muhammad.

<sup>3</sup> Qalam, 68: 4; Tawbah, 9: 128; Al-i Imran, 3: 159

Prophet (saw) since the 8<sup>th</sup> century are among the important sources of *siyar*. For instance, Ibn Ishaq's "Al-Sira" is the first book written in this context.<sup>4</sup>

Getting to know Prophet Muhammad (saw), who is accepted as an exemplar for the believers, and learning about his life strengthen the Muslims. The Holy Qur'an also indicates that good examples are evident in the character of Prophet Muhammad as follows,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ط

**"There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."**<sup>5</sup> We cannot know of his good examples without knowing his life. The Holy Qur'an is the source of his morality; hence, when Aisha was asked about his morality, she responded by saying, "His morality is the Qur'an."<sup>6</sup>

Human beings are the most valuable creatures among all creation, and the Messenger of Allah, who was chosen among people, is of special significance for believers. Understanding Prophet Muhammad (saw) and taking him as an example means understanding Islam correctly. Since Prophet Muhammad (saw) lived according to the principles of the Qur'an, learning about his life also helps us to understand the Qur'an.

## 2. A General Overview on the Arabian Peninsula Before Islam

The Arabian Peninsula lies at an important point where the continents of Asia, Europe and Africa intersect. The Red Sea is on the west side of the peninsula, the Indian Ocean and Gulf of Aden are on the south, and Oman and the Basra Gulf are on the east. The peninsula also shares borders with Palestine and Syria in the north where it connects with Asia.

In the pre-Islamic period, two kinds of lifestyle existed on the Arabian Peninsula, namely "badawi" and "hadhari". While *hadhari* people lived in towns and cities, *badawi* people lived a nomadic lifestyle in deserts and oases. Life on the Arabian Peninsula followed the pattern of a tribal system.

The Arabian Peninsula had internal (central) and exterior (coastal) regions.

### LET'S INTERPRET

"Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

Al-i Imran, 3: 31

Interpret the verse mentioned above in relation to the paragraph on the left.

### LET'S NOTE

The people who live in deserts and follow a nomadic lifestyle are called "badawi".

Şemseddin Sami, *Kamus-ı Türki*, vol. 1, p. 103.

<sup>4</sup> Hüseyin G. Yurdaydın, *İslam Tarihi Dersleri*, p. 1

<sup>5</sup> Ahzab, 33: 21

<sup>6</sup> Muslim, *Musafirin*, 139.



The internal regions consisted of a range of mountains and valleys that received very little rain. Therefore, the population in those places was scarce. The people living in the dry internal areas grazed their animals in places near water sources and when those dried out, they moved to other places. Their means of living was based on stockbreeding. Conditions of the desert in which they lived did not allow them to participate in agriculture, art, or trading.

External regions of the Arabian Peninsula were quite different from the internal ones. Those areas received more rainfall and were suitable for agriculture, which made it easy for people to carry on a sedentary life and establish countries, cities and villages there.

In the Arabian Peninsula, there had been nations called Ad, Thamud and Midian, which had long since died out. In addition, there were Kahtanis and Adnanis living in the peninsula. Yemen was the homeland of Kahtanis, and Adnanis had been a nation mixed with Arabs and then Arabized - they were called *Hijaz* Arabs.

The people of *Hijaz* lived free for generations and were always able to protect the purity of their race and language.<sup>7</sup> Even though *Hijaz* drew the attention of strangers from time to time, it was never occupied by a foreign nation, and its mountainous terrain with passages too narrow to transfer armies was also a factor in the residents' maintaining their freedom.

### LET'S COMPARE

#### BADAWI

Stockbreeding is their means of living.

#### HADHARI

Trade is their means of living.

Compare the differences between *Badawis* and *Hadaris* based on their lifestyle.

### LET'S NOTE

The People of Hire had established a kingdom in the northeast, the Ghassanids in the northwest of the Arabian Peninsula, and the people of Sebe and Himyaris had established kingdoms in South Yemen.

### LET'S NOTE

Hijaz literally means separating, closing, plugging, and blocking. Geographically, Hijaz was a region consisting of valleys, which cut through the mountains in some parts from Damascus to Najran. It is called Hijaz because this region separates Tehama situated on its west and Najd on its east. But the region referred to as Hijaz also consists of the Tihame region. Since it is the place where Prophet Muhammad (saw) was born, lived and died, Hijaz occupies a very important place in the history of Islam. The most important cities of Hijaz are Mecca, Madinah, and Ta'if, with Mecca being its main center.

Ibrahim Sarıçam, *Hiz. Muhammed'in Hayatı ve Evrensel Mesajı*, p.19

<sup>7</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p.10; Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 25

The trade route that started from Yemen and reached the Gulf of Aqaba passed through Mecca and Madinah to the Mediterranean Sea. Fairs were organized around Mecca at certain times of the year. As a result of the fairs, people came to Mecca, carried out trade and visited the Ka'bah. Because Ka'bah was a religious center, the Hijaz was on the trade routes between Yemen and Syria, and fairs were organized near the Ka'bah at certain times, the Hijaz was of great importance.

Yemen, one of the important residential areas of the peninsula, was a fertile land which received sufficient rain and was situated on the trade routes. Due to this, Yemen was called "*al-Ard al-Hadra* or the Green land". Since early times, Yemeni people had been trading with India, South Africa and the Middle East, but then the Hijazi Arabs left Yemeni people behind at trading.<sup>8</sup>

In the pre-Islamic period, various religions could be encountered in the Arabian Peninsula. For instance, there were Jews in Madinah, Khaybar, Fadak and Yemen, even though they were few in number. They ran away and settled down (in Madinah, Khaybar, Fadak and Yemen) when Buhtunnasr, the King of Babylon, occupied Jerusalem and took the Jews to Babylon in the 6<sup>th</sup> century, BCE. Christianity also spread among the Ghassanids and the people of Hire who were living in the northern part of the Arabian Peninsula. And in the southern part, the people who followed Christianity lived in Najran in great numbers. Christianity was known in Hijaz, but it was not very effective in that region.

Zoroastrians, who had originally been from Persia, also lived in the Arabian Peninsula. They were living prominently in the region where today's Bahrain, Oman and Yemen are located. Also in the area were people who worshipped the sun and to whom the Moon, the Sun and star of Zuhra (Venus) were considered sacred. Every family used to have an idol. They unconsciously worshipped those idols, which were made of various objects. In the pre-Islamic period, the Arabian Peninsula was known as possessing the traditions and practices of the age of ignorance (*jahiliyyah*).

As in other places in the world at that time, the Arabian Peninsula had free people, captives, and slaves. Women were generally treated as objects and the few rights that they possessed were often violated. The situation was not so different in Europe, either. Since women could not easily claim their rights;

## LET'S WRITE A SHORT STORY

(Hijaz, Mecca, Madinah, Ta'if, trading, desert, Bedouin and hadhari)

Separate the class into three groups and write a short story by using the above-mentioned words.

<sup>8</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 27-28

men could marry them and then divorce them as they wished. Women's main roles were domestic ones. During the period of Zoroastrianism, a man could even marry one of his closest relatives, and women were treated as captives. In India, women were regarded as miserable creatures and were kept away from rituals and ceremonies. A woman's religion was only to obey her master, and the best woman was considered she who burned herself with the body of her dead husband. The Greeks also did not appreciate women who were visible within society. Only the father's words were regarded acceptable within families. The situation was the same in old France. In Ancient Rome, fathers had the right to do whatever they wanted to their children. In Byzantine, a woman was accepted as an object of her husband who had the right to do anything he wanted to do. A woman's life and death was in her husband's hands. Women were like slaves first of their fathers, then their husbands, and then their sons when their husbands died.<sup>9</sup>

From the political aspect, there was no difference between Europe, Africa and Asia. For instance, in Spain and Southern France, dynastic infighting caused political crises. Similarly in France, there were fights between Visigoths and Franks. Anglo-Saxons had occupied the British Islands. India, Tibet and China were engaged in wars. Iran was always at war with Byzantine; and in Africa, Romans and Greeks were in a race to exploit Egypt.<sup>10</sup> In the pre-Islamic period, continents were not so different from each other respecting religious, social and political conditions.

### 3. Social Life in pre-Islamic Mecca

Social conditions of a society refer to family life, population, education, and economy—in short, all aspects of a society. In the pre-Islamic period, the balance of powers among tribes, blood ties, customs, chiefs of the tribal assemblies, and the city notables determined the social conditions in the Arabian Peninsula.

The first inhabitants of Mecca are known as the Amalika tribe.<sup>11</sup> Later on, the Jurhum tribe came to Mecca from Southern Arabia and settled there. Prophet Abraham, with his wife Hajar and their son Ishmael, came from Palestine and settled in Mecca. Later, Prophet Abraham rebuilt the Ka'bah on its old roots with his son Ishmael. Jurhums controlled Mecca and the Ka'bah for a while

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<sup>9</sup> Ali Himmet Berki and Osman Keskiöglü, *Hız. Muhammed ve Hayatı*, p. 9-10.

<sup>10</sup> *Ibid.*, p. 5-6

<sup>11</sup> İbrahim Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, p. 28

and then the Khuza'ah tribe, which came from Yemen, united with the Bakr tribe and removed Jurhums from Mecca. The Khuza'ah tribe's rule lasted for more than two centuries.<sup>12</sup>

Qusai,<sup>13</sup> who was the fifth generation grandfather of Prophet Muhammad, gained power after the tribal leader of Khuza'ah died. Thus, the regime passed to Quraysh, the tribe of Prophet Muhammad's family.

### 3.1. The Arrival of Prophet Abraham in Mecca, and the Rebuilding of the Ka'bah

Mecca has a particular significance among the cities of the Arabian Peninsula. The Holy Qur'an characterizes this city as "the mother of cities". In fact in Surah al-An'am (6: 92), it is stated as: **"And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it..."**

Mecca, which was not suitable for any kind of agriculture, was a city protected against invaders and plunderers. Because it was established in a valley that could only be reached through narrow passages in the surrounding high mountains, defending the city was easy.<sup>14</sup> Since olden times, Mecca had been a place of meeting and a separation point for the caravans coming from Yemen to Syria, or from Syria to Yemen.<sup>15</sup>

The arrival of Prophet Ishmael in Mecca happened as follows: Prophet Abraham came to Palestine from Iraq after the incident in which he had been thrown into the fire.<sup>16</sup> There, after the disagreement between his wives Sara and Hajar,<sup>17</sup> he took his son Ishmael and his wife Hajar and went to Mecca in order to settle them in a suitable place, where the Ka'bah is located. He left them some food and water and then continued on his way.

Hajar asked him, "O Abraham, where are you going by leaving us here?" When Abraham continued on his way without answering her question, Hajar asked again, "Did Allah command you to do so?"

Abraham said, "Yes."

Thereupon, she said, "Then, you will not lose us."

<sup>12</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 11; İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 28.

<sup>13</sup> İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 29.

<sup>14</sup> Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 18. and 24.

<sup>15</sup> Muhammed Hüseyin Heykel, *Hz. Muhammed'in Hayatı*, v. 1, p. 142.

<sup>16</sup> Saffat, 37: 97

<sup>17</sup> Muhammed Hüseyin Heykel, *Hz. Muhammed'in Hayatı*, v. 1, p. 142.

After Prophet Abraham went away from Hajar and Ishmael, he prayed and said, **“Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline towards them and provide for them from the fruits that they might be grateful.”**<sup>18</sup> After a while, Hajar and Ishmael’s food and water ran out. Thereupon, Hajar went to Safa Hill, she looked around but could not see anyone. Then she walked to Marwa Hill, and then looked around, and again she saw no one. Hajar ran hastily between the Hills of Safa and Marwa Hills seven times. When she returned, she saw that there was a source of water next to Ishmael. Hajar surrounded the water to stop it from flowing out.<sup>19</sup> Later, Hajar and her son Ishmael settled there and provided food from Arab tribes that were passing through that route. In the meantime, that source of water (zamazam) drew attention of some Arab tribes and they wanted to settle near it. The first tribe that came was the Jurhum Tribe.<sup>20</sup> In time, Jurhums replaced the Amalika tribe, which had been the first resident tribe of that place, and they settled in Mecca.

### LET’S INTERPRET

“And [mention, O Muhammad], when Abraham said, “My Lord, make this city [Mecca] secure and keep me and my sons away from worshipping idols.”

Ibrahim, 14: 35

Interpret the expectations of Prophet Abraham according to the verse above.



There are deserts throughout the Arabian Peninsula

Prophet Ishmael, who was not a native Arab, grew up in the *Jurhum* tribe and learned Arabic from them. Then he married one of their young women, and his descendants mixed with them. Later on, the northern Arabs proliferated from Ishmael’s descendants, called *Al-Arab Al-Musta’riba* or Arabized Arabs,<sup>21</sup>

<sup>18</sup> Ibrahim, 14: 37

<sup>19</sup> Kamil Miras, *Sahih-i Bukhari, Muhtasari Tecrid-i Sarih Tercemesi ve Şerhi*, v. 6, p. 14-18.

<sup>20</sup> Muhammed Hüseyin Heykel, *Hız. Muhammed’in Hayatı*, v. 1, p. 142-143.

<sup>21</sup> İbrahim Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, p. 28.

and also called *Adnanids* because of the name of Ishmael's son, Adnan.<sup>22</sup>

Prophet Abraham visited his son Ishmael and his wife time to time; in one of his visits, Prophet Abraham said to his son Ishmael, "O Ishmael, My Lord commanded me to build a place of worship." So they rebuilt the Ka'bah on its old foundation. This is mentioned in the Qur'an as follows: **"And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Merciful. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them..."**<sup>23</sup>

After construction of the Ka'bah was completed, Prophet Abraham invited people to perform pilgrimage because it had been commanded by Allah, **"And proclaim to the people the Hajj [pilgrimage]."**<sup>24</sup> People who obeyed this command started visiting the Ka'bah. In the time of Prophet Abraham, performing pilgrimage became obligatory for people and Mecca became a safe city. Furthermore, Prophet Ishmael took the responsibility of serving the Ka'bah until his death, and after he passed away, his descendants continued to fulfill this duty.

### 3.2. Tribal Life and Social Classes

A tribe is a community consisting of people who have blood ties and who come from the same descendants.<sup>25</sup> In the pre-Islamic period, people were living in tribes on the Arabian Peninsula. Tribes were based upon *asabiyyah*<sup>26</sup>, which also included distant relatives. Prophet Muhammad described "*asabiyyah*" as "helping one's people even when they are not right"<sup>27</sup> and he expressed that *asabiyyah* is against the spirit of Islam.<sup>28</sup> Because race was so important in Arab culture, everyone was able to count the names of their paternal relatives and the names of their tribes from memory. A tribe was based on paternal

<sup>22</sup> Commission, *Doğuştan Günümüze Büyük İslam Tarihi*, v 1, p. 107-108; İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 22.

<sup>23</sup> Baqarah, 2: 127-129

<sup>24</sup> Hajj, 22: 27

<sup>25</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 24.

<sup>26</sup> It refers to social solidarity with an emphasis on unity, group consciousness and a sense of shared purpose, and social cohesion, originally in a context of "tribalism" and "clanism".

<sup>27</sup> Abu Dawud, Adab, 112.

<sup>28</sup> Muslim, Imara, 57..

relatives and because of tribal ties among Arabs, there was continuous fighting among the tribes.

In the pre-Islamic period, the Arabs' tribal lifestyle was of two types: nomad and settled. The tribes that lived in Mecca, Madinah and Ta'if were partially settled. People who lived in places suitable for agriculture –such as Madinah and Ta'if– earned their living from agriculture, and people who lived in places not suitable for agriculture such as Mecca, earned their living from trade. People who were settled down provided for themselves from agriculture, trade and handicrafts, whereas nomads lived in deserts and oases. They earned living from stockbreeding, hunting or raiding. Social structure, in both nomad and settled lives, was based on tribes. In addition to nomad and settled people, some semi-nomadic people lived in the oases and valleys situated at the caravans' crossroads.<sup>29</sup>

A tribe member would defend his tribe under any circumstances, no matter whether his tribe was right or wrong. This spirit of unity strongly connected the members of a tribe to each other. Blood revenge was quite common at that time. Everybody in the tribe acted in unison until they took revenge for a person in their tribe who was attacked, or someone whose relative got harmed or murdered. Arabs did not fight in *Dhu'l Qa'dah*, *Dhu'l Hijjah*, *Muharram* and *Rajab*, which they considered sacred months. If a tribe fought with another during those months, they called such a fight "*fijar*" in order to indicate that it was something bad. Members of a tribe consisted of free people, slaves and freedmen. Free people consisted of two kinds: the notables and the common people. The rich, commanders, poets, preachers and soothsayers were considered superior to the rest of the people, and the others were considered to be commoners.

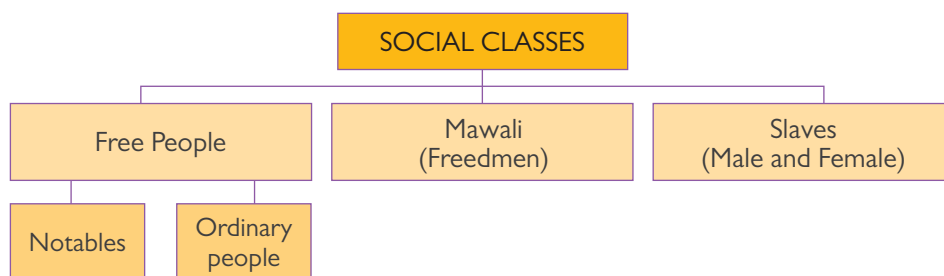
Female and male slaves would be bought and sold at the fairs. When the owner died, the slave would be left as an inheritance to the master's family, and slaves would work in various jobs. The main source of slavery was the wars—those captured in the wars were enslaved. These captives were sold in bazaars. Moreover, slaves could only get married to other slaves and any children from this union were also considered slaves. Slaves could be freed when they earned as much money as their value and paid it to their owner. Slaves who gained their freedom were called "*Mawali*" and had a status

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<sup>29</sup> İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 35.

somewhere between free people and slaves. They were accepted as members of a tribe and were not sold, but they were not treated as free people in some matters such as marriage and inheritance.<sup>30</sup>

There were various ways to establish ties of kinship between tribes. Tribes were not completely closed to members of other tribes. For instance, if one person left his tribe or was dismissed and took refuge in another tribe, he would be accepted as a member of that tribe. Those people were called “*hily*” –the person who has agreement. If those who were captured at war or placed under official protection or those who were bought were set free, a relationship of *wala* would be established, and the person set free became a *mawla* of that tribe. Kinship could be established through these methods and these people were treated just the same as free members of the tribe.



Tribes themselves would choose their own chief who was called “*sayyid*, *sheikh*, *malik* or *amir*”. Some characteristics, such as generosity and bravery, were looked for in the candidate’s personality. Chieftaincy of a tribe was not transferred from father to son. The son of a chief was able to be the head of the tribe only if he had the requisite characteristics necessary to be a chief. One of the duties of a chief was to serve as a judge in his tribe, since problems were solved according to tribal customs. Moreover, there was a council (*majlis*) that acted as a consultant of the tribal chief.<sup>31</sup>

Settled people had a different institution called the “*Mala*” instead of “council”. *Mala* was a kind of assembly, which consisted of two notables from each tribe, and the *Kusai* constituted the core of this institution. They met together in “*Dar al-Nadwa*” and discussed issues regarding the whole city. In

## LET'S INTERPRET

“Asabiyyah” was the most effective factor in preventing a tribe from being attacked by another or in compensating for material and psychological damages when a tribe or one of its members was attacked by another tribe for any reason.

Commission, Dini Kavramlar Sözlüğü, p. 32

Interpret the above-mentioned statement from the viewpoint of social order.

<sup>30</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 39-40.

<sup>31</sup> *Ibid.*, p. 36.



the Meccan period, the members of that assembly were the main opponents of Prophet Muhammad (saw).<sup>32</sup>

### 3.3. The Event of the Elephant

#### LET'S INTERPRET

“Cursed were the companions of the trench, [Containing] the fire full of fuel, When they were sitting near it, And they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allah , the Exalted in Might, the Praiseworthy.”

Buruj, 85: 4-8.

Interpret these verses based on the text below.

The people of Main reigned from 1400-650 BCE and after the Kingdom of Main, the Kingdom of Saba was founded between 750-115 BCE, which was then destroyed by the Himyarites. Himyarites, who were a branch of the Pahtani Arabs, lived between 115 BCE and 525 CE.

Himyarites had accepted Judaism during the reign of King Dhu Nuwas. In the meantime, Christianity started to spread in Najran, which was located in northern Yemen. Christianity had come to Najran from Abyssinia. Dhu Nuwas was worried about the possibility that the Abyssinians would begin to influence his land and Christian Abyssinians would establish a political unity with the local population. For this reason, Dhu Nuwas offered two alternatives to the people in Najran: to convert to Judaism and save their lives or to accept death. People in Najran did not accept conversion to Judaism, so all of them were declared traitors by Dhu Nuwas and thrown into holes filled with fire and burned alive. One person who was able to escape from the massacre of Dhunuwas went to the king of Abyssinia and told his story. The King of Abyssinia sent an army including Abraha, under the command of Aryat, upon Dhu Nuwas. Dhu Nuwas' army lost the battle and Dhuhewas was drowned in the sea. Thus, the Kingdom of Himyarite was destroyed, and the commander *Aryat* made Yemen a province of Abyssinia.

In time, disagreements arose between Aryat and his assistant, *Abraha*.

<sup>32</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 25.

*Abraha*, with the support of the community, killed Aryat and seized power in Yemen. *Abraha* wrote a letter to the king of Abyssinia presenting his loyalty, and added that he would build a place of worship that was going to be greater than all the places of worship to the extent that he would make the Arabs stop going to the Ka'bah for pilgrimage and come to his place of worship. The king of Abyssinia accepted his loyalty and governorship of Yemen in order to prevent a possible civil war. After his governorship was confirmed, *Abraha* built a place of worship called *Kulleys*, in Sana. In the meantime, the Yemeni people experienced many difficulties while making financial contributions and providing a labor force for the construction of that place of worship. After its construction was completed, *Abraha* commanded that all people should visit it, which caused a reaction among the Arabs. Thereupon, an Arab from *Kinane* tribe went to Sana and urinated in *Abraha's* temple. When *Abraha* heard that the person who had done this blasphemous act was an Arab, he marched towards Mecca to destroy the Ka'bah with an army made up of Abyssinian soldiers with elephants in front of it. When they came close to Mecca, they plundered the properties of the tribe of *Quraysh*. Meanwhile, they also seized around 200 camels from *Abd al-Muttalib*, the Prophet Muhammad's grandfather.<sup>33</sup>

### LET'S INTERPRET

“O Lord! I don't want anyone's help except yours! O Lord! Protect this place of worship from them. The enemies of the Ka'bah are also enemies of You”.

Commission, *Doğuştan Günümüze İslam Tarihi*, v. 1, p. 139

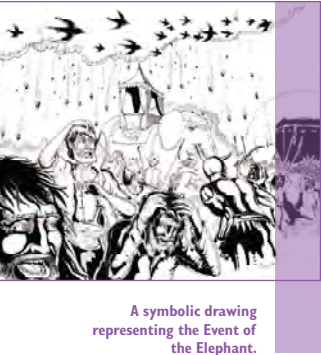
Interpret *Abd al-Muttalib's* pray in light of the Arabs' view about the *Ka'bah* at that time.

When *Abraha* camped somewhere near Mecca, he sent a message to *Abd al-Muttalib* and called to him. When he came, *Abraha* said to him, “I am not here to fight with you, I just came to destroy the Ka'bah. If you attack me, I will fight with you. If you don't, I don't want to shed your blood.” And *Abd al-Muttalib* said, “We have no power to attack to you. All I want is my camels that you seized.” And *Abraha* said, “When I first saw you, I was afraid of your majesty. But after talking to you, I despise you. You give up the Ka'bah and think about

<sup>33</sup> Philip K. Hitti, *İslam Tarihi*, v. 1, p. 97-98; İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 25

your camels?!” Thereupon, *Abd al-Muttalib* said, “The camels are mine, and I want my camels. The Ka’bah has an owner and He will protect it.” Then he left Abraha, went directly to the Ka’bah and prayed to Allah.

Abraha, who refused all requests not to destroy the Ka’bah, commanded his army to attack. However, the big elephants that were in front of the army did not move. Miraculously they were able to move only when they were directed towards Yemen, but when they were turned towards Mecca, they stopped. Most of the army was destroyed by the small hot stones carried by *ababil* birds that came in flocks. *Abraha*, who was barely able to save his life, went back to Yemen wounded and died there a soon afterwards.<sup>34</sup> The Event of the Elephant is mentioned in the Qur’an as follows: **“Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, Striking them with stones of hard clay, And He made them like eaten straw.”**<sup>35</sup>



A symbolic drawing representing the Event of the Elephant.

Due to the presence of elephants in front of the Abraha’s army, this event was called the Event of the Elephant. Because of the significance of this incident for the Arabs, they called it “the Year of the Elephant”, and it was in that year that Prophet Muhammad (saw) was born.

#### 4. The Cultural State of pre-Islamic Mecca

Culture is the combination of material and moral values gained by a society throughout history. Writing and literature are among the most important elements of culture. Writing is highly valuable in transmitting culture to the next generations, improving and developing it. The significance of writing for literature, which is the art of expressing feelings and thoughts, cannot be ignored.

In the pre-Islamic period, people who lived in the Arabian Peninsula had special creeds, customs and traditions; sense of art; and lifestyles. Writing was not common, but literature –especially rhetoric and poetry– were quite developed. In addition, they had a wealth of oral culture in certain fields such as history, astrology, soothsaying and sorcery.

<sup>34</sup> Commission, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 137-138; I. Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, s. 26

<sup>35</sup> *Fil*, 105: 1-5

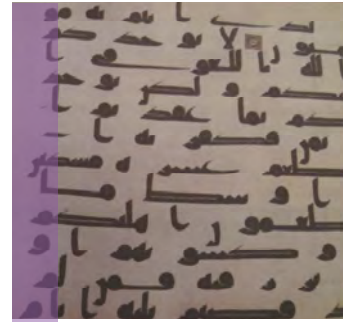
## 4.1. Writing and Literature

In the pre-Islamic period, Arabs used a type of script called *musnad*, which had been developed in Southern Arabia. They took the script used today from their northern neighbors, the Nabataeans, just before Islam was born. This script has reached us after passing through different processes. The Arabic script, had been used with no dots or vowels previously, had vowels added to it by Abu al-Aswad al-Duali; dots were added to certain letters by Halil ibn Ahmad after the emergence of Islam, until the script eventually took its current form.<sup>36</sup>

At the time of the emergence of Islam, writing was known in the Hijaz, but it was not very common because few people in Mecca knew how to read and write. In the pre-Islamic period, documents such as certificates of responsibilities of a slave, letters, epitaphs texts of mu'allaqat (poems that were hung on the wall of the Ka'bah) were written and stamped in Arabic. These texts were written on materials such as leather, date branches, ceramic pieces, camel bones, soft and plain stones, wood and papyrus. Above all, Arabic culture transferred to the next generation during those days was dependent on memory and oral tradition. Hence, oral narratives were more prominent than written documents.<sup>37</sup>

In the pre-Islamic period, Arabs were more interested in poetry than prose. But even though very few in number, there was some prose about bloodlines and *Ayyam al-Arab*—wars between tribes. Also short stories, proverbs and epic narratives about the past were quite common among the Arabs. In these, rhetoric and poetry were quite developed.

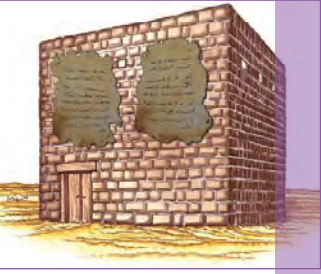
Poetry was a branch of art valued by the Arabs. Poets were regarded as superior to other people, because a poet's defense of his tribe by his poems was more valuable than its defense with the sword. People would gather around poets and listen to their poems. There were famous fairs such as *Uqaz*, *Mijanna*, *Dhu'l Majaz* that Arabs attended for shopping; and poets used these fairs as an opportunity to recite their new poems. A tribe would never leave their poet alone. They encouraged poets and felt a sense of pride when they recited their poems. After competitions, winning poem would be written on camel leather and then hung upon the wall of the Ka'bah. *Uqaz* fair was the most famous fair in which poetry competitions were held. When a poet was raised in a tribe, a



The Arabic script without dots and vowels

<sup>36</sup> İsmail Cerrahoğlu, *Tefsir Usulü*, p. 91-92

<sup>37</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 44



A symbolic picture of the poem was put up on the wall of the Ka'bah in the pre-Islamic period.

committee from the other tribes would go to celebrate with that tribe.<sup>38</sup> Mostly eulogy, satire, generosity, bravery, belief in Allah, belief in the Hereafter, and women were chosen as topics for a poem. Thereby, Arabic poetry sheds light upon the popular matters related to pre-Islamic Arab society.

Rhetoric, which is the art of speech, was one of the cultural elements that Arabs valued most. They made children get used to it from a very early age, because the rank of preacher was regarded either as directly following or equal to the rank of poet or equal to them in society. Oratory was generally about bravery, generosity, weddings, engagements, eulogy, tribal life and the relationship among them, and praise and satire as in poetry. In addition, seeking revenge, calling for peace, and speeches delivered in various meetings held an important place in preaching.<sup>39</sup>

Arabs also attached importance to the science of genealogy (*ilm al-nasab*) in the pre-Islamic period. At the time, knowledge related to history was developed in two fields: genealogy and oral knowledge about the wars between the tribes, known as “*Ayyam al-Arab*,” Both the information about genealogy, and the narratives about the wars were transmitted from one person to another orally, which created historical awareness in the minds of the Arabs.

Since writing was not common among pre-Islamic Arabs, a culture based on oral transmission, rather than a culture based on writing, was highly developed.

## 4.2. Customs and Practices

Customs and practices of Arabs in the pre-Islamic period were called customs of ignorance (*jahiliyyah*). *Jahiliyyah* refers to a period and does not mean that there was a lack of knowledge at that time. This concept was used to distinguish the beliefs, attitudes and practices of the Arabs in the pre-Islamic period from those in the Islamic period. The person who possessed sinful beliefs, words and actions –such as polytheism, infidelity and disobedience– was also called ignorant, similar to referring to a person who does not know anything about life as ignorant. This concept encompassed all beliefs, words and practices that contradicted with Islam.<sup>40</sup>

<sup>38</sup> Comission, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 164.

<sup>39</sup> İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 43.

<sup>40</sup> Comission, *Dini Kavramlar Sözlüğü*, p. 79.

**LET'S INTERPRET**

In the age of ignorance, there were various kinds of marriages in addition to regular marriage; such as: *nikah al-mut'ah* (short-time marriage), *nikah al-badal* (exchanging wives), *nikah al-istibda* (offering a wife to a man to get a child from that man), *nikah al-makt* (to get married with the stepmother after the father's death) and *nikah al-shighar* (exchanging the daughters so as not to pay money and dowery).

Ibrahim Sarıçam, *Hz Muhammed ve Evrensel Mesajı*, p.40

Interpret the types of marriages of the jahiliyyah mentioned above in light of how they would affect family and social structure.

**LET'S DISCUSS**

What does the word "ignorance" mean to you?

Discuss it from the point of view of knowledge and belief.

As in all other nations, there was arrogance, racism, alcoholism, gambling, murder, stealing, using orphans' property illegally, burying female babies alive, paganism, cruelty and injustice among the Arabs in those days. Soothsaying and sorcery were also quite common. Soothsayers were highly revered, and their help was sought during sickness and troubled times and even when people had disagreements. They also went to soothsayers for the interpretation of dreams and asking about what they would face in the future. Soothsayers claimed that they could cure patients by employing magic spells, sorcery, and offering sacrifices at the temples—customs and practices that were considered inappropriate and wrong in Islam. People believed that sorcerers had mysterious powers and so sought their knowledge to resolve problems. Arabs also used plant seeds and sherbets (especially honey sherbet) in treatments, and bloodletting and cauterizing with hot irons were also important methods used in treatment. Each tribe had their own idols and had a special day in which those idols were worshipped. Bazaars and fairs were established, and each tribe had their own festivals in accordance with their customs. Religious festivals were celebrated with entertainment that included poems, music, alcohol and women.

Among the customs and practices of this period rejected by Islam were fortunetelling, consuming alcohol, being ashamed of having baby girls, and not showing respect to women.

Marriage was done in various ways and had no religious meaning. Divorce was common, and this right mostly belonged to the husband. Women rarely stated the right to divorce as a condition for their marriage. A divorced woman had to wait for one year in order to get married again, and a married woman

was accepted as a family member only after she gave birth. Moreover, baby boys were preferred and considered a cause of pride. The following verse in the Qur'an mentions this issue: **“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”**<sup>41</sup> Sometimes they buried baby girls alive, but the Qur'an condemns this practice as follows **“And when the girl [who was] buried alive is asked, For what sin she was killed ... A soul will [then] know what it has brought [with it].”**<sup>42</sup> As men were categorized as free men or slaves, women were also divided into free women and concubines who were traded. In some population centers such as Mecca, Madinah and Ta'if, however, daughters of the chiefs and notables of the tribe were respected more than many males in a tribe.<sup>43</sup>

It cannot be said that all Arabs followed negative practices, such as being ashamed of baby girls and drinking alcohol. At that time, Arabs also had good attributes such as protecting the weak, generosity, keeping promises, hospitality, protecting refugees and being patient in times of hardship. Among them, there were also people who did not drink alcohol, avoided adultery, did not steal, did not shed blood and did not worship idols. However, jahiliyyah was filled with practices prohibited by Allah and not approved by Islam, such as worshipping idols and shedding blood. That is why the customs of that time were named “the customs of ignorance”. After the emergence of Islam, all those bad actions and behaviors were prohibited.

## 5. Economic Conditions in pre-Islamic Mecca

Natural conditions had the greatest effect on the economy in the Arabian Peninsula. On the peninsula, the economy was based on agriculture, stockbreeding, and trading in the pre-Islamic period. Agricultural activities were done mostly in the areas that received enough rain, while stockbreeding was done in areas with enough grazing lands. In areas not suitable either for agriculture or stockbreeding, people tended towards trading. The Meccan

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<sup>41</sup> Nahl, 16: 58-59

<sup>42</sup> Takwir, 81: 8-9, 14

<sup>43</sup> İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 40

economy however, cannot be considered independent of the rest of the peninsula because Mecca was the junction point connecting south and north.

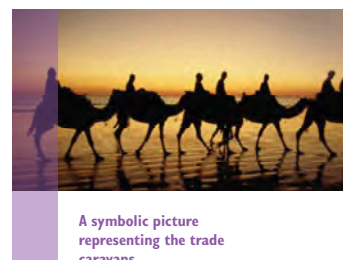
Agriculture had a distinctive place among the Arabs' means of living, but it depended on rainfall. This was why the lands of Yemen, which received adequate rainfall, were quite fertile. Barrages were built to benefit from irrigated farming in Yemen, which was also famous for its wheat production. In addition to Yemen, Ta'if, Madinah, Najid, Khaybar and Basra were important agricultural regions.

Stockbreeding was the only wealth and means of living for Bedouin Arabs. Their wealth was measured by the number of sheep, goats, cows and camels they had. They benefited from the meat, milk and wool of those animals. They sold the surplus of such goods to provide their other necessities. Although the ones who became settled dealt in agriculture and trading, they also fed camels for caravan transportation and horses to use in raids.

Trade was the most important means of earning a living in Arabia. Yemeni people had been engaged in trade since old times. They had traded between India and South Africa and the Middle East. They had bought most products that Egyptians, Phoenicians and Assyrians needed from India and then delivered those products to them over land and by sea. While they bought valuable stones, tusk, spices and cotton from India, they imported perfumes, ebony, ostrich feathers and gold from the African coasts.<sup>44</sup>

After Yemen was colonized –first by the Abyssinians, and later by Persians– those invading countries captured the sea trade<sup>45</sup> and the land trade of the peninsula was reunited in Mecca. Thus, Mecca became the commercial center for Abyssinia, Damascus and Yemen. Mecca gained importance and even the Roman, Byzantine, Persian and Abyssinian Empires occasionally attempted to add it to their territories. But Mecca never went under the control of a foreign country.<sup>46</sup> This was indicated in the Qur'an as follows, **“Have they not seen that We made [Mecca] a safe sanctuary? ...”**<sup>47</sup>

Due to the existence of a place of worship, setting up fairs, and extensive trade in Mecca, the number of its visitors increased every year. In addition,



A symbolic picture representing the trade caravans.

<sup>44</sup> İbrahim Sarıçam, *Hız Muhammed ve Evrensel Mesajı*, p. 44-45; İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 40

<sup>45</sup> Philip K. Hitti, *İslam Tarihi*, v. 1, p. 79

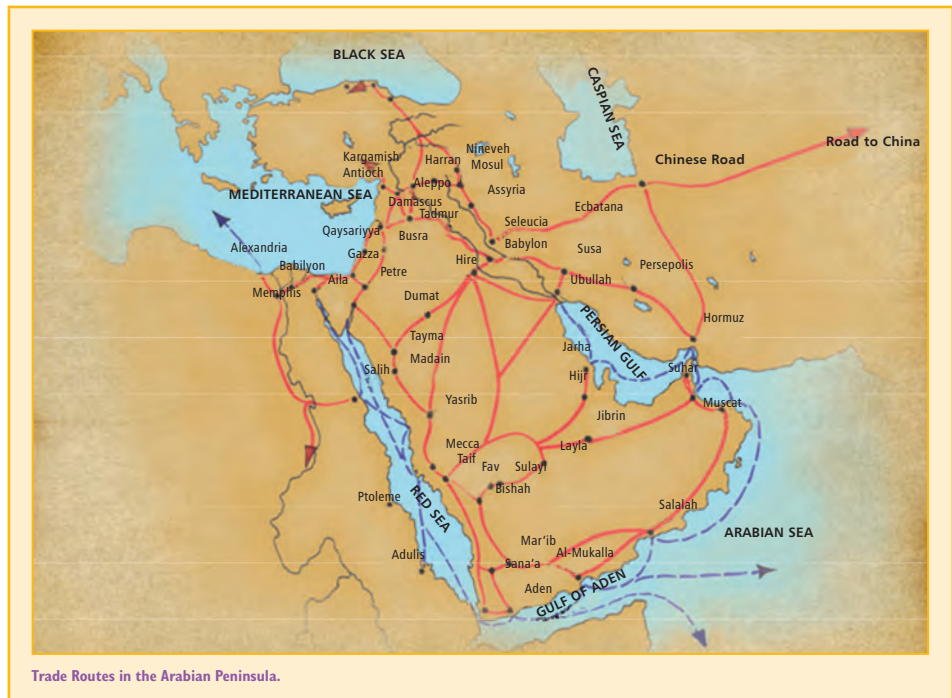
<sup>46</sup> Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 25

<sup>47</sup> Ankabut, 29: 67



because the people of *Quraysh* helped and protected the people who came to Mecca and served their needs, the *Qurayshi* people gained the respect of the Arabs.<sup>48</sup> Thus both Mecca and its administrators became the center of love and respect.

The trade caravans of the *Quraysh* tribe were known among all Arabs and could travel safely to any place without fear from attacks. The *Quraysh* caravans transported the products that they bought from Yemen to the north, and brought various products back from Egypt and Damascus. *Hijazi* Arabs did not have their own currency; rather, they used dinar (gold coins from Byzantine) and dirham (silver coins from Yemen and Iran). There were bazaars in which caravans camped; both local residents of that region and from neighboring regions came together in these bazaars with the arrival of caravans. Trading took place between the two parties, and caravans continued on their way after they had bought goods produced in that region. Local people obtained the goods that they needed in their homeland from the caravans. Finally, the most important bazaars were “Dumat al-Jandal, Mushakkar, Suhar, Daba, Mahra, Aden, Sana, Uqaz, Dhu al-Majaz, Natat, Hajar, Rabiya, Azriat, and Busra.”<sup>49</sup>



<sup>48</sup> Hasan Ibrahim Hasan, *İslam Tarihi*, v 1, p. 83; Commission, *Doğuştan Günümüze Büyük İslam Tarihi*, v 1, p. 141

<sup>49</sup> Commission, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 142; İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 42

The people of *Quraysh* traveled with caravans to Yemen in the winter and to Syria in the summer. Prophet Muhammad's (saw) grandfather Abdimanaf forged an agreement with the Byzantine Empire. One of his four sons, Hashim, went to Damascus with a caravan; his other son, Abd al-Shams, went to Abyssinia; another son, Muttalib, went to Yemen; and Nawfal went to Iran. The merchants of *Quraysh* went to different areas under the protection of those four brothers, and nobody attacked them. Each carried a document of protection given to them in the places where they went.<sup>50</sup> But the trade routes to the north and south were safer and more profitable. These routes were stated in the Qur'an as follows, **“For the protection of Quraysh, Their protection during their caravans in winter and summer, Let them worship the Lord of this House, Who has fed them, from hunger and made them safe, from fear.”**<sup>51</sup> They were not only gaining economic benefit and profit, but also learning about culture, trading, and the political and social structures of the places they traveled. Thus, they both gained material benefits and increased their knowledge.

### LET'S DISCUSS

Trade routes in the Arabian Peninsula started from Sana in Yemen, and then passed through *Ta'if*, *Mecca*, *Madinah*, *Khaybar*, *Hijr*, *Tabuk*, *Maan*, *Tayma*, *Muta* and *Busra* until they finally arrived in Damascus. In addition to this route, another route followed the Red Sea coast to the Mediterranean Sea, which passed by the Gulf of Aqaba. Finally, there were other routes that connected Mecca to Iran, Iraq, and Bahrain.

Find the trading routes on a map, connecting Mecca to Damascus, to the Mediterranean coasts, to Iran, to Bahrain, and then discuss the importance of those routes for Mecca.

## 6. The Religious State of Mecca during the pre-Islamic Period

Since the first human community, Allah has sent His messengers to different places and in different times. Those prophets delivered Allah's message (and the belief in the Oneness of Allah) to people. While some people believed in those prophets, others did not. Even though there were some individuals

<sup>50</sup> Hasan Ibrahim Hasan, *Islam Tarihi*, v. 1, p. 84

<sup>51</sup> Quraysh, 106: 1-4

who denied the message, there had not been any community in history that completely refused the religion. But with the passage of time, the acts of distancing or departing from the religion took place. Allah the Almighty sent prophets again and again to invite those who went astray to follow the right path. He finally sent His last Messenger, Muhammad (saw), to invite the people of Mecca, who had been far from the belief in the Oneness of Allah, to the truth.

### LET'S RESEARCH

Some temples were commonly used by the tribes. For instance, the Himyarites had *Riyam* in Sana, the tribe of Tay had *Fals*, and the tribe of Qa'b had *Ruda*.

Just as the tribes had particular temples they commonly used, they also had some idols. For instance, the tribe of *Sakif* had *Lat*, the tribes of *Quraysh* and *Kinana* had *Uzza*, and the tribes of *Aws* and *Khazraj* had *Manat*. Three hundred and sixty idols were placed into the Ka'bah. *Hubal* was considered the greatest and the most important among those idols.

Why did people believe in idols that brought them no benefit and could not prevent any harm coming to them? Research.

If we look at the religious state of Mecca in the pre-Islamic period, we can see that the belief in Allah, as delivered by Prophet Abraham, had lost its essence, and the principles of the religion had been corrupted, and most people started to worship idols. However, a group of people belonging to the “*Hanif* creed” were trying to continue their lives according to the religion that Prophet Abraham had delivered. Also on the peninsula were Christians, Jews, and a few people who worshipped the fire and stars. In addition to all these, the Ka'bah maintained its characteristic of being an important religious center and continued to receive visitors.

## 6.1. Paganism

Arabs in the north, who descended from the race of Prophet Abraham's race, had believed in the Oneness of Allah in the beginning, but later became involved in Paganism. In time, they started associating partners with Allah, and they made worshipping idols, statues and obelisks their common practice

and started building temples for their idols. Everyone wanted to have a temple, but those who could not afford one put a stone in front of the Ka'bah or other temples and started circumambulating those stones as they were visiting them. Those who were settled built temples, and even nomads transformed some of their tents into places of worship.

Every family obtained an idol and placed it in their house. Whenever they left or returned home, the first thing they did was to visit the idol and rub their hands and face on it.<sup>52</sup> The idols were pointed out in the Qur'an as follows: **“So have you seen al-Lat and al-'Uzza? And Manat, the third—the other one?”**<sup>53</sup>

The other idols of polytheists were mentioned in the Qur'an as follows, **“And said, ‘Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.’”**<sup>54</sup> Polytheists worshipped these gods by saying prayers, prostrating to them, circumambulating around them, making promises to them, and sacrificing and giving money to them. They asked for worldly things such as health, wealth, victory in wars, and baby boys.

#### LET'S INTERPRET

Allah says in the Qur'an: “And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely, they will say: ‘Allah.’ Say: ‘Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?’ Say: ‘Sufficient for me is Allah; in Him those who trust must put their trust.’”

(Zumar, 39: 38)

After reading the translation of this verse, interpret it from the vantage point of reason and belief.

In time, the people of *Quraysh* started placing their idols around the Ka'bah and pulling fortune-sticks when they wanted to set out on a journey, or to make a trade, to get married, to determine who the father of a baby was, or where to drill a water-well. They acted in accordance with what was written on

<sup>52</sup> İbrahim Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, p. 52.

<sup>53</sup> Najm 53:19-20

<sup>54</sup> Nuh 71:23

the fortune-sticks that they chose.<sup>55</sup> However, sometimes, some of polytheists disrespected the idols. They waited for the result of the fortune-sticks and when the result did not fit their expectations, they became angry and swore at the idols. For instance, once a man came to Dhulhalasa temple in Tabala with the intent of taking revenge and chose fortune-sticks. Revenge was forbidden in the fortune-sticks, and even though he tried three times, the result did not change. Thereupon, that man became incensed and threw the stick at the face of the idol and shouted, “If your father were killed, you would not withhold me from taking my revenge!”<sup>56</sup>



A symbolic picture representing the choosing of fortune-sticks in the age of ignorance.

### LET'S DISCUSS

Near the idol of Hubal, there were seven fortune-sticks on which were written: “blood money, yes, no, from you, not from you, attached, and waters.” The person who wanted to try his chance was brought to Hubal by an attendant who would say, “Dear god! So and so wants to do such and such, show us the right path for him.” and after this, the stick was chosen.

Commission, *Doğuştan Günümüze Büyük İslam Tarihi*, v. I p. 136

Discuss the information given in the passage above from the perspective of human will.

According to the Arabs in the age of ignorance, idols were the only way to reach Allah and obtain His pleasure. They believed in Allah; nonetheless they also claimed that the idols got them closer to Allah. The Holy Qur’an says the following, “**Surely, sincere obedience is due to Allah (alone), And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allah in position.”**<sup>57</sup>

Those who claimed that they believed in Allah but also asked for help from their idols are called “polytheists” (*mushrik*) in the Qur’an. The polytheists accepted that Allah is the One who created them, the skies and the earth, but they associated idols with the worship of Allah, not understanding that He is the only One, the Almighty.

<sup>55</sup> Hasan İbrahim Hasan, *İslam Tarihi*, v. 1, p. 92-93

<sup>56</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 55-56; İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 39

<sup>57</sup> Zumar, 39: 3

**LET'S INTERPRET**

The first idol was brought to Mecca by a member of the *Khuza'ah* tribe, *Amr bin Luhay*, who was the *perdedar* (gatekeeper) of the Ka'bah. Amr was infected with a serious disease. In order to recover, he went to a place called *Belka* in Syria, to a fountain that was believed to be curative. He bathed in the water and was cured. There, he saw people worshipping some objects, and when he asked what the objects were, they said: "We worship them because whenever we ask for rain, they give rain; whenever we ask for help, they send their help." Thereupon, Amr took some of the idols and placed them near the Ka'bah. In this way, paganism was brought to the Arabian Peninsula.

The beginning of idols and stone worship among the Arabs took place as follows: People who left Mecca to set out on a journey would take a piece of rock from the Haram region in order to show their loyalty and respect to Mecca and the region of the Haram. They would place the stone in the middle of their camp and circumambulate around it to express their loyalty and respect to the Ka'bah and to the region of the Haram. Later, this custom made them forget their religion and start worshipping stones.

Committee, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 173-174

İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 54

In light of the above passage, talk about someone starting a new path in either a good or bad way.

**6.2. Hanifism**

The term *hanif* literally refers to a person who returns to the truth from untruth. In religious terminology, *hanif* is an Arab living before the time of Prophet Muhammad, who believed in Allah and turned his back on paganism. In other words, it is the term used for believers who were monotheists like Prophet Abraham.

The term "Hanif" was used for Prophet Abraham in the Qur'an as stated in the following verse, "Abraham was neither a Jew nor a Christian, but he was one inclining toward the truth, a Muslim. And he was not of the polytheists."<sup>58</sup> It is expressed in the Qur'an that Islam, which was delivered by Prophet Muhammad, and the belief of *Hanif*, delivered by Prophet Abraham, were both based on the belief of Oneness and Unity of Allah (*tawhid*): **"Say, 'Indeed, my Lord has guided me to the correct religion, the way of Abraham, inclining**

<sup>58</sup> Al-i Imran, 3: 67

**towards the truth. And he was not among those who associated others with Allah.”<sup>59</sup>**

The people who followed religion of Prophet Abraham and who followed the Hanif belief are praised in the Qur’an. For instance, in Surah al-Nisa (4) verse 125 it is stated, **“And who can be better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining towards the truth? And Allah took Abraham as an intimate friend.”**

Some people in the age of ignorance believed in the Oneness of Allah (*tawhid*) and turned away from the traditions and beliefs of ignorance. The people who believed in the principle of *tawhid* lived in accordance with the religion that Prophet Abraham delivered; they avoided Judaism and Christianity and criticized the polytheists. They did not eat meat that was sacrificed to the idols, and opposed burying female babies alive. Most of them were literate.<sup>60</sup>

#### LET'S EVALUATE

“O people! Come, listen, learn by heart, and draw a lesson! The living die and the dead perish. The things which are meant to happen, happen. It rains, plants grow. Children are born and take the place of their parents. Then, they all die. Incidents never stop, one event follows another.

“Listen carefully, pay attention. There is news in the sky, and there are things on earth to draw lessons from. The earth is a vast bed. The sky is a high roof. The stars move, and the seas do not. The one who comes does not stay; the one who leaves does not come back. I wonder whether they are staying because they are pleased with the place that they went, or they are falling asleep and staying there.

“I swear, there is a religion in the sight of Allah which is dearer than the one that we have now. And Allah will send a prophet in the future and his arrival is very soon. His shadow has come over our heads. How happy is he who believes in him; and this prophet will lead him to the true path. What a pity for those who rebel against him. Shame on those who spend their lives in vain.

<sup>59</sup> An’am, 6: 161

<sup>60</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 39

“O people! Where are your fathers, grandfathers, luxuriant kiosks, nations of *Ad* and *Thamud* who built houses from stones, Pharaoh and Nimrud who said ‘I am your greatest Lord’? Were they not richer and more powerful than you are in respect of wealth? This earth milled them, crunched them and destroyed them! Even their bones decayed and perished. Their houses were burned down and abandoned. And now, dogs are the ones that cheer up their houses and lands. Never be heedless like them. Do not follow their way. Everything is temporary. Only Allah is everlasting, who neither has a partner and none is like Him. He is the only One to be worshipped. He begets not nor was He begotten. There are many lessons for us from those who came and passed away before us. The river of death has many entrances but no exits. Old and young, everyone passes away. And the one who goes never comes back. I certainly know that what happened to those before us will happen to me too.”

Read the speech of *Quss b. Saidah*, a Hanif, and then evaluate it from the viewpoint of Islamic belief.

### LET'S MAKE A LIST

Make a list of the characteristics of people who lived as *Hanifs* in the age of ignorance.

Quss bin Saidah who was a strong preacher, Khadijah's cousin—Waraqa b. Nawfal—, Umar bin al-Khattab's uncle, —Zayd bin Amr—, the son of Hamza's sister —Ubeydullah bin Jahsh—, one of the famous poets in Ta'if —Umayya bin Abu al-Salt—, were among prominent Hanifs. They announced to a group of people in the bazaar that it was abasement to prostrate before the idols which were inanimate, deaf and mute; of no benefit to anyone; nor could they deliver them from harm. Hanifs were a group of people who resisted the false beliefs of jahiliyyah.

### 6.3. The Ka'bah and Hajj (Pilgrimage)

The Ka'bah is a square stone building in the middle of Masjid al-Haram. At the beginning, the Ka'bah had no roof, threshold, window or door. These were added to the Ka'bah during the time of Qusay b. Kilab. Throughout history it was revered as a sacred place by Arabs.<sup>61</sup>

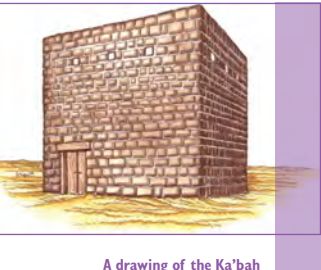
The following verse of the Qur'an indicates that the Ka'bah was the first place of worship on earth: **إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ** “**Verily, the first House (of worship) appointed for mankind was that at Mecca—blessed**

<sup>61</sup> Ali Himmet Berki-Uthman Keskioglu, *Hiz. Muhammed ve Hayati*, p. 25



## LET'S NOTE

Today, the black stone (Hajar al-Aswad) is located at the eastern corner of the Ka'bah, "Khatim and the rainwater spout" on its northwestern wall. Its door is on the northeastern wall, and on the opposite side of the northeastern wall, there is the Station of Abraham and the Zamzam Well.



A drawing of the Ka'bah

**and guidance for the worlds.”<sup>62</sup>** At first, the Ka'bah was a modest, plain square building. We do not have information about who originally built the Ka'bah or when it was built.<sup>63</sup> Based on some verses in the Qur'an, the Ka'bah had existed before Prophet Abraham but was then destroyed and its location remained unknown for a long time. It was eventually found and rebuilt by Prophet Abraham. There is however no information in the Qur'an about who built it before Prophet Abraham. It is indicated in the Qur'an that the Ka'bah was rebuilt by Prophet Abraham and Ishmael on its original foundations. Surah al-Baqarah (2) verse 127 reads as follows, **“And remember when Abraham and Ishmael were raising the foundations of the House (saying), “Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”** and likewise it was pointed out in the Qur'an the duty of keeping and cleaning of the Ka'bah was entrusted to Prophet Abraham and his son Ishmael. In fact it was stated in the Qur'an that **“...And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who stay and those who bow and prostrate themselves (in prayer).”<sup>64</sup>**

In the pre-Islamic period, religious rituals had been performed inside the Ka'bah, but later, when there was not enough room for the pilgrims, the empty space around the Ka'bah was added as a place of worship. This additional area was considered sacred and “Haram”. When daily ritual prayers were declared obligatory for Muslims in the Islamic period, they were performed there. That is why it was called Masjid al-Haram, and it remained an empty space without walls until the time of Umar b. al-Khattab. When Umar realized that the place was not big enough for the pilgrims, he deemed it necessary to expand and build walls around it. He therefore bought the houses nearby, demolished them, and expanded the area of the Ka'bah. He then had walls constructed around it. Later in the time of Caliph Uthman, other houses around the Masjid were bought and pavilions (*revaks*) were constructed in it and so, the Masjid al-Haram was gradually expanded.<sup>65</sup>

<sup>62</sup> Al-i Imran 3: 96

<sup>63</sup> Türkiye Diyanet Vakfı İslam Ansiklopedisi, v. 24, p. 15

<sup>64</sup> Baqarah 2: 125

<sup>65</sup> Committee, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 129-130

**LET'S EXAMINE**

“*Harem*,” which literally means “prohibited, protected, immune, and sacrosanct,” is synonymous with the word “*Haram*” and is a term used for the borders around Mecca and Madinah (determined by Prophet Muhammad). It was called *Haram* because killing animals except harmful ones and harming nature within these borders are prohibited. Mecca was called “al-Balad al-Haram (the Protected City)”, the Ka’bah was also called as “Al-Bayt al-Haram (the Protected House)” and the masjid, “Al-Masjid al-Haram (the Protected Mosque)”.

Committee, *Dini Kavramlar Sözlüğü*, p. 232

Bring pictures of Al-Balad al-Haram and Al-Masjid al-Haram to class and examine them.

The Ka’bah was important to Meccan society because their decisions were made based on divination through fortune-telling sticks that they drew in front of the idol *Hubal*. The Ka’bah was also significant for Meccan society due to its place as a sacred religious center. The Arabs also had an agreement not to fight within the “*Haram*” borders of Mecca; therefore, everyone entering the *Haram* was under protection from attack. The sacredness of the Ka’bah influenced many aspects of Meccan life.

The word *hajj* literally means turning towards Allah and cleansing oneself of sin. Terminologically it means visiting the Ka’bah and other holy places in Mecca during certain months and days of the year.

**LET'S READ**

In the Qur’an, various names such as “Al-Bayt al-Haram” (Ma’idah 5: 2), “Al-Bayt al-Muharram” (Abraham 14: 37), “Al-Bayt al-Atiq” (Hajj 22: 29-33), “Al-Bayt al Ma’mur” (Tur 52: 4) and “Al-Bayt” (Baqarah 2: 125-127) are used to refer to the Ka’bah.

Find the verses given above in the Qur’an and read their translations.

Arabs visited the Ka’bah in the pre-Islamic period because they had an agreement not to fight during the *haram* months of the year. They traveled to Mecca to perform *hajj* during those months, especially in the months of Dhu’l-Qādah, Dhu’l-Hijjah and Muharram. This enabled them to return safely to their homes.<sup>66</sup>

<sup>66</sup> Committee, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 130

When Prophet Abraham left his son Ishmael and his wife Hajar in Mecca, he prayed to Allah asking Him to bestow His blessings upon some of his descendants who had settled near the Ka'bah. Allah accepted his prayer and said to Prophet Abraham, **“And proclaim to mankind the Hajj, they will come to you on foot and on every lean camel; they will come from every distant pass.”**<sup>67</sup> Upon this command, Prophet Abraham encouraged people who were able, to perform Hajj. Performing the Hajj is a requirement of those who can afford. It is stated in the Qur'an: **“...And pilgrimage to the House is a duty unto Allah for mankind for whoever is able to find thereto a way. But whoever disbelieves, then indeed, Allah is free from need of the worlds.”**<sup>68</sup>

Find the words given below in the puzzle.

SIYAR, MUHAMMAD, MECCA, MEDINA, TA'IF, HADARI, BADAWI, HIJAZ, HANIF, MALA, CARAVAN, TRADE, KABAHA, ABRAHA, ABABIL

I	S	O	S	N	D	A	Q	P	N	I	B	T	J	V	M	C	Y	F	T	J	R	Y	I	M
Q	G	C	Y	D	W	S	Q	Y	W	Q	R	C	S	F	L	W	G	V	W	R	C	T	U	U
K	A	B	A	H	N	J	P	J	D	I	D	U	Q	R	U	W	T	M	A	L	A	P	Z	R
C	W	E	S	F	U	X	Y	W	F	M	Y	U	M	M	I	U	Y	Z	R	O	C	D	O	D
L	C	L	F	W	Z	P	O	L	N	L	K	B	V	W	U	B	D	P	E	B	W	R	E	D
F	R	S	A	U	E	I	V	A	G	P	K	U	A	W	M	H	P	V	N	D	J	U	M	B
P	Y	G	S	S	U	S	F	B	H	Q	T	K	Q	D	Q	J	A	M	Q	Q	J	F	S	F
K	K	T	D	Y	D	Q	C	R	E	V	T	C	R	A	A	F	A	M	O	J	I	Z	U	T
Q	O	Q	S	S	K	O	G	A	V	Z	A	Y	L	E	D	W	K	T	M	A	P	A	O	Y
M	L	B	D	I	U	O	T	H	D	O	H	A	D	A	R	I	I	N	T	A	A	B	E	I
N	Q	I	C	W	Y	H	R	A	S	V	U	A	B	D	T	Y	H	F	U	B	D	A	R	R
O	X	S	B	S	T	A	J	O	N	Q	H	A	N	I	F	V	O	I	C	G	B	B	F	C
C	Q	M	P	I	I	Y	R	K	X	L	B	M	M	N	D	K	R	G	J	L	J	I	Q	B
Q	E	F	B	J	G	B	A	O	U	J	B	C	A	R	A	V	A	N	G	A	T	L	U	K
M	B	N	Q	B	M	G	K	Q	D	G	T	M	E	D	I	N	A	X	V	Q	Z	V	G	X
M	I	G	E	O	Y	X	S	L	J	U	V	U	I	L	R	Q	C	L	O	B	D	L	J	G
F	K	P	X	B	L	V	Y	A	Q	W	P	W	E	B	M	E	C	C	A	L	S	O	E	W

<sup>67</sup> Hajj, 22: 27-28

<sup>68</sup> Al-i Imran, 2: 97

## READING TEXT

**Contributions of the Ottomans to the Ka'bah**

Apart from repairs during the time of the Abbasids and Umayyads, the structure of the Ka'bah remained unchanged until 1630 (1040 AH). Although serious cracks occurred on the northwestern wall of the Ka'bah towards the end of the 16<sup>th</sup> century, scholars in Istanbul decided that it was not permissible to demolish the Ka'bah and rebuild it. Later on, Sultan Ahmed I commanded his chief architect Mehmed Aga to take precautions against the danger of collapse and funds from the state treasury were reserved for this purpose. Repairs were completed in March 1612 (Muharram 1021 AH) costing 80 thousand gold. The damaged sections of the walls were supported by iron girders manufactured in Istanbul. They measured four feet by 16 feet and were decorated with gold and silver. The wooden roof was overhauled. The old rainwater spout was replaced with a new one covered with silver and decorated with golden ornaments. Meanwhile, the door arc was renewed and the silver inscription plaque was replaced with a gold one.

During the time of Sultan Murat IV, Mecca was plagued by destructive storms and floods the likes of which had not been seen in living memory. In 1039 (1629-30), the water flooded the Masjid al-Haram and reached halfway up the walls of the Ka'bah. The next day, towards evening, the northwestern wall of the Ka'bah was completely destroyed, while at the northeastern wall water reached the level of the door, and one-sixth of the southwestern wall was destroyed. The governor of Mecca consulted the scholars, after which he ordered the Ka'bah to be protected with wood and a green cloth. He then informed Istanbul of the situation. Architect Ridvan Aga from Egypt and the Judge of Madinah Mehmed (Efendi) were given the job of rebuilding the Ka'bah. The restoration work continued for nearly six and a half months. By July 1631, all the walls were restored without destroying their original structures except for the corner of Hajar al-Aswad (the Black Stone), parts of which were replaced.

After the conquest of Egypt in 1571, the right to weave the cover of the Ka'bah passed to the Ottomans, Sultan Selim I wanted the tradition of its weaving to continue in Egypt. From the time of Sultan Sulayman the Magnificent, the inner cover was prepared in Istanbul and the exterior cover continued to be made in Egypt. Eventually, from the time of Ahmad III, weaving the whole fabric in Istanbul became the tradition. The inner covering was sent from Istanbul for the last time by Sultan Abdulaziz in 1861 on the occasion of his accession to the throne, and it was used until 1943. The coverings of the Ka'bah were made of green satin for a long time and then black satin in the time of the Ottomans. After the Hijaz was governed by the Ottomans, a fund was reserved for washing and perfuming the Ka'bah each year.

When the governor of Mecca, Sharif Husayn, rebelled against the Ottomans during the World War I, the coverings were sent from Egypt again.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 24, p. 17 (Summarized)

### LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. Explain the importance of learning about the life of Prophet Muhammad.
2. Write down the aim of the science of Siyar or the science of the life of Prophet Muhammad.
3. Why were the books about the life of Prophet Muhammad called "Siyar"?
4. Why is the Qur'an important for learning about the life of the Prophet Muhammad?
5. Explain the reasons for the development of trade in Mecca.

B. Choose the correct answers to the following multiple-choice questions.

1. Which term is used for the Arabs who settled down?
 

A. Bedouin	B. Meccan	C. Hadhari
D. Arabi	E. Rajabi	
  
2. Which one of the following is one of the Haram months?
 

A. Ramadan	B. Shaban	C. Dhu'l-Hijjah
D. Shawwal	E. Safar	
  
3. In the presence of which idol, did polytheists draw the fortune sticks?
 

A. Lat	B. Manat	C. Uzza
D. Hubal	E. Nasr	
  
4. Which of the following is the assembly formed by two prominent members from each tribe of settled Arabs in the pre-Islamic period?
 

A. Jar	B. Hilf	C. Mawali
D. Hilf al-Fudul	E. Mala	

5. Which one of the following was not one of the Hanifs?

- A. Quss b. Saidah      B. Waraqa b. Nawfal      C. Qusay b. Kilab  
D. Ubaidullah b. Jahsh      E. Zayd b. Amr

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Palestine – Thamud – Amalika – Quraysh – Fil (Elephant) - Ababil – Art – Trading)

1. Prophet Abraham brought Ishmael and Hajar to Mecca from .....
2. The first residents of Mecca were from the ..... tribe.
3. Fired stones were thrown by ..... birds at Abraha's army, which had come to destroy the Ka'bah.
4. Information about Quraysh caravans that went to Yemen in winter and to Syria in summer was mentioned in the chapter of ..... in the Qur'an.
5. The economy of Mecca was dependent on .....

D. Write "T" for true and "F" for false for the following sentences.

1. (.....) A widowed woman in the pre-Islamic period had to wait a year to get married.
2. (.....) In the pre-Islamic period, poetry and rhetoric were quite developed in Arabic literature.
3. (.....) Yemen was the homeland of Adnanis.
4. (.....) The Arabian Peninsula is the middle point where the continents of Asia, Africa and Europe intersect.
5. (.....) In the pre-Islamic period, Arabs were using their own currency, i.e. the dinar and dirham, for trade.





# Chapter

PROPHET MUHAMMAD (SAW)  
BEFORE HIS PROPHETHOOD





# PROPHET MUHAMMAD (SAW) BEFORE HIS PROPHETHOOD

## LET'S GET READY FOR THE CHAPTER

1. Research the genealogy of Prophet Muhammad and share it with your classmates.
2. Learn the meaning of the phrase “*Hilf al-Fudul*”.
3. Why is it important that prophets were chosen from among the people? Discuss.
4. Write down four characteristics of a person whom you would like to follow.
5. Why did people trust our Prophet? Discuss.

## 1. The Genealogy and the Family of Prophet Muhammad (saw)

The ancestors of Prophet Muhammad go back to the Adnanis, one of two big Arab communities that were known as the sons of Ishmael; their ancestors go back to Prophet Abraham and Ishmael.<sup>1</sup>

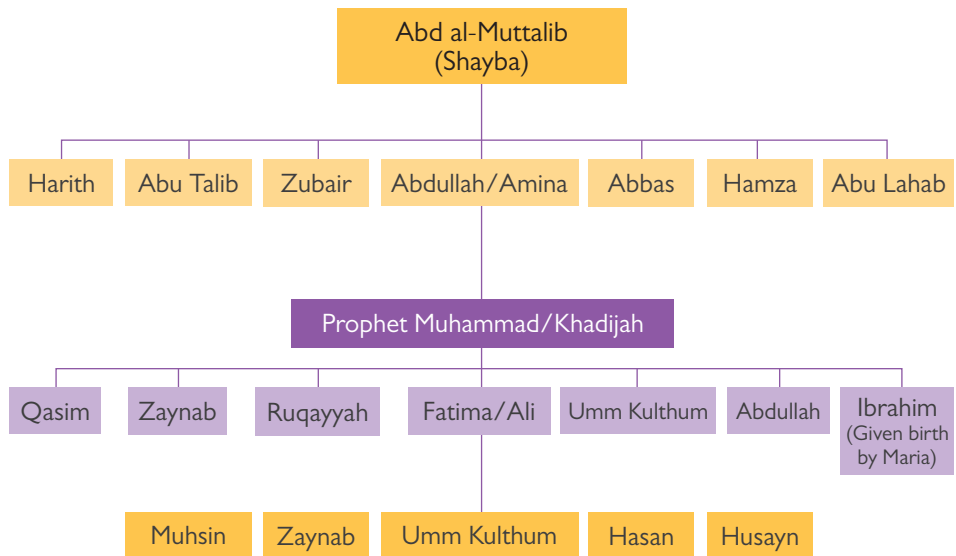
Prophet Muhammad was from Mecca. Both maternal and paternal sides of his family were from the tribe of Quraysh. His father Abdullah was a member of Quraysh's sons of the *Hashim* branch, while his mother was a member of Quraysh's sons of *Zuhra* branch. Both branches were notable Meccan families. His father died shortly before Prophet Muhammad was born. His grandfather, Abd al-Muttalib (Shayba), was an important and respected ruler of Mecca who was a generous man and contributed to providing water and food for pilgrims. For instance, he found and repaired the *Zamzam* well, and then offered it for the pilgrims' use. Prophet Muhammad's uncles, Harith, Abu Talib, Abu

<sup>1</sup> Türkiye Diyanet Vakfı İslam Ansiklopedisi, v. 30, p. 408.

Lahab, Zubair, Abbas and Hamza, were also among the prominent members of Meccan society.

Our Prophet's father, Abdullah, a handsome young man, married Amina, the daughter of the leader of the sons of *Zuhra*, as she was considered a respectable wife for him. She was one of the most honorable and virtuous girls of Quraysh. Abdullah married Amina in accordance with the traditions of the time and laid the foundations for a beautiful and respected family.

Abdullah then traveled to Syria with a trading caravan and on the way home he became ill. When he realized that he was not able to continue with the caravan, he stayed in Madinah with his uncles. When the caravan arrived in Mecca and informed Abd al-Muttalib about his son's condition, Abd al-Muttalib sent his elder son Harith to Madinah in order to take care of him, but Abdullah died before his brother arrived. The news of Abdullah's death filled his entire family with sadness, especially Amina, and Muhammad became fatherless before he was born.



**LET'S NOTE**

*Abd al-Muttalib* was Prophet Muhammad's grandfather. His full name was *Shayba*. *Abd al-Muttalib* was a faithful and kindhearted person, a well-mannered and a just leader. Towards the end of his life, he stopped worshipping idols, drinking alcohol and gambling. He also prohibited circumambulating the Ka'bah naked. He believed in the existence of Allah, and the existence of the hereafter as the place of reward and punishment. He performed acts of worship and would sometimes retire to the Cave of *Hira*.

During his lifetime, *Abd al-Muttalib* concerned himself with the care of his grandson, Muhammad, later handing over his grandson's welfare to his son, *Abu Talib*.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v.1, p. 273

## 2. The Birth and Childhood of Prophet Muhammad (saw)

Prophet Muhammad was born in Mecca on April 20, 571 (12 Rabi al-Awwal). His father's name was Abdullah and his mother's name was Amina.

After his father passed away, Prophet Muhammad was under the protection of his grandfather, Abd al-Muttalib, who named his grandson Muhammad, which means "the greatly praised one", a name which pleased his mother and a name that was used for the first time. Our Prophet's grandfather celebrated his birth by holding a feast for all the Meccans.

**INFORMATION BOX**

Mecca, which is situated in the Hijaz in the Arabian Peninsula, is the city where the Ka'bah was built. In the century that Prophet Muhammad was born, it was a very important trading center. And the Ka'bah was the first place of worship ever built. It was rebuilt by Prophet Abraham and his son Ishmael, and it is our direction of prayer.

Committee, *Dini Kavramlar Sözlüğü*, p. 350

Meccan families traditionally entrusted their children to foster mothers (wet-nurses) from Bedouin tribes in order for them to be raised in a healthy environment where pure and eloquent Arabic was spoken. Thus, Prophet Muhammad was also given to a foster mother, Halima, after being nursed by his mother Amina for a short time. The Prophet stayed with his foster family for

about four years. After two years, his foster mother wanted to give him back to his family in Mecca, but his mother Amina and grandfather Abd al-Muttalib, seeing that the plateau air was good for the Prophet's health, decided to leave him with his foster mother for a while longer. They also wanted to protect him from an epidemic that had spread in Mecca at that time. Sometimes his foster family took him to Mecca in order for him to spend some time with his mother. Finally, his wet nurse returned him to his family when he was four years old.

Prophet Muhammad stayed under the protection of his mother from the age of four until he was six years old. Amina took her son and went to Madinah in order to visit her relatives in Madinah and to visit her husband's grave. When returning home after her trip to Madinah, she became ill and died in a place called *Abwa* 190 km from Madinah. Prophet Muhammad felt her loss deeply and was left both fatherless and motherless.

Upon his mother's death, his guardian Umm Ayman took Prophet Muhammad and delivered him to his grandfather.



The building that was built on the foundations of the house where our Prophet was born is used as a library today.

### LET'S NOTE

Some of the names and attributes mentioned about Prophet Muhammad in the Qur'an and hadiths are as follows:

**Ahmad:** means the one who praises Allah much and deserves to be "praised". (Saf, 61: 6)

**Rauf-Rahim:** means the one who is compassionate and merciful. (Tawbah, 9: 128)

**Rahmah:** means the one who is merciful. (Anbiya, 21: 107)

**Nabi:** means Prophet, messenger.

**Shahid:** Witness.

**Mubashshir:** means the bearer of good tidings.

**Nazir:** means the one who warns; warner.

**Dai:** means the one who invites.

**Siraj:** means the one who enlightens. (Ahzab, 33: 45-46)

**Rasul:** Messenger-prophet. (Fath, 48: 29)

**Mustafa:** means the one who was chosen. (Ahmad b. Hanbal, Musnad, v. 5, p. 25)

**Muhammad:** This name, which has the meaning of "praised", was mentioned in four different chapters in the Qur'an: Al-i Imran 3: 144, Ahzab 33: 40, Muhammad 47: 2, Fath 48: 29.

The 47<sup>th</sup> chapter of the Qur'an is also called Surah Muhammad.

**INFORMATION BOX**

A group of women from the tribe of “the sons of Sa’d” came to Mecca to take infants for nursing. And Halima was among them. Halima had remained behind during the journey, and before she arrived in Mecca, her friends had already taken all the infants of rich families and were getting ready to go back to their homes. Nobody had taken Muhammad as he was “an orphan”. Halima wandered around Mecca and finally decided to take Muhammad who had not yet been chosen and went back to her village. His foster mother and her family loved him because after he came to their house, peace, blessings and happiness filled their home. Muhammad stayed with her for four years, after which Halima took him back to Mecca and delivered him to his mother, Amina.

Mustafa Asım Köksal, *İslam Tarihi*, v.2 p. 27-31

Abd al-Muttalib took over the care of his grandson until he reached the age of eight. His grandfather loved him very much. When he had meetings with notables of Meccan society, little Muhammad would run to him and when his uncles tried to stop him, Abd al-Muttalib would say, “Let him be. He is pretending to be a man. He is such a clever boy. I hope that he will be a great man one day.”<sup>2</sup> When Muhammad was eight, he lost his beloved grandfather and was entrusted to the care of his uncle, Abu Talib.

**LET’S THINK****MUMMY!**

Prophet Muhammad would visit his foster mother Halima from time to time. He felt a great love for her, and he called her “Mummy!” when he saw her to show his respect; he would try to meet her needs. One day, a famine appeared in the village where Halima lived causing livestock to die, resulting in poverty. Halima, who also lived in poverty, remembered Prophet Muhammad (saw) and went to visit him to tell him of her problems. Muhammad (saw) was married to Khadijah at that time, and they entertained Halima as a guest. Khadijah gave her 40 sheep and a camel. Halima, because of their generosity, returned to her village content.

İbn Sa’d, *Kitab al-Tabaqat*, v. 1, p. 113-114 (Summarized)

Think about the above-mentioned example in order to understand how loyal the Prophet Muhammad (saw) was.

<sup>2</sup> Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 42

### 3. Prophet Muhammad's Youth

Prophet Muhammad was under his uncle's protection until he reached the age of 25. Abu Talib, the father of Ali, was a person of good character who was respected by Meccans. He was merciful and compassionate and loved Muhammad as much as he loved his own children. Abu Talib's wife, Fatima b. Asad, whom the Prophet considered his second mother, would feed and clothe him as if he were her own child. Abu Talib was a merchant, as were many Meccans, and Muhammad worked as a shepherd when he was 10 years old in order to help his uncle.<sup>3</sup>

In the pre-Islamic age of ignorance, Arab tribes were always fighting with each other. The wars, which usually started because of simple reasons, would continue for long periods of time. Thus, public order would be destroyed and people's lives and property would not be safe. It was not even possible to visit the Ka'bah. It was declared that fighting during the haram months was prohibited in order for people to visit the Ka'bah and trade in safety.

When our Prophet was between 15 and 20 years old, the first *fijar* wars<sup>4</sup> had broken out between the tribes of Quraysh, its ally Kinanah, and the tribes of Qays-Aylan. The standard-bearer of the Hashims was Zubair, the uncle of Prophet Muhammad. During the wars, Prophet Muhammad did not become involved in the fighting. Quraysh won and later on an agreement was signed. These blood feuds frequently fought for revenge, took place among different tribes.

In the pre-Islamic age of ignorance, uneasiness and lack of confidence had dominated all over Arabia and the Hijaz. Even though this situation had sometimes been getting better, it continued until Islam emerged and brought peace.

As a religion of peace, Islam has not abolished the sacredness of the haram months and has maintained the prohibition of fighting during them. In this respect, Allah the Most High says in the Holy Qur'an: **"They ask you about fighting in the sacred months. Say, 'Fighting therein is a great (sin) but preventing (people) from the way of Allah and disbelief in Him and (preventing access to) Masjid al-Haram and the expulsion of its people are greater (sins) in the sight of Allah. And fitnah (mischief) is worse than**

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<sup>3</sup> Ibid, v. 1, p. 46

<sup>4</sup> The wars that broke out during the prohibited months were called *fijar* wars.

**killing.’ And they will never cease fighting with you until they turn you back from your religion if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.”<sup>5</sup>** This verse shows that Islam promotes peace and does not approve of war unless absolutely necessary.

### 3.1. Joining the League of the Virtuous (Hilf al-Fudul)

Among the Arabs of the pre-Islamic period, alliances were formed entailing vows of friendship and solidarity. The objectives of each agreement were different but generally, a stronger tribe would make a pact with a weaker one, which would then be under its protection.

*Fijar* wars started because of simple reasons but were the cause of injustice and destruction of life and property in Mecca. This situation especially affected visitors and the weak of the city who were often oppressed and usurped. The strong would seize the belongings of the visitors without payment in return, and the oppressed did not have the courage to demand their rights or resist. This situation was damaging the reputation of the Quraysh and Mecca.

Once a merchant went to Mecca and a notable person there seized his belongings. The merchant asked for help from the Meccans but they refused. Then the merchant addressed the people from a hill in Mecca saying: “O Meccans! Is there no one among you who defends justice and helps the oppressed? Help the person who was robbed of his merchandise in Mecca...”<sup>6</sup> Prominent members of Meccan society considered what they could do in response to this call.

Zubair, the uncle of Prophet Muhammad, was distressed due to this situation. He suggested to the Meccan notables that they meet in order to discuss the *fijar* wars and those who suffered because of them. The families of Hashim, Zuhra and Taym attended the meeting, which took place in Abdullah bin Judan’s house. Only the elders and important people were allowed to attend but Muhammad, who was around 20 years old at the time, was also invited for he was a trustworthy and respected person. He was always on the side of right, peace and justice. The Prophet attended the meeting and praised it even

<sup>5</sup> Baqarah, 2: 217

<sup>6</sup> Ibn Hisham, *Sirat al-Nabi*, v. 1, p. 183



after his prophecy. He said, “if I were to receive a similar offer, I would attend it again.” He stood behind this agreement saying that “Islam supports only these kind of agreements concluded during the age of ignorance.”<sup>7</sup>

As a consequence of the discussions, participants of the meeting took the following decisions and signed an agreement. Their decisions were:

- 1) Be they local or foreign, there would be no oppressed people in Mecca.
- 2) No one in Mecca would be allowed to be oppressors and oppression would never be tolerated.
- 3) Everyone would act together in defense of the oppressed person until that person receives justice.

#### LET'S THINK

Prophet Muhammad said:

“The agreement that I reached at a meeting in the house of Abdullah b. Judan was such that even if people offered me purple sheep in order to break that agreement, I would never accept them. And if I received that kind of offer in Islam again, I would attend it again.”

Ibn Hisham, *Translation of Sirat*, v. 1, p. 185

Think about this saying of Prophet Muhammad in terms of how sensitive he was about injustice.

The members of the community swore to show their determination by saying:

“We swear to Allah that we will stand by the side of the oppressed until the oppressor gives back what he took; we will act like a single hand. This league will continue until not a drop is left in the sea, and as long as the mountains of Hira and Sibir are standing and until justice is achieved for the oppressed person’s financial state.”<sup>8</sup>

*Hilf al-Fudul*, which is known as the Committee or the League of the Virtuous, was formed by some virtuous people of Mecca and its meeting was attended by Prophet Muhammad. The most important aim of this committee

<sup>7</sup> Ahmad b. Hanbal, *Musnad*, v. 1, p. 317

<sup>8</sup> Muhammed Hamidullah, *Islam Peygamberi*, v. 1, p. 52-55

was to defend the rights of weak and helpless people in Mecca, to bring justice and end oppression. This committee carried out its activities for a long time.

This organization became a discouraging factor for the oppressors, because nobody dared to fight the three strong tribal members at once. Prophet Muhammad himself once fought for the right of an oppressed foreigner from Abu Jahil.

### 3.2. His Engagement in Trade and His Marriage to Khadijah

Prophet Muhammad started to engage in trading in his early years when he was under the protection of his uncle, Abu Talib. Later on, when Muhammad was about nine, Abu Talib took him to Syria when he went trading. Stories about Prophet Muhammad meeting a Christian monk named Bahira in the town of Busra relate to this trip. According to the narrations, Bahira told Abu Talib that his nephew might be the long awaited prophet according to the Bible.<sup>9</sup>

When Prophet Muhammad was around 17, he and his uncle Zubair joined a trading caravan going to Yemen, and he learned many things from his uncle about trading. Muhammad impressed everyone with his honesty and intelligence and was called Muhammad al-Amin (Trustworthy Muhammad). After his first trips accompanied by his uncle, he started to successfully handle the trading caravans of rich people himself and also established business partnerships with people. For instance, a Meccan merchant, Sa'id bin Abdullah, became his business partner and was very pleased to work with him. After the emergence of Islam, this man embraced Islam and always praised the success of his business partnership with the Prophet.<sup>10</sup>

In addition to his commercial trips to Syria and Yemen during his childhood, the Prophet also went to various other places in his youth and adulthood. His intelligence, honesty and success of attracted the attention of Khadijah, a member of one of Quraysh's noble families. Khadijah asked him to be her trading partner, and the Prophet accepted her offer. This respected and rich Meccan woman had her slave Maysara work with him, and she sent her trading caravan to Syria under his management. This journey was his second journey to Syria and was more successful than expected. Maysara told Khadijah about

<sup>9</sup> Mevlana Şibli, *Asr-i Saadet İslam Tarihi*, v. 1, p. 131

<sup>10</sup> Ahmad b. Hanbal, *Musnad*, v. 3, p. 425

Prophet Muhammad's perfect character and praised the Prophet's modesty, bravery and mercy.

Khadijah's feelings of respect, trust and appreciation for Muhammad grew stronger, and eventually, through intermediaries, she proposed to the Prophet and he accepted her marriage proposal. Khadijah was a well-known and very modest person and was known among the Meccans by the names *tahirah* (pure) and *afifa* (chaste woman). Abu Talib asked permission from her uncle Amr b. Asad, and they were married in a ceremony attended by Meccan notables. Abu Talib and Waraqa b. Nawfal made a speech on behalf of both sides. The marriage ceremony was performed by Waraqa b. Nawfal. Camels were sacrificed and a feast was organized for the guests.<sup>11</sup>

Prophet Muhammad and Khadijah had a very happy and harmonious family life. Khadijah supported him in every way and always stood by him during hard times. Muhammad also loved her very much. They had two sons and four daughters. The boys' names were Qasim and Abdullah, who both died in infancy. Their daughters' names were Zaynab, Ruqayyah, Umm Kulthum and Fatima. While the Arabs in the pre-Islamic period considered daughters bad luck, Prophet Muhammad raised them and gave their hand in marriage. The Prophet did not marry any other woman when Khadijah was alive but later on he had a son named Ibrahim by his Egyptian concubine. All of his children except Fatima died before Prophet Muhammad. And his line continued through the children of Fatima and her husband Ali.

#### 4. Prophet Muhammad's (saw) Adulthood

There is no detailed historical information of how the Prophet continued his life during the period of his marriage until his prophethood other than the knowledge that he engaged in trade as his livelihood and helped with Khadijah's business. He organized commercial trips to various places, especially Damascus, Jordan, Yemen, Oman and Bahrain. There are some narratives in the sources saying that he might also have gone to Abyssinia.<sup>12</sup>

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<sup>11</sup> Ali Himmet Berki-Osman Keskiöğlü, *Hatemi'l Enbiya Hz. Muhammed*, p. 47-48

<sup>12</sup> Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 58-59

## READING TEXT

### KHADIJAH AS A WIFE

Khadijah, the beloved wife of Prophet Muhammad, was born in Mecca. She was a member of the Banu Asad branch of the tribe of Quraysh. Her father Huwaylid was a notable person of Quraysh. Before she embraced Islam, Khadijah was a widowed woman known for her honor and chastity and was given the nickname of “tahira” which means “pure and chaste”.

Although many men wanted to marry her because of her attributes, she refused all proposals. Khadijah was engaged in trade and was an affluent citizen of Mecca. As she adopted rightfulness, honesty and trust as her principles in trading, she also expected these characteristics in her business partners.

Khadijah married Muhammad when she was 40 years old and Muhammad was about 25. Her nephew was the mediator and had once travelled in the same trading caravan as Prophet Muhammad. After her nephew returned, he told Khadijah that Prophet Muhammad was a very trustworthy, clever and talented man. Prophet Muhammad was about 25 years old at that time. Upon the recommendation of others, she asked the Prophet to help her with her caravans. The Prophet accepted and a little while later, he gained Khadijah’s trust by his honesty. Khadijah proposed to Prophet Muhammad whom she admired because of his high morals and behavior. Abu Talib went with his brothers and Muhammad to Khadijah’s house to ask her uncle, Amr bin Asad, to give his permission for the marriage, and after receiving Amr’s blessings, Muhammad (saw) and Khadijah were wed.

Khadijah was impressed by Prophet Muhammad’s exemplary character. As a result, she not only fell in love with him but also put him in charge of her wealth and he thereby gained financial security by marrying a noble woman like Khadijah. All Meccans envied and admired them and thus their marriage became the symbol of true respect and sincerity.

Prophet Muhammad and Khadijah had four daughters and two sons, Qasim and Abdullah, both of whom died at an early age. Their daughters were Zaynab, Ruqayyah, Umm Kulthum and Fatima, and Muhammad’s descendants continued through his daughter Fatima. Prophet Muhammad was named Abu al-Qasim, because of his first-born son.

was a person who gave meaning to Muhammad’s life, and she supported him in every aspect of it. He shared the experience of his first revelation with her. When he received the revelation in the cave of Hira, he returned home in fear and after recounting his experience, she comforted him by saying:

“Don’t be afraid! Allah will never place you in danger. Indeed, Allah will treat you fairly because you help your relatives, look after your family, and earn your living honestly. You provide shelter for orphans; you never lie, and never misappropriate anything entrusted to you; you help those who have no one to support them, and support the needy. You are also a man who gets on well with everyone and is kind to them.”

Later on, Khadijah accompanied the Prophet when he visited her uncle Waraqa bin Nawfal to enlighten him. She became the first person to embrace Islam and the Prophet's call. During the years of famine, when Abu Talib was in financial difficulties, she looked after his son Ali and treated him as if he was her own son.

Khadijah never despaired during the Prophet's difficult times and never left him alone. After the first revelation, there came a period in which Prophet Muhammad did not receive any revelation (fatrat al-wahy), which was a period of sadness for him. Khadijah continued to support her husband during this period for she believed in his prophecy.

When Meccan polytheists boycotted the tribe of Banu Hashim for three years, she accepted the challenges with him and supported her husband with faith and love, comforted him in his sorrows and tried to find solutions to his problems. Muhammad appreciated both her moral and material support saying, "At a time when people refused me, she believed in me. When people denied me, she affirmed my call. While people were boycotting and laying a financial embargo on me, she spent all her wealth on me."

Khadijah was not only his wife but she was also his best friend, his confidant, and his comfort in difficult times.

After about 25 years of marriage, she passed away three years before Hijrah, and the Prophet was greatly saddened by her death. Even though he remarried after her death, he remembered her with love and talked of her with fondness, saying: "Allah never gave me anything better than Khadijah. She believed in me at a time when no one believed in me, she supported me at a time when everyone denied me, she sacrificed her wealth for me when no one gave me anything and she became the mother of my children."

Nahide Bozkurt, *Ortaöğretim Din Kültürü ve Ahlak Bilgisi Öğretim Programı*, p. 82-83

Prophet Muhammad had shown consideration to the people around him since childhood and continued so into adulthood. He took good care of his family, relatives, and the rights of his society sharing their sorrows and happiness. He took Ali into his home to ease the financial burdens of his uncle and also requested that his uncle Abbas, who was financially well off, take Abu Talib's other son Jafar into his care.<sup>13</sup>

With the arrival of the first revelation, Khadijah's comforting words show the life Prophet Muhammad was living at that time.

<sup>13</sup> Muhammed Hamidullah, *İslam Peygamberi*, v.1, p. 66

**LET'S TAKE AS AN EXAMPLE**

“Don't be afraid! Allah will never place you in danger. Indeed Allah will treat you fairly because you help your relatives, look after your family, and earn your living honestly. You provide shelter for orphans; you never lie, and never misappropriate anything entrusted to you; you help those who have no one to support them, and support the needy. You are also a man who gets on well with everyone and is kind to them.”

Bukhari, *Bad' al-Wahy*, 3; Muslim, *Iman*, 252.

Find examples regarding Khadijah's words about our Prophet Muhammad.

Our Prophet was very loyal, especially to his family. He never forgot his mother whom he had lost when he was six years old. Years later when he was passing the village of Abwa, he visited his mother's grave to maintain it and could not stop his tears. When he was asked the reason why he was crying, he said: “I cried because I remembered how much compassion and mercy my mother showed me.”<sup>14</sup> He would also occasionally visit the grave of his father who had passed away before his birth.

During the time he stayed with his grandfather, Umm Ayman took care of him. He never forgot the favors that this lady did for him and showed her respect whenever he met her. Prophet Muhammad lost his grandfather while still a child and at his death was filled with sorrow.

Prophet Muhammad loved and respected Abu Talib and his family who treated him as their own child. Although they were not wealthy, they were very generous to him. This family did many favors for Prophet Muhammad. Even though they were not rich, they took him and treated him as if he were their own child. When Prophet Muhammad started trading and became wealthy, he supported his uncle. He also respected his uncle's wife, Fatima bint Asad, and when he immigrated to Madinah, he often visited her and mourned when she passed away. When he was asked about the reason for his sadness, he replied: “How could I not be sad? When I took refuge in her house as an orphan, she fed me first, and brushed my hair before her own children's hair. She was like my mother.”<sup>15</sup>

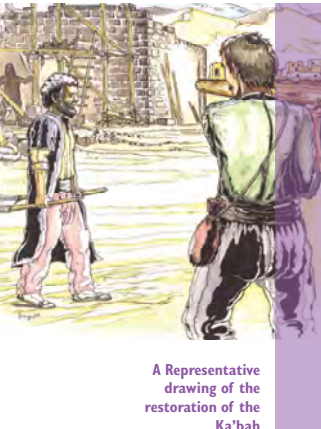
<sup>14</sup> Salih Suruç, *Peygamberimizin Hayati*, v. 1, p. 104.

<sup>15</sup> Muhammed Hamidullah, *Islam Peygamberi*, vol. 1, p. 45-46

### 4.1. Muhammad the “Trustworthy”

In his youth, Prophet Muhammad avoided all kinds of evil of the age of ignorance such as idolatry, gambling and drinking alcohol, and decadent entertainment. He was a virtuous person both in his childhood and youth and thus, he gained society’s respect.

One of the virtuous actions of his youth was his judgment in a case regarding the Ka’bah, the first place of worship that was rebuilt by Prophet Abraham and his son Ishmael. Over the years it was repaired or rebuilt when it got damaged. When Prophet Muhammad was about 35 years old, the Ka’bah was damaged by a flood, and was rebuilt by Meccans on its old foundations. They were about to put the Hajar al-Aswad in place when disagreements arose between the tribes and fighting was about to break out. Thereupon, Abu Umayya bin Mughira, who was one of the notables of Quraysh, suggested: “Let’s choose as judge whoever comes into the Ka’bah first from the Bani Shayba gate.” When they saw that Prophet Muhammad was the first person to enter the Ka’bah from the gate, they were happy because Muhammad had gained the people’s respect due to his trustworthy character and his honesty. He was known as Muhammad al-Amin, meaning “Trustworthy or Reliable Muhammad”. When Prophet was told about the problem in the Ka’bah, he put the Hajar al-Aswad on a piece of cloth, and lifted it with the help of all the leaders of the tribes who each held one corner of the cloth. He then placed the Hajar al-Aswad in its proper place himself. Everyone was happy with his suggestion and said, “We are content with the decision of this reliable man!” Thus the problem was solved and peace was achieved. This incident clearly shows how much people trusted Prophet Muhammad.



A Representative drawing of the restoration of the Ka'bah

Prophet Muhammad gained trust and respect by living a pure life since his childhood. And Allah the Exalted indicates his exemplary life in the Qur’an **“By your life...”**<sup>16</sup>

### 4.2. The Days in the Cave of Hira

At about the age of 40, Prophet Muhammad often chose to go into seclusion in order to withdraw from society. As did his grandfather and other Hanifs, he retreated to the cave of Hira on the Mountain of Light (Jabal al-Nur) during the

<sup>16</sup> Hijr 15:72

month of Ramadan. There he performed acts of worship and contemplation. He would return to the city for his needs, take some food and then return to Hira. Religious and moral violations disturbed him. He had lived as a Hanif since his childhood and did not follow the lifestyle of his society. Nevertheless, he still thought about society and how it could be saved from moral corruption. Allah the Most High stated the Prophet’s status at that time in the Qur’an as: **“And He found you lost and guided you...”**<sup>17</sup>

**Some higher attributes that Prophet Muhammad possessed in his youth and adulthood**

Supported the peace	Paid attention to purity	He loved and cared the children	He paid attention to education	He was truthful
He cared about the rights of women	He was a merciful father	He was a good and agreeable husband	He was virtuous	He was contented
He stayed away from bad habits	He was a tradesman	He did physical exercises	He showed respect to the elders	He protected the orphans and the poor
He was kind	He was patient	He was hardworking	He was an eloquent preacher	He knew how to swim
He cared for his relatives	He was generous	He was merciful	He was humble	He had a great character
He was just	He was clever and smart	He was forbearing	He was faithful	He was morally justified
He was cheerful	He supported human rights	He was pure	He was modest	He was brave and trustful

<sup>17</sup> Duha, 93: 7



**LET'S NOTE**

Prophet Muhammad had the custom of circumambulating the Ka'bah when he returned home from Hira. Sometimes he would take milk, strips of dried meat, or olive oil and dry bread to the cave and when he ran out of food, he would return home for more and then return and continue to contemplate in Hira.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi, v. 19, p. 121*

Prophet Muhammad continued worshipping and contemplating until he received the first revelation. He had dreams during that period which came true and the dreams continued until he received the revelation. It was like a process of preparation for prophethood.<sup>18</sup>

Allah had prepared him for the task of prophethood since childhood and Prophet Muhammad avoided polytheism, oppression, worshipping idols and other kinds of misdeeds in his society and was known for his loyalty, honesty and good morals.

Allah chooses whomever He wishes as His messenger from among the people. Allah the Exalted says in this regard: “...**Allah is most knowing of where He places His message...**”<sup>19</sup> Allah chose Prophet Muhammad as his last messenger.



The Cave of Hira

<sup>18</sup> Ali Himmet Berki - Uthman Keskioglu, *Hatemi'l-Enbiya Hz. Muhammed*, p. 57

<sup>19</sup> An'am, 6: 124

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. For what reason was Hilf al-Fudul established?
2. In which job did Prophet Muhammad engage in his youth?
3. Write down two virtuous actions that Prophet Muhammad demonstrated in his youth.
4. Write about the Fijar Wars and Haram months.
5. Briefly explain the incident where Prophet Muhammad acted as a judge regarding a problem related to the Ka'bah.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one is the place where Prophet Muhammad's mother died?
 

A. Damascus	B. Ta'if	C. Abwa
D. Busra	E. Mecca	
  
2. Which one is not one of the Prophet's children?
 

A. Abraham	B. Zaynab	C. Ali
D. Fatima	E. Qasim	
  
3. Why was Prophet Muhammad called "Al-Amin"?
  - A. Because of his patience
  - B. Because of his honesty and reliability
  - C. Because he was tolerant
  - D. Because he never despised anyone
  - E. Because of his generosity
  
4. Which of the following is the assembly formed by two prominent members from each tribe of settled Arabs in the pre-Islamic period?
 

A. The Jews	B. Hanifs	C. Christians
D. Sabaeans	E. Polytheists	

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Ali – Mecca – Hilf al-Fudul – 632 – League of Virtuous – Fatima – Hasan – Husayn – 571 – Ta'if)

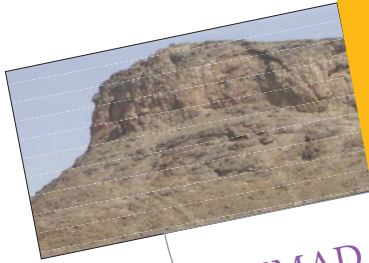
1. Prophet Muhammad was born in the year..... And died in the year .....
2. The organization which was founded in order to end oppression and injustice, and which our Prophet joined when he was around 20 years old was called the ..... or .....
3. The progeny of Prophet Muhammad continued through his grandsons ..... and ....., who were the sons of his daughter ..... and his son-in-law .....

D. Write “T” for true and “F” for false for the following sentences.

1. (.....) His father died soon after Prophet Muhammad was born.
2. (.....) The name of Prophet Muhammad's foster mother was Halima.
3. (.....) After acting as a judge in the Ka'bah incident, Prophet Muhammad secluded himself to worship and contemplate in a cave in the Hira Mountain every year in the month of Ramadan until he received the first revelation.
4. (.....) Abu Lahab was his uncle who protected the Prophet most.
5. (.....) The name of Prophet Muhammad's youngest son was Ibrahim.

# Chapter

MUHAMMAD AS A PROPHET  
AND THE MECCAN PERIOD





## MUHAMMAD AS A PROPHET AND THE MECCAN PERIOD

### LET'S GET READY FOR THE CHAPTER

1. Examine the geographical locations of Mecca, Madinah and Ta'if on the map.
2. Find the definitions of the words "wahy, risalah, nubuwwah, tabligh, hijrah and nabi" in a dictionary.
3. Read the first five verses of Surah al-Alaq (96) from a translation of the Qur'an.
4. Collect information about Masjid al-Haram and Masjid al-Aqsa.

### 1. The First Revelation

There were religious, political and cultural problems worldwide during the time in which Prophet Muhammad (saw) lived. The Byzantine Empire, one of two great powers of the time, was going through the most difficult period in its history. Fights for the throne, corruption in civil life and the military and intolerance between different sects were weakening the Byzantine society. The Persian Empire, which originated in Iran, was a neighbor of the Arabian Peninsula and was in a constant struggle with the Byzantine Empire. The Persians, who were Zoroastrians, believed that fire is sacred. Slavery was common in those societies and women were not treated as well as they deserved.

Unlawfulness, ignorance and moral corruption were at their height throughout the Arabian Peninsula as they were all over the known world. People had forgotten the commands and prohibitions of Allah, and they started living in accordance with their desires. They believed in idols instead of Allah, and tyrannized and oppressed the weak. The concepts of "justice, truthfulness, mercy, compassion and benevolence" had lost their meaning.

### INFORMATION BOX

The term "wahy", which literally means "speaking secretly, calling and commanding", was Allah's means of communication with His prophet through an angel.

False beliefs and moral corruption in Meccan society were making the Prophet unhappy. He had tried to distance himself from this unhealthy environment and disorder since his youth. Especially in Ramadan, he withdrew to the cave of Hira, which is situated on the northern side of Mecca, and contemplated the wrongs of his society in that tranquil and quiet place. He sought a solution to save his people from their errant ways. When contemplating there, he experienced spiritual states that he had never felt before. In his sleep he had dreams, all of which came true.

On a Monday night in the month of Ramadan in 610, Prophet Muhammad was in contemplation in Hira. As dawn approached, Muhammad saw a being whom he had never seen before, who uttered the word, “Read!” Worried and concerned, Muhammad replied: “I do not know how to read!” The unknown being said for a second time, “Read!” And again the Prophet responded: “I do not know how to read!” When Jibreel demanded it from him for a third time, the Prophet said: “What will I read?” Then the Archangel Jibreel revealed to him the first five verses of Surah al-Alaq:

**“Recite in the name of your Lord who created-created man from a clinging substance. Recite, and your Lord is the most Generous-Who taught by the pen-Taught man that which he knew not.”<sup>1</sup>**

After the Archangel Jibreel recited these verses, he disappeared. Prophet Muhammad repeated the verses and returned home in excitement and fear. He went directly to bed and asked his wife Khadijah to cover him. When he related the things he had experienced, Khadijah comforted him by saying, “Do not fear! By Allah, Allah will never disgrace you. You have good relations with your kith and kin, you help the poor and the destitute, serve your guests generously, and assist the deserving calamity-afflicted ones.”<sup>2</sup>

Khadijah then accompanied the Prophet to see his uncle Waraqa b. Nawfal who was a Hanif. Waraqa knew Hebrew and could read the Old Testament. Prophet Muhammad told him of his experience and asked his opinion. Waraqa said to him: “What you saw was the Archangel Jibreel whom Allah sent to Prophet Moses. I wish I was young and could see the time when your people will turn you out of Mecca.” Prophet Muhammad who was known as “Muhammad al-Amin” by the Meccans and was respected by Quraysh was

## LET'S EVALUATE

Evaluate with your friends the messages of the first revealed verses.



The place where the first verses were revealed to our Prophet Muhammad: the Mountain of Light (Jabal al-Nur) in Mecca.

<sup>1</sup> Alaq, 96: 1-5

<sup>2</sup> Bukhari, *Sahih-i Bukhari ve Tercümesi*, v. 1, p. 147; Bukhari, *Bad'ul Wahy*, hadith no: 3

surprised and asked: “Will they drive me out of Mecca?” Waraqa said: “Anyone who had your experience was treated with hostility; and if I should live to see the day when you will be turned out, then I shall support you unconditionally.”<sup>3</sup> But a few days later, Waraqa passed away.

## 2. The Pause and Resumption of the Revelation

After the first five verses of Surah al-Alaq (96), the revelations stopped for a while. During that time, Prophet Muhammad continued going to the Cave of Hira to wait for the angel to return. In spite of waiting for weeks, the angel of revelation did not come. This period, when the revelations temporarily stopped, is called “*Fatrat al-Wahy* (The Period of Pause in Revelation)”. As he did not receive revelations during this period, Prophet Muhammad experienced difficult times. And from time to time, he thought that he had been abandoned by his Lord. One day, he went to Hira again and saw the angel of revelation in the sky on his way back to Mecca. Exited and fearful, Prophet Muhammad returned home and lay down in his bed. Meanwhile, Jibreel brought the following revelation: “**O you who covers himself [with a garment], arise and warn and your Lord glorify and your clothing purify and uncleanness avoid.**”<sup>4</sup> With these verses, the duty of inviting people to the way of Allah was given to Prophet Muhammad. In this way, Prophet Muhammad’s task of *da’wah* (invitation) started.

### LET’S INTERPRET

Why did the pause in revelation sadden the Prophet?

Interpret.

## 3. The First Call and the First Muslims

When Prophet Muhammad was commanded to invite people to Islam, he invited them secretly at the beginning. During this time, the Prophet invited those who were most likely to accept his message such as his close relatives and friends. The first person who accepted Prophet Muhammad’s message was his wife Khadijah, who comforted her husband in the face of the Meccans’ insults and torture.

One of the first people who believed in the Prophet was Ali the son of Abu Talib. Abu Talib, who was Prophet Muhammad’s uncle, had a large family and his financial situation was not very good. That is why Prophet Muhammad

<sup>3</sup> Bukhari, *Sahih-i Bukhari ve Tercümesi*, v. 1, p. 14; Bukhari, *Ba’d’ul Wahy*, hadith no: 3

<sup>4</sup> Muddaththir 74: 1-5



took responsibility of Ali's care. One day Ali, who stayed in the Prophet's house, saw him and Khadijah performing prayer and asked them what they were doing. After Prophet Muhammad explained to him about prayer and the message of Islam, Ali wanted some time to think. The next day, Ali, who was about 10 years old at the time, went to the Prophet and embraced Islam.

### LET'S TALK

Zayd bin Harithah, one of the first believers, was separated from his family when he was a little boy and continued living under the protection of Prophet Muhammad (saw). Zayd's family went to Prophet Muhammad and asked him to give Zayd back. The Prophet called Zayd and gave him the choice to either go with his family or to stay with him. Zayd preferred to stay with Prophet Muhammad (saw).

İrfan Yücel, *Peygamberimizin Hayatı*, p. 51

Find the biographies of the first believers and talk about them with your friends.

Zayd bin Harithah is also one of the first believers. When Zayd bin Harithah, the freed slave of Prophet Muhammad, and the daughters of Prophet Muhammad converted to Islam, everyone in the Prophet's household became Muslims.

### INFORMATION BOX

At the beginning, Prophet Muhammad used the house of a young Muslim, called Arqam, in order to preach the message of Islam. In this house, he explained Islam to non-Muslims and taught Islam to Muslims; he also had meetings with people coming from outside of Mecca. And Muslims also performed their prayers together in this house, which became famous as "*Dar al-Arqam* (the house of Arqam)" in Islamic history.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 8, p. 520 (Summarized)

Abu Bakr was one of the earliest believers. He was a rich and respected member of society and had been Prophet's friend since his childhood. Because of his closeness to him, he accepted Islam immediately without any doubt.

Uthman b. Affan, Zubair b. Awwam, Sa'd b. Abi Waqqas, Abdurrahman b. Awf, and Talha b. Ubaidullah came to Prophet Muhammad with Abu Bakr and embraced Islam. These companions are known as “the first believers” of Islam.

When the number of Muslims reached thirty, the majority of them were young, slaves, and women. They were secretly learning the religion and performing their acts of worship. Only Prophet Muhammad openly performed his prayers around noon in the Ka'bah. Those days were times during which the polytheists of Mecca despised and mocked Prophet Muhammad and the Muslims.

#### 4. Spreading the Call and its Results

The period of invitation to Islam secretly continued for nearly three years (from 610 to 613). When the verses “**Then declare what you are commanded and turn away from the polytheists.**”<sup>5</sup> and “**And warn, [O Muhammad], your closest kin.**”<sup>6</sup> were revealed to Prophet Muhammad, he started to openly invite everyone to Islam.

The Prophet first organized a dinner to invite his relatives to Islam, which was attended by his uncles, aunts and other relatives. After the dinner, before Prophet Muhammad started to talk, his uncle Abu Lahab, who knew about his calling, shouted at the Prophet saying: “I have never seen anyone like you who has brought the worst thing to his relatives.” and then left.<sup>7</sup> After this, other guests also left. After a while, the Prophet organized another dinner and again invited all of his relatives, and he said to them after the dinner:

“I do not know anybody who brought something to his nation better than the thing I brought. I invite you with two words: to accept that there is no God but Allah, and that I am His messenger. I was sent to you and to all humanity as His Messenger. Who accepts to go to heaven by helping me in this matter?”<sup>8</sup> Most of the people who were present reacted positively but Abu Lahab objected saying: “This is evil. If you obey him today, you will fall into disgrace. And if you attempt to protect him, you will be killed.” Then they left and the efforts of the Prophet were unsuccessful.

#### LET'S DISCUSS

Why did Prophet Muhammad start with his close relatives when conveying the message of Islam at the beginning of his prophethood?

Discuss with your friends.

<sup>5</sup> Hijr, 15: 94

<sup>6</sup> Shuara, 26: 214

<sup>7</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 88

<sup>8</sup> Mustafa Asım Köksal, *Hiz. Muhammed ve İslamiyet*, v. 1, p. 262

After a while, the Prophet went to the hill of Safa in order to declare Islam openly and said: “O people of Quraysh! If I said to you that there are enemies camping behind that mountain and coming in order to occupy the city, would you believe me?”

The Meccans answered by saying: “You have never told a lie and we believe everything you say.” Prophet Muhammad said: “Allah sent me to warn and protect you from bad things, and to tell you that if you do not listen to me, His anger awaits you.” Abu Lahab interrupted and shouted: “You disturbed us for this ridiculous declaration and wasted our time!”<sup>9</sup> Thereupon, people left and the Prophet’s first public call was discredited.

#### LET’S NOTE

Abu Lahab tried to prevent the call to Islam at every chance he got. Together with his wife, Umm Jamil, he placed thorns and dirt on the paths on which the Prophet would walk. Moreover, Allah revealed the Surah Lahab because of his merciless enmity and hatred towards the Prophet:

“May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.”

Surah Lahab, 111: 1-5

#### LET’S DISCUSS

Discuss with your friends the reasons why the Meccans who called Prophet Muhammad “al-Amin (trustworthy)” before revelation turned against him and denied his call after he received the revelations.

### 4.1. The First Reactions

Despite all the difficulties he faced, Prophet Muhammad invited people to believe in the oneness of Allah and not to worship idols. In return, Meccan polytheists made fun of him. The Prophet stated that the way they followed was wrong and that worshipping idols was vain and useless. When he read the verses revealed about idols: “**Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it. Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.**”<sup>10</sup> their increased, and they insulted Prophet Muhammad and put thorns and rubbish along the way that he would pass.

<sup>9</sup> Muhammed Hamidullah, *Islam Peygamberi*, v. 1, p. 90

<sup>10</sup> Anbiya, 21: 98-99

**LET'S INTERPRET**

“The Prophet did not damage the idols physically. Instead, he explained to people that worshipping the idols was wrong.”

Together with your friends, interpret the reasons why the Prophet preferred to deliver his message this way.

Despite the insults of the polytheists, day by day Islam was spreading in Mecca. Meccans who were worried about this went to Prophet Muhammad's uncle, Abu Talib, and said to him: “O Abu Talib! Your nephew is talking about our idols in a derogatory way and claims that the way our ancestors followed and we now follow is the wrong one. He is denigrating our idols. Make him give this up, otherwise we know exactly what should be done. This situation will not be solved unless one of these two sides is vanquished”.<sup>11</sup>

Abu Talib informed the Prophet of what he had been told and said: “Be merciful to me and to yourself. Do not burden me with responsibilities that I cannot bear! And do not make me face things that I cannot cope with!” The Prophet realized that his uncle would no longer protect him; therefore, he told his uncle: “If they place the sun on my right hand and the moon on my left in order to make me give up my divine duty, I would never do so.”<sup>12</sup> Upon seeing the determination of the Prophet and the spread of Islam in Mecca, the polytheists wanted to come to an agreement with him. They sent Utbah b. Rabiah to the Prophet as their envoy. Utbah told him that if he wanted property, they would make him the richest person in Mecca; if he wanted leadership, they would make him the leader of the society; and if he wanted to get married, they would marry him to the most notable and beautiful woman of their society. Utbah continued by saying that they wanted him to give up talking about their idols and beliefs in return. And the Prophet answered Utbah's offer as follows: “I don't have any of those you said. But my Lord sent me as His messenger to you. And I deliver the message of Allah to you. If you believe, you will be happy both in this world and in the Hereafter; as long as you give up worshipping idols and worship Allah.”<sup>13</sup>

<sup>11</sup> Nedvi, *Siyretü'n-Nebeviyye*, p. 83.

<sup>12</sup> Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 101.

<sup>13</sup> İbn Hişam, *Siret-i Nebi*, v. 1, p. 315-316.

Upon the refusal of their offers, the polytheists offered to worship their idols for a year, and worship Allah the year after. This offer was rejected with the following verses revealed to Prophet Muhammad: **“Say, ‘O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.’”**<sup>14</sup>

After the Prophet refused the offers made by the Meccans, the abuse and torment of the believers increased. Their aim was to scare the Muslims and the people who intended to become Muslims and ultimately to force Muslims to give up their beliefs. The Muslims, especially the slaves and the poor and helpless, suffered abuse and persecution.

Bilal al-Habashi, Yasir’s family, Suhayb al-Rumi, Abu Fuhayra, and other helpless Muslims were subjected to the torments of the Meccans. Umayya bin Halaf made his slave Bilal lie down on the hot desert sand and placed rocks on him in order to torture him so that he would give up his religion. Ammar bin Yasir, who embraced Islam together with his mother and father, was one of first believers and was also subjected to torture. Polytheists, who dragged them onto hot desert sand during the hottest hours of the day, forced them to deny their religion and to return to idol worshiping. Ammar’s mother, Sumayya, and his father, Yasir, unable to bear the torture, died and became the first martyrs in the history of Islam.

Prophet Muhammad used every opportunity to spread Islam. Once, he went to the Uqaz, Majanna and Mina fairs in order to spread the message of Islam to members of other tribes who came to Mecca pilgrimage season. He recited some verses from the Qur’an to them and delivered the message of Islam. The Meccan polytheists said to the people to whom he talked: “He is a member of their tribe and he is a possessed sorcerer.” And so the efforts of Prophet Muhammad were thwarted because of the obstacles placed by the polytheists.

The reason why the polytheists objected to the call of the Prophet was their religious belief. The Ka’bah, which was regarded as a sacred place by Meccans, was full of idols. Polytheists not only said that they were following the path of their ancestors but also claimed that the idols brought them closer to Allah. This is why they refused the call of the Prophet to believe in the oneness of

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<sup>14</sup> Kafirun, 109: 1-6

Allah and cease idol worship. The Meccan community was strongly attached to its traditions, believing that polytheism, which had been transmitted to them by their ancestors, was the correct path. Yet the Qur'an criticized their beliefs as follows: **“And when it is said to them, ‘Follow what Allah has revealed,’ they say, ‘Rather, we will follow that which we found our fathers doing.’ Even though their fathers understood nothing, nor were they guided.”**<sup>15</sup>

Another reason why Meccans objected to the call of Islam was economic. Mecca had a central location on the Arabian Peninsula and the Ka'bah, situated in Mecca, had been a center of importance for the Arabs for years. The Arabs who came to the Ka'bah every year to visit their idols were a great source of revenue. Prominent members of Meccan society thought that if Islam took hold in Mecca, the Ka'bah might lose its importance and they would suffer economic loss. They also controlled the commercial life of Mecca by means of caravan trading and they believed that if the polytheist structure ended, they would lose their reputation among Arabs. Thus, Mecca survived because of this polytheist structure and the leaders of the polytheists who engaged in trading were worried about its collapse.<sup>16</sup> They were concerned because Prophet Muhammad recited verses about abandoning the idols and criticized polytheism. Afraid that their economic and political influence might vanish, they turned against the Prophet; as a result, the Meccan merchants and rulers were among the harshest enemies of Islam.

Prophet Muhammad criticized the immoral deeds and beliefs of Quraysh, which oppressed women, the needy and the helpless. He invited people to follow the Islamic moral code and declared that everyone was born free and equal. On the other hand, slavery was an important part of the social structure of Mecca. The polytheist notables objected to Prophet Muhammad's declaring equality between slaves and free people. They rejected Islam for they thought it would corrupt the social structure of Mecca and so they turned against him.

## LET'S TALK

Write down the individual, economic, and social objections against Prophet Muhammad and the first Muslims and discuss them with your friends.

<sup>15</sup> Baqarah, 2: 170

<sup>16</sup> Sabri Hizmetli, *Islam Tarihi*, p. 124

**LET'S EVALUATE**

“No! But you do not honor the orphan. And you do not encourage one another to feed the poor. And you consume inheritance, devouring [it] altogether, and you love wealth with immense love.”

(Fajr, 89: 17-20)

Evaluate the concept of morality among polytheists in light of the above-mentioned verses.

Tribalism played an important role in the social life of Arabs. As well as the internal solidarity of the tribes, rivalries between the tribes had an important place in Meccan society. The rivalry between the tribes of the Hashimis and Banu Umayya in Mecca deterred many people from embracing Islam. The tribe of Banu Umayya, to which Abu Jahil also belonged, kept this rivalry alive and showed hostility towards Prophet Muhammad.

Another reason that Meccans objected to the call of Prophet Muhammad was their understanding of leadership. Leaders were expected to be rich and have sons. However, the Prophet was not rich and had only daughters. The people of Quraysh could not accept this and claimed that the prophethood should have come to someone who was rich and had sons. According to them, Walid bin Mughira from Mecca and Abu Mas'ud from Ta'if were more acceptable candidates. Their claim was answered by the Qur'an as follows: **“And they said, ‘Why was this Qur’an not sent down upon a great man from [one of] the two cities?’ Do they distribute the mercy of your Lord? ...”**<sup>17</sup>

## 4.2. Migration to Abyssinia

The fourth year of Muhammad's prophethood in 614 CE became a year in which abuse and pressure upon the Muslims increased; some were even held under house arrest by their relatives. Muslims could not freely follow the commands of their religion and were subjected to insults from the polytheists. Seeing the hardships experienced by the believers, the Prophet advised them to: “Go to Abyssinia, because there is a leader there who rules with justice and

<sup>17</sup> Zukhruf, 43: 31-32

never oppresses his people.” in order to ease their hardships.<sup>18</sup>

The Muslims chose Abyssinia (today’s Ethiopia) as the place for their migration for several reasons. First of all, other tribes in the Arabian Peninsula worshipped idols, and these tribes had good relations with the tribe of Quraysh. Under such circumstances, because of their commercial and religious connections, none of the Arab tribes would dare turn against Quraysh in order to protect the Muslims. Moreover, the Yemeni region could not accept a divine religion because the people of that region believed in Zoroastrianism; therefore, Abyssinia was the best option for immigration. Abyssinia was near the coast of the Red Sea and was known by Meccans as a place ruled with justice. The population of Abyssinia was made up of People of the Book (*ahl al-kitab*) and provided an environment in which Muslims were free to follow their religion. Moreover, with the help of the Muslims who were going to migrate there, the message of Islam would reach other people.

In the fifth year of the prophethood (615), *muhajirs* (migrants) who were given permission from the Prophet secretly left Mecca. There were eleven men and four women in this first group, and they travelled across the Red Sea by ship and arrived in Abyssinia. In this group were some of the earliest believers such as Uthman bin Affan, Uthman’s wife, Prophet’s daughter Ruqayyah, Zubair b. Awwam and Abdurrahman bin Awf. In Islamic history, this journey is known as the first migration.

The emigrants who arrived in Abyssinia were welcomed by the ruler (*Najashi* - *Negus*) Ashama and were treated justly and with kindness and were able to follow their religion in the Najashi’s country. But after a while, they heard the false news that the Meccans had converted to Islam, some of them preferred to return to Mecca, but when they arrived near Mecca, they learned that the news was not true. Because it was very difficult to go back to Abyssinia, some secretly entered Mecca and the rest had to enter under the protection of another Meccan.

The emigrants who returned from Abyssinia brought the good news that they followed their religion freely there, and when Muslims, who felt suffocated under the pressures, heard this news, they decided to migrate. A year after the first migration (616 CE), the second group consisting of 82 men and 18 women migrated to Abyssinia under the leadership of Abu Talib’s son Jafar.



<sup>18</sup> Ibn Sa’d, *Kitabu’l-Tabaqat*, v. 1, p. 204-205



The Muslims were welcomed and treated justly like those in the first group. This migration led the polytheists to worry that Islam might spread in Abyssinia and threaten them, so the people of Quraysh sent Amr bin ‘As and Abdullah bin Rabiha to the Najashi with many gifts. Their aim was to complain about the Muslim migrants and to have them exiled and take them back to Mecca. Najashi, who listened to their arguments, also invited the Muslims to speak in his presence and had them and the polytheists face each other. Jafar ibn Abi Talib made a speech explaining the situation of the believers.

At the end of his speech, Jafar read the first verses of Surah al-Maryam (19), which is about Prophet Jesus and his mother Maryam. Thereupon, the Najashi said, “This comes from the same source as that which was revealed to Jesus.” and he refused to give the Muslims up to the Meccans.

#### LET’S NOTE

Migrants who stayed in Abyssinia returned to Madinah during the conquest of Khaybar in one of the Najashi’s ships. Muhajirs under the leadership of Jafar went directly to Prophet Muhammad, who was in Khaybar.

When the Prophet saw Jafar, he said, “For which one should I be happy? For the conquest of Khaybar or for arrival of Jafar?” He then embraced Jafar and kissed his forehead. After they returned to Madinah, Prophet Muhammad had a room prepared near his room in Masjid al-Nabawi and gave it to him. Jafar later became a martyr in the Battle of Mut’ah.

*Türkiye Diyanet Vakfı Ansiklopedisi*, v. 6, p. 548 (Summarized)

#### INFORMATION BOX

Jafar b. Abu Talib became a martyr in the Battle of Mut’ah. Prophet Muhammad announced that Allah had given him two wings instead of his two arms, which had been cut in battle, and he flew up to heaven with them. Because of this, he was called “Tayyar (the one who flies)” and “Dhu al-Janahayn” (the one with two wings). He was also called “Dhu al-Hijratayn” as he migrated twice, first to Abyssinia and then to Madinah, and he was also called “the father of the poor” as he protected the needy and the poor. Prophet Muhammad praised him by saying that Jafar’s morals were similar to his.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 6, p. 548 (Summarized)

Amr bin ‘As who left Najashi’s presence empty-handed said, “I swear, I will go to Najashi tomorrow and say such things about them, that will uproot them all.” And next day, he went to Najashi and said: “O ruler! They are saying such bad things about Isa bin Maryam! Call them back and ask them what they think about him!” Then Najashi invited the Muslims again and asked, “Tell me what you think about Isa bin Maryam?”

### LET’S NOTE

Prophet Muhammad never forgot the favors that Najashi did for the Muslims. When he heard that he died in 630, he performed funeral prayer for him in his absence.

Tirmidhi, Janaiz, 960.

When Jafar recited the following verse “... **The Messiah, Jesus, the son of Maryam, was but a messenger of Allah and His word which He directed to Maryam and a soul [created at a command] from Him...**”<sup>19</sup> Najashi said; “I swear that Isa was not a person different from what you said.” Thereupon he gave the presents back to Amr and Abdullah, and they returned to Mecca empty-handed.<sup>20</sup> The migrants lived in Najashi’s country in peace and tranquility. Some returned to Mecca after Quraysh ended the boycott, and a group of Muhajirs returned to Madinah after the migration to Madinah. The last group who stayed in Abyssinia returned to Madinah during the conquest of Khaybar seven years after the migration to Madinah.

### LET’S MAKE A LIST

“O King, we were a people in a state of ignorance and immorality, worshipping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly, and the strong amongst us exploited the weak. We remained in this state until Allah sent us a Prophet, one of our own people, whose lineage, truthfulness, trustworthiness and integrity were well-known to us. He called us to worship Allah alone, and to renounce the stones and the idols, which we and our ancestors used to worship as well as Allah.

<sup>19</sup> Nisa, 4: 171

<sup>20</sup> Mustafa Asım Köksal, *Hz. Muhammed ve İslamiyet*, v. 2, p. 43

He commanded us to speak the truth, to honor our promises, to be kind to our relatives, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness, and not to appropriate an orphan's property nor slander chaste women. He ordered us to worship Allah alone, to uphold Salat, to give Zakat, and fast in the month of Ramadan. We believed in him and what he brought to us from Allah, and we follow him in what he has asked us to do and we shun what he forbade.

Thereupon, O King, our people attacked us, visited the severest punishment on us to make us renounce our religion and return to the old immorality and the worship of idols. They oppressed us, made life intolerable for us, and prevented us from observing our religion.

So we left for your country, choosing you before anyone else,

O King! We desire your protection and hope to live in justice and in peace in your midst.”

Ibn Hisham, *Siret-i Nebi*, v. 1, p. 336

After reading the speech made by Jafar in the presence of Najashi, make a list of Jafar's views regarding what Islam brought to them.

- .....
- .....
- .....
- .....
- .....
- .....

### 4.3. Hamza's and Umar's Conversion to Islam

Prophet Muhammad's uncle Hamza was a strong man and famous for his skills in hunting and wrestling. Hamza would go to the Ka'bah to circumambulate it after every hunting trip. After he circumambulated the Ka'bah, he would visit the notable members of Quraysh and chat with them for a while, and then he would go to his house.<sup>21</sup>

One day, Prophet Muhammad (saw) came across Abu Jahil. Abu Jahil insulted him, and the Prophet returned to his house in sorrow. A person who saw what Abu Jahil did went and told Hamza. Hamza could not bear Abu Jahil's insults as he loved his nephew, and he walked to the Ka'bah in anger. Hamza went to the notables of Quraysh and hit Abu Jahil's head with an arrow. He shouted at him, "Did you curse and insult my nephew Muhammad?!" The people who were present attempted to side with Abu Jahil, but Abu Jahil stopped them and said that Hamza was right. After Hamza left, he said to them, "Please let him be, otherwise he might get angry and convert to Islam." and thus he calmed them down.<sup>22</sup>

Abu Jahil was worried about Hamza's converting to Islam, because he was a respected and feared member of the Quraysh tribe. If he embraced Islam, it would be a great advantage for the Muslims and a great loss for the polytheists. Abu Jahil was right to be worried because Hamza went to his nephew and declared that he embraced Islam. His conversion to Islam greatly boosted the morale of the believers who were suffering under the pressures and abuses of the polytheists. After Hamza's conversion to Islam, Muslims gained strength and the polytheists had to consider their words and their treatment of the Muslims. (616)

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<sup>21</sup> *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 15, p. 500

<sup>22</sup> Ali Himmet Berki and Osman Keskiöglu, *Hız. Muhammed ve Hayatı*, p. 97

## LET'S NOTE

Hamza, who was born in 570, was both a foster brother and an uncle of Prophet Muhammad. He was a very brave man and showed proverbial heroism in the battles of Badr and Uhud and was martyred in the Battle of Uhud. Because of this, he is known as “the master of the martyrs” and “the lion of Allah”.

His grave was turned into a tomb by the mother of the Abbasid caliph Nasir Lidinillah (1180-1225). Later on, a masjid and library were added to the tomb and during the Ottoman era, great attention was paid to the care of the tomb. After the Ottomans lost power in that area, the tomb and all buildings around it collapsed.

Hamza, who is a symbol of bravery among Muslims, has not only been considered as the master of wrestlers in Turkish culture but his exemplary life has also become the title of a special field of literature in Muslim nations (namely *Hamzaname*) and the subject of literary works written in this field.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 15, p. 500. (Summarized)

Other good tidings received a short time after Hamza's conversion to Islam and which made the Muslims happy was Umar bin Khattab's conversion.

Umar was one of the literate members of Meccan society. As a person who engaged in the external affairs of the Meccan City State, he had a harsh character. He was one of the leading enemies of Prophet Muhammad and of the Muslims in Mecca. One day, he girded his sword and left his house in order to kill Prophet Muhammad. He started to walk towards Dar al-Arqam and on his way, he came across Nuaym bin Abdullah who became suspicious because Umar was walking in a fury and asked, “O Umar! Where are you going?” Umar said: “To kill Muhammad.” Nuaym, who hid the fact that he was a Muslim, advised Umar in order to dissuade him: “You will increase the hostility if you do that. You think that the Hashimis will leave you alone if you kill Muhammad? First you should deal with your own family!” Then, in order to protect Prophet Muhammad and to gain time, Nuaym told Umar that his sister and her husband had accepted Islam.

Umar then angrily changed direction to his sister's house. Umar heard the sound of the recitation of the Qur'an when he arrived and violently knocked on the door.

His sister Fatima and her husband Said bin Zayd had secretly converted to Islam, and they were learning the Qur'an from Habbab bin Arad in their house. They became worried when they heard the violent knocks on the door, so they hid the pages of the Qur'an and asked Habbab to hide somewhere in the house. When Umar entered he shouted, "What was the thing that you were reading?" And when Said told him that it was "nothing". Umar got hold of him. When Fatima attempted to help her husband, Umar slapped her and she fell. Her face was covered in blood, and she shouted at Umar, "What do you want Umar? Yes, we have embraced Islam! Do whatever you want!" Umar felt regret after he saw his sister's face and his heart softened. He wanted to see what they were reading to please his sister, and Fatima gave him the pages on which the first verses of Surah Taha (20) were written. After reading the verses of the Qur'an, Umar was silent for a while and then said, "Take me to Muhammad."

Habbab, who had witnessed this scene, came out from where he was hiding and said, "I swear to Allah that the previous day Prophet Muhammad prayed to Allah to strengthen Islam with one of two Umars (Umar ibn al-Khattab and Abu Jahil) and that you would be this person, O Umar! This is obvious!" Then Umar walked to Arqam's house and the Muslims in his house became afraid when they saw Umar coming towards them girded with his sword, and they informed Prophet Muhammad. Hamza told them: "Do not worry! Let him in; if he has come with peaceful intent, we will treat him well; if he has come with ill intent, we will kill him with his own sword." But Prophet Muhammad said, "Don't be afraid! Let him come."

Prophet Muhammad welcomed Umar and asked the reason for his coming. He replied that he came to testify his faith and embrace Islam. The Prophet and the people with him were content. Then they went to the Ka'bah together and prayed there, and the polytheists were shocked to see Umar among the Muslims. There, Umar publicly declared that he had embraced Islam, and in this way he joined the side of the believers in 616 CE.

### LET'S EVALUATE

Evaluate with your friends the significance of Hamza's and Umar's conversion to Islam in terms of its contribution to the spread of Islam in Mecca.

**LET'S NOTE**

In the early years of Islam, Hamza's and Umar's conversion were important events because they were among the most influential figures of their society. With their conversion to Islam, Muslims became more powerful in the sixth year of the prophethood and for the first time, they started to perform their prayers together at the Ka'bah.

Then the polytheists, who lost an important personage in Umar and after the conversion of Hamza, started looking for ways to apply new sanctions upon Muslims.

#### 4.4. The Boycotts and Pressures upon Muslims

Despite all the obstacles imposed by the Meccans, Islam continued to spread in Mecca. And the abuses and insults of the polytheists upon Muslims did not have any result. The migrants had been welcomed in Abyssinia and two important figures, Hamza and Umar, became Muslims. The number of Muslims was increasing day by day. These reasons caused the people of Quraysh to look for new precautionary measures. To this aim, notables of Quraysh decided to boycott all Muslims until Muhammad was surrendered to them. The boycott upon which the polytheists agreed included the following articles:

- a. A peace treaty would not be signed with Muslims until Muhammad was given to them.
- b. No mercy would be shown to the Muslims.
- c. Polytheists would not allow their daughters and sons to marry Muslims.
- d. There would be no trade with Muslims.
- e. Nobody would talk to Muslims or spend time with them.
- f. Nobody would go to the houses of Muslims.

By means of the boycott, Meccans aimed to take Prophet Muhammad, in order to kill him by separating the Muslims from the Prophet and leaving him isolated. Meccans took these articles, which were written by Mansur bin Ikrima, and hung them on Ka'bah's wall.

Muslims who were forced to live in Abu Talib district suffered great hardships during the boycott. Prophet Muhammad, his uncle Abu Talib and his wife Khadijah especially suffered as they gave all of their property to the needy

Muslims. The Muslims suffered hunger and disease during that period while children died of starvation and disease. Some Muslims boiled pieces of leather in water to try to satisfy their hunger. The boycott, which caused such distress, disturbed some conscientious Meccans, Some of them loaded camels with food and rode towards the district where the Muslims lived, but their attempts were not always successful. Most of the time they were hindered by Abu Jahil and Abu Lahab.

Some Meccans tried to help their Muslim relatives during the boycott. One day Khadijah's nephew sent some wheat to his aunt with his slave. Abu Jahil interfered when he saw the slave carrying the sack and tried to take the wheat from him. One of the polytheists became angry and said: "It is not right to stop someone who wants to send some wheat to his aunt!" Thereupon, Abu Jahil let the slave go to Khadijah.

Some people in Mecca were upset about this boycott and were disturbed because of the oppression it caused their relatives. One of them, Hisham, went to the grandson of Abd al-Muttalib, Zuhair, in order to end the boycott and said to him, "You eat whatever you want and live as you want, but you don't think of the difficulties that your uncles face. I swear if such a boycott had been implemented for the uncles of Abu Jahil, he would have never accepted this."

Hisham convinced Zubair, who had asked, "What can I do by myself?" They got together with their relatives and took the first step to remove the boycott. A group came to the Ka'bah and declared that the boycott made them uncomfortable and they wanted to end it. Therefore, in spite of Abu Jahil, it was ended with the support of others. (616)

#### INFORMATION BOX

- The boycott against the Muslims (616-619) caused them to face hunger and disease.
- Muslims did not leave their religion because of this boycott; on the contrary, they embraced it more.
- The boycott caused disagreement among the Arabs because of tribalism.
- Muslims gathered together around Prophet Muhammad.
- Polytheists could not get what they wanted from the boycott.
- The boycott failed from the perspective of the polytheists.



### 4.5. The Year of Sorrow



After three years of hardship, the boycott ended; the Muslims and the Prophet were relieved but later on, they experienced two sorrowful incidents. Prophet Muhammad lost his uncle Abu Talib, who had protected him against the polytheists; and he then lost his wife, Khadijah, his greatest supporter. These two deaths filled the heart of Prophet Muhammad and the Muslims with great sadness, which is why the tenth year of the prophethood is called the year of sorrow.

Abu Talib took the responsibility of caring for his nephew Muhammad after Abd al-Muttalib's death. Abu Talib looked after his nephew during his childhood and youth and later protected him despite the pressure and threats from the polytheists. When Abu Talib, who was a notable member of Quraysh, was alive, the polytheists could not do anything to Prophet Muhammad. Abu Talib protected his nephew by guarding his house at night during the years of the boycott, and most nights he sent his sons or nephews to protect him. When he was on his deathbed, he ordered his tribe to protect his nephew, and then he passed away.

**LET'S TALK**

Prophet Muhammad never forgot the loyalty and love of Khadijah and her support for the Muslims, and he always remembered her fondly. One day, Hale, Khadijah's sister, asked permission to enter the presence of Prophet Muhammad; her voice was similar to Khadijah's. When Prophet Muhammad heard her voice, he said, "She believed in me, when nobody [else] did. When everybody was a polytheist, she embraced Islam and became a believer. She helped me, when nobody [else] helped me." and he praised his wife Khadijah.

Ahmad bin Hanbal, *Musnad*, v. 6, p. 117

Read the passage above, and discuss with your friends Khadijah's support for the Prophet's deliverance of the message of Islam.

After Abu Talib's death, attacks on Prophet Muhammad increased. One day, while out walking, the Prophet came across a polytheist who insulted him and took some dirt from the ground and threw it at Muhammad. The Prophet returned to his house as his clothes were dirty. His daughter Fatima, seeing him in such a state, was very upset and started cleaning her father's clothes. When Prophet Muhammad saw his daughter's sorrow, he said, "Do not cry my beloved daughter! Allah will protect your father." and he comforted her. The Prophet remembered his uncle at that moment and sighed. He said, "Before my uncle's death, nobody from Quraysh would dare to touch me..."<sup>23</sup>

Prophet Muhammad, who was still mourning the death of his uncle, lost his wife Khadijah a short time later. Khadijah was happily married to Prophet Muhammad for 25 years, she had been his most loyal supporter since the beginning of his prophethood, and was the first to believe in the prophethood of her husband. Khadijah gave all of her property for the sake of Islam and died in Mecca when she was 65 years old.

## 5. The Journey to Ta'if

Prophet Muhammad searched for new ways as pressure increased against him after the deaths of Abu Talib and Khadijah. He decided to go to the nearest city, Ta'if, in order to look for supporters and to spread Islam outside of Mecca. He chose that city for his visit because the people of Ta'if knew the Meccans

<sup>23</sup> Taberi, *Tarih-i Taberi*, vol. 3, p. 105.

and the Prophet had relatives there. In those days, Ta'if was one day's distance from Mecca, and the road was steep and rugged. It was a city famous for its vineyards, gardens, and clean air. Affluent members of Meccan society would vacation in Ta'if during the summer, and the polytheists of Ta'if would go to Mecca to trade and worship. Thus, strong social and commercial relations existed between Mecca and Ta'if.<sup>24</sup>

Prophet Muhammad went to Ta'if together with Zayd bin Harithah in 620. He talked to the leaders of Ta'if and conveyed the message of Islam to them, but they refused his invitation, despised and made fun of him. The leaders of Ta'if humiliated him; they stirred up the slaves and children in the city and encouraged them to stone the Prophet and Zayd. The Prophet's feet were bloodied, which caused him to fall. The people around him forced him to stand up, and when he started walking, they stoned him again. Zayd was trying to protect him but could not protect him from so many stones. The Messenger of Allah experienced one of his most difficult and painful days in Ta'if.

#### LET'S INTERPRET

Prophet Muhammad (saw) made the following prayer for the people of Ta'if on his way back home:

"I don't wish them to be destroyed, instead I ask Allah to bring a nation from them that will not associate any partner to Allah, and worship to Him only."

Bukhari, *Tecrid-i Sarih*, v. 9, p. 35

The entire people of Ta'if embraced Islam in the 9<sup>th</sup> year of Prophethood (630).

Interpret the text above in relation to the reasons and results of the trip to Ta'if.

Prophet Muhammad took refuge in a garden outside Ta'if. He raised his hands and wearily prayed to Allah: "O, my Allah! To You I complain of the feebleness of my strength, of my lack of resources and my being unimportant in people's eyes. O, Most Merciful of all those capable of showing mercy! You are the Lord of the weak, and You are my own Lord. To whom are You to entrust me; to an unsympathetic foe who would sullenly frown at me, or to an alien to whom You have given control over my affairs? Not in the least do I care for anything except that I may have Your protection for myself. I seek

<sup>24</sup> Nahide Bozkurt, *Siyer*, p. 46.

shelter in Your light-the light which illuminates the Heavens and dispels all sorts of darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Your wrath, or that You should be displeased with me. I must remove the cause of Thy displeasure till You are pleased. There is no strength nor power but through You.”<sup>25</sup>

The owners of the garden were two brothers named Utbah and Shayba. These two polytheists showed mercy to Prophet Muhammad and Zayd when they saw them bloodied. They told their slave Addas to offer them some grapes but they also told him not to talk to the Prophet because he was insane. But Addas spoke to Prophet Muhammad, believed in him, and joined the Muslims. The Prophet and Zayd rested for a while in the garden, and then they set out for Mecca.

## READING TEXT

### ADDAS AND PROPHET MUHAMMAD

After the attacks by the people of Ta'if, Prophet Muhammad took refuge in a garden. Addas, who worked in the garden, was a Christian who knew the Torah and the Gospels. The Christian slave went to Prophet Muhammad and offered him some grapes. The Prophet said “Bismillah” (In the name of Allah) before eating them. The slave asked out of curiosity, “What is the phrase that you said? I haven't heard anyone say such a word since the day I left my nation.” and they had the following conversation:

- Which city are you from?
  - I am from Ninova.
  - It is the city of my brother, Jonah.
  - How do you know Jonah?
  - Jonah was a prophet, and I am also a prophet. All prophets are brothers.
- After Addas heard these words, he continued asking:
- What is your name?
  - Muhammad.
  - Are you the Prophet that Allah sent to Mecca?

And after Prophet Muhammad responded “Yes.” Addas said:

“I read about you in the Gospel and about your prophethood in the Torah. Teach me your religion!” and he held the hand of Prophet Muhammad. Thereupon, the Prophet conveyed the message of Islam to him and Addas embraced Islam.

Taberi, *Tarih-i Taberi*, v. 3, p. 109

News about what happened to Prophet Muhammad in Ta'if reached Mecca.

<sup>25</sup> Ramazan el-Buti, *Fikhussire*, p. 143

Abu Jahil and some Meccans agreed not to let Prophet Muhammad enter Mecca. A messenger coming from Mecca gave this news to the Prophet, and Muhammad went directly to the Cave of Hira instead of going to Mecca. He then sent a person as an envoy and asked for a protector. Mut'im bin Adiyy accepted his request and the Prophet entered his own city under his protection. Mut'im armed his sons and the members of his tribe and helped Prophet Muhammad to enter Mecca and the Ka'bah.

### LET'S DISCUSS

Discuss the reasons why Prophet Muhammad chose the kermises and fairs organized in Mecca in order to declare Islam.

### LET'S NOTE

Prophet Muhammad never forgot Mut'im's favor towards him. Mut'im died in the Battle of Badr as a polytheist. When his son Jubair went to the Prophet asking him to free the captives of Badr, he said: "If Mut'im was alive, and asked this favor of me; I would free all the captives for him."

Irfan Yücel, *Peygamberimizin Hayatı*, p. 75

After Prophet Muhammad returned from Ta'if, he started delivering the message of Islam to the tribes who went to Mecca to trade and perform pilgrimage. He met with them at the fairs and invited them to Islam by reading verses from the Qur'an. The Meccans did not stand by idly watching the activities of the Prophet; they told people: "Do not believe in the invitation of Muhammad, do not talk to him. He is insane and a sorcerer."

Despite the Meccans' efforts to prevent him, the Prophet declared the message of Islam to every person he met and his efforts were not in vain, for many people embraced Islam.

## 6. The Incidents of 'Isra and Mi'raj

The incidents of 'Isra and Mi'raj took place in the 11<sup>th</sup> year of Muhammad's prophethood (621). Prophet Muhammad was taken from Masjid al-Haram in Mecca to Masjid al-Aqsa in Jerusalem by the angel Jibreel on the 27<sup>th</sup> night of Rajab. This journey is known as "Isra". Then the Prophet was raised to the heavens and brought into the presence of Allah and talked with Allah. And this part of the Prophet's journey is called "Mi'raj". The miracle of 'Isra is stated in the Qur'an as follows: **"Exalted is He who took His Servant by night from**

### LET'S INTERPRET

Read the translation of the first verse from Surah al-'Isra (17) and interpret it with your friends in the class.

**al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”<sup>26</sup>**

The miracles of ‘Isra and Mi’raj, which took place in a period when Prophet Muhammad and Muslims were going through very difficult times, strengthened their morale. This miracle was a turning point in his prophethood, because it gave him the power to bear the oppression of the polytheists. The incidents of ‘Isra and Mi’raj also gave self-confidence to the believers. With this miracle, their loyalty to Prophet Muhammad strengthened and they became stronger and united against the polytheists’ insults. Because of the importance of the miracles of ‘Isra and Mi’raj, they have been passed down through generations and accepted by Muslims as one of the holy nights.

The news that the Prophet went to and came back from Jerusalem in one night, which normally was a two-month journey from Mecca, became an issue of debate among Meccans. The polytheists, who did not believe it, thought that they had found strong evidence to prove that Muhammad was insane or a sorcerer. Happily they went to Abu Bakr and asked him, “Your friend Muhammad claims that he went to Jerusalem tonight and was raised to the heavens. What do you say about it?” Abu Bakr responded without any hesitation, “If he says so, then it is true.” Because of this, the Prophet gave Abu Bakr the title “*Siddiq*”, meaning eminently truthful.

Meccans who did not believe the news that Prophet Muhammad went to Jerusalem asked him questions about Masjid al-Aqsa and the caravans going to that area, and he answered all of the questions correctly. Even though he got the correct answers from him, they continued to deny him, calling him a “sorcerer”.

#### LET'S NOTE

Prophet Muhammad came from Mi’raj with the following divine blessings:

1. Daily prayers (five times in a day) became an obligation for Muslims.
2. The last two verses of Surah al-Baqarah (2) were revealed.
3. He heralded that those who do not associate any partners to Allah from his Ummah will go to heaven.

Bukhari, *Tecrid-i Sarih*, vol. 2, p. 261

<sup>26</sup> ‘Isra, 17: 1

## 7. Meeting with the Madinans and the Agreements at Aqaba

### INFORMATION BOX

Mus'ab bin Umayr, who embraced Islam when he was 19 years old, came from a rich family. He was sent to Madinah by Prophet Muhammad in order to teach Islam there. Because of this, he is known as the first teacher in the history of Islam. Mus'ab, who had made great efforts to spread Islam in Madinah, was the flag-bearer in the battles of Badr and Uhud. And he was martyred in the battle of Uhud.

The people of Madinah had heard of the prophethood of Muhammad from those who travelled to Mecca. During the pilgrimage period of the year 620, some people from Madinah went to Mecca and met with Prophet Muhammad who invited them to Islam and read and explained some verses of the Qur'an. This group, which consisted of six people who had converted to Islam, returned to Madinah after promising Prophet Muhammad to meet again the following year in a place called Aqaba. After they returned to Madinah, these Muslims told people about Prophet Muhammad and Islam and in this way, Islam started to bear its first fruits in Madinah in a very short period of time.

During the period of pilgrimage in 621, 10 people from the tribe of *Khazraj* and two from the tribe of *Aws*, including the six people who had gone in previous year and embraced Islam, went to Aqaba and met secretly with Prophet Muhammad. Asad bin Zurara was the leader of the group, and they promised the Prophet not to associate any partner with Allah, not to steal and commit adultery, not to kill their children, not to slander anyone, and always to obey Allah and His Messenger Muhammad.<sup>27</sup> This pledge is known in the history of Islam as the First Pledge of Aqaba.

Muslims who were about to return to Madinah asked Prophet Muhammad for a teacher who would teach them Islam and lead them in prayer, and the Prophet appointed Mu'sab bin Umayr for this duty. Mu'sab bin Umayr settled down in the house of Asad bin Zurara in Madinah and started to teach them and also guide people to Islam by his actions and convincing speeches. Islam spread quickly in Madinah with the support of Asad bin Zurara and the efforts of Mus'ab who went from house to house teaching the Muslims the Qur'an.

<sup>27</sup> Ibn Hişam, *es-Siyretü'n-Nebeviyye*, v. 2, p. 93

Sa'd bin Muaz and Usaid bin Hudair, the leaders of the tribe of Aws, embraced Islam as they were fascinated by the convincing speeches of Mus'ab and the impressiveness of the message that he delivered. With their conversion to Islam, almost everyone in the tribes of Aws and Khazraj embraced Islam, and Mus'ab sent the good news to Prophet Muhammad. When he and the believers received this news, they became very happy and this is why the year 621 was called "the year of happiness (*sanat al-ibtihaj*)".<sup>28</sup>

There were certain reasons that Madinans were interested in Islam. There was rivalry between Arab and the Jewish tribes living in Madinah. Madinan Jews claimed that they were superior to Arabs because they expected that the last Prophet was going to be chosen from their nation. Madinan Arabs were familiar with the concepts of the hereafter, heaven, hell and the prophets, because they lived with the Jews and because these subjects were often the main topics of their conversation. This was why Madinans did not have much difficulty understanding to the call of Prophet Muhammad. There was also hostility between the Arab tribes in Madinah. The tribes of Aws and Khazraj experienced great problems at that time because of internal conflicts and because of the battle of Buas they had had a short time before. These two tribes were looking for something to bring them peace and unite them. The people who had met with Prophet Muhammad in Aqaba and embraced Islam had clearly expressed this.

Islam continued to spread in Madinah; around 500 people went to Mecca at the time of Hajj in 622. Seventy-five of them embraced Islam; two of them were women. Under the leadership of Mus'ab, they went to Aqaba to meet Prophet Muhammad. They arrived from different directions in order not to attract the attention of the Meccan polytheists. The Prophet went to Aqaba with Abu Bakr, Ali bin Abu Talib and his uncle Abbas.

Prophet Muhammad's uncle Abbas began to speak before the Prophet, and after he expressed that they would show their respect to the Prophet and protect him against his enemies, he continued by saying: "I have nothing to say if you are loyal to him, protect him, and invite him to Madinah. But if you plan to ignore him when he arrives in Madinah, then let him stay with us." The Madinans wanted to listen to Prophet Muhammad after Abbas's speech and after reading some verses from the Qur'an, the Prophet asked them to



The place where the Aqaba Pledges took place. (Mecca)

## LET'S WATCH A MOVIE

Watch the movie "The Message", which is about the life of Prophet Muhammad, with your friends and interpret it.

<sup>28</sup> İrfan Yücel, Peygamberimizin Hayatı, p. 81



**INFORMATION BOX**

After Prophet Muhammad let Muslims migrate, Umar openly left Mecca unlike other Muslims. After he prepared for the journey, he girded himself with a sword and circumambulated the Ka'bah. Later, he challenged the polytheists and said, "I am going to Madinah. If anyone among you wants his child to be an orphan, his wife to be widowed, and his mother to cry, then let him chase me!" and he then left Mecca. And none of polytheists dared chase him.

Mustafa Asım Köksal, *Hız. Muhammed ve İslamiyet*, v. 2, p. 293

promise him "to protect him as they protect their wives and children, to obey him in both difficult and good times, to help him financially in hard times, to command good and to forbid evil."<sup>29</sup> The Madinans promised the Prophet and this agreement is known as "the second pledge of Aqaba". After their promises, Prophet Muhammad wanted the Madinans to choose 12 people among them to communicate with him, and they chose nine from the Khazraj and three from the Aws tribes and then secretly left Aqaba.<sup>30</sup> In this way, the path to Madinah was opened for Prophet Muhammad and the believers. After this, Muslims started to migrate to Madinah both individually and in groups.

**LET'S NOTE**

The pledges of Aqaba opened a new door to a new and safe homeland for Muslims who were oppressed and exhausted in Mecca. Meetings in Aqaba with the Madinans and embracing Islam prepared the ground for migration. In this way, Islam spread outside Mecca and throughout the Arabian Peninsula.

**8. Migration (Hijrah) to Madinah**

Having no opportunity to follow their religion freely in Mecca and being in danger, their desire to spread Islam forced Prophet Muhammad and the Muslims to migrate to Madinah. This was why the Prophet permitted his followers to migrate to Madinah after the pledges of Aqaba. Madinah is about 400 km away from Mecca, and in those days it took 13 days to get there by camel.

<sup>29</sup> İbn Hişam, *es-Siyretü'n-Nebeviyye*, v. 2, p. 103

<sup>30</sup> İbn Hişam, *Siret-i Nebi*, v. 2, p. 103

The polytheists reacted to the Muslims decision to migrate to Madinah because it would put Mecca in danger both politically and economically if the Muslims settled down in Madinah and became powerful. Madinah was on the trade routes to Damascus, and if this route came under the Muslims' control, their caravan trade would be harmed. For this reason, the polytheists tried to prevent the Muslims from leaving Mecca: They caught them going to Madinah and imprisoned them. They separated wives and husbands and seized the Muslims' property.

Despite all the obstacles, the Muslims migrated to Madinah individually or in small groups. Some slaves who were not permitted by their owners, and other Muslims who were under house arrest, could not migrate. During the Muslims' migration to Madinah, Abu Bakr asked the Prophet for permission to migrate, but Prophet Muhammad wanted him to wait and said, "Do not hurry! Allah will give you a good companion for the journey."<sup>31</sup>

### 8.1. Leaving Mecca and the Emigration to Madinah

#### INFORMATION BOX

Abu Salama was the first person among the Muslims to migrate to Madinah. And the last person was Prophet Muhammad's uncle Abbas who emigrated a while before the conquest of Mecca.

The Muslims' migration to Madinah upset the Meccan polytheists and for this reason, notables of Quraysh met to discuss this issue in Dar al-Nadwa. At this meeting, they discussed what steps they would take against Prophet Muhammad. The polytheists could not prevent the Muslims from going to Madinah, but if they prevented Prophet Muhammad from going, the threat against Mecca would be prevented.

In Quraysh's meeting, three suggestions were made. The first was to put Prophet Muhammad in jail; but this was rejected because of concern that the Muslims would attack Mecca in order to save him.

The suggestion to exile him was not accepted either, because of the concern

<sup>31</sup> Ibn Sa'd, *Kitabū'ī-Tabaqat*, v. 1, p. 226



that he might find followers if he was allowed outside Mecca and then they might attack them. Last, killing him was suggested. The leaders of Quraysh did not like this idea at first because it might have led to blood revenge, but Abu Jahil said: “Let’s choose a young man from each branch of Quraysh, and let all of them attack him at the same time in order to hide which one killed him. In this way, the Hashimis cannot take on all of Quraysh and would not dare to start blood revenge. They would have to accept our offer to pay blood money and thus the issue shall be closed.” Abu Jahil’s suggestion was accepted by all the people there.

Allah informed the Prophet through the angel Jibreel about Quraysh’s decision to kill him. Thus, around noon, Prophet Muhammad went to Abu Bakr’s house and told him that he was permitted to migrate, and they were going to set off together. The Prophet and Abu Bakr started to prepare for migration. Abu Bakr left his two already prepared camels with his slave, Amir. After that, he made an agreement with Abdullah bin Urayqid, who was not a Muslim at that time, but a trusted guide, in order to set off at the decided time. Prophet Muhammad informed Ali about their migration plans and said, “I am leaving tonight. Sleep in my bed tonight. And cover yourself so that polytheists think that I am the one sleeping in the bed. Deliver these goods entrusted to me to their owners and then come to Madinah a few days later.”<sup>32</sup>

The polytheists had planned to kill Prophet Muhammad when he left his house. While the Prophet was getting ready for the journey, Abu Jahil surrounded his house with his men. Late at night, when everybody was asleep, reading verses of the Qur’an, the Prophet left his house and threw some dust on the polytheists. He miraculously passed through the polytheists and walked to Abu Bakr’s house and together they went to the Mountain of Thawr, 5 km away from Mecca.

## LET'S INTERPRET

Interpret the reasons why the Meccan polytheists entrusted their valuable property to Prophet Muhammad.

<sup>32</sup> Ibn Hişam, *Siret-i Nebi*, v. 2, p. 147

## LET'S DISCUSS

“And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Mecca]. As they plan, Allah plans. And Allah is the best of planners.”

Anfal, 8: 30

Read this verse and discuss with your friends why the polytheists wanted to kill Prophet Muhammad.

When the sun rose, the polytheists who were waiting in front of the Prophet's house saw that Ali was in the Prophet's bed. They became so angry that at first they did not know what to do, and so they beat him and locked him up in the Ka'bah but later they set him free. They searched everywhere in Mecca and put up a hundred camels as a bounty upon the heads of Prophet Muhammad and Abu Bakr and sent search teams to every mountain and every road leading to Madinah.

Prophet Muhammad and Abu Bakr went to the mountain of Thawr in the south, instead of going north (on the way to Madinah) in order to misdirect the polytheists, and they stayed there for three days and three nights.

During this time, Abu Bakr's slave, who herded sheep in that area, took them milk and his son Abdullah brought them news from Mecca. At the same time, the Meccans with experienced guides followed the trails and arrived at the mouth of the cave where the Prophet and Abu Bakr were hiding. Abu Bakr became worried when he saw that they were about to find them in the cave and he said, “O Messenger of Allah! They will see us if they look inside.”

Prophet Muhammad comforted him by saying *لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا* “**Grieve not. Verily, Allah is with us.**”<sup>33</sup> and “Is there any need to concern about the two companions the third one of whom is Allah?”<sup>34</sup> The polytheists who went to the entrance of the cave decided to go back after they saw that there was a spider's web at the entrance of the cave and a bird's nest inside it that were not destroyed. Thus, they thought that no one had entered the cave. The Meccans chased them for three days and then decided to give up, thinking that they had missed the Prophet and Abu Bakr and it would no longer be possible to catch them. On the morning of the fourth day, the guide Abdullah and the

<sup>33</sup> Tawbah, 9: 40

<sup>34</sup> Bukhari, *Tecrid-i Sarih*, v. 10, p. 119



Masjid al-Nabawi, Madinah

slave Amir went to the cave with two camels as had been planned beforehand. Prophet Muhammad set out for Madinah with Abu Bakr, Abdullah and the slave Amir by the coastal route that the Meccans did not use.

The reward of a hundred camels for the person who captured Prophet Muhammad enticed many people to try to catch him. Suraqa was one of the men who started chasing the Prophet and found his trail in the desert. He rode after them but his horse slipped, and he and his horse fell down. Suraqa thought that it was bad luck and became worried. He then apologized to Prophet Muhammad and asked his forgiveness. Prophet Muhammad forgave him and warned him not to tell anyone. Thereupon, Suraqa misled the people who were following Prophet Muhammad and in this way he prevented them from following him.

After they had escaped from Suraqa, Burayda and his men crossed Prophet Muhammad's path in order to get the reward, which he had heard of while they were passing through the land of the the sons of Eslem tribe. But Burayda was impressed by the soft and sincere speech of Prophet Muhammad and converted to Islam. Then he accompanied them with his men until they left their lands.

The Madinans who heard the news that Prophet Muhammad had left Mecca to go to Madinah watched for his arrival every day with the hope of seeing and welcoming him. Prophet Muhammad and the people with him arrived in Quba in eight days, when it would normally have taken 13 days.

Thus, the Meccan period of his prophethood, which started in the Cave of Hira in 610, ended in 622 with the journey to Madinah that started from the cave of Thawr.

### LET'S INTERPRET

During the immigration:

- Prophet Muhammad wanted Ali to sleep in his bed.
- He secretly met with Abu Bakr.
- He misguided the polytheists first by going to Thawr, which was in the opposite direction from Madinah.
- And he followed the coastal road to Madinah instead of the usual route.

Interpret these actions from the vantage point of taking precautions and trusting Allah.

## 8.2. Building the First Mosque in Quba

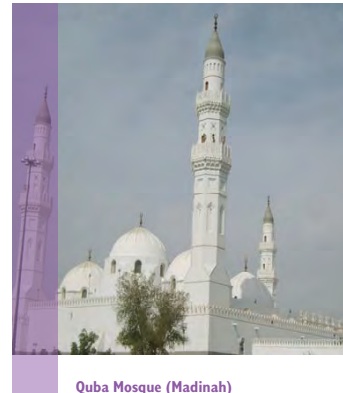
Muslims welcomed Prophet Muhammad in the village of Quba, three kilometers from Madinah. Prophet Muhammad stayed in the house of Kulsum bin Hadm when he arrived there. Ali, to whom the Prophet had entrusted some goods to be delivered, delivered them to their owners, and then set out for the journey and reached the believers in Quba.

The Prophet stayed in Quba for about two weeks and in this short time, he built the Quba Mosque. The first of the Muslims who immigrated to Madinah had turned a date grove into a mosque for themselves. The Prophet expanded the area and built a mosque there, and he himself worked in constructing it. This mosque, those who built it, and those who pray in it are praised by Allah in the Qur'an as follows, “... **A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.**”<sup>35</sup>

In addition to it being the first mosque in the history of Islam, it was also a symbol for Muslims indicating a new era in which they could freely practice Islam. This was why Prophet Muhammad visited the Quba Mosque from time to time.

## 8.3. The First Jumu'ah (Friday) Prayer and the First Sermon

After the Prophet stayed in Quba for a while, he finished his preparations and set out for Madinah. It was around noon when he arrived with many Muslims, in the valley of the tribe of Banu Awf. After they camped there, the Prophet announced that Friday prayer was an obligation of the Muslims and after he gave two sermons to about a hundred Muslims, he performed the Friday prayer with them.<sup>36</sup> Thus, the valley of Ranuna close to Madinah was recorded as the place where Friday prayer was performed for the first time in the history of Islam. The mosque that stands in this place is now known as “Jumuah Mosque”.



Quba Mosque (Madinah)

<sup>35</sup> Tawbah, 9:108

<sup>36</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 125

**LET'S MAKE A LIST**

“O people! Repent to Allah before you die, and do good deeds while you still have the chance! Strengthen your ties with Allah by remembering Him more and giving more charity secretly or openly. If you do so, you will be blessed, helped, and you will get what you have lost.

O people! Get prepared for the Hereafter, and send your deeds ahead of you. Whoever has a chance to save himself even with half of a date, he should immediately do so. If he cannot find even this amount of charity, he should save himself with good deeds.

We seek refuge in Allah from our evil souls and evil deeds. Whomsoever Allah guides, there is none can misguide him and whomsoever Allah sends astray, there is none who can guide him.

The best of speech is the book of Allah, the Holy Qur’an. And those whose hearts are beautified with the Qur’an, and whom He has admitted to the fold of Islam after he had disbelieved will be successful, for he has chosen it (Allah’s Speech) over that of all of mankind.

Love what Allah loves and love Allah with your whole heart. Be not weary of the word of Allah or the mention thereof; but let not your hearts be hardened against it because it is the most exquisite and high of all that Allah has created.

Therefore, adore Allah, and associate nothing idolatrous with Him! Fear him with the fear that is His due. Carry out towards Allah all that you say you will, and love one another in the spirit of Allah, because He becomes wrathful when His covenant is broken. The peace of Allah be with you, and His mercy!”

Ibn Hisham, *es-Siyretü'n-Nebeviyye*, v. 2, p.163 (Summarized)

After reading the sermon that Prophet Muhammad gave in Ranuna valley, make a list of the principles of the believer in terms of their devotional life.

- Remembering Allah a lot.
- .....
- .....

**LET'S NOTE**

Muhajir: The term used for the Muslims who emigrated to Madinah from Mecca.  
 Ansar: The term used for the Madinan Muslims who helped Muhajirs and never abandoned them.

**8.4. Social and Cultural Consequences of Emigration**

Prophet Muhammad and the Muslims’ migration from Mecca to Madinah is one of the most important events in the history of Islam. By migrating to Madinah, Prophet Muhammad established the Muslim community in Madinah after he was forced to leave Mecca because of the pressure and abuses of the polytheists.

Muslims who migrated to Madinah had to leave their property in Mecca.

They had nothing when they arrived in Madinah, but with the support of the Madinan Muslims, they started to provide for themselves in a short time. The helpfulness and solidarity that Ansar showed to Muhajirs were praised by Allah in the Qur'an as follows, **“But those who have believed and emigrated and fought for Allah’s cause and those who gave shelter and aided-it is they who are the believers, truly. For them is forgiveness and noble provision.”**<sup>37</sup>

With the migration, the Prophet established a community composed of different groups but living in justice and peace. After the migration, Arab tribes belonging to different genealogies and religions were able to live together through Islam. In this way, peace and brotherhood started to rule in Madinah, which had been involved in wars and injustice before Islam. This is expressed in the Qur'an as follows, **“...And remember the favor of Allah upon you-when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”**<sup>38</sup>

After the Hijrah (Migration), Muslims started to live with the followers of two religions of divine origin, i.e., Judaism and Christianity. The followers of each religion were allowed to freely follow their beliefs. In this way, Muslims showed the world how to live in peace and tolerance with followers of other religions.

The Hijrah was also a turning point for reaching other people in different areas of the Arabian Peninsula. The spread of Islam sped up after the Hijrah, and the message of Islam reached many tribes, nations, and countries.

Since the Prophet migration to Madinah was very important because of its purposes and results, it has always been kept alive in the memory of Muslims. Due to these reasons, the migration of Prophet Muhammad was accepted as the starting point in the Hijri Calendar, which was followed during the caliphate of Umar bin Khattab.

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<sup>37</sup> Anfal, 8: 74

<sup>38</sup> Al-i Imran, 3: 103



THE CHRONOLOGY OF THE MECCAN PERIOD	
610	Prophet Muhammad received the revelation for the first time in the Cave of Hira. The first five verses of Surah al-Alaq were revealed.
613	Upon the command of openly inviting people to the truth, Prophet Muhammad invited his close relatives to Islam.
614	Polytheists started torturing weak Muslims.
615	The first immigration to Abyssinia
616	The second immigration to Abyssinia Hamza embraced Islam. Umar embraced Islam. Prophet Muhammad and the Muslims stopped gathering in Dar al-Arqam. The socio-cultural boycott against Muslims began.
619	The end of the boycott.
620	Abu Talib and Khadijah passed away. (The year of Sorrow) Prophet Muhammad and Zayd bin Harithah went to Ta'if and then entered Mecca under the protection of Mut'im bin Adiy. During the Hajj period, a group from the tribe of Khazraj met with the Prophet Muhammad in Aqaba and then embraced Islam.
621	The incidents of 'Isra and Mi'raj. Daily prayers became obligatory for every Muslim. The first pledge of Aqaba and Prophet Muhammad sent Mus'ab bin Umayr to Madinah to teach Islam.
622	The second pledge of Aqaba. Muslims started emigrating to Madinah. The polytheists gathered in Dar al-Nadwa and decided to kill Prophet Muhammad. The emigration of Prophet Muhammad with Abu Bakr, and they took refuge in the cave of Thawr. Leaving the cave of Thawr and going to Madinah. Arriving in Quba. Building the Quba Mosque. The Prophet left Quba and then led the first Friday prayer, arriving at Madinah on the same day.

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. Explain the importance of Umar's and Hamza's conversion to Islam in the first years of Islam.
2. Explain the reasons why the year of 620 was called "the Year of Sorrow".
3. Explain the aims of the economic and social boycott against the Muslims.
4. Explain the social and cultural outcomes of the migration to Madinah.

B. Choose the correct answers to the following multiple-choice questions.

1. When and where did Prophet Muhammad receive the first revelation?
 

A. 610 / Madinah	B. 571 / Mecca	C. 622 / Madinah
D. 610 / Mecca	E. 571 / Madinah	
  
2. Where did Prophet Muhammad and the Muslims perform the first Friday prayer?
 

A. Madinah	B. Mecca	C. Ranuna
D. Ta'if	E. Quba	
  
3. Which one of the following names is not one of the First Muslims?
 

A. Khadijah	B. Ali	C. Abu Sufyan
D. Abu Bakr	E. Zayd	

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Zayd – Alaq – Abyssinia – Aqaba – Ta'if)

1. First revelation that Prophet Muhammad received are in the first five verses of chapter .....
2. Prophet Muhammad met with Madinan Muslims in the places known as ... before the Hijrah.
3. Prophet Muhammad went to Ta'if together with .....
4. .... is the first place to where the Muslims immigrated.

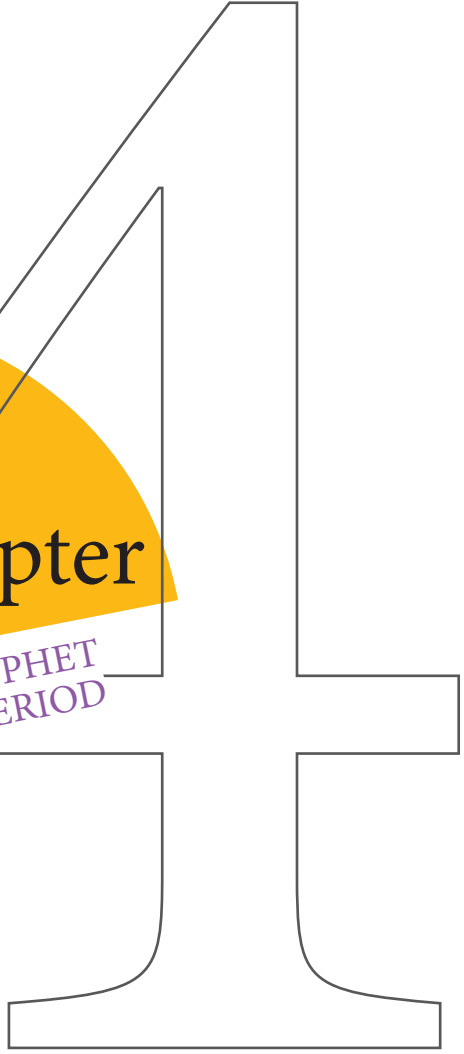
D. Write "T" for true and "F" for false for the following sentences.

1. (.....) Umar's and Hamza's conversion to Islam boosted the morale and power of the Muslims.
2. (.....) The year in which Prophet Muhammad did not receive any revelation is called the Year of Sorrow.
3. (.....) Madinah is the city where the Muslims first immigrated.
4. (.....) The incidents of 'Isra and Mi'raj happened in the first years of Muhammad's prophethood.



# Chapter

THE INVITATION OF PROPHET  
MUHAMMAD: THE MADINAN PERIOD





## THE INVITATION OF PROPHET MUHAMMAD: THE MADINAN PERIOD

### LET'S GET READY FOR THE CHAPTER

1. Collect information about Madinah.
2. Collect information about how Islam approaches war and peace.
3. Read the Farewell Sermon of Prophet Muhammad and the Universal Declaration of Human Rights and then think about their content.

### 1. The First Activities in Madinah

#### LET'S INTERPRET

##### **O Beloved**

The moon rose above us  
From the hills of Wadaa  
We must be thankful  
Of the call to Allah

You are the sun, you are the moon  
You are light upon light!  
You are the star of Surayya  
Oh beloved, Oh Messenger.

Which feelings were expressed in this poem? Interpret.

A short time after Prophet Muhammad's migration to Madinah, he took some social, political and military steps that prepared the foundations of Muslim

society. These included the declaration of brotherhood among Muslims, the construction of Masjid al-Nabawi, a population census, and the Constitution of Madinah.

### 1.1. Establishing Muslim Brotherhood

#### LET'S COMPARE

The tribes of Aws and Khazraj, which were descended from the same ancestors, fought each other for many years before they accepted Islam. And when they were exhausted due to these battles, Allah the Almighty blessed them with His guidance and saved them through Islam, and made them brother communities. Thus, they became close and almost competed with each other in embracing Islam.

Compare how the tribes of Aws and Khazraj became “Ansar” under the light of their states before embracing Islam.

From the moment that Prophet Muhammad started declaring Islam, he considered everyone who accepted the religion as equal, no matter which race, tribe or country they came from. He replaced tribalism with the concept of brotherhood in Islam. In this system, there was no difference between a slave from Abyssinia and a noble from Quraysh; and they were declared brothers. Muslims internalized the idea of religious brotherhood and in a short time, they cut their ties with their polytheist relatives and established new moral and material ties with Muslims from other tribes with whom they had no blood relationship.

Prophet Muhammad wanted to establish a unity between the Muhajirs and the Ansars after migrating to Madinah. With this aim, about five months after the Hijrah, he organized a meeting to include the family chiefs of the Ansars and the Muhajirs. In order to help the Muhajirs adapt to their new home, he encouraged the Ansars to collaborate. Accordingly, each Madinan family chief, at least those with financial resources, were to take one Muhajir family into their homes. Both families were to work together, share the profit, and inherit each other's estates. When everyone who attended the meeting accepted this suggestion, the agreement of brotherhood that Prophet Muhammad had wanted was reached.

Establishing brotherhood between the people of the two cities eased the Muhajirs' economic problems. Moreover, the foundations of Islamic

brotherhood were concretely laid and the means for the Ansar and Muhajir to live in brotherly and friendly terms was ensured.<sup>1</sup>

According to this agreement, established by the Prophet as brothers the Ansar and the Muhajir inherited from each other. But, when the following verse was revealed after the Battle of Badr, the rule about inheritance between brothers in Islam was abrogated: **“And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.”**<sup>2</sup>

### LET'S INTERPRET

The Muhajirs did not say, “Our Ansar brothers gave property to us and they provide our needs.” and sit idly, rather each of them did their best not to impose themselves on others. The best example of this was Muhajir Abdurrahman bin Awf’s answer to the Ansar Sa’d bin Rabi.

After the Prophet declared them brothers, Sa’d bin Rabi said to Abdurrahman bin Awf: “I am the richest person in Madinah, and I have reserved half of my property for you.” But Abdurrahman bin Awf’s response was as exemplary as the offer: “May Allah make your property good for you! I don’t need it. The best favor you can do for me is to show me the way to the market where you trade.”

And the next day, Abdurrahman bin Awf was taken to the Qaynuqa Bazaar and started trading oil, cheese, and similar merchandise. Soon after, he earned enough income to become a well-known merchant in Madinah.

Ibn Sa’d, *Kitabü’t-Tabaqat*, v. 3, p. 125

Interpret this text from the viewpoint of relations between the Muhajir and the Ansar.

### INFORMATION BOX

The brotherhood in Islam, which was declared by Prophet Muhammad in Madinah between the Ansar and the Muhajir is known by the term *muhawat*.

### INFORMATION BOX

Together with other believers, Prophet Muhammad (saw) worked in every stage of the construction from digging out the mosque’s foundation to covering its roof.

## 1.2. The Construction of Masjid al-Nabawi and its Sections

When Prophet Muhammad arrived at Madinah, Muslims held the rein of his camel in order to invite him to their houses by saying, “Come to my house O Messenger of Allah!” But he said he would stay in the house where his camel stopped. Prophet Muhammad’s camel went to a land belonging to two orphans, Sahl and Suhayl. Later, he bought this land and decided to build a mosque there.

<sup>1</sup> Muhammed Hamidullah, *Islam Peygamberi*, p. 181

<sup>2</sup> Ahzab, 33: 6



### LET'S PREPARE A PRESENTATION

Ayyub al-Ansari: His real name was Khalid bin Zayd and he was a member of the tribe of Khazraj in Madinah. He hosted Prophet Muhammad in his house for about seven months. Ayyub al-Ansari narrates a story from that time about Prophet Muhammad: "The Messenger of Allah had settled on the first floor of the house, and we lived upstairs. Once, a jar of ours broke spilling the water on the upper floor and we tried to mop it up out of fear that it would seep through the floor his room. In the morning I went to the Prophet and said, "I do not like to be above you." and told him what had happened. He accepted my wish and we changed floors."

(Muslim, Sahih, v. 2, p. 192)

Ayyub al-Ansari attended an expedition for the conquest of Istanbul. Because he was quite old, he fell ill when they were near to Istanbul and he asked to be buried, in case of his death, in the farthest place which the army would conquer. And he was buried in accordance with his request. Today his grave is in the yard of the Eyüp Mosque in Eyüp, Istanbul.

Mustafa Asım Köksal, *İslam Tarihi*, v. 2, p. 27-31

Prepare a presentation with your friends about Ayyub al-Ansari and his tomb.

Construction of the mosque was started by leveling the land. Date palms were cut, and then the elevation of the land was evened out. Stones and bricks were used in the groundwork of the mosque, and the branches of the date palms were aligned in the direction of the Qiblah. A roof, made of the branches and leaves of the date palms, was placed above.

The direction of the Qiblah used to be towards Jerusalem. The mosque was constructed with three gates. The first gate was on the side where the Qiblah is today, in other words towards the south; and the second gate was on the east side, and Prophet Muhammad used this gate; and the third gate was on the west side. After the direction of the Qiblah was changed to the Ka'bah, the gate on the southern side was closed and a new gate was opened on the northern side. No changes were made regarding the other gates.<sup>3</sup>

Building the mosque took about seven months. After it was constructed, Prophet Muhammad left Ayyub al-Ansari's house, where he had stayed for seven months as a guest, and settled in an area of the mosque that had been prepared for him.

<sup>3</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 100

In the beginning, the Prophet delivered his Friday speeches by leaning on a date stump because there was no *minbar* (pulpit) in the mosque. A while later a *minbar* was built there.

The Prophet used Masjid al-Nabawi for many purposes. First of all, it was a place of worship. It was a sacred place where Muslims gathered for their daily prayers and Friday prayer. It also served as an educational institution where the companions of the Prophet carried out scholarly activities.

### LET'S THINK

The area on which the *Masjid al-Nabawi* was built was the land of two orphans named as Sahl and Suhayl who were under the protection of As'ad bin Zurara. The Prophet agreed with the boys to buy their land. The boys wanted to donate it, but the Prophet would not accept this and he bought the land and paid its price.

The ambassadors of neighboring tribes were allowed in the *Masjid al-Nabawi*. Especially after 626, Prophet Muhammad had his committee meetings with visitors from other regions in this mosque. Moreover, decisions of war and peace were made here. The Prophet would consult with his companions about how to prepare for military expeditions in the event of a possible attack, and then they would carry out their plans. If the Prophet was going to lead the army himself, he would perform a two-cycle (*rakah*) in the mosque and then, girding his armor, he would mount his horse at the gate of the mosque. After returning from the expedition, he would go directly to the mosque and perform a two *rakah* prayer again. Then he would evaluate the expedition with his companions.<sup>4</sup>

From time to time, Masjid al-Nabawi was used as a place in which wounded soldiers were treated. For instance, Sa'd bin Muaz, who had been wounded in the Battle of the Trench, was treated in a tent in the mosque but he could not be saved.

This mosque was used as a place in which main issues of the Muslim community were discussed and solved until the death of Prophet Muhammad. Then, after the Muslim lands expanded and the population increased, different



A recent picture of Masjid al-Nabawi

<sup>4</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 101

needs emerged and other buildings (such as a hospital) were added to the mosque.

### 1.3. Population Census

From time to time, Prophet Muhammad sent soldiers outside the city to gather information about foreign attacks and to make pacts with neighboring Arab tribes. He also sometimes went on expeditions himself.

Even though Prophet Muhammad did not like war, he thought that it was necessary to protect the population from possible attacks. For this reason, the Prophet asked some of his companions to write down the names of all Muslims living in the city, and the companions made a population census at his request. There were 1,500 names written on the list.<sup>5</sup>

#### LET'S EVALUATE

Prophet Muhammad founded a place called Suffah next to the Masjid al-Nabawi. Usually, the poor, the homeless and orphans stayed there. They mostly spent their time with Prophet Muhammad learning the verses revealed to him and listening to his speeches. They also tried to learn new things and improve themselves; some of them learned foreign languages. These people were sent to different communities to teach Islam. For instance, Mu'adh bin Jabal was sent to Yemen to teach about the Qur'an and Islam.

The Prophet appointed some of the captives of the Battle of Badr to be teachers in Suffah, and they were promised they would be set free if they would teach 10 people how to read and write. In the end, some of them were set free and returned to Mecca when they finished their task, and some converted to Islam, stayed, and continued to teach.

Evaluate with your friends the place of mosques and masjids in Islam in the light of the importance of Ashab al-Suffah's education.

#### LET'S DISCUSS

Why did Prophet Muhammad order a population census soon after he migrated to Madinah?

Discuss with your friends.

There were also many non-Muslim Arab tribes in Madinah in addition to the Muslims recorded by the census. There was also a significant Jewish population. When those two groups were added, there were about 10,000 people living in the city.<sup>6</sup>

<sup>5</sup> Bukhari, Jihad, 180

<sup>6</sup> Muhammed Hamidullah, *Islam Peygamberi*, v. 1, p. 183

## 1.4. The Constitution of Madinah

The following groups were living in Madinah when Prophet Muhammad arrived there:

- The Muslim community consisted of Muhajirs and Ansars
- The Jewish community consisted of the Bani Qaynuka, Bani Nadir, and Bani Qurayza tribes
- And non-Muslim Arabs

When Prophet Muhammad migrated to Madinah, there was no administrative structure uniting the above groups. Each tribe consisted of their own united group. The Prophet took an important step by establishing brotherhood between the Ansar and Muhajir in order to destroy this division, but it was not enough because the Muslims were not the only community living in Madinah. So, it was necessary to make agreements with other communities. Only with such an agreement, could the city be protected. Therefore, Prophet Muhammad convinced the Jewish and other Arab tribes to organize themselves in the form of a city-state. They had a meeting in Anas bin Malik's house in order to discuss the situation, and the people who attended agreed upon a charter to reform the society of Madinah.

### DID YOU KNOW?

With the Constitution of Madinah, which is of great importance in Islamic history, the freedom of religion, beliefs, and conscience of the Jews and Muslims were protected.

### LET'S THINK

Some of the articles of the Constitution of Madinah are as follows:

- The Jews shall be guaranteed the right of religious freedom.
- The Muslims and the Jews will live together in peace.
- The Muslims and the Jews shall be jointly responsible for the defense of Madinah against any outside attack.
- If any disagreement arises between the Muslims and the Jews, it will be referred to Prophet Muhammad in order to be solved.
- If one of these parties fights with another group, they will help each other.
- Blood money will be paid equally between the tribes.

Read these articles of the Constitution of Madinah and then think about its contribution to social peace.

With the Constitution of Madinah, all communities in Madinah were politically united. This agreement, which enabled all communities from

different religions to live together in peace, gave some common responsibilities to the parties of the agreement in the case of external attack. It was clearly expressed in the agreement that Jews were not to help the people of Quraysh from Mecca and their allies. Moreover, in the case of a foreign attack, an alliance would be sealed by the Jews and Muslims and the expenses shared. However, if one of the parties fought with another group outside Madinah, they did not have to help each other.

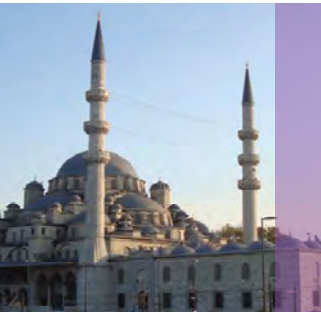
## 2. Developments Regarding the of Worship (Ibadah)

After migrating to Madinah, a Muslim community started to form. The Muslims were able to freely perform their devotional acts, which they had been unable to do in Mecca. Soon after the Muslims' migration to Madinah, new developments took place with respect to their religious practices. The main ones were: Adhan (Call to Prayer), a change in the direction of the Qiblah, and fasting in the month of Ramadan became obligatory for Muslims.

### 2.1. Adhan (Call to Prayer)

After the completion of Masjid al-Nabawi, differing views were voiced regarding how to call Muslims to prayer. Because the times of prayer had not been announced by either sound or signal, Muslims living near the mosque arrived earlier than the prayer times and then waited for the prayers, and Muslims living far away often arrived late for prayers. This situation necessitated some kind of a signal to announce the times of prayer.

Prophet Muhammad met with the companions and a number of ideas were suggested at the meeting. Some suggested lighting a fire in a high place; others suggested raising a flag, ringing a bell or blowing a trumpet. The Prophet did not accept these suggestions because raising a flag would not help people at night, and the other suggestions were the practices of other religions. The idea to call the times of prayers out loud was temporarily accepted at the meeting. Thereupon, Bilal al-Habashi started to call Muslims to prayer by saying, "Come to Prayer, come to prayer." And Muslims on hearing this call would go to the mosque to perform their congregational prayers.



New mosque in Eminönü,  
Istanbul

**LET'S DISCUSS**

Adhan is a call for both prayer and Islam in terms of its meaning and content. When people are called to prayer through the Adhan, they are also reminded of three main principles, the existence and oneness of Allah; Prophet Muhammad is His Messenger; and real salvation and happiness are in the Hereafter. If we consider that the times of prayer occur in accordance to the position of the Earth and the Sun and the Earth's circulation around the Sun, we can see that the call to prayer never stops and the sound of Adhan is heard at every moment in the world.

What kind of functions might the Adhan have from the viewpoint of the universality of Islam? Discuss it.

A short while later, Abdullah bin Zayd from the Ansar had a dream about the Adhan. When he told Prophet Muhammad about his dream, the Prophet told him that it was a true dream. The Prophet then wanted Zayd to teach it to Bilal, who had a beautiful strong voice. And when Umar heard Bilal's call to prayer, he ran to the Prophet's house and told him that he had also had the same dream. Later on, a special place was built behind *Masjid al-Nabawi* for the Adhan, and the practice continued in this way.

## 2.2. Changing the Direction of the Qiblah

In the first years of Islam, prayers were performed by facing Jerusalem. Prophet Muhammad had not turned his back on the Ka'bah completely while he had been praying in Mecca before the migration to Madinah. He used to position the Ka'bah between himself and Jerusalem. In this way, he had turned towards both the Ka'bah and Masjid al-Aqsa in Jerusalem. After the Hijrah, the Qiblah of the mosque was also built facing towards Jerusalem. When Prophet Muhammad turned towards Masjid al-Aqsa, he was upset for he had to turn his back to the Ka'bah, and he wished the direction of the Qiblah to be changed to the Ka'bah.<sup>7</sup>

Nearly 16 months after the Hijrah, on the 15<sup>th</sup> day of the month of Sha'ban, Prophet Muhammad received the revelation about changing the direction of the Qiblah towards the Ka'bah. At the time he was in the middle of leading the

<sup>7</sup> Ibn Kayyim el-Cevziyye, *Zadu'l-Mead*, v. 3, p. 247

noon prayer in Madinah in the land of Banu Salam. It is written in the Qur'an as follows;

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ...

**“We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]...”<sup>8</sup>**

Following this verse, Prophet Muhammad turned his face in prayer from Jerusalem to the Ka'bah, and the Muslims praying with him did the same. Thus, the same prayer that was originally performed facing towards Jerusalem, ended facing towards the Ka'bah. This is why that mosque in the land of Banu Salam is called “Masjid al-Qiblatayn” (The Masjid with two Qiblas).

### 2.3. The Command to Fast

Before fasting became obligatory, Prophet Muhammad had fasted for three days every month. He had also fasted on the day of Ashura in the month of Muharram, and he encouraged the Muslims to fast on that day.

#### LET'S INTERPRET

“Fasting is a shield. If one of you is fasting, he should avoid intimate relations with his wife and arguments. If somebody should fight or argue with him, he should say: I am fasting.”

Bukhari, Sawm, 2-3.

Interpret this hadith from the vantage point of its effects upon people's behavior.

In the month of Sha'ban, before the Battle of Badr, the following verses were revealed, which made fasting obligatory for all Muslims: **“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous - [Fasting for] a limited number of**

<sup>8</sup> Baqarah, 2: 144

days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew. The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for your ease and does not intend for your hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”<sup>9</sup>

With these verses that commanded Muslims to fast, they fasted for the first time in the month of Ramadan in the second year of Hijrah. Likewise they performed eid (festival) prayer with Prophet Muhammad for the first time on the first day of the month of Shawwal. A short time after fasting became obligatory, another act of worship, Zakat (almsgiving), also became obligatory.

### 3. Struggle with the Polytheists

After the Muslims migrated to Madinah, they were no longer a landless nation. Meanwhile, a revelation was received allowing believers to fight against the polytheists who did not hesitate to torture Muslims. With this aim, some *Sariyya* and *Ghazwa* (military expeditions) were organized at the beginning of the first year of Hijrah.

#### 3.1. The First Military Expeditions (Sariyyas and Ghazwas)

The hostility of the Meccan polytheists did not end with Prophet Muhammad's migration to Madinah. The polytheists first threatened the Ansar because they were protecting the Prophet. They got in touch with the Medinian hypocrites when they realized that the Ansar were not going to give in to their threats and received permission to fight them. The Prophet decided to place pressure on Quraysh through the trading routes they used in order to make them give up their threats. In this way, he responded to their hostility toward the Muslims.

#### LET'S NOTE

Ghazwa: All military expeditions that Prophet Muhammad attended.

Sariyya: The expeditions that Prophet Muhammad did not attend himself, but that were under the leadership of his companions.

<sup>9</sup> Baqarah, 2: 183-185



To this aim, *sariyyas* and *ghazwas* were organized around strategic places.

Prophet Muhammad organized four *ghazwas* and four *sariyyas* before the Battle of Badr. The first of the *sariyyas* was the expedition of Sifulbahr, which was under the command of Hamza; the second one was the expedition of Rabigh under Ubaida bin Harith's command; the third was the expedition of Harrar under the command of Sa'd bin Abi Vakkas; and the fourth was the expedition of Batn al-Nahkla under the command of Abdullah bin Jahsh. No fighting actually took place in any one except the latter.

### 3.2. The Battle of Badr

The Battle of Badr was the first important war that took place between the polytheists from Quraysh and the Muslims. This battle was the Muslims' attempt to stop the polytheists' caravan returning from Syria. Money is the most necessary thing to prepare an army for a war. The polytheists from Quraysh were getting ready to attack Madinah and destroy Islam, and so they had sent a huge trading caravan to Damascus under the leadership of Abu Sufyan in order to cover the expenses for the attack. The Muslims in Madinah were under a dire threat. They had left all their property when leaving Mecca, and the polytheists there had seized their property.

In the second year of the Hijrah (624), Prophet Muhammad received the news about the return of a caravan from Syria to Mecca under the leadership of Abu Sufyan. He consulted with his companions regarding the situation. He said that they could stop the caravan in Badr and if necessary they would fight. Both the Ansar and Muhajir offered to volunteer for the expedition. After the Prophet heard the encouraging words of the believers, he and the Muslims set off for Badr.

#### DID YOU KNOW?

When Prophet Muhammad went to Badr, he appointed a blind companion, Abdullah bin Umm Maktum, as his deputy governor in Madinah.

**LET'S EVALUATE**

The polytheists of Mecca had no intention of leaving Prophet Muhammad and the Muslims alone even after they had migrated to Madinah. They plundered their property, which they had left in Mecca, and seized their houses and lands and continued to put pressure and attack the believers. The Muslims needed to protect themselves and in the following verse, Allah permitted them to do so: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory."

Hajj, 22: 39

The Prophet promised to set the captives of the Battle of Badr free if they taught 10 Muslims how to read and write. This clearly shows that the aim of Prophet Muhammad was not to kill or punish. Thus, he advised the Muslims, "O people! Do not wish to fight with your enemies, instead; wish the goodness from Allah..." and he emphasized that war is not something desirable. Even though the Prophet was wounded and experienced difficult times because of the polytheists in the Battle of Uhud, he prayed saying, "O my Lord! Forgive my nation... Because they are ignorant; and they don't know what they are doing. Bless them with Your guidance..."

All of the wars Prophet Muhammad participated in were defensive ones. He always believed that peace is better than war, and he invited his enemies to make peace instead of fighting. He signed the Treaty of Hudaibiyyah in order to achieve peace, even though many articles in the treaty were not in the Muslims' favor. The treaty bore some good results later, although the Muslims were not happy with it at first.

The Prophet always favored the option of peace and always preferred to make mutual agreements with different groups, and he never became the party that violated an agreement. The mission of Prophet Muhammad, which lasted nearly 23 years, was to bring peace and justice. He never thought that war was a solution, but he did what was necessary when it became inevitable.

Evaluate the Islamic approach to war and peace in light of the above-mentioned text.

Somewhere near Badr, Abu Sufyan received news that the Muslims were on their way to attack the caravan. He immediately changed his route and asked the Meccans for help. Upon his request, the Meccans gathered an army consisting of about a thousand voluntary soldiers. After receiving the news that their caravan was saved from attack, a polytheist, Utbah bin Rabia, said that there was no need to fight with the Muslims anymore. Abu Jahil accused him of being a coward, so Utbah changed his mind. Later on, the Meccan

polytheists set off for Madinah and finally, they set up camp near Badr.

Zubair bin Awwam and his friends captured two slaves from Quraysh who had been sent to the well of Badr to get some water. They took the slaves to Prophet Muhammad and according to information provided by the captives, it was understood that there were about a thousand men in Quraysh's army,<sup>10</sup> whereas the number of Muslims were 305; 74 from the Muhajirs, and the rest from the Ansar.

The Muslims reached the Well of Badr before the polytheists did. Upon the suggestion of Hubab bin Munzir, Prophet Muhammad had all of the wells closed except the one nearest to them. The Prophet prayed to Allah for help against the Meccan polytheists, who were three times greater than the Muslim army: "Oh Lord! Here are Quraysh! They came with pride and arrogance. They are challenging You, and denying Your messenger. Oh Lord! I ask You to fulfill your promise to help Your prophet, and Your promise to me to obtain victory. Dear Lord! If You let these Muslims be destroyed, there will be no people left on this earth to worship You." Then Abu Bakr held the hand of Prophet Muhammad and said, "These prayers are enough O Messenger of Allah, Allah will bestow upon you the victory He promised ..."<sup>11</sup>

The battle began with leaders from both armies coming forward to engage in combat. In this initial clash, Ali bin Abi Talib, Hamza and Ubayda bin al-Harith killed Utbah bin Rabia, his brother Shayba and Walid bin Utbah, the three most important figures of Mecca. Then both armies attacked each other. Seventy men from the polytheists were killed and 14 Muslims were martyred in the battle. Even though the polytheists were superior to the Muslims in numbers, the Muslims won the battle. This is expressed in the Qur'an as follows: **"[Remember] when you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction] And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise.'**"<sup>12</sup>

<sup>10</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 119

<sup>11</sup> İbn Sa'd, *Kitabü't-Tabaqat*, v. 3, p. 601

<sup>12</sup> Al-i 'Imran, 3: 124-126

Prominent leaders of the polytheists, such as Abu Jahl and Umayya ibn Khalaf, were killed. At the end, the polytheists from Quraysh, who lost almost all of their leaders, left the battle defeated.

The victory at the Battle of Badr was the beginning of the spread of Islam, because the leaders of the Quraysh, who had been obstacles before the spread of Islam, were killed there.

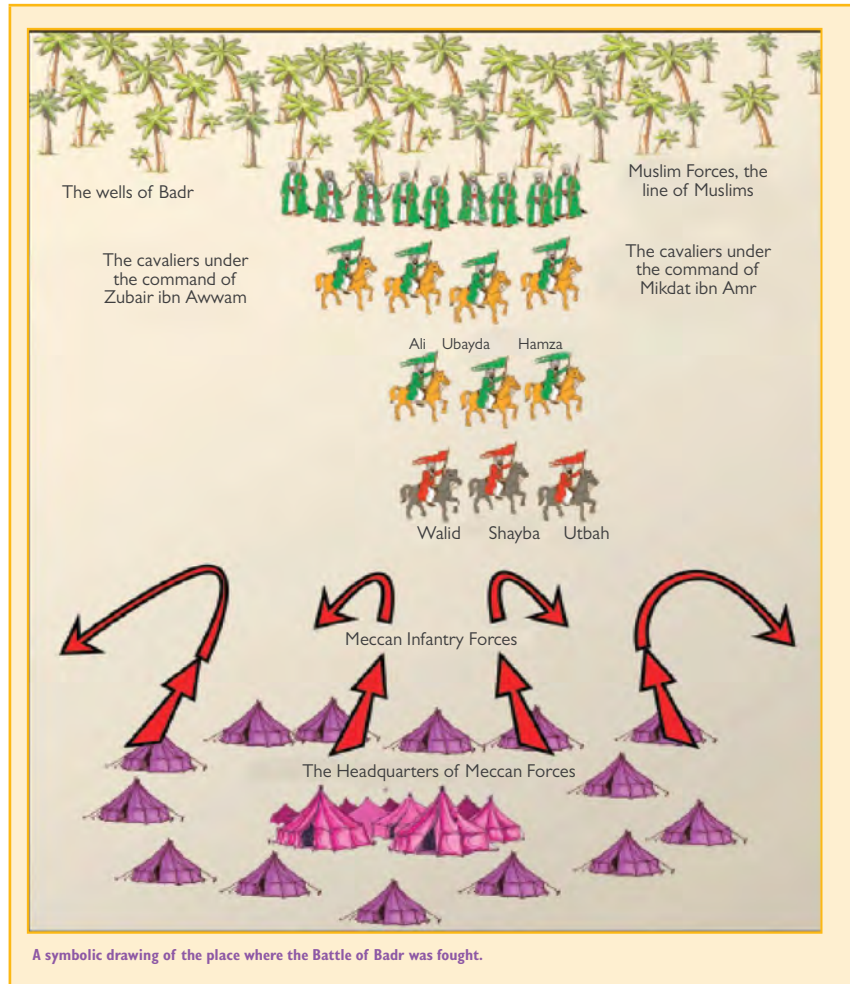
Prophet Muhammad consulted with his companions regarding what they should do to the captives and among all the suggestions, Abu Bakr's idea was accepted. According to this, the captives would be set free after they paid a certain amount of ransom money. Every captive who could not afford the ransom had to teach 10 Muslim children how to read and write. The captives who could neither afford to pay ransom money nor knew how to read and write were to be set free without any condition. This practice clearly shows a good application of the command "Read!", the first revelation of Islam, which is a universal religion.

It is expressed in the Qur'an that Allah helped Muslims in the Battle of *Badr* as follows: "[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another.'"<sup>13</sup>

The Jews of Madinah would not accept the result of the Battle of Badr, because they thought that their authority would be shaken by the Muslims' success and this increased their jealousy. A Jew attacked a Muslim woman in the market of *Banu Qaynuqa*, and Prophet Muhammad told them that they violated the Constitution of Madinah. As they did not accept this, they were expelled from Madinah because of the violation. The *Banu Qaynuqa* became the first group that violated the agreement signed between the Muslims and the Jewish tribes in Madinah.

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<sup>13</sup> Anfal, 8: 9



### 3.3. The Battle of Uhud

#### LET'S INTERPRET

Before the war, the people who wanted to fight outside the city understood that they made a mistake by not obeying the Prophet's wish and changed their minds. But Prophet Muhammad said: "After a Prophet girds his shield, he doesn't take it off without fighting. And if you be patient and do your best, then the victory will be ours with the help of Allah."

Ibn Kayyim el-Cevziyye, *Zadu'l-Mead*, v. 2, p. 231

Interpret the determination of Prophet Muhammad by reading the passage above.

The polytheists of Mecca were getting ready to take revenge for their defeat at *Badr*. Relations between Muslims and Jews got worse after the *Banu Qaynuqa* tribe was expelled from Madinah. A group of Jews went to Mecca to incite *Quraysh* to war. The group said that they would help *Quraysh* in the event of a war with the Muslims. With that aim, the polytheists gathered 3,000 soldiers from the neighboring tribes, and the army moved towards Madinah. The Prophet Muhammad's uncle, Abbas, sent a letter to the Prophet informing him about the situation in Mecca. Thereupon, Prophet Muhammad had a meeting with his companions where different opinions were given regarding the strategy of war. One idea was to stay in Madinah and defend the city; another was to fight outside the city. Prophet Muhammad was in favor of a defensive battle, but the young people who had not had the chance to attend the Battle of *Badr*, and Hamza, wanted to fight. Because the majority supported the idea of fighting the enemy outside of the city, Prophet Muhammad respected the majority's view. Muslim soldiers set out to the mountain of Uhud from Madinah on 25<sup>th</sup> January 625.

When they arrived at Uhud, Prophet Muhammad searched for a suitable place to do battle. Then he situated his soldiers in an area with a passage through the mountain of Uhud, which had no exit. The Muslim soldiers faced towards Madinah with the mountain of Uhud behind them. This area was strategic and enabled the Muslims to stand against the enemy even though they were four times greater; it was especially important for the defense of the passage behind. Therefore, Prophet Muhammad placed 50 archers under the command of Abdullah bin Jubayr at the passage situated between the mountain of Uhud and the hill of Aynayn in order to stop enemy attacks from behind. He ordered them not to leave their positions until he said so. He even gave the following warning; "Even though you see the birds picking at our dead bodies, do not leave this place."<sup>14</sup>

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<sup>14</sup> İbn Hişam, *Siret-i Nebi*, v. 2, p. 65

**LET'S WRITE**

Since the confidence of the polytheists was strengthened, the safety of the Muslims in Madinah was compromised after the Battle of Uhud. On the one hand, the Prophet was taking defensive measures. On the other hand, he was trying to take advantage of every opportunity he got to spread Islam. He sent teachers to the tribes that accepted Islam and that wanted to learn about its rules. Once, he sent 10 teachers to a tribe that had been asking for teachers, but they laid an ambush and killed eight of the teachers, and then took two of them hostage and took them to Mecca. Safwan ibn Umayya, whose father was killed in the Battle of Badr, took one of the hostages, Zayd ibn Dasina, as a slave. He wanted to kill Zayd in revenge for his father and he invited some Meccan notables to watch. In the meantime, Abu Sufyan approached Zayd and asked, "Tell me the truth, would you not like us to spare your life and kill Muhammad instead?"

And Zayd responded without hesitation, "Never! My life is nothing beside the life of Prophet Muhammad! Let alone seeing him killed instead of me, I could not stand it if a thorn hurt his blessed feet!" And after witnessing such strong faith, Abu Sufyan could not help but confess that "Indeed, nobody was loved as much as Muhammad by his friends."

Ibn Esir, *el-Kamil fi't-Tarih*, v. 2, p. 167

Write down what kind of features are the characteristics of true faith in relation to the text above.

At the beginning of the battle, which started with a duel between champions, the polytheists fled the battlefield as a result of the attacks by the Muslims. Many of the archers on the hill of Aynayn left their places for they thought that the Muslims had already won the war. The commander tried to convince them not to leave but he was unable and this created confusion. A group of cavaliers under the command of Khalid ibn al-Walid suddenly attacked the Muslims from behind. Muslim soldiers panicked when they were caught between the two attacks. In the panic, Musab ibn Umayr was martyred by Abdullah ibn Qamia, who thought that he had killed Prophet Muhammad because Musab was of a similar build and skin color to the Prophet. He started shouting, "I killed Muhammad!" The Muslims started to disperse when they heard Abdullah's shouts. In reality, the Prophet was only injured and a few companions, including some women, would not leave the battlefield and continued to protect the Prophet. With his companions, Prophet Muhammad

retired to a safe place on the slope of the mountain. Meanwhile, Abu Sufyan went to the Muslims and inquired whether the Prophet and his close friends were alive or not and when he got no response, he said, “Of course all of them died thanks to our idol Hubal.” Just then, Umar said that everyone was alive. Abu Sufyan recognized the voice of Umar and he said: “Victory in war goes by turns. Today is in exchange for the other day (of Badr). Yesterday you were victorious and today we are. Now we are even.” and then he added: “And you can come to Badr again next year if you wish!” And Umar responded with the words of Prophet Muhammad, “As you wish. But we are not even, because our martyrs go to heaven, whereas your dead soldiers go to hell.” Then he left Abu Sufyan before giving him a chance to respond.<sup>15</sup>

#### DID YOU KNOW?

Muslims who returned back from the Battle of Uhud told Amr’s daughter, Hind, who was one of the female companions of Prophet Muhammad, that her husband and brothers had been martyred in the battle. She first asked about the health of Prophet Muhammad, and when she learned that he was well, she said: “If he is alive, then other sorrows can be endured.”

Muhammed Hamidullah, *Islam Peygamberi*, v. 1, p. 236

Enemy soldiers started leaving the battlefield for they could not take the risk of attacking again, and the Muslims had 70 martyrs, including Hamza, in return for the death of 20 polytheists. After the Battle of Uhud, Prophet Muhammad buried the martyrs, then returned to Madinah the same day. The next day, the Prophet went to Hamra al-Asad, which is eight miles from Madinah, in order to prevent pressure from the enemies and to show that the Muslims had not weakened; he stayed there for five days. The army of the polytheists did not dare return after they realized that they were being pursued, so they returned to Mecca.

<sup>15</sup> Muhammed Hamidullah, *Islam Peygamberi*, v. 1, p. 236



**LET'S EVALUATE**

Hamza's little daughter, Umama, had stayed in Mecca. While the Messenger of God was leaving Mecca with his companions, he heard a voice calling out "Uncle! Uncle!" They turned around; it was the voice of Umama. Ali hugged her and gave her to his wife Fatima and said, "Take her. She is the daughter of our uncle." And when they arrived at Madinah, Ali, Jafar Tayyar and Zayd bin Harithah wanted to take her into their care. Jafar Tayyar's wife, Asma, was Umama's maternal aunt, and Prophet Muhammad said: "The maternal aunt is regarded as the mother." and he gave her to her aunt.

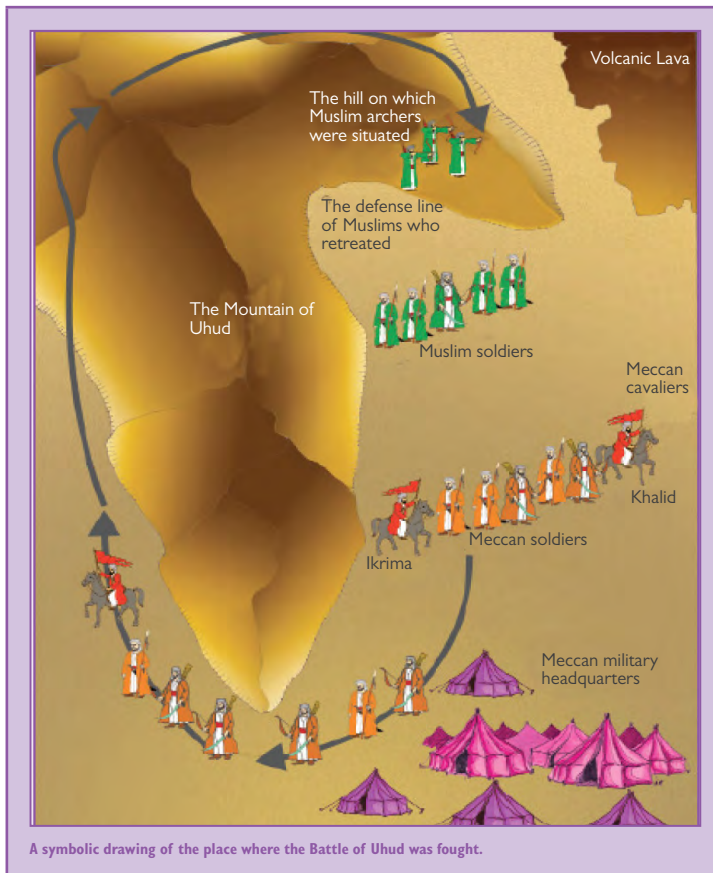
Ibn Kayyim el-Cevziyye, *Zadu'l-Mead*, v. 2, p. 369

Evaluate how much the Prophet cared for the children of martyrs.

The psychology of the Muslims in the Battle of Badr was expressed in the Qur'an as follows: **"So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers."**<sup>16</sup>

A short time after the battle of Uhud, one of the Jewish tribes, Bani Nadir, attempted to assassinate Prophet Muhammad but they failed. In addition to this, the blood money of two people, who were mistakenly killed by Amr ibn Umayya, had not yet been paid. According to the Constitution of Madinah, the Jews had to pay their share, but they refused to pay and violated the agreement. Although Prophet Muhammad reminded them of their duty to obey the agreement, they refused and retreated to their castles where they started fighting with the Muslims. After a short time, they realized that they would not be successful and surrendered. Then the tribe of Bani Nadir was sent into exile. Some went to Syria and others went to Khaybar.

<sup>16</sup> Al-i Imran, 3: 139-140



### LET'S DISCUSS

Discuss the results of the Battle of Uhud.

### 3.4. The Battle of the Trench

The leaders of the Bani Nadir were provoking the Meccan polytheists to fight following their expulsion from Madinah after the Battle of Uhud. So a group of Jews under the leadership of Huyay ibn Ahtab made an alliance with the polytheists against the Muslims and convinced the polytheists to fight the Muslims. The Jews wanted to convince other Arab tribes to join the war, and they went first to the tribe of Ghatafan and offered to give them the produce of dates from Khaybar for one year in return for their help, and their offer was accepted. In a very short time, an army of about 10,000 men gathered with the help of other neighboring Arab tribes. Then they set out for Madinah under the leadership of Abu Sufyan. When Prophet Muhammad learned about the situation, he discussed it with his companions and they agreed upon a defensive war.

Together with some of his companions, Prophet Muhammad reconnoitered the city in order to find the best way to defend it. They found out that the

### LET'S NOTE

Because of the trenches dug around Madinah in order to defend the city, this war was called the Battle of the Trench. Another name given to this battle is *Ahzab*. In Arabic the word *ahzab* (plural form of *hizb*) literally means "groups" because some Arab and Jewish tribes fought this battle together, it was called *ahzab*.

northwestern part of the city was not suitable for defense. Then Salman al-Farsi came up with an idea. He said that the Persians dug wide trenches around the city in order to prevent the enemy cavaliers passing beyond the defensive fronts. He said that under the circumstances, this strategy was more appropriate for the Muslims and his suggestion was accepted. Soon after, the companions started digging in groups at various weak spots in the city, and Prophet Muhammad also worked at digging the trenches, as he had done in the construction of the mosque in Madinah.<sup>17</sup>

### LET'S THINK

Think about the reasons why Prophet Muhammad preferred defense strategies in *Ghazwas*, instead of attacking.

The trenches were completed in a short time and when the polytheists neared Madinah, they were shocked when they saw the wide, deep trenches around the city that even a strong horse could not jump over for they had never seen such defense before. And the Muslims, with an army of 3,000 men, started defending the city on the other side of the trenches. When the enemy realized that they would not be able to breach the trenches, they stationed archers at the front and started shooting.

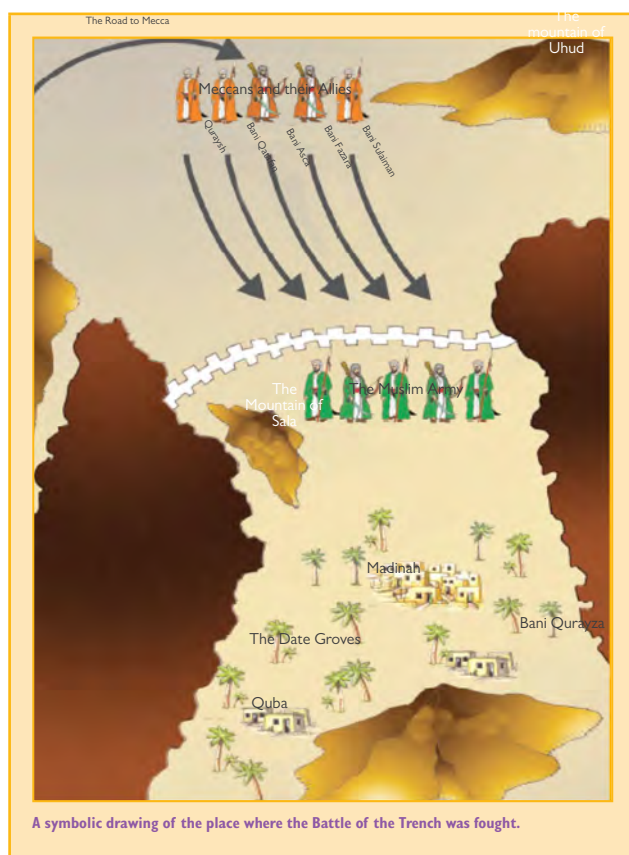
While the war continued, the Muslims received news that the Bani Qurayza, a Jewish tribe in Madinah, was planning to attack them. Prophet Muhammad appointed Sa'd ibn Muadh to check out whether or not the news was true, and he confirmed it. Sa'd tried to convince Qa'b ibn Asad, the leader of the Bani Qurayza, to change his mind, but he refused. As a result, the Muslims' concerns increased because they were not safe from a possible rear attack. This was expressed in the Qur'an as follows: “[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear] and hearts reached the throats and you assumed about Allah [various] assumptions.”<sup>18</sup>

Meanwhile, Nuaym ibn Mas'ud, the leader of the tribe of Ashja, secretly embraced Islam and went to Prophet Muhammad and said that he could help the Muslims. The Prophet told him that his help could be based on the principle of “war is deception”. With this aim in mind, Nuaym started meeting with the tribes. He first went to the Bani Qurayza and told them, “These lands are yours, they are your children, your family, and you cannot go anywhere else but it is not the same for the tribes of Quraysh and Ghatafan. If they win, they may take everything as booty! If they cannot, they will go directly back to their homeland.” He tried to get them to change their minds and even

<sup>17</sup> İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 130

<sup>18</sup> Ahzab, 33: 10

suggested that they take some prominent members of Quraysh captives. Then he left and went to the tribes of Quraysh and Ghatafan and told them, “The Bani Qurayza had made an agreement with Muhammad and they are planning to capture many men from Quraysh and Ghatafan and hand them over to Muhammad.” And thus Nuaym was successful in breaking the alliance between the polytheists and the Jews.



The enemy had been prepared for a short battle but because it took longer than they expected, their food reserves were depleted. Also, because it was winter, the weather became cold and the animals perished due to the strong winds. This situation is expressed in the Qur'an as follows, “O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.”<sup>19</sup>

<sup>19</sup> Ahzab, 33: 9

Abu Sufyan commanded the army to return to Mecca, as it was not possible under the circumstances to fight any longer. The siege of the Trench began on 1 January 627 and lasted for 23 days. Six Muslims were martyred and three polytheists died. Sa'd ibn Muadh passed away later in Madinah because of the wounds he received in the battle.

The Muslims had experienced difficult moments during the war. On the one hand, they were faced with a superior army that was better prepared than they were regarding both in terms of manpower and equipment; and on the other, the possibility of a Jewish attack from the rear had made them very concerned. They were totally surrounded and because of this, Prophet Muhammad went to the Bani Qurayza after the polytheists had returned to Mecca. The Bani Qurayza surrendered after 25 days of resistance. And Prophet Muhammad applied the penal code of their sacred book, the Torah.<sup>20</sup>

The Battle of the Trench ended the polytheists' attacks on the Muslims. After that, the Muslims gained an advantage over them, and the polytheists of Mecca did not have an opportunity to attack Madinah again.

### 3.5. The Treaty of Hdaybiyyah

One day, Prophet Muhammad dreamt that he was circumambulating the Ka'bah after which he told his companions that he had decided to perform Umrah (minor pilgrimage). This was good news for his companions, who had been away from their homeland for years. The Prophet appointed Abdullah Umm Maktum as his deputy and left Madinah to perform Umrah together with about 1,400 people. He also took along 70 camels to sacrifice, and they did not take any arms other than swords in order to show the Meccans that their intentions were peaceful and that they were only going to perform that minor pilgrimage.

The Prophet and his companions put their ihram clothes on in the place of miqat called Dhul Hulayfah, and Prophet Muhammad sent an envoy to inform Quraysh that they only came to perform Umrah. When the envoy returned, he informed the Prophet that Quraysh did not want to let the Muslims enter the city, and they were gathering soldiers from neighboring tribes.

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<sup>20</sup> According to the ruling in the Torah, the punishment for treason is the execution of their men who are able to fight, enslavement of their children and women, and confiscation of their property as war booty. (Old Testament, Deuteronomy, 20/10-14)

Prophet Muhammad sent another envoy once more to stress that they had no intention of fighting, but the people of Quraysh would not listen to him either. Then Prophet Muhammad decided to send Umar, but he said that Quraysh were angry with him and they might not let him enter the city so Prophet Muhammad sent Uthman, who was a respected person among them, to Mecca. They did not listen to Uthman either even though he told them that they did not have any intention of fighting and came only to perform Umrah. They told Uthman that they would let him perform Umrah if he wished but he said he wanted to perform Umrah together with his friends. Quraysh did not accept his request and kept him there for a while. The Muslims started to worry when Uthman was late and rumors that Uthman was killed started to spread among them. When the Prophet heard this news, he thought that there would be the possibility of war, and thus he took pledges from his companions to fight with the polytheists until their death.

#### INFORMATION BOX

The pledge of Ridwan: In Hdaybiyyah, Prophet Muhammad and the Muslims received the news that Uthman had been killed, and the Prophet decided not to leave without fighting the polytheists. He took pledges from his companions in Hdaybiyyah to fight until death under a desert tree called *samura*. And this pledge was called the “Pledge of Ridwan”.

Caliph Umar commanded that the tree be cut down during his caliphate on the grounds that people had started visiting it and attaching religious significance to it to the point of reverence.

Today, there is Hdaybiyyah Mosque standing in the place of the tree.

#### LET'S INTERPRET

Why was the Treaty of Hdaybiyyah a victory?

Interpret.

In the meantime, Uthman returned. Seeing the determination of the Muslims, Quraysh finally sent a peace committee under the leadership of Suhayl ibn Amr and they started talks. They agreed that the Muslims would return to Madinah that year, though they would be allowed to perform Umrah the following year.

The Prophet wanted Ali to write “In the name of Allah, the Rahman (the Entirely Merciful), the Rahim (the Especially Merciful)” at the beginning of the agreement but Suhayl objected and said, “We do not recognize anyone

called Rahman! The beginning sentence must be “In the name of Allah.” The Prophet said “all right” and asked Ali to change it. Then, when the Prophet Muhammad told Ali to continue writing the second sentence as “This agreement is signed by Muhammad, the Messenger of Allah and Suhayl ibn Amr...” Suhayl objected again and said, “No, it cannot be as ‘the Messenger of Allah.’ This war is because we don’t accept you as the Messenger of Allah. If we accepted, we would not be fighting with you. Let it be written as Muhammad ibn Abdullah instead the Messenger of Allah.” Prophet Muhammad accepted this too, but Ali refused to change the sentence and the companions did not want him to make any changes either. Upon this, Prophet Muhammad asked Ali which part he did not want to change, and when Ali showed him, Prophet Muhammad himself erased “The Messenger of Allah” and then asked Ali to write it as “Muhammad ibn Abdullah”. And after the introductory sentences were completed, the articles of the agreement were written.<sup>21</sup>

Umar got quite angry after the agreement had been signed and said that it showed the Muslims up as being weak. Even though the conditions of the agreement seemed to be against Muslims, they eventually turned it to their advantage. The Prophet and his companions sacrificed their animals as they had gone with the intention to perform Umrah, and then they took off their ihram clothes and returned to Madinah after staying in Hudaibiyyah for 12 days.

The agreement with the Quraysh, provided increased opportunities to invite the Arab tribes to Islam. The historians state that the number of people who embraced Islam during the period between the treaty and the conquest of Mecca was more than the number of people who had embraced Islam before the treaty. After the agreement was signed, an environment of peace developed and because of this, the Prophet could send his envoys to various places to invite people to Islam. The treaty of Hudaibiyyah was mentioned in the following verses: **“Indeed, We have given you, [O Muhammad], a clear conquest that Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path. And [that] Allah may aid you with a mighty victory. It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belongs the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.”**<sup>22</sup>

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<sup>21</sup> Ibn Sa'd, *Kitabii't-Tabaqat*, v. 2, p. 97

<sup>22</sup> Fath, 48: 1-4

**LET'S THINK**

A companion named Abu Jandal embraced Islam in Mecca before the Battle of Badr. Because of this, he was captured and was chained up by his father who would not let his son migrate to Madinah. Abu Jandal escaped and arrived at Hudaybiyyah with chains on his feet while his father Suhayl ibn Amr, who was the representative of Meccans, and Prophet Muhammad had been discussing the articles of the agreement and about to sign it. Suhayl ibn Amr wanted the Prophet to return him in accordance with the agreement, but the Prophet told him that they had not signed it yet, and that Abu Jandal had to be excluded from the agreement. But Suhayl did not accept that and said that he would not sign it if his son were not given back to him. Then the Prophet Muhammad asked Suhayl to exclude his son from the agreement for his (the Prophet's) sake, but he did not accept this either. In the meantime, he started dragging his son on the ground even though he had promised that he was not going to torture him. This event, called "Yawm Abu Jandal (the day of Abu Jandal)", made the Muslims and the Prophet very unhappy. The Prophet tried to comfort Abu Jandal and asked him to be patient by saying that he had to remain faithful to that agreement signed between the Quraysh and the Muslims for he promised in the name of Allah. And he told him that Allah helps those who are in his situation.

Quraysh in Mecca had also captured another companion of Prophet Muhammad, Abu Basir, because he had embraced Islam. Abu Basir found a way to escape and settled in a place called Sif al-Bahr near the Red Sea. Abu Jandal, who heard the news, escaped and went there together with 70 other Muslims who had also been captured by the Meccans. The Meccan polytheists agreed to change the article in the agreement about returning people to Mecca, who had escaped and gone to Madinah, when they understood that they were becoming a threat to their caravans near Sif al-Bahr. They especially asked the Prophet to take Abu Basir and Abu Jandal and his friends to Madinah. In return, they asked the Muslims not to let anyone attack their trading caravans. The Prophet sent a letter to Abu Basir and his friends, ordering them to come to Madinah. Abu Basir passed away shortly after they received the letter; after his death, Abu Jandal, who was a leader among his friends, went to Madinah with them.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 10, p. 186

What kind of opinions may we conclude from this passage? Think about it.



**LET'S DISCUSS**

The Treaty of Hdaybiyyah was signed in 628 at a place called Hdaybiyyah, which is 17 km from Mecca. The articles of the agreement were:

1. There would be peace between the two sides for 10 years.
2. The Muslims had to surrender the people from Quraysh if they embraced Islam without the permission of their guardians.
3. Quraysh would not send back the Muslims who came to them.
4. Any Arab tribe could make an alliance with any other tribe. The Muslims would not perform Umrah that year but would postpone it to the following year. The following year the Muslims would be allowed to enter the city of Mecca after the people of Quraysh had left the city, and they would be allowed to stay in the city for three days but would not have with them anything other than their swords.

Which one of the articles of the Treaty of Hdaybiyyah is the most important one in your opinion? Discuss.

**INFORMATION BOX**

Some of the envoys who were sent to invite the rulers of the neighboring states to Islam were:

- Dihyat al-Qalbi, to the emperor of Byzantine
- Abdullah ibn Huzafa, to the king of Persia
- Amr ibn Umayya, to Najashi, Abyssinia
- Hatip ibn Abi Balta, to the ruler (mukavqis) of Egypt
- Harith ibn Umayyah, to the ruler of Ghassan

**4. Letters of Invitation to Islam**

Islam started to spread faster in the peaceful conditions created by the treaty of Hdaybiyyah. Prophet Muhammad (saw) sent letters of invitation to Islam to the rulers of some neighboring countries and Arab tribes and especially two great Empires: the Byzantine and the Persian. He did so because he was not sent as a Prophet to the Arabs alone, but rather he was sent to all humanity. The Prophet declared in those letters that he was sent as a prophet by Allah and asked the rulers and their people to give up worshipping idols, and embrace Islam. He also warned them that if they did not accept his invitation, then they would also be responsible for the sins of their nations.

The rulers who received the letter reacted differently. Parwiz, the kiswa of Iran, did not welcome the envoy and he tore the letter up and even attempted to have the Prophet caught and killed, but failed. A short time after this incident, Parwiz was killed by his son.

### LET'S THINK

“In the Name of Allah, the Most Beneficent, the Most Merciful. To Heraclius, from the servant and the Prophet of Allah. May greetings be upon those who are on the right path. I am inviting you to Islam. Accept it in order to achieve salvation. May Allah reward you twice if you accept. If you don't accept, you will be punished and your nation will also be punished. “Say, ‘O People of the Scripture, come to a word that is equitable between us and you - that we will not worship anyone except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].”

(Al-i Imran, 3: 64)

Heraclius was impressed by the statements he read in the letter and he treated the envoys kindly and sent them back with presents. Even though he welcomed the envoys, in your opinion, what could be the reason that Heraclius did not accept the invitation of Prophet Muhammad? Think about it.

### LET'S DISCUSS

The Jewish scholar, Abdullah ibn Salam, embraced Islam shortly after Prophet Muhammad had migrated to Madinah.

Najashi treated Prophet Muhammad's envoys kindly and in some sources it is reported that he even embraced Islam.<sup>23</sup> When he died, Prophet Muhammad performed his funeral prayer in his absence. The Muqavkis of Egypt also welcomed the envoys and even though he did not accept Islam, he sent presents to Prophet Muhammad with them. Harith ibn Umayyah had been sent to the ruler of Ghassan, which was a province in the Byzantine Empire at the time. They considered themselves superior to the Arabs and thought that they were more powerful. Due to their pride, they killed the envoy that the Prophet had sent. Prophet Muhammad became very upset to hear what had happened in Ghassan, and his envoy's murder led to the Battle of Muta. But Heraclius, the emperor of Byzantine, treated the Prophet's envoy well.

The message in the letters was universal because those letters were sent to the rulers of the dominant countries of the world at the time without discriminating against their race or where they lived.

<sup>23</sup> Ibn Sa'd, *Kitabū't-Tabaqat*, v. 2, p. 23

## 5. The Relations with the Jews of Madinah

There were three Jewish tribes in Madinah, which were the tribes of the Banu Qaynuqa, the Banu Nadir, and the Banu Qurayza. These tribes mostly consisted of land owners, merchants and craftsmen. The tribe of Banu Qaynuqa was rich and dealt in the professions of money exchange and goldsmithery. The Jews were economically more powerful than the Arabs in the city.

The Prophet did not shown any enmity towards the Jews when he went to Madinah. As mentioned in the Constitution of Madinah, there was an agreement between them based on equality and which enabled everyone to live according to their religion. But later on, the Jews did not act in accordance with the articles of the agreement.

From time to time in the markets and bazaars, Prophet Muhammad invited the Jews to embrace Islam, but they responded with enmity. However, Prophet Muhammad respected the Prophet Moses and always praised him. Once he even showed his respect at the funeral of a Jew by standing up while the funeral procession was passing by.

### INFORMATION BOX

One of the tribes in Madinah, the Bani Qaynuqa, violated the Constitution of Madinah. For this reason, they were asked to leave Madinah. Prophet Muhammad told them when they were leaving the city, "You can come back to take care of your affairs in Madinah whenever you want, provided that your stay does not exceed three days."

Muhammad Hamidullah, *Islam Peygamberi*, v. I, p. 578

After the Battle of Badr, an environment of distrust emerged between the tribes in Madinah, and an incident that took place in the Bazaar of Madinah worsened the relations. A Muslim woman was harassed by a Jewish man when she went to shop at a goldsmith's shop. A companion who heard the woman's voice tried to help her, but he was killed in the conflict. Prophet Muhammad became saddened to hear about this incident and he called the Bani Qaynuqa to gather in the marketplace and then asked them to comply with the rules of the Constitution of Madinah, but the Jews threatened the Prophet. After this,

Prophet Muhammad launched a military expedition against them. He had first invited them to embrace Islam, but they refused his invitation and withdrew to their castle. The Muslims besieged the castle for 15 days and finally about 700 people from the Bani Qaynuqa agreed to leave Madinah without taking any of their possessions, provided that they were granted safe passage when leaving their castle.

The expulsion of the Bani Nadir, another Jewish tribe, happened as follows. Amr ibn Umayya was a Muslim who killed some of the family members of Amir, who was a polytheist. According to the Constitution of Madinah, when a Muslim or a Jewish man killed someone from another tribe, they both had to pay the blood money, but the Bani Nadir did not want to pay their share. They had plotted to assassinate Prophet Muhammad, but they failed because the Prophet was aware of their plot, and before the Battle of Uhud, they had incited the polytheists to attack the Muslims. For these reasons, Prophet Muhammad decided to launch a military attack upon the tribe of the Bani Nadir. First he sent Muhammad ibn Maslama as an envoy and gave them 10 days to move out of the city. When the Bani Nadir started leaving, Abdullah ibn Ubay, one of the hypocrites intervened and said that other Jewish tribes would help them and he told the people of Bani Nadir not to do what the Prophet had asked. The Bani Nadir tribe believed his words and tried to resist, but they eventually had to surrender after they did not receive any help.

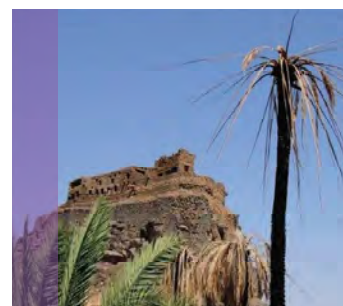
According to the agreement, they left the city taking as many possessions as they could load on their camels but they were not allowed to take any arms. Some of them went to Khaybar and some went to Syria.<sup>24</sup>

Prophet Muhammad did not expel all of the Jewish tribes at once. When he wanted the Bani Qaynuqa to leave the city, other tribes stayed in Madinah and similarly when he asked the Bani Nadir to leave the city, the Bani Qurayza were permitted to stay in Madinah.

When Prophet Muhammad wanted the Bani Nadir to leave the city, he was given a guarantee from the Bani Qurayza to be loyal to the Constitution of Madinah. A group of the Bani Nadir who had settled in Khaybar could not forget the pain of leaving Madinah, so they tried using every means to destroy

## LET'S THINK

Think about the reasons why the relations between the Muslims and the Jews in Madinah broke down.



The Castle of Khaybar

## LET'S DISCUSS

What is the connection between the reasons for the conquest of Khaybar and the siege of the Trench?

Discuss with your friends.

<sup>24</sup> Nahide Bozkurt, *Siyer*, p. 75

the Muslims. To this aim, the first group they asked for help was Quraysh. A group of Jews under the leadership of Huyay ibn Ahtab went to Mecca. And they offered to help them when they fought against the Muslims. Those provocations led to the Battle of the Trench. Even though the Bani Qurayza had complied with the Constitution of Madinah until that time, they betrayed it during the Battle of the Trench. This was why Prophet Muhammad sent his troops upon the Bani Qurayza as soon as the Battle of the Trench ended. But the Bani Qurayza continued to fight from their castles, so the siege lasted for longer than expected. When the people of Bani Qurayza understood that there was nothing left that they could do, they accepted Sa'd ibn Muadh as an arbitrator and wanted to end the siege. Prophet Muhammad accepted Bani Qurayza's offer and appointed Sa'd ibn Muadh as arbitrator. Sa'd ibn Muadh ruled according to their own book, the Torah, which punishes treason by the execution of all males who are capable of fighting, taking the women and children as captives, and taking their property as booty.<sup>25</sup>

There was a Jewish settlement named Khaybar to the northeast of Madinah on the route to Syria, about 170 km away from Madinah. The Jews, who had been expelled from Madinah earlier had settled there. They were the ones who provoked the polytheist Arabs against the Muslims, leading to the Battle of the Trench, and were also the group that had incited the tribe of the Bani Qurayza to cooperate with the enemies during the Battle of the Trench.

Prophet Muhammad wanted to make peace with the people of Khaybar and sent Abdullah ibn Rawaha there, but the Jews did not accept the offer of peace. Instead, they started the preparations for attacking Madinah with their neighboring tribe of Ghatafan. This was why it was necessary to take action before the enemies completed their preparations. The Prophet who did not like war said to his companions, "Those who want Jihad should come with us."<sup>26</sup> He declared that they were going to engage in a military expedition to Khaybar and the Muslims moved from Madinah to Khaybar in 628.

Khaybar was difficult to conquer and the castle was well fortified. The Jews were also superior to the Muslims in terms of manpower. Since the Prophet had arrived at Khaybar in the middle of the night, he did not want to carry out a sudden attack, so he waited until morning. The people of Khaybar, who saw

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<sup>25</sup> Old Testament, Deuteronomy, 20/10-14

<sup>26</sup> Asım Köksal, *İslam Tarihi*, v. 6, p. 130

the Muslim army in the morning, became afraid and withdrew to their castle and prepared for a defensive war.

The superior manpower of the Jews and the strong castle caused the siege to last longer than anticipated, but the Jews had to surrender when they could not get any help from outside. After the conquest of Khaybar, the Muslims accumulated a great amount of booty. Due to the conquest of this important agricultural center, the Jews lost most of their power throughout the Arabian Peninsula.

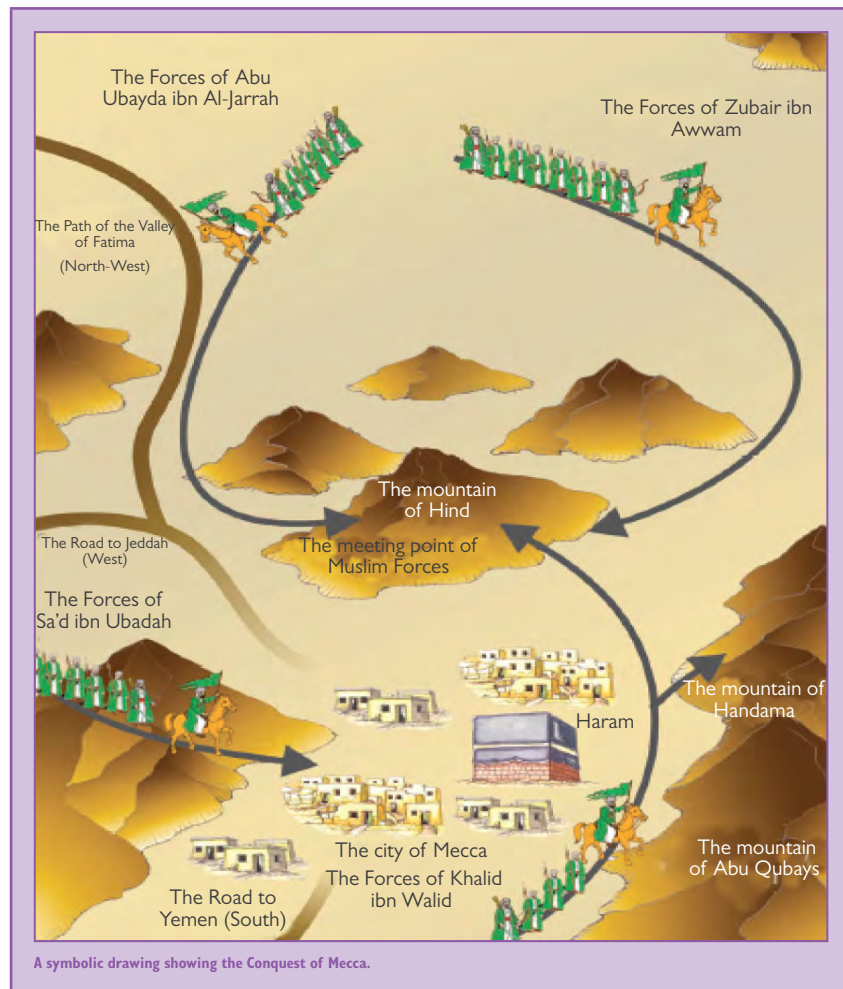
## 6. The Conquest of Mecca and its Results

One of the articles of the Treaty of Hudaibiyyah signed between the Muslims and the polytheists of Mecca, gave both parties the right to make an alliance with neighboring tribes. In accordance with this article, the Tribe of Khuza'ah made an alliance with the Muslims and the enemy of Khuza'ah, the Tribe of Bakr, made an alliance with the polytheists.

In the month of Shaban of the 8<sup>th</sup> year of Hijrah, the Tribe of Bakr attacked the Tribe of Khuza'ah, killing 23 people. The polytheists of Quraysh had helped them by providing arsenal. Thereupon, Amr ibn Salim from the tribe of Khuza'ah went to Madinah with a group to tell the Prophet what had happened, which upset Prophet Muhammad greatly. He said that Quraysh's actions contradicted the Treaty of Hudaibiyyah, and he offered Quraysh two solutions to the problem. Either they should break the alliance with the tribe of Bakr, or they should pay the blood money for the 23 people. Then Prophet Muhammad said that they would fight them unless they fulfilled one of the two proposals. Yet Quraysh underestimated the Prophet's offer. Abu Sufyan went to Madinah and offered to renew the Treaty of Hudaibiyyah, but the Prophet would not accept this and Abu Sufyan returned to Mecca without results. After that, Prophet Muhammad informed allied tribes and asked them to prepare for battle.

Together with the soldiers of the allied tribes, the Muslims moved from Madinah on the 1<sup>st</sup> January 630 and camped in a valley near Mecca called Marru al-Zahran. Prophet Muhammad wanted the Muslims to burn 10,000 torches to show that they were a very large army. The polytheists became very worried when they saw the torches during the night, and Abu Sufyan ran

from one hill to another trying to evaluate the situation. Meanwhile, Prophet Muhammad's uncle Abbas decided to leave Mecca with his wife and go to Madinah to Prophet Muhammad. They saw the camp of the Muslims as soon as they left Mecca. And when Prophet Muhammad saw his uncle, he said, "O my uncle, your migration is the last migration, and my prophethood is the last prophethood."<sup>27</sup> And then, Abbas joined the Muslim army.



<sup>27</sup> Ibn Kayyim el-Cevziyye, *Zadu'l-Mead*, v. 3, p. 451

**DID YOU KNOW?**

When Prophet Muhammad went to the Ka'bah on the day that Mecca was conquered, there were 360 idols in it and the biggest one, Hubal, was on top of the Ka'bah, while the others were placed inside and around the Ka'bah. And Prophet Muhammad said while he was destroying them, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

Isra, 17: 81

In the middle of the night, Abbas went to Mecca and told Abu Sufyan that the Muslims were coming with a huge army. Then he added that their intention was not to fight, and it would be better for them to surrender. He then offered to go with him if he wanted to talk to the Prophet. They went to Prophet Muhammad's tent and he showed Abu Sufyan the campsite of the Muslim army in order to convince him not to resist. Then the Prophet wanted Abu Sufyan to take the following message to the people of Quraysh: "No harm will be inflicted upon those who stay in their houses or take refuge in the house of Abu Sufyan, or at the Ka'bah."<sup>28</sup>

**LET'S DISCUSS**

While Abu Sufyan was wandering in the Muslims' campsite, Sa'd ibn Ubadah told him, "O Abu Sufyan! Today is the day of the greatest war, today is the day in which the shedding of blood is permitted in the Ka'bah." Abu Sufyan made known Sa'd's words to Prophet Muhammad. And thereupon the Prophet said: "Sa'd spoke wrongly. Today is the day in which Allah will glorify the Ka'bah. Today is the day in which the Ka'bah will be honored with *tawhid* (the oneness of Allah)." And Prophet Muhammad immediately sent Ali to take the Ansar's flag from Sa'd and give it to his son Qays, because he was worried that Sa'd might shed blood.

Kamil Miras, *Tecrid-i Sarih Tercemesi ve Şerhi*, v. 10, p. 331

Discuss this event in terms of the sensitivity shown by Prophet Muhammad during the conquest of Mecca.

Abu Sufyan returned to Mecca and told his people what had happened and informed them that it was pointless fighting as the Muslims did not want

<sup>28</sup> Ibn Kayyim el-Cevziyye, *Zadu'l-Mead*, v. 3, p. 452



to fight. The next day the Muslims entered the city on all sides. There was no skirmish while entering the city except one with a small group under the leadership of Khalid ibn Walid. The Muslims entered the city, which they had to leave eight years before, peacefully.

Later, the Prophet went to the Ka'bah, which was full of idols and pictures on its walls. Under the command of Prophet Muhammad, the idols were removed and then destroyed and later on, the Prophet prayed there. In the meantime, there were 20 polytheists who had been ordered to be executed because of their previous oppression of the Muslims. But most of those who remained were forgiven, including Abu Sufyan's wife, Hind, and Abu Jahil's son, Ikrima.

#### INFORMATION BOX

Looking at the crowd filling the Ka'bah, the Prophet said: "O Quraysh! What do you think that I will do to you?" And they responded: "You will treat us just like a nephew or a generous brother would be treated!" Thereupon, The Prophet responded with the words of the Prophet Joseph, who told his brothers when they went to Egypt, "May Allah forgive you. He is the Most-Forgiving."

Ibn Kayyim el-Cevziyye, *Zadu'l-Mead*, v. 2, p. 394

The Muslims did not celebrate when they conquered Mecca. Instead they marked their victory by visiting the houses they had left eight years before. Soon after the conquest, Prophet Muhammad set out for Hunayn and left the governance of Mecca to Attab ibn Asid.

After the conquest of Mecca, many Arab tribes accepted the political authority of the Muslims. Most of them went to the Prophet in groups and declared their conversion to Islam.

Two of the most important tribes of Arabia, the Saqif and the Hawazin, still showed hostility towards Islam. They believed that war was inevitable to prevent the spread of Islam in Arabia, so they gathered an army consisting of 20,000 soldiers under the leadership of Malik ibn Awf. Enemy tribes were planning a battle of life and death against the Muslims. They decided to take their soldiers' property and wives to the battlefield to prevent them from running away from the battle. Prophet Muhammad sent Abdullah ibn Abi Hadrad to the valley of Hunayn to gather information about the enemies, and with the information gathered by this companion, an army consisting of 12,000 soldiers moved towards the Valley of Hunayn.

The enemy soldiers had laid an ambush on the slopes of the valley and were waiting for the arrival of the Muslims. The Muslims were unaware of the ambush and continued to move in the dusk trusting in the size of their army. The enemy soldiers suddenly started shooting arrows from dominant positions in the valley. Because they were situated high up in the valley, they also threw large stones down on the Muslim soldiers. The vanguard of Muslims could not withstand the arrow attacks and started to run away. This is mentioned in the Qur'an as follows, **“Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.”**<sup>29</sup> Prophet Muhammad asked his uncle, who had a strong voice, to call the fleeing soldiers back. The Muslims pulled themselves together after the call and their soldiers, who had been in a defensive position until then, started attacking. When the enemy fled from the battlefield, all their property was left to the Muslims and the booty of the war was collected in a place called *Jirana* and was guarded there. Four Muslim soldiers were martyred in the battle, while 70 enemy soldiers were killed.

The enemies defeated in the Battle of Hunayn ran in three directions. Some of them, including their commander Malik ibn Awf, took refuge in the city of Ta'if.

### LET'S INTERPRET

Among the captives of the Battle of Hunayn was Shayma, the daughter of Harith from the Bani S'ad tribe. Shayma told the people who took her captive that she was the milk sibling of the Prophet Muhammad. She was then taken to the Prophet, who recognized her as soon as he saw her, and his eyes were filled with tears. He immediately laid his cloak on the ground and asked her sit on it, and he treated her well. He told her that she could return to her tribe if she wished or go to Madinah if she wanted. Shayma preferred to return to her family as she was old. Giving her some property and gifts, Prophet Muhammad sent her back to her family. Interpret Prophet Muhammad's treatment of his milk sibling, Shayma, in relation to the Muslims' relations with their relatives.

<sup>29</sup> Tawbah, 9: 25

After the Battle of Hunayn, the Muslims put the city of Ta'if under siege, where some of the enemies from Hunayn had taken refuge. The people of Ta'if repaired the walls of their castle and stocked up on food for a possible attack. The Muslims needed to consider different strategies to win the battle because hot oil and huge stones were being thrown down on the Muslim soldiers from the castle.

Because of this, it was becoming more difficult to conquer the castle. The Muslims encountered such difficulties in the battle that they once asked Prophet Muhammad to pray for the damnation of the enemy by saying, "O Messenger of Allah! The arrows of Saqif burned us, pray for their damnation." But the Prophet prayed for them as "O Allah! Guide them on the straight path."<sup>30</sup>

#### LET'S EVALUATE

When most of the booty of the Battle of Hunayn was distributed to Quraysh, the Madinah Muslims were offended and tensions developed between the two groups. Sa'd ibn Ubadah went to the Prophet and told him, "O Messenger of Allah! The Muslims of Madinah were offended by this distribution, because the Ansar did not get much compared to the shares given to your tribe the Quraysh and other Arab tribes." Thereupon, Prophet Muhammad told him, "O Sa'd, what do you think about this?" Sa'd responded, "Since I am one of them..." Then Prophet Muhammad said to him, "All right. Gather the Ansar together and then let me know."

After Sa'd gathered the Ansar, he informed Prophet Muhammad, and Allah's Messenger met them. He said, "Tell me what is the reason of the news I heard and why is there tension among you?"

The leaders of the Ansar said, "O Messenger of Allah! Our leaders did not say anything but some young among the Ansar, may Allah forgive them, said that the Prophet was ignoring us, because he gave more to Quraysh. We still have the blood of the wars that we had fought against them on our swords."

The Messenger of Allah continued: "O Ansar! When I came to you, were you not astray and in poverty and were you not hostile against each other? And Allah (with the religion he sent through me) guided you on the straight path and enabled you to gain salvation and made you love each other."

They said, "Yes, the blessings and the generosity to us of Allah and His Messenger are endless."

<sup>30</sup> Ibn Hişam, *Siret-i Nebi*, v. 4. p. 131

The Prophet Muhammad said, “O Ansar! Will you not answer me?”

They said, “What answer should we give O Messenger of Allah? Gratitude is only to Allah and His Messenger and the blessings come only from Him (Allah).

There is no doubt that you would talk if you wanted and you would tell the truth if you talked. You would make everyone believe and you would say that, “You came to us as a Prophet whom nobody had believed in but we believed in you; you were left alone, but we helped you. You were expelled from your home, and we hosted you. You came in need and we saved you from your needs.”

“O Ansar! Are You offended because of worthless worldly property? I tried to make their heart warm to Islam by means of that property and I trusted your unshakeable faith. Would you not like to return to your home with the Messenger of Allah, while the others go back to their homes with camels? I swear in the name of Allah that, if I had not migrated from Mecca, I would surely be one of the Ansar. If everybody was following a way and only the Ansar were following a different one, I would follow the way of the Ansar. O Allah! Be merciful to the sons of the Ansar, and to their grandchildren.”

Commission, *Doğuştan Günümüze Büyük İslam Tarihi*, v. I, p. 529

Read this passage and evaluate it.

It was clear that Ta'if was not going to be easily conquered and the Prophet ended the siege of Ta'if and moved to *Jirana*, where the booty of Hunayn was stored. Fourteen Muslims were martyred in the siege of Ta'if. The Prophet Muhammad stayed at *Jirana* for 13 days and distributed the plunder and captives of the Battle of Hunayn. One-fifth of the booty was reserved for the state treasury and the rest was distributed among the soldiers who joined the battle. And the Prophet (saw) gave more shares to those who had recently converted to Islam and most of the people who were called *Muallafa al-Qulub* (those whose hearts are made to incline to Islam) consisted of recently converted Meccans.

## 7. Relations with Christians

The Prophet sent his envoys to different places after the Treaty of Hudaibiyah. Some of the envoys were welcomed; some were treated badly, and some were even killed. For instance, Harith ibn Umayr al-Azdi was one of them. He had been sent to Busra, which was under the rule of Byzantine at the time, and he was killed by Shurahbil ibn Amr al-Ghassani, the Christian

governor of Busra. This incident led to the Battle of Mut'ah. Before the battle, the Prophet Muhammad appointed Zayd ibn Harithah as commander of the Muslim forces and he also appointed Jafar ibn Abi Talib and Abdullah ibn Rawaha, respectively, in case Zayd became a martyr in the battle.

### LET'S INTERPRET

While some people were being encouraged to give information about Prophet Muhammad to Heraclius, Abu Sufyan and some men accompanying him were taken to Heraclius, who was in Syria trading at the time. The conversation between Heraclius and Abu Sufyan was as follows:

Heraclius asked Abu Sufyan, "Tell me the standing of your Prophet in your tribe." Abu Sufyan said, "He is from the most respected family."

The emperor continued, "Was there any person before him who claimed the things that he claims?"

Abu Sufyan said, "No."

"Has he ever lied before or has he been accused of cheating people?"

"Never."

The emperor asked again, "What do you say about his opinions and the power of his reasoning?"

"None makes him suspicious and nobody can find any lack in his reasoning."

"Who follows him? Are they arrogant people or humble ones?"

"They are humble."

"Are his followers increasing or decreasing?"

"Increasing. And nobody leaves him."

"What does he order people to do?"

"He tells people to worship Allah alone, and forbids them from worshipping the idols that their ancestors worshipped. He wants people to worship Allah only, to give Zakat, keep their promises, and carry out their responsibilities and duties."

Thereupon, Heraclius said, "I understand that he really is a Prophet; you said that his followers do not leave him and that proves that they are people who have real faith."

Afzalurrahman, *Siret Ansiklopedisi*, v.1, p. 70

Why did Abu Sufyan not say anything to Heraclius against Prophet Muhammad even though he hated him? Interpret.

After Prophet Muhammad instructed his friends about the directions that they needed to follow, he went with them to a place called *Saniyyat al-*

*Wada* and returned after he prayed for their success. After the Muslims left Madinah, soldiers brought intelligence that the Christian army consisted of about a hundred thousand soldiers. Zayd consulted with his friends about the situation after he received the information. Finally, the decision to go and face the enemy was deemed the most appropriate.

The Muslims continued their expedition to the town of Mut'ah where they found a strong enemy army. Violent clashes took place between the two armies, and one by one all of the commanders appointed by Prophet Muhammad were martyred in the conflict. After, Abdullah ibn Rawaha, the last commander who had been appointed by Prophet Muhammad was martyred, Khalid ibn Walid took the Muslim army's flag. Muslims gathered around Khalid ibn Walid and killed many enemy soldiers and only stopped when it got dark. Khalid ibn Walid decided to apply another strategy after he saw that the enemy was very strong. That night, he had soldiers light 10,000 torches and changed the position of his soldiers. He deployed his soldiers from the right side to the left and the ones on the left side to the right; those in front of the army went to the back and those in the back went to the front lines. When the Byzantine army saw that there were about 10,000 torches, they assumed that the Muslims had gathered reinforcements, and became worried. In the morning, when they saw different soldiers fighting them, their concerns were increased; after the Muslims' first attack, the enemy army was forced to flee. The soldiers under the command of Khalid ibn Walid withdrew after they had chased the enemy for a while, and the Battle of Mutah was concluded with a clear victory to the Muslims.

It was a great victory for the Muslims, and they lost just a few martyrs in a battle fought against the large Christian army of the Byzantine Empire. Because it withdrew from the battlefield, the Byzantines lost against the relatively small Muslim army. Some of the beloved companions of Prophet Muhammad were martyred in the battle: his adopted son, Zayd ibn Harithah, his uncle's son, Jafar ibn Abu Talib, who had recently migrated to Madinah, and Abdullah ibn Rawaha, a famous poet from the Ansar. The Prophet could not stop his tears when he heard of the martyrdom of those companions.

A few months after the Battle of Mut'ah, the Prophet received news that, together with some other Arab tribes, the Ghassanis from the north of Arabia were getting ready for a battle against the Muslims. Upon receiving this news, the Prophet informed the neighboring tribes and asked them to prepare for



A map of the place where the Battle of Tabuk was fought.

battle. Unlike the other battles, Prophet Muhammad had informed the tribes of an expedition against the Romans a long time before the actual campaign began. By doing so, he was expecting to increase the attendance. In this battle, the believers faced some difficulties. First, there was a severe drought in the *Hijaz* region at the time and the crops were about to be harvested. The weather was very hot, for it was summer and the border of Syria was about 700 kilometers away. In addition to all these problems, the enemy that was going to be faced was Byzantine.

Despite all these obstacles, after completing preparations for battle, Prophet Muhammad set out for *Tabuk* with an army of 30,000 men. A group of hypocrites together with Abdullah ibn Ubay, however, made excuses and left the army when they were about to leave Madinah. Some other companions made various excuses and did not join the army either. This is mentioned in the Qur'an as follows, **“O you who have believed, what is [the matter] with you that, when you are told to go forth for Allah’s cause, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.”**<sup>31</sup>

The Muslims set out on a long journey, and after an onerous 700-kilometer march, the army arrived at *Tabuk* but found no enemy soldiers there. The Prophet stayed in *Tabuk* for a few weeks and made some agreements with the tribes living there before returning to Madinah without fighting a battle.

Because this expedition took place under such harsh conditions, it was also known as “Saat al-Usra (the Time of Hardship)”, the expedition was called “Ghazwat al-Usra (the Battle of Hardship)”, and its army was called “Jaish al-Usra (the army of hardship)”.

## LET'S NOTE

Some committees that visited Prophet Muhammad were from the tribes of: Bani Tamim, Bani Zayda, Bani Amir, Bani S'ad ibn Bakr, Abdalqays, Bani Hanifa, Bani Tay, Kindah, Hamdan.

## 8. The Envoys who Came to Prophet Muhammad

After the Muslims became the only authority in Mecca, envoys from the neighboring tribes started to go to Mecca. Because most of the envoys visited the Prophet in the 9<sup>th</sup> year of Hijrah, this year came to be known as “the Year

<sup>31</sup> Tawbah, 9: 38-39

of Envoys”. Some of these committees arrived in small groups; others in large groups.

Prophet Muhammad welcomed the committees who came to embrace Islam. Some of them asked the Prophet not to ask their people to commit to daily prayer, and the Prophet told them that it was not possible to uphold a religion without acts of worship. Others presented conditions asking him not to touch their idols, but the Prophet told them that there is only one God and that Islam condemns any kind of idolatry. At first, the committees were hosted in the houses of Muslims, but then they started to be hosted in houses specially built for guests. To each tribe that accepted Islam, companions were sent to teach Islam. Some tribes went directly to Madinah.

#### DID YOU KNOW?

When a committee from the tribe of Saqif went to Madinah from Ta'if and declared that they embraced Islam, Prophet Muhammad gave them a document that explained to them the rules that had to be followed. He informed them in the document, which consisted of some political social, and economic matters, that their lands were protected and that cutting trees and killing wild animals was forbidden. And he appointed S'ad ibn Abi Vaqqas to the Valley of Vajj as its guardian.

El-Vakidi, *Kitabū'l-Megazi*, v. 3, p. 973

When the Prophet went to Ta'if in order to deliver the message of Islam in the Meccan period, the people of Saqif had stoned and expelled him from their city. In the siege of Ta'if, they resisted the Muslims. Then this tribe went to Madinah two months after the siege and announced their conversion to Islam. Prophet Muhammad was so happy that he taught them about Islam and treated them generously.

Prophet Muhammad always acted with patience, and stood up for what was right, but he never deviated from justice. This was why his wishes, even for his enemies, were always in the form of prayers for their guidance on the straight path and eventually, they accepted Islam in groups. This is expressed in the Qur'an as follows: **“When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes,**



then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever accepting of repentance.”<sup>32</sup>

## 9. The Farewell Hajj and the Farewell Sermon

In the month of Dhu al-Qa'da, in the 10<sup>th</sup> year of the Hijrah, Prophet Muhammad and his companions prepared to go on pilgrimage. And he asked his companions to get prepared as well. Other Muslims who lived near the city went to Madinah when they heard of the preparations. After they completed their preparations at the end of the month of Dhu al-Qa'da, Prophet Muhammad, together with his companions, set out from Madinah; the Prophet took all of his family with him including his daughter Fatima. When the believers arrived at miqat at a place called Dhu al-Khulayfa, they put on their *ihram* clothes and continued their journey to Mecca while invoking the prayers of *talbiya*.<sup>33</sup> Finally they arrived after a 10-day journey, and the Prophet and his companions circumambulated the Ka'bah seven times and after that, the Prophet performed *sa'y* (ritual walking) among the hills of Safa and Marwa. Prophet Muhammad went to Mina after staying in Mecca for a few days and he performed the noon and afternoon prayers there. In the morning, he went to Arafah and performed *waqfa* (standing before Allah) there and then he asked his companions to erect their tents and he stayed there for some time. Then he went to the middle of the Arafat Valley and there he delivered his famous Farewell Sermon (khutbat al-wada'). Then he went back to his tent, at that moment, the verses that state his mission was completed were revealed:

**“...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...”**<sup>34</sup> And when Abu Bakr heard this verse, he understood that the death of Prophet Muhammad was close, and could not stop crying. Prophet Muhammad left Mecca after he performed his pilgrimage.

### DID YOU KNOW?

Hajj (pilgrimage) became obligatory upon Muslims in the 9<sup>th</sup> year of Hijrah, but the Prophet could not go on pilgrimage himself in that year. He appointed Abu Bakr as administrator (*amir*) of the pilgrimage and sent him to Mecca.

<sup>32</sup> Nasr, 110: 1-3

<sup>33</sup> *Talbiya* is: *Labbayk Allahumma Labbayk. Labbayk La Sharika Laka Labbayka. Inna l-Hamda, Wa n-Ni'mata, Laka wal Mulk, La Sharika Lak*, which means "Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners."

<sup>34</sup> Ma'idah, 5: 3

**LET'S COMPARE**

“O People, lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen to what I have to say to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest); therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has Judged that there shall be no interest and that all the interest due to Abbas ibn ‘Abd’al Muttalib (the Prophet’s uncle) shall henceforth be waived.

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in important things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah’s trust and with His permission. If they abide by you then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab is not superior to a non-Arab nor a non-Arab superior to an Arab; also a white is not superior to a black nor a black superior to a white except in piety and good actions. Learn that every Muslim is a brother to every Muslim and that Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim that belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer to your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no Prophet or Messenger will come after me and no new faith will be born. Reason well, therefore, O People, and understand the words that I convey to you. I leave behind me two things, the Qur’an and my example, the Sunnah, if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people.”

**What kind of similarities do you see in the principle of the Farewell Sermon and Universal Declaration of Human Rights? Compare.**

## 10. The Death of Prophet Muhammad (saw)

The Farewell Hajj and the Farewell Sermon were in a way the last messages of Prophet Muhammad. After he had performed his pilgrimage, he returned to Madinah and a short time after he arrived in Madinah, he became ill. Day by day his illness got worse. When he was in critical condition and could not go to the mosque to lead prayers, he asked Abu Bakr to lead the prayers on his behalf. Prophet Muhammad passed away on June 8<sup>th</sup>, 632, when he was 63 years old. And he was buried in the place where he died. His grave, which is called as Rawdha al-Mutahhara, is now located inside the Masjid al-Nabawi.

### LET'S THINK

“O people! Those who worship Muhammad should know that he has passed away! And whoever worships Allah should know that Allah is eternal...”  
In your opinion what kind of message did Abu Bakr want to give by this statement?

Reflect.

### LET'S INTERPRET

The companions of Prophet Muhammad were grieving because of the death of the Prophet. They did not know what to do. The hypocrites said that “He would not die, if he were a real Prophet.” This was why Umar took his sword and shouted: “I swear that he did not die! He went to his Lord, as Moses did when he left his nation for 40 days! The people of Moses also thought that Moses died, but in fact, he came back! So, he will return as Moses did! I will kill anyone who says that Prophet Muhammad has died!”

Abu Bakr went to the mosque immediately when he heard that the Prophet had passed away. Everybody was crying. Abu Bakr entered the Prophet’s room and removed the cloth covering his face. He kissed the Prophet’s forehead while crying and said, “O Messenger of Allah! You were beautiful when you were alive and you are beautiful now too.” And then he went out and read the following verse to the people; “Muhammad is nothing but a messenger. [Other] messengers have passed away before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.” (Al-i ‘Imran, 3: 144) And Abu Bakr’s speech calmed down Umar and other Muslims, who had been in a shock because of the Prophet’s death.

Interpret the deep sorrow felt by the companions because of Prophet Muhammad’s death.



The green dome built over the Prophet's grave in Madinah.

## READING TEXT

## ADIY IBN HATIM'S CONVERSION TO ISLAM

Adiy ibn Hatim was a Christian and a prominent member of his tribe. He took "mirba" (one-fourth of the war booty) from his people. It was a custom of the Arabs to give booty to their leaders. When this man heard the name of the Prophet and his call to Islam, he became angry and took refuge among the Christians of Damascus. Adiy speaks about himself as follows: "When I compared myself to the state and the reputation that Prophet Muhammad had at the time, I realized that I was not in a good position. I said to myself, 'If I go to him, I can determine whether he is a king or not, a liar or not, a prophet or not, and if he really is a prophet, then I will follow him.'"

With this intention, I went to Madinah and found Prophet Muhammad. He was in the mosque, and I entered his presence, greeted him, and he asked, 'Who is this man?' I said: Adiy ibn Hatim, and the Prophet stood up and took me to his house. When we were about to arrive at his house, a frail, old woman stopped him. Prophet Muhammad listened to her intently as she was telling him in detail about her problem. At that moment, I understood that he was not a king and we continued walking. When we arrived at his house, he took a leather cushion and gave it to me and said; 'Have a seat' And I said, 'No, you have a seat.' And when he insisted, 'No, you should sit' I did and he sat on the ground.

And I told myself, 'I swear he cannot be a ruler, this is not the behavior of a ruler.' Then the Prophet said: 'O Adiy ibn Hatim, do you know any other god except Allah?' I said 'No.' And then he said, 'And do you know any other thing greater than Allah?' I said 'No.' Then he said, 'So, were you not taking the *mirba* from your people?' I said 'Yes.' And he said, 'But this is not permissible in your religion.' And I responded, 'Yes, I swear that's true.'

"Thereupon, Prophet Muhammad said, 'O Adiy! Maybe the reason you don't embrace Islam is because you think that the people who embrace Islam are all needy. But don't forget that Allah will give them so much wealth that you will not be able to find anyone to accept your property when you look for someone to give it to. Maybe the great number of enemies of the Muslims prevents you from embracing Islam. But Allah will bestow such favors on them that a woman from Qadisiyya will safely be able to travel here on her camel. Again, maybe the reason you don't accept Islam is this: you see that kings and sultans shun Islam. I swear by Allah that He will make you hear this, all palaces, even the white palaces in Babylon, will be conquered.'"

Thereupon, Adiy proclaimed his conversion to Islam at that moment.

And Adiy also added: "I saw two of these prophecies. I saw a woman safely arrive here on her camel, and I was also in front of the cavaliers who rushed into the treasures of Kisra. And I swear that the last one will surely take place."

Ramazan el-Buti, *Fikhussire*, p. 446

CHRONOLOGY		
CE	HIJRI	
622		Construction of Masjid al-Nabawi Accepting the Adhan as the method to call people to prayer Establishing a brotherhood between Muhajir and Ansar Preparing the Constitution of Madinah Establishing a City-State Getting permission to fight non-believers
623	1	Changing the direction of the Qiblah Fasting became obligatory Tarawih prayer started to be practiced.
624	2	The Battle of Badr The death of Ruqayyah, the daughter of Prophet Muhammad,. Celebrating the eid of Ramadan for the first time and praying the eid prayer for the first time. Expelling the Jewish tribe of Bani Qaynuqa from Madinah Ali married Fatima, the daughter of Prophet Muhammad. Zakat became obligatory for Muslims. The birth of Hasan
625	3	The Battle of Uhud The Battle of Hamra al-Asad Expelling another Jewish tribe, the Bani Nadir, from Madinah. The birth of Husayn
626	4	The death of the mother of Ali, Fatima bint Asad.
627	5	The Battle of the Trench (Ahzab) Betrayal of Bani Qurayza Drought in Madinah and the rain prayer of Prophet Muhammad
628	6	Prophet Muhammad visited the grave of his mother, Amina. Treaty of Hdaybiyyah Committees of the tribes of Khuza'ah, Aslam, Hushani came to Madinah and accepted Islam. Prophet Muhammad sent letters of invitation to Islam. Expedition of Khaybar
629	7	Umrah of Muslims Khalid ibn Walid and Amr al-As became Muslims. The death of Zaynab, the daughter of Prophet Muhammad. The battle of Mut'ah
630	8	The conquest of Mecca The Battle of Hunayn The Battle of Ta'if Prophet Muhammad met with his milk sibling, Shayma. Prophet Muhammad performed Umrah. The Battle of Tabuk
631	9	Abu Bakr was appointed as pilgrimage amir. A group of Najran Christians came to Madinah. The death of Ibrahim, the son of the Prophet Muhammad.
632	10	The farewell hajj and farewell sermon of the Prophet. The death of Prophet Muhammad in Madinah.

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. What were the contributions of Suffah to the spread of Islam? Explain.
2. Write down what you know about the efforts of Prophet Muhammad in spreading Islam.
3. Give examples of how much Prophet Muhammad cared about consulting with his companions on certain issues.
4. Write down the advantages of the Treaty of Hudaibiyyah for Muslims.
5. What are the universal principles that the Farewell Sermon consists of? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which of the companions hosted Prophet Muhammad in Madinah?
  - A. Sa'd ibn Ubadah
  - B. Abu Bakr
  - C. Mus'ab ibn Umayr
  - D. Khalid ibn Walid
  - E. Ayyub al-Ansari
  
2. Which one is not one of the aims that Prophet Muhammad wanted to achieve with the Constitution of Madinah?
  - A. Defending Madinah
  - B. Establishing a peaceful and safe environment in Madinah.
  - C. Returning to Mecca
  - D. Establishing an environment based on tolerance
  - E. Achieving unity in Madinah
  
3. Which is the equivalent of the word Suffah?
  - A. The name of a city
  - B. The name of a tribe
  - C. The name of a battle
  - D. A part of Masjid al-Nabawi
  - E. The eastern part of the Ka'bah
  
4. Which one of the following tribes was expelled from Madinah first?
  - A. Bani Qaynuqa
  - B. Bani Qurayza
  - C. Hashimis
  - D. Bani Nadir
  - E. Umayyas

5. With which polytheists of Mecca did Prophet Muhammad sign the Treaty of Hdaybiyyah?

- A. Suhayl ibn Amir    B. Abu Sufyan    C. Amr ibn al-As  
D. Khalid ibn Walid    E. Abu Jahil

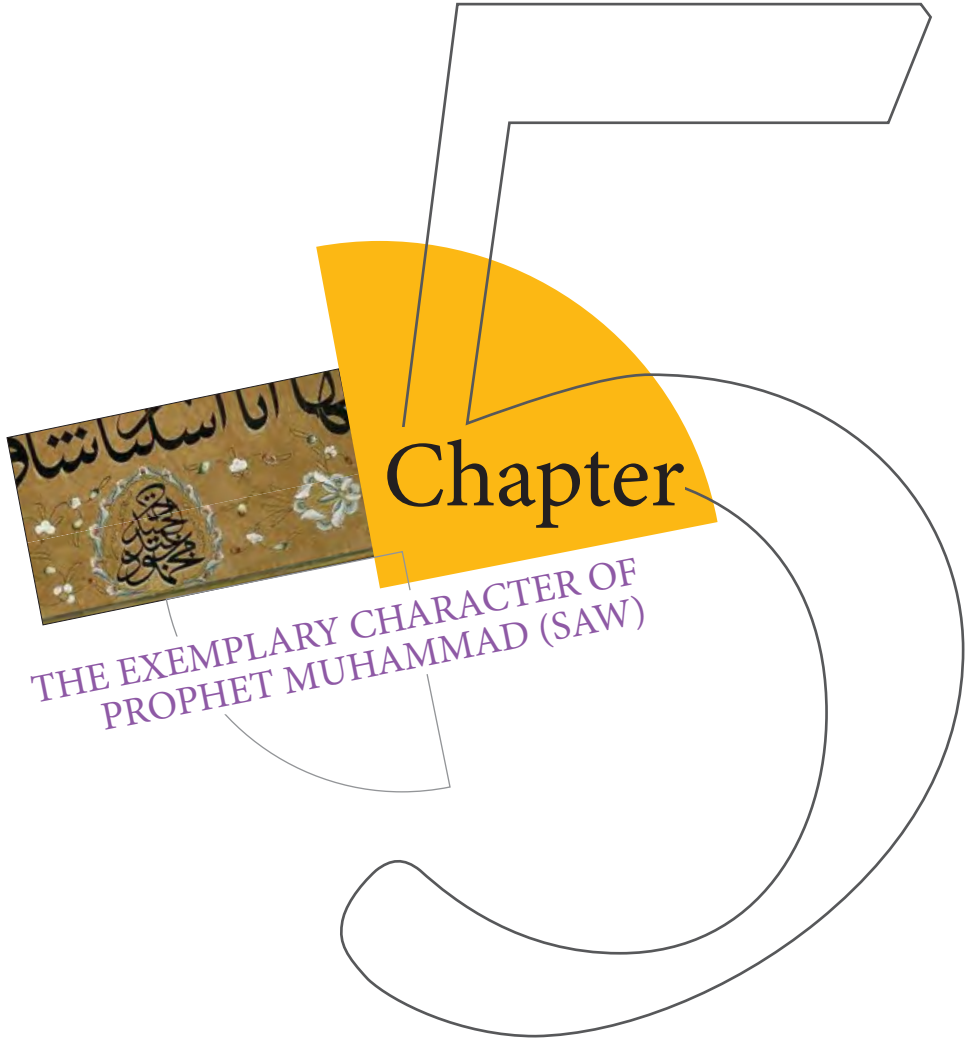
C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Salman al-Farisi – Madinah – Abu Bakr – The Farewell Sermon  
Umar – Abu Jandal)

1. The tribes of Aws and Khazraj were two important tribes of the city of .....  
.....
2. The companion who suggested the strategy to dig a trench around the city, which was unknown to the Arabs, was .....
3. The son of Suhayl, ....., was the one who escaped from Mecca and came to Madinah during the signing of the Treaty of Hdaybiyyah.
4. The speech that Prophet Muhammad delivered in Arafat in 632 is called .....
5. When the illness of Prophet Muhammad worsened, he appointed .....  
..... to lead prayers on his behalf.

D. Write “T” for true and “F” for false for the following sentences.

1. (....) Shortly after Prophet Muhammad migrated to Madinah, he sent letters of invitation to different places.
2. (....) After the census in Madinah, it was confirmed that around 1,500 Muslims were living in the city.
3. (....) Hamza was martyred in the Battle of Uhud.
4. (....) Khalid ibn Walid embraced Islam during the conquest of Mecca.
5. (....) Prophet Muhammad performed pilgrimage twice in his life.



Chapter

THE EXEMPLARY CHARACTER OF  
PROPHET MUHAMMAD (SAW)





## THE EXEMPLARY CHARACTER OF PROPHET MUHAMMAD (SAW)

### LET'S GET READY FOR THE CHAPTER

1. Search for exemplary moral characteristics of Prophet Muhammad.
2. Research about the love for Ahl al-Bayt.
3. Gather information about how much importance Prophet Muhammad attached to education.
4. Search in the Qur'an for the advice that Prophet Luqman gave to his son.

## 1. Prophet Muhammad According to the Qur'an

### 1.1. Prophet Muhammad was a Human Being

#### LET'S INTERPRET

Prophet Muhammad warned Muslims not to attribute divine qualities to him. Once when his companions praised him a lot, he said, "Do not exaggerate praising me as Christians did to the son of Mary, Jesus. Indeed, I am a servant of Allah. Therefore, call me "the servant and the Messenger of Allah".

Bukhari, Anbiya, 50.

Interpret the negative results of Christians' exaggeration in praising Prophet Jesus, and Prophet Muhammad's warning in this regard.

Prophet Muhammad was a human being as were all the other prophets before him. He was born to a mother and a father and became an orphan when

he was young. First his grandfather Abd al-Muttalib and then his uncle Abu Talib looked after and protected him.

Prophet Muhammad was loved and respected by his tribe even before his prophethood because of his exemplary character and morals. He was called “Muhammad al-Amin (the Trustworthy Muhammad)” by his people to show their high regard for him, but they changed their attitude towards him after he started his mission to invite people to Islam.

According to the Meccan polytheists, a being that possessed human attributes could not be a prophet. And the Qur’an reveals their reactions as follows, **“And they say, ‘What is this messenger who eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner? Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats...”**<sup>1</sup> The polytheists could not imagine a messenger from Allah who ate, got married, and acted like a normal person. According to their understanding, a prophet must have some heavenly aspects. For example, for them, a Messenger could be an angel. The Qur’an informs us that, in this regard, the Meccan polytheists’ reaction was not something new and that previous prophets had also been denied for similar reasons: **“And what prevented the people from believing when guidance came to them except that they said, ‘Has Allah sent a human messenger?’ Say, ‘If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger.”**<sup>2</sup> According to this verse, the most appropriate messenger is a human being; because a human can understand other people’s feelings and thoughts and can set an example for them. This fact is clearly expressed in the Qur’an as follows, **“And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.”**<sup>3</sup>

And it is expressed in the Qur’an that Prophet Muhammad was a human being, a servant of Allah, and also His Messenger as all the other prophets had been. It is stated in a verse as follows:

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<sup>1</sup> Furqan, 25: 7-8

<sup>2</sup> Isra, 17: 94-95

<sup>3</sup> An’am, 6: 9

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God’...”<sup>4</sup>

This verse indicates that even though Prophet Muhammad had attributes that other people have, he differed from them because he received revelations from Allah.

The belief that the Prophet should be a person who is able to do extraordinary things, who can control supernatural laws, and who is a being with divine attributes is denied by the following statement of the Qur’an: “Say, [O Muhammad], ‘I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me...’”<sup>5</sup> It is told in the Qur’an that Prophet Muhammad did not know when the world would end;<sup>6</sup> he did not know the nature of the soul;<sup>7</sup> and sometimes he made small mistakes.<sup>8</sup> The Prophet himself also said that he could make mistakes about matters that depend on one’s experience, “I am a human being, so when I command you about a thing pertaining to religion, accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being.”<sup>9</sup>

#### LET’S NOTE

The Prophet became so distraught because of the death of his son Ibrahim that he could not stop crying. Seeing that some Muslims considered it strange, he expressed his feelings by saying, “The eye weeps and the heart grieves, but we say only what our Lord is pleased with. By Allah O Ibrahim! We all are grieved for your death.”

Muslim, *Fadhail*, 15

The Prophet lived a humble life among the people and provided his needs as others did. He worked in many jobs, from being a shepherd to trading goods as a merchant, and he encouraged Muslims to meet their own needs by saying:

<sup>4</sup> Kahf, 18: 110

<sup>5</sup> An’am, 6: 50

<sup>6</sup> Araf, 7: 187

<sup>7</sup> Isra, 17: 85

<sup>8</sup> Tawba, 9: 43, 113

<sup>9</sup> Muslim, *Fadhail*, 38

“The best food that a man eats is that which he has earned himself.”<sup>10</sup>

Prophet Muhammad was also a mortal like everybody else. **“Indeed, you are to die, and indeed, they are to die.”**<sup>11</sup> And this verse clearly expresses that no human being is immortal.

Prophet Muhammad did not exempt himself from the divine commands that he delivered. He was the first to practice these commands; he was the first to start performing daily prayer, giving zakat, and fasting, and his companions followed him in the practice of these acts of worship.

The Prophet lived among society. He talked to people, listened to their problems, and visited the ill and the elderly. Once, when one of his companions was asked whether the Prophet sat with his companions or not, he said, “Yes, the Prophet most of the time sat with us after dawn prayer, did not leave the mosque until sunrise, and talked to the companions during that time.”<sup>12</sup> Throughout history, some could not accept that someone among them could be a prophet, while others ascribed to their prophets divine attributes. Both of these approaches were wrong. The Qur’an says that the prophets were just human beings with no divine attributes. Islam teaches people a belief based on the principle of the oneness of Allah (*tawhid*). According to this principle, nobody - not even the prophets - can be like Allah. Allah is One in all of His attributes. In other words, as expressed in the Qur’an **“...There is nothing like unto Him...”**<sup>13</sup>

### LET'S INTERPRET

Say, “He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.”

*Ikhlas*, 112: 1-4

Interpret these verses in relation to the fact that no human being can possess Allah's attributes.

Prophet Muhammad was not a stern person. He always had a smile on his face and made jokes in his conversation with others. Once an old woman came to Prophet Muhammad and said, “O Messenger of Allah! Pray for me in order to enter Heaven!” The Prophet responded; “Old women cannot enter Heaven.” The old woman became sad and started crying. Thereupon the Prophet said; “Don’t be sad! You will enter Heaven as a young girl, not as an old woman!”<sup>14</sup>

Attributing superhuman features to the Prophet is wrong, but it is also wrong to represent him as a normal human being and neglect the fact that he received divine revelation and was the best exemplar. Yes, he was a human being, but he was also the most perfect human being because of his exemplary character, his superior intelligence, his determination to deliver the message of Islam to humanity, and his superior ability to manage people.

<sup>10</sup> Bukhari, Buyu, 15

<sup>11</sup> Zumar, 39: 30

<sup>12</sup> Muslim, Masajid, 286

<sup>13</sup> Shura, 42: 11

<sup>14</sup> Tirmidhi, Shamail, 204

## 1.2. Prophet Muhammad was an Ummi Prophet

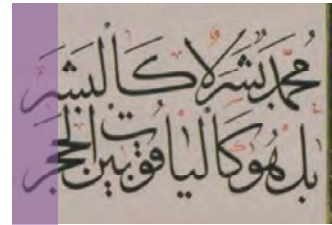
The word “*ummi* (illiterate)” is derived from the Arabic word “*umm*”, which means “Mother”. The person who does not know how to read and write and remains as he was when his mother gave birth to him is called “*Ummi*”. And we understand that the Arab nation is also called “*Ummi*” from the following saying of the Prophet; “We are an *ummi* nation...”<sup>15</sup>

It is known that Prophet Muhammad was illiterate before his prophethood, which he made clear when he received the first revelation and the angel Jibreel commanded him to “Read”. The Prophet responded by saying, “I don’t know how to read.”<sup>16</sup> This fact is likewise expressed in the Qur’an as follows: “**And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt.**”<sup>17</sup> And in another verse his illiteracy was indicated as follows, “**Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong...**”<sup>18</sup>

The Qur’an also gives an account of the illiteracy of Prophet Muhammad in the words of the polytheists of Mecca. It says in a verse, “**And they say, ‘Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.’**”<sup>19</sup>

The Qur’an tells us that the Prophet did not receive information from the People of the Book or any other source. It is said in a verse, “**And thus We have revealed to you an inspiration of Our command. You did not know what the Book is or [what] the faith is...**”<sup>20</sup> In addition to this, he was not instructed by famous poets, fortune-tellers or wise people.

The fact that he was illiterate rules out the possibility of adding other beliefs to the revelations. The information given by our Prophet Muhammad, who was *ummi*, about the writings in the Torah, the Bible, and other sources is a proof of his prophethood. Moreover, his illiteracy negated criticism that the words in the Qur’an are based on other sources. Hence, the polytheists who denied the Prophet said that he was a poet, a magician, or even a lunatic.



Muhammad (saw) is a human being but not like other human beings. He is precious among people just as a ruby is valuable among stones.

<sup>15</sup> Bukhari, Sawm, 13; Muslim, Siyam, 15

<sup>16</sup> Bukhari, Bad al-Wahy, 3

<sup>17</sup> Ankabut, 29: 48

<sup>18</sup> Araf, 7: 157

<sup>19</sup> Furqan, 25: 5

<sup>20</sup> Shura, 42: 52

Others claimed that he made up the revelations himself, but they did not give a specific source from which he took the information to write in the Qur'an.

### 1.3. Prophet Muhammad is a Mercy to the World and a Universal Messenger

*Rahmah* (mercy) is the feeling of compassion to the one who needs “mercy”. The meaning of compassion and goodness is expressed in the word “rahmah”. And one of the features of Prophet Muhammad was that he was sent to humanity as a mercy. This is expressed in the following verse;

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

**“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”<sup>21</sup>**

People’s morality before Prophet Muhammad was very low. In the Arabian Peninsula, the understanding of a religion based on the belief of *tawhid*, which originated from Prophet Abraham, had been corrupted and people had started worshipping idols. The strong were oppressing the weak, and women were not respected. Blood revenge, drinking alcohol and adultery had become an important part of their life. The situation outside of Arabia was not very different. Judaism and Christianity had lost their divine core, and there had been wars between the followers of these religions. The weak people living in India had been suffering because of the caste system, and people were not able to stand up for their rights. Hindu wives were burnt on the funeral pyres of their husbands. In Iran, where the religion Zoroastrianism was practiced, people believed that the gods of evil and good were fighting each other, and women were not respected in that society either.<sup>22</sup>

Prophet Muhammad was sent as a Messenger in a period where faith and the understanding of morality had become corrupted. He delivered the message of Islam first in the society where he lived. In the beginning, just a small group of people believed in him. They were mostly slaves, the weak, and the poor, but the Prophet did not give up and continued inviting people to Islam. He responded to their bad treatment of him and their name-calling, such as

<sup>21</sup> Anbiya, 21: 107

<sup>22</sup> Nedvi, *Rahmet Peygamberi*, p. 23-33

“magician, fortune-teller, and sorcerer”, by praying that they be guided on the straight path, and he always showed patience. The polytheists of Mecca continued mistreating him with physical and verbal abuse, but the Prophet prayed for the good of his nation and always showed them mercy. This is written in the Qur’an as follows, **“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”**<sup>23</sup>

Prophet Muhammad prayed for the polytheist who injured him in the Battle of Uhud saying, “O Allah, do not punish my people, because they don’t know.”<sup>24</sup> When he was asked to invoke a curse upon them, he said: “I have not been sent as the invoker of curses, but I have been sent to show mercy.”<sup>25</sup>

Prophet Muhammad cultivated brotherhood among people. He ended blood feuds and stopped the oppression of the weak. He taught humanity to share their joys and sorrows. The best example of this can be observed in the brotherhood of the *Ansar* and *Muhajirun* established in Madinah. The *Ansar* showed altruism towards their brothers and sisters in religion who migrated from Mecca. This is written in the Qur’an as follows, **“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it...”**<sup>26</sup> The Prophet was not sent to the believers only but sent to all humanity to show benevolence. His prophecy for all humanity was emphasized in many verses. Thus, the following is said in Surah Saba (34), **“And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.”**<sup>27</sup> and in another verse it is said, **“Say: ‘O mankind, I am the Messenger of God to you all, of Him to whom belongs the kingdom of the heavens and of the earth. There is no god but He...”**<sup>28</sup>

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<sup>23</sup> Al-i ‘Imran, 3: 159

<sup>24</sup> Ibn Majah, Kitab al-Fitan, 23

<sup>25</sup> Muslim, Birr, 87

<sup>26</sup> Al-i ‘Imran, 3: 103

<sup>27</sup> Saba, 34: 28

<sup>28</sup> Araf, 7: 158



### INFORMATION BOX

Once, the Prophet was returning home from *Eid* (festival) prayer at the mosque. He saw some children wearing their new clothes for *eid*, and playing with each other, but one child drew Prophet Muhammad's attention. He was wearing old clothes and was not playing with others but was just watching them. Prophet Muhammad approached him and asked why he did not join them. The child told him that he was an orphan, so the Prophet took him to his house and had the orphan washed, fed, given new clothes and some money. Then Prophet Muhammad held the child's face in his hands and asked him, "Would you like me to become your father, Aisha to become your mother, and Hasan and Husayn to become your brothers?" and the child answered; "Yes!" and then he joined the children.

Said Alpsy, *Bir İnsan Olarak Hz. Muhammed*, p. 74

Because of his prophethood, slaves, women, girls and orphans regained their rights in their society. The Messenger of Allah taught them that superiority has nothing to do with property, race or gender. He rejected discrimination based on these and similar values, because Allah the Almighty stated in the Qur'an that superiority can only be achieved by *iman* (faith) and good behavior: "... **Indeed, the most noble of you in Allah's view is the most righteous of you. Indeed, Allah is all-Knowing and Acquainted.**"<sup>29</sup>

### INFORMATION BOX

While he was on his way to the conquest of Mecca in the 8<sup>th</sup> year of Hijrah, Prophet Muhammad saw a dog that was nursing its newborn puppies. The Prophet Muhammad called a companion and asked him to guard them and to not let anyone disturb them.

İsmail Lütfi Çakan, *Örnek Kul Son Resul*, p. 40

Prophet Muhammad loved children, especially orphans and treated them with mercy and compassion. He provided their needs, kissed them, caressed their hair, and made jokes in conversation with them.

Prophet Muhammad is a mercy for both humanity and other beings. He liked animals and always protected them. He was the first person who talked about animal rights. "He cursed those who oppressed animals."<sup>30</sup> He also prohibited

<sup>29</sup> Hujurat, 49: 13

<sup>30</sup> Bukhari, Zabaih, 25

oppressing them, leaving them without food and water, and forcing them to carry heavy loads.

Prophet Muhammad also cared about the environment and prohibited the pollution of water basins, rivers and lakes. He emphasized the importance of trees as a significant part of the environment, and encouraged people to look after them. He said, “If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (*sadaqah*) for him.”<sup>31</sup>

#### LET'S NOTE

In his poem “Song for Muhammad”, the well-known German poet Goethe compared Prophet Muhammad to a river gushing out of the mountains. It is such a river that by means of its immense spiritual power, it gathers all the other small brooks to its chest and takes them gloriously to the ocean.

Muhammed Ikbal, *Cavidname*, p. 17

The universal message of Islam reached its perfection with Prophet Muhammad. In the 3<sup>rd</sup> verse of Surah al-Ma'idah it is pronounced: “...**This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as the religion...**”<sup>32</sup> and no other Messengers will come after Prophet Muhammad inviting humanity to the message of religion. This is written in the Qur'an as follows:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

**“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets...”**<sup>33</sup>

Prophet Muhammad's declaration of Islam to the Arabs first, does not necessarily mean that it is not a universal message. He first invited his relatives and then other people to Islam. And the spread of Islam was not limited to the Arabian Peninsula. It reached various lands through letters of invitation, which were sent to different tribes and rulers.

<sup>31</sup> İbrahim Canan, *İslam'da Çevre Sağlığı*, p. 81-82

<sup>32</sup> Ma'idah, 5: 3

<sup>33</sup> Ahzab, 33: 40

**LET'S INTERPRET**

“In the name of Allah, The Most Beneficent, The Most Merciful! From the servant and Messenger of Allah, Muhammad to the great ruler of the people of Egypt Muqawqis: “Peace be upon whoever follows the Truth. I beseech you to accept Islam. Become a Muslim. Allah will reward you twice. If you refuse, you will carry the blame for not allowing your people to share in this blessing. ‘O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: “Bear witness that we are Muslims.”

Muhammed Hamidullah, *Islam Peygamberi*, v. 1, p. 315-316

Interpret the letter in terms of the universality of Prophet Muhammad.

**LET'S INTERPRET**

“Perform your prayers in the same manner you have seen me doing.”  
Bukhari, Adhan, 18

Interpret this hadith regarding how Prophet Muhammad is an example for us.

**1.4. Prophet Muhammad is an Exemplar for Muslims**

Throughout history people have needed exemplary people to help them understand religion and show them how to follow it. Therefore, Allah sent His prophets in order for them to become exemplary individuals and to educate the people. Prophet Muhammad is the best example for believers to understand the religion, to live in accordance with it, and to deliver its message.

Allah the Exalted stated in the Qur’an the moral characteristics a believer should have, some of which are honesty, truthfulness, acting in accordance with the principles, keeping promises and being responsible. When we analyze the Qur’an, we see that the prophets have special moral qualities. Allah wants people to follow the prophets and says in the Qur’an, **“There has already been for you an excellent pattern in Abraham and those with him...”**<sup>34</sup>

Gaining the love of Allah is possible by following Prophet Muhammad’s sayings and behavior. It is stated in a verse: **“Say, [O Muhammad], ‘If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.’”**<sup>35</sup>

It is necessary to understand the religion well and live in accordance with it. It is not possible to understand Islam without the explanations and practices of Prophet Muhammad. Some acts of worship are commanded for Muslims in the Qur’an but there is no explanation about how to practice them. The

<sup>34</sup> Mumtahanah, 60: 4

<sup>35</sup> Al-i ‘Imran, 3: 31

Prophet showed Muslims how to worship. For instance, prayer is an obligation upon Muslims in the Qur'an, but the Prophet showed Muslims the times of prayer and the number of cycles (*rakahs*) and how to perform it.

One of the basic acts of worship in Islam, *zakat* (almsgiving), is commanded in the Qur'an. But we learn its details such as who has to pay it, and from which properties, and how much they have to pay, etc., from the explanations of Prophet Muhammad. It is said in the 21<sup>st</sup> verse of Surah al-Ahzab: **“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”**<sup>36</sup>

Prophet Muhammad was the best role model for humanity in respect of his morality. Allah the Exalted praised his morals and said: **“And indeed, you are of a great moral character.”**<sup>37</sup> And when Aisha was asked about this, she answered that his morality was the Qur'an.<sup>38</sup>

#### INFORMATION BOX

One day when Prophet Muhammad was sitting with Salman al-Farisi in the mosque, they received news that his grandsons Hasan and Husayn were lost. And everyone, including him, started looking for them. Finally, Salman al-Farisi found them near a mountain. They were scared because of a snake hissing at them, and Prophet Muhammad walked towards the snake and it escaped. The Prophet held his grandsons' hands and tried to calm them by saying: “You are like my mother and father. How valuable you are in the sight of Allah.” And then he shouldered them and started walking to Madinah.

Said Alpsy, *Bir İnsan Olarak Hz. Muhammad*, p. 72

#### LET'S INTERPRET

“Say, [O Muhammad], ‘If you should love Allah, then follow me, [so] Allah will love you and forgive your sins. And Allah is Forgiving and Merciful.’”

*Al-i 'Imran* 3: 31

Interpret the relationship between following Prophet Muhammad and the love of Allah in light of the above-mentioned verse.

Taking Prophet Muhammad as an exemplar can only be possible by understanding the essence of his actions and behavior. Taking examples from him without understanding the essence of his practices does not mean to take him as an exemplar. It will just be imitating him without comprehension. Imitating the behavior of the Prophet without paying attention to the circumstances of the time and place will lead to misunderstanding his message and getting away from the core of the matter.

<sup>36</sup> Ahzab, 33: 21

<sup>37</sup> Qalam, 68: 3

<sup>38</sup> Muslim, Salat al-Musafirin, 139

For instance, purification in daily life is one of the most important issues in Islam, and oral hygiene is one of the primary topics in this regard. Prophet Muhammad emphasized the importance of oral hygiene in his following saying, “If I didn’t think that it would not be hard for my Ummah, I would command them to use *miswak* when taking ablution.”<sup>39</sup> So, the aim of using *miswak* is to achieve oral hygiene. The instruments with which we clean are just tools. At the time of Prophet Muhammad, *miswak* was the best tool to carry out oral hygiene but today, toothpaste and brushes can be used instead. Considering the use of only *miswak* as a condition is just a misinterpretation of the Prophet’s actions.

Prophet Muhammad is also a model for us in respect to how much attention he paid to reasoning, which played a great part in his achievements. He also thought that consultation is very important. For instance, Prophet Muhammad discussed with his companions where the army must be placed in the Battle of *Badr* and accepted the suggestion of Hubab.<sup>40</sup>

He always met his own needs by himself. He said: “The best food that a man eats is that which he has earned himself.”<sup>41</sup>

The Prophet is a guide for us in terms of how to live justly. He regarded being just as a principle in his life and ruled people justly without discrimination. He never granted privileges to anyone.

The Prophet is a guiding light for us in our family life, too. He had good relations with his family, children and grandchildren and cared for each member of his family. He would spend time with them and enjoy making jokes with them. His family was the best example of a happy family.

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<sup>39</sup> Bukhari, Jumu’ah, 8; Muslim, Taharah, 42

<sup>40</sup> İbrahim Canan, *Kütüb-i Sitte ve Şerhi*, v. 16, p.138

<sup>41</sup> Bukhari, Buyu, 15

## 1.5. Prophet Muhammad was Under Allah's Protection

### INFORMATION BOX

The small mistakes made by the prophets are called “*zallas*”. And these small mistakes were corrected by Allah. The verse mentioned below is related to this fact:

“The Prophet frowned and turned away Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified Or be reminded and the remembrance would benefit him?”

Abasa 80: 1-4

In every sense, prophets were the most distinguished among the people. They were accepted with the mercy and help of Allah by their societies because of their moral and ethical qualities, even before their prophethood. After they received the revelations, their works and sayings came under divine control. The prophets never made mistakes regarding the revelations that they received from Allah, and they never omitted or added something to them.

Prophet Muhammad had been under Allah's protection since his childhood and was protected from the false beliefs and traditions of his society. He stated that he was disciplined by Allah by saying: “My Lord has disciplined me and He disciplined me in the best way.”<sup>42</sup>

He delivered the message he received from Allah exactly as he received it. It is emphasized in the following verse of the Qur'an that he never added anything to the revelation: “**Nor does he speak from [his own] inclination. It is not but a revelation revealed.**”<sup>43</sup> The Prophet made the effort to memorize the verses during revelation and Allah the Almighty comforted him as follows: “**Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Jibreel], then follow its recitation.**”<sup>44</sup> And it is said in another verse: “**Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.**”<sup>45</sup>

<sup>42</sup> Acluni, *Kesfi'l-Hafa*, v. 1, p. 72

<sup>43</sup> Najm, 53: 3-4

<sup>44</sup> Qiyamah, 75: 16-18

<sup>45</sup> Hijr, 15: 9

**LET'S NOTE**

“O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people...”

*Ma'idah, 5: 67*

Allah the Almighty protected His Messenger throughout his lifetime. For instance, during the emigration, the people who gathered in front of the house of the Prophet to kill him did not see him when he left his house and were shocked when they saw Ali in his bed in the morning. Allah protected His Messenger from the traps of the polytheists by informing him about their plot. This is expressed in the following verse, **“And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Mecca]. But they plan, and Allah plans. And Allah is the best of planners.”**<sup>46</sup> Again, during the emigration, the polytheists who were chasing the Prophet could not find him because of Allah’s help. This event is mentioned in the Qur’an as follows, **“If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Mecca] as one of two, when they were in the cave and he said to his companion, ‘Do not grieve; indeed Allah is with us.’ And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest...”**<sup>47</sup>

Muslims defeated the army of polytheists, which was greater and had more weapons, in the Battle of Badr. Allah’s help in protecting the Prophet and Muslims in that battle is pointed out in the Qur’an as follows, **“Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills...”**<sup>48</sup>

## 1.6. Prophet Muhammad as the Head of a Family

The smallest unit of society is called the “family”. The family consists of a father, a mother and children; societies that are formed from good families are happy and peaceful.

Prophet Muhammad cared about the institution of the family very much. He married and had children and encouraged his followers to do likewise. He was an example to them in this matter as well. Prophet Muhammad reminded Muslims of the responsibilities of couples to each other and often emphasized that each member in a family has responsibilities on each other. The Messenger of Allah, who always cared about children, treated them with kindness.

<sup>46</sup> Anfal, 8: 30

<sup>47</sup> Tawbah, 9: 40

<sup>48</sup> Al-i ‘Imran, 3: 13

## 1.7. His Treatment toward his Family Members (Ahl al-Bayt)

### LET'S MAKE A LIST

Throughout history, Muslims have always loved *ahl al-bayt*. They named their children Ali, Fatima, Hasan, Husayn, Zahra, Jafar, Abbas and other names from *ahl al-bayt*. Make a list of how believers express their love for *ahl al-bayt*.

1. Organizing events every year on the anniversary of Husayn's martyrdom.
2. ....
3. ....

*Ahl al-Bayt* literally means the members of the house. This concept includes the father, his wife, children, grandchildren, and close relatives. This phrase was mentioned in the Qur'an three times.<sup>49</sup> The phrase *ahl al-bayt* mentioned in the following verse refers to the family of Prophet Muhammad: **"...And establish prayer and give zakat and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."**<sup>50</sup> This verse was revealed while the Prophet's wife, Umm Salama, was with him. And Prophet Muhammad took his daughter Fatima, Ali, Hasan and Husayn in his arms and prayed saying: "O Allah! These are my *ahl al-bayt*. Purify them from sins." Thereupon, his wife Umm Salama asked if she was part of *ahl al-bayt* or not, and the Prophet responded: "You have already been upon goodness. You are the wife of the Prophet."<sup>51</sup>

The word *ahl al-bayt* referred to the leading family in a tribe in the pre-Islamic period. Then it was used for the family of Prophet Muhammad up until today. Its general meaning includes his wives, children and grandchildren. It particularly includes Fatima, Ali, Hasan and Husayn from whom the Prophet's descendants came.<sup>52</sup>

The Prophet treated the members of his family with compassion and mercy, treated his wives with tolerance and justice, and reserved time to spend with

<sup>49</sup> Hud, 11: 73, Qasas 28: 12, Ahzab 33: 33

<sup>50</sup> Ahzab, 33: 33

<sup>51</sup> Tirmidhi, Manaqib, 31

<sup>52</sup> Türkiye Diyanet Vakfı Ansiklopedisi, v. 10, p. 498-499



his family. The Prophet was as cheerful with his family as he was outside with others. Aisha mentioned this: “The Messenger of Allah was a smiling, cheerful and lenient person in his home.”<sup>53</sup>

Our Prophet never hesitated to help with the housework. Sometimes he would attend to his personal needs himself; he would repair his own shoes, sew his clothes, and milk his sheep.<sup>54</sup> He would joke in his conversations with his family, and sometimes he would race with them. Once, he raced with his wife, Aisha, to determine who would run faster. He shared the good and bad moments with his family and enjoyed talking to them.

He cared about the institution of family, which is an important part of society. For this reason, he disapproved of divorce, as it harms family members, especially the children.

#### INFORMATION BOX

Prophet Muhammad often took advice from his family and consulted with them. In the 6<sup>th</sup> year of Hijrah, the Muslims wanted to visit the Ka’bah, but the polytheists of Mecca tried to prevent them. After some discussion, the Treaty of Hudaibiyyah was signed between the two parties. According to this agreement, the Muslims would visit the Ka’bah in the following year. The companions were not satisfied with this result, and they did not immediately take off their ihram clothing. The Messenger of Allah became very unhappy because of this. He told his wife Umm Salama what had happened, and she said to him; “O Messenger of Allah! You should go and sacrifice your animal, and they will follow you and do the same.” The Prophet did what his wife suggested, and his companions followed him and in this way they remained loyal to the agreement and visited the Ka’bah the following year.

Bukhari, Shurut, 15 (Summarized)

<sup>53</sup> Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, v. 1, p. 333

<sup>54</sup> Afzalurrahman, *Siret Ansiklopedisi*, v.1, p. 63

## 1.8. His Love for His Children and Grandchildren

Our Prophet loved his children and grandchildren very much and he always valued them. He would kiss them, have fun with them, and give them gifts. Anas ibn Malik says in this regard: “I have never seen anyone who showed his children such mercy and compassion.”<sup>55</sup>

Our Prophet (saw) was very fond of his children. When his daughter Fatima visited him, he would welcome her at the door, kiss her, and have her sit near him. When she was leaving, he would see her off again. He also loved Hasan and Husayn very much. He would kiss them and enjoy their company. Once, when he kissed Hasan, a person from the tribe of Tamim saw him and considered it very strange. He told Prophet Muhammad that he had 10 children, but he did not kiss any of them. The Prophet became sad when he heard this and said, “I cannot put mercy in your heart after Allah has taken it away.” and then he continued, “One who does not show mercy will not be treated with mercy.”<sup>56</sup>

The Prophet’s daughter, Zaynab, whom the Prophet loved very much, died at a very young age and left behind a daughter named Umama. Once, Prophet Muhammad said that he was going to give a valuable necklace, which had been given to him as a gift, to the person in his family whom he loved most. While everybody in his family was wondering who was going to get the necklace, he gave it to Umama. Sometimes Umama would climb onto the Prophet’s back while he was praying, just as Hasan and Husayn did, and the Prophet would take them down without hurting them.

The Prophet could not stop his tears when he lost his beloved sons Qasim and Ibrahim when they were young. The Prophet always felt happy when he was called “Abu al-Qasim” (the Father of Qasim), because he loved his son so much.

### LET'S NOTE

Once, Our Prophet took Husayn on his shoulders and walked. And a man saw them and said, “O kid! What a beautiful thing you have!” and the Prophet responded saying, “And what a good rider he is!” (Tirmidhi, *Manaqib*, 31)

<sup>55</sup> Muslim, Fadhail, 62

<sup>56</sup> Bukhari, Adab, 18

**LET'S INTERPRET**

The love for children was not limited only to the Muslims' children. He loved all children. Once, some children had died in a battle and the Prophet became very sad when he heard this. Someone tried to comfort him saying; "O Messenger of Allah! They were the children of the polytheists!" Thereupon Prophet Muhammad said, "Even the children of the polytheists are better than you. Do not kill children! Do not kill children!"

Afzalurrahman, *Siret Ansiklopedisi*, v. 1, p. 44-45

Interpret this incident in terms of our Prophet's love for children.

## 2. Prophet Muhammad as the Best Example of Good Morality

### 2.1. His Honesty, His Trustfulness and His Generosity

Our Prophet was respected by everyone in his lifetime because of his honesty, trustfulness and generosity. He wanted Muslims to be truthful, reliable, and generous.

Prophet Muhammad was known in his society for his honesty even before his prophethood and the polytheists of Mecca called him "sadiq" for he never lied.<sup>57</sup>

**LET'S NOTE**

Deceitfulness, lying and hypocrisy, which are the opposite of honesty, create bad relations among people. This is why Prophet Muhammad warned Muslims saying: "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he is entrusted, he proves dishonest; whenever he promises, he breaks his promise."

Bukhari, *Shahadah*, 28; Muslim, *Iman*, 107-109.

At first, the Prophet delivered the message of Islam to his close family. He gathered them on the hill of Safa and said, "Would you believe me if I say that there is an enemy army coming behind that hill?" and they all responded saying: "Of course we would believe in you, because you have never lied in your life."

<sup>57</sup> Afzalurrahman, *Siret Ansiklopedisi*, v. 1, p. 69

By mentioning truthfulness along with faith in his sayings, Prophet Muhammad emphasized its importance. Once, a man came to him and said, “O Messenger of Allah! Tell me something about Islam so that I will not ask about it again!” And Prophet Muhammad responded, “Say that you believe in Allah, and then walk on the straight path.”<sup>58</sup>

In addition to his truthfulness and honesty, the Prophet had a reliable character. He was known as the most responsible and honest person in Meccan society even before his prophethood, and the Meccan polytheists named him “al-Amin (the trustworthy)”. During the restoration of the Ka’bah, a controversy arose among the tribes about which tribe was going to have the honor of putting the Black Stone (*hajar al-aswad*) in its place. They agreed to accept the arbitration of the first person who entered the Ka’bah, and they were very happy when they saw that Muhammad was the first because he was a reliable person.

#### LET’S INTERPRET

According to the Treaty of Hudaibiyyah, those who converted to Islam and went to Madinah would be returned to the polytheists. A person named Abu Basir was put in prison by the Meccan polytheists as he had converted to Islam but he found a way to escape and sought refuge in Madinah. In accordance with the treaty, the Meccan polytheists wanted him to be handed over to them, while Abu Basir expected not to be returned to them. But Prophet Muhammad was determined to follow the rules of the agreement and said, “As you know, we made a promise to the polytheists of Mecca and there is no place for disloyalty in our religion.”

İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 267

Interpret the incident above regarding the keeping of promises.

After Khadijah and the Prophet joined in a commercial partnership, Khadijah was impressed by the Prophet’s reliability, and this was why she proposed marriage to him. Khadijah comforted Prophet Muhammad when he was afraid after he received the first revelation and said, “O Abu al-Qasim! Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist the calamity-afflicted ones.”<sup>59</sup>

<sup>58</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 265

<sup>59</sup> Afzalurrahman, *Siret Ansiklopedisi*, v. 1, p. 69

Even though the Meccan polytheists said many bad things about Prophet Muhammad, they could never call him “a liar”. One of the leaders that the Prophet sent a letter to and invited to Islam was the Byzantine emperor. When the emperor asked Abu Sufyan if the Prophet lied or not, Abu Sufyan replied: “Muhammad was born noble and he is truthful and reliable, as he has never broken any of his promises.”<sup>60</sup>

Even though the Meccan polytheists were hostile towards the Prophet, they did not stop entrusting him with their valuables. This continued until he migrated to Madinah. When he was about to leave the city, he told Ali to return the goods entrusted to him to their owners.

Generosity is giving without expecting anything in return and the opposite of generosity is stinginess, which means not wanting to share the things we have with others. Another term in this context is being wasteful, which refers to spending on things that are not needed. One of the names of Allah is Karim, which means generous. While Allah appreciates generosity, He condemns stinginess and extravagance.

One of the moral qualities of Prophet Muhammad was his generosity. He was the most generous of all humans, and he shared everything he had with others. Prophet Muhammad always lived a humble life and considered others rather than himself. He did not refuse anyone who asked something of him and would give as much as he could afford. Once, a man asked for a few sheep from the Prophet, and he gave him the whole herd. At first, the man was shocked and thought that the Prophet was joking. When he understood that he was not, he converted to Islam and invited his people to Islam, as well as stating that only a Prophet could be so generous.<sup>61</sup>

Once, Our Prophet needed some fabric and he was given some. Meanwhile a man came in and said that it was a beautiful fabric, and Prophet Muhammad gave it to him as a gift.

Another quality of the Prophet was that he liked to give gifts. One day, he gave a camel that he had just bought to Umar as a gift.<sup>62</sup> Every Muslim must follow Prophet Muhammad regarding truthfulness and generosity.

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<sup>60</sup> Afzalurrahman, *Ibid*, v. 1, p. 70

<sup>61</sup> Afzalurrahman, *Ibid*, v. 1, p. 55

<sup>62</sup> Afzalurrahman, *Ibid*, v. 1, p. 56

## 2.2. His Compassion and Humbleness

Compassion means to show mercy and do kindness to other people. Prophet Muhammad, who was sent to all humanity as a mercy, was compassionate towards both people and other living beings.

As recorded in the following verse, Allah's Messenger showed compassion to Muslims and shared their sorrow and happiness: **“And lower your wing to those who follow you of the believers.”**<sup>63</sup> The problems that Muslims had faced affected the Prophet deeply and his mood is mentioned in a verse as follows, **“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”**<sup>64</sup> In this verse, Allah the Almighty uses the attributes of *Rauf* (compassionate) and *Rahim* (merciful) regarding his Messenger and points out how merciful the Prophet was.

Prophet Muhammad always impressed people with his compassion and mercy. He approached people compassionately without discriminating whether they were male or female, young or old, rich or poor, free or slave. Everyone was impressed by his compassion. This is expressed in the Qur'an as follows; **“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in [your] heart, they would have disbanded from about you...”**<sup>65</sup> and he advised Muslims to show more interest and mercy towards the needy, the weak, the sick, the children, the old, the wayfarers, and the orphans.

Prophet Muhammad drew attention to taking care of orphans and said as follows, “The best house among the Muslims' houses is in which an orphan was cared for and treated well; and the worst among the Muslims' houses is the one in which an orphan was treated in a bad way.”<sup>66</sup>

### LET'S NOTE

Once Prophet Muhammad said: “Generous people are close to Allah and Paradise, and they are far from Hell Fire. Stingy people are distant from Allah, Paradise, and other people, and they are close to Hell Fire. Generous but ignorant people are more beloved to Allah than pious but stingy people.”

Tirmidhi, *Birr*, 40.

<sup>63</sup> Shu'ara 26: 215

<sup>64</sup> Tawbah 9: 128

<sup>65</sup> Al-i 'Imran 3: 159

<sup>66</sup> Ibn Majah, Adab, 6

**LET'S INTERPRET**

Allah's Messenger was very aware about the importance of protecting the environment and showing mercy to animals. Once, he camped at a place to rest during a journey. A bird on a tree started fluttering because a man had taken its nestlings. When Prophet Muhammad saw what had happened, he warned the man and made him put the nestlings back in their nest.

Afzalurrahman, *Siret Ansiklopedisi*, v. I, p. 47

Read the text above and interpret it in terms of Prophet Muhammad's mercy.

The Messenger of Allah never stopped showing mercy, even to the polytheists who abused him and attempted to kill him. He asked Allah to forgive them and to guide them on the straight path. This is stated in the following verse, **“Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.”**<sup>67</sup>

**LET'S NOTE**

During a journey, some of the companions decided to slaughter a goat to eat and they shared the work. According to this, one of them was going to slaughter the animal, and the other was going to skin it, and another one was going to cook it. Prophet Muhammad said that he was going to collect some wood for the fire. When his companions told him that they could do that, too, Prophet Muhammad said, “I know that you would willingly do this, but I don't like to be the privileged one in a group. And Allah doesn't like those kinds of people.”

Afzalurrahman, *Siret Ansiklopedisi*, v. I, p. 63

Modesty and humility were other qualities of the Prophet. He was humble among people and would visit the sick people, spend time with slaves and the poor, and eat with them. People who did not know him were not able to recognize who the Prophet was when they entered his mosque for the first time. The Prophet, who lived a modest life, described himself as a servant of Allah and a human. He especially warned his followers not to attribute superhuman

<sup>67</sup> Shu'ara, 26: 3

qualities to him.<sup>68</sup> Once, when he was serving his friends at a dinner feast that he was giving, a rider came and asked, “Who is the master of this nation? I am looking for him.” Prophet Muhammad did not say, “It’s me.” Meanwhile, as he was serving his companions, he replied to him with the following perfect answer, “The master of a nation is the one who serves them.”<sup>69</sup> Adiy ibn Hatim al-Tai came to Madinah before he embraced Islam and when he saw some adults and children surrounding Prophet Muhammad, he realized that the Prophet had qualities that the king of Persia and the Byzantine emperor did not have. Then Adiy saw the Prophet listen to an old woman for a long time when he was on his way somewhere. Later on Adiy ibn Hatim went to Prophet Muhammad’s house and the Prophet gave him a soft cushion to sit on, while he himself sat on the ground. Adiy ibn Hatim was impressed by this behavior and embraced Islam by saying, “I swear that he is not a king.”<sup>70</sup>

### 2.3. His Just Treatment

Justice means giving everyone their rights and is the most important value in individual and social relations. To achieve peace in a society depends on the application of justice. The opposite of justice is tyranny and injustice. Tyranny means cruelty and the oppression of someone in defiance of law and conscience. The importance of justice was mentioned in many places in the Qur’an. It is stated in the 58<sup>th</sup> verse of Surah al-Nisa as follows, “Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people to judge with justice...”

Justice is to implement a rule, even if it is against the interests of the implementing person himself/herself, his/her family or close family. Allah the Exalted says, **“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both...”**<sup>71</sup> Prophet Muhammad practiced the principle of justice as commanded in the Qur’an in the best way. He was also known for his fairness in Meccan society. As mentioned above, during the restoration on the Ka’bah, putting the Black Stone in its proper place became a problem among the Arab tribes, and the

<sup>68</sup> Afzalurrahman, *Siret Ansiklopedisi*, v. 1, p. 63

<sup>69</sup> Selim Gündüzalp, *Peygamberimizin Hayatından Seçilmiş Öyküler*, p. 51

<sup>70</sup> İbrahim Sarıçam, *Hiz. Muhammed ve Evrensel Mesajı*, p. 270

<sup>71</sup> Nisa, 4: 135





Hajar al-Aswad  
(The Black Stone)

Prophet's solution made everyone happy. Also, he was distinguished among other people when he was a young merchant by his truthfulness, reliability, and justice. *Hilf al-Fudul* (League of the Virtuous) had been established to protect the lonely and needy people before his prophethood, and the Prophet was one of the members of that union.

When Prophet Muhammad became the ruler of Madinah City-State, he ruled everyone justly without discriminating against them because of their color or race. Once, a woman from Quraysh was found guilty. Her family, who did not want her to be punished for stealing, sent Usama ibn Zayd to Prophet Muhammad as a mediator. The Prophet became upset when he heard their request and said, "The nations before you were destroyed because of this. They were carrying out punishments against the poor, but forgiving the rich. I swear to Allah, that if my daughter Fatima did the same, I would punish her with the same punishment."<sup>72</sup>

Even the Jews of Madinah, who were filled with hostility towards Prophet Muhammad, believed in his justice. Some of them came to him to solve their problems, and in this respect Allah the Almighty guided his Messenger as follows: "[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly."<sup>73</sup>

The Prophet did not give responsibilities to anyone who was unfit to fulfill them. For instance, once a companion wanted to take responsibility in government. Prophet Muhammad warned his companion that it was a difficult task, and if he failed to fulfill it, his responsibility would hang heavily.<sup>74</sup>

Allah's Messenger ruled with justice during his lifetime and recommended that his companions be just as well. Once he told Ali that, "When two people come to you for a verdict, do not decide before listening to both of them. It would be possible for you to find the truth only when you listen to them both."<sup>75</sup>

<sup>72</sup> Bukhari, Hudud, 11

<sup>73</sup> Ma'idah, 5: 42

<sup>74</sup> Muslim, Imara, 17

<sup>75</sup> Afzalurrahman, *Siret Ansiklopedisi*, v.1, p. 75

## 2.4. His Tolerance

Tolerance means to tolerate differences, show understanding and respect other people's thoughts, beliefs, traditions and customs.

Tolerance is very important in social life because there are different beliefs, cultures, traditions and customs in every society. Everyone wishes to live according to his or her own preferences and peace. Tranquility can be achieved in a society if it is open to differences, and this richness can only be possible with tolerance. If the differences are not allowed and if everyone is forced to accept the same values, it will lead to chaos. This is why Islam gives great importance to tolerance in achieving social peace.

In the Holy Qur'an, Allah the Almighty recommends Muslims to be tolerant and draws our attention to the fact that many problems can be solved by this means. Allah says in the Qur'an, **“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.”**<sup>76</sup>

Prophet Muhammad advised his followers to be tolerant. In one of his sayings, he said “Be tolerant in order to be treated with tolerance.”<sup>77</sup> Negative feelings should be controlled in order to be tolerant. A person who cannot see the events from a broad perspective and who cannot use his reasoning properly may exhibit certain irredeemable behavior; whereas the one who can patiently approach events prevents unwanted results. Allah praises such behavior and says, **“Who spends in the cause of Allah during ease and hardship and who restrains anger and who pardon the people - and Allah loves the doers of good.”**<sup>78</sup>

Prophet Muhammad never responded to a rude person in a rude way. He treated people with patience, showed them understanding, and then educated them. Once, when he was out walking a man came to him, and roughly pulled at the Prophet's shirt, and the hard collar of his shirt bruised his neck. Then the man continued to talk rudely and said, “O Muhammad! Tell your companions to give me some of what you have.” The Prophet did not get upset but smiled and gave him what he wanted.<sup>79</sup>

<sup>76</sup> Fussilat, 41: 34

<sup>77</sup> Ahmad ibn Hanbal, *Musnad*, 1/248

<sup>78</sup> Al-i Imran 3: 134

<sup>79</sup> İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 277

One day, an old companion, Mahrama ibn Nafwal, heard that Prophet Muhammad was distributing clothes to people. He went to Prophet Muhammad's house with his son Miswar, and he asked his son to call Prophet Muhammad. Yet, Miswar hesitated and Mahrama comforted his son by saying, "My son, he is not tyrant." What Mahrama said to his son clearly shows how the Prophet was well-regarded in his society.<sup>80</sup>

### LET'S DISCUSS

How did Prophet Muhammad, who had been forcibly expelled from his city, treat the Meccan polytheists when he returned to Mecca as a respected person? What would you do if you were him?

Discuss with your friends.

Allah's Messenger showed tolerance even to the Meccan polytheists who oppressed him. While the Meccan polytheists were worried about what was going to happen to them after the conquest of Mecca, the Prophet (saw) showed great tolerance, and said to them, "All of you are free today, and you will never be humiliated." This attitude impressed many polytheists and led many of them to embrace Islam sometime later.<sup>81</sup>

After the migration to Madinah, the Prophet offered the Jews and polytheist Arabs of Madinah a chance to live according to their beliefs and customs based on the agreement that they all had signed. He never opposed or hindered them in their way of life according to their beliefs and customs.

### LET'S NOTE

One day a group of Christians from Najran went to the mosque of Prophet Muhammad in Madinah. Believers were performing the late afternoon prayer when the Najran committee arrived at the mosque, and they turned toward the east and started to worship according to their beliefs. Some of the companions were disturbed because of their action and tried to prevent them, but Prophet Muhammad stopped his companions and let the Christians worship.

İbrahim Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, p. 278

<sup>80</sup> İbrahim Sarıçam, *Hız. Muhammed ve Evrensel Mesajı*, p. 270

<sup>81</sup> İbrahim Canan, *Kütüb-i Sittü Tercüme ve Şerhi*, v. 12, p. 232-234

## 2.5. His Patience and Determination

Patience means to stand in the face of hardship and difficulties and not to submit to them. One of the characteristics of Prophet Muhammad was his patience. Before and after his prophethood, he acted with patience in the face of every difficulty he encountered.

The Prophet had been the most beloved person in Meccan society before his prophethood. After the revelations started, attitudes toward him changed. First, the Meccan polytheists denied his message and then started to make fun of him and tried to discourage him psychologically. They tried to demoralize him by calling him “insane”. This is written in the Qur’an as follows, **“And they say: O you (Muhammad) to whom the Reminder (the Qur’an) has been revealed! You are most surely insane.”**<sup>82</sup> They accused him of being a poet and this is mentioned in the Qur’an as follows: **“And to say: What! Shall we indeed give up our gods for the sake of a mad poet?”**<sup>83</sup> During that period, another accusation leveled against Prophet Muhammad was that he was “a soothsayer”. Allah the Almighty wanted the Prophet to be patient, not to be impetuous, and eventually wait for the judgment of Allah by saying, **“Then be patient for the decision of your Lord, [O Muhammad] and be not like the companion of the fish (Jonah)...”**<sup>84</sup>

Verbal attacks turned into physical ones. Prophet Muhammad maintained his patience against all of the accusations and advised his companions to show patience as well. For instance, he expressed in one of his sayings, “Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and more encompassing than patience.”<sup>85</sup>

The Prophet did his best to deliver the message of Islam in the Meccan period and showed patience during all kinds of pressures and oppression by the polytheists. Yet he never gave up walking on the straight path. During that time, he was attacked both verbally and physically in Ta’if, where he had gone to invite the people to Islam. But he remained patient without showing any anger. Allah told him to be patient and also comforted him by reminding him of the difficulties and oppression that previous prophets had faced. **“And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them.”**<sup>86</sup>

### LET'S DISCUSS

Discuss the importance of being patient and determined in terms of education and learning.

### LET'S INTERPRET

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

Asr, 103: 1-3

Interpret the translation of these verses.

<sup>82</sup> Hijr, 15: 6

<sup>83</sup> Saffat, 37: 36

<sup>84</sup> Qalam, 68: 48

<sup>85</sup> Bukhari, Zakat, 50; Muslim, Zakat, 124

<sup>86</sup> An'am, 6: 34

When the polytheists of Mecca understood that they would not be able to make Prophet Muhammad give his mission up, they offered him worldly gains such as the leadership of Mecca, rank and wealth. When the Prophet refused their offers, they asked Abu Talib to give up his guardianship of him. When Abu Talib informed the Prophet about the polytheists' request, the Prophet's response to him clearly shows how sincere and determined he was in his mission: "Even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (Da'wah to Islam), I will never give up my mission."<sup>87</sup>

The patience and the determination of Prophet Muhammad also affected his companions. They protected him during his most difficult times and suffered many hardships in order to spread Islam.

Allah the Exalted states the honorable attitude of the companions as follows, **"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death] and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] in any way."**<sup>88</sup>

### 3. Prophet Muhammad as a Teacher

Islam, whose first command was to "Read", paid great attention to knowledge. There are 780 words from the root of *'ilm*, which means knowing; and 18 words related to "*tafakkur* (contemplation)", which is a natural result of *'ilm*, and 49 words about "reasoning" and "thinking". It is expressed in the Holy Qur'an as follows: **"Are those who know equal to those who do not know?"**<sup>89</sup> He taught His Messenger to invoke saying, **"...say, 'My Lord, increase me in knowledge."**<sup>90</sup> The Qur'an, which emphasizes the importance of knowledge and of benefiting from the scholars' knowledge, commands believers to ask about what they don't know: **"...So ask the people about the message if you do not know."**<sup>91</sup>

Some of the sayings of Prophet Muhammad about knowledge are: "Knowledge is the loss property of the believers. They should take it wherever they find it."<sup>92</sup>

<sup>87</sup> Muhammed Hamidullah, *Islam Peygamberi*, v. 2, p. 921

<sup>88</sup> Ahzab 33: 23

<sup>89</sup> Zumar 39: 9

<sup>90</sup> Taha, 20: 114

<sup>91</sup> Nahl, 16: 43

<sup>92</sup> Tirmidhi, *Ilm*, 19

“Scholars are like the stars in the sky. They are guides on earth just like the stars showing people their way in the darkness.”<sup>93</sup> All prophets are educators sent to humanity because they taught people about the creation of the universe and the creatures, the reason for the existence of human beings, the end of the world, and the hereafter. Through their lifestyles, they became exemplars to humanity in all aspects of life.

The verse **“Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves...”**<sup>94</sup> and the Prophet’s saying “Allah sent me as a teacher (*muallim*).” shows that the mission of delivering the message of Islam derived from education and learning.

### LET’S INTERPRET

Prophet Muhammad was aware of the importance of foreign languages in order to establish healthy contact with other people. Zayd ibn Thabit learned the Persian, Greek, Coptic and Abyssinian languages on the command of Prophet Muhammad.

Muhammed Hamidullah, *Islam Peygamberi*, v. I, p. 840

Search for the reasons why Prophet Muhammad recommended learning foreign languages and interpret these reasons.

In the beginning, Prophet Muhammad used his house for activities related to delivering the message of Islam, but after a short time, the house of Arqam (Dar al-Arqam) became an educational center. The verses of the Qur’an were read, written and memorized there. Moreover, people who wanted to learn about Islam were taught in that house.

After the Pledges of Aqaba, Prophet Muhammad focused on the education of the believers in Madinah, and sent Mus’ab ibn Umayr to teach Islam and the Qur’an to Muslims living there.

Masjid al-Nabawi, which was constructed right after the migration to Madinah, became the first place in Madinah in which learning and educational activities were carried out. In time, these educational activities continued in a place called “Suffah,” which was near to Masjid al-Nabawi where some companions learned the Qur’an and the art of writing. It is narrated that the numbers of students in Suffah sometimes reached 400.

### LET’S INTERPRET

“Seeking knowledge is obligatory upon every Muslim.”

Ibn Maja,  
*Muqaddimah*, 17.

Interpret the above-mentioned hadith in terms of how much emphasis Prophet Muhammad placed on knowledge.

<sup>93</sup> Ahmad ibn Hanbel, *al-Musnad*, vol. 3, p. 157.

<sup>94</sup> Al-i ‘Imran, 3: 164

The effort that Prophet Muhammad dedicated to education was an important development when we consider the conditions of the time. With the encouragement of the Prophet, Suffah fell short of satisfying the people's needs, and soon nine more mosques were built around Madinah. Of course, those mosques also became places of education in addition to being places of worship.

Prophet Muhammad did not discriminate between women and men who sought knowledge. He provided everyone with the means for gaining knowledge. He gave lectures to women on certain days. It is also known that some women worked as teachers at that time. For instance, according to historical records, a female teacher named "Shifa" taught the wife of Prophet Muhammad, Hafsa, how to read and write.<sup>95</sup>

Writing had an important place in the activities of Prophet Muhammad. He had his companions record the verses of the Qur'an. He had the Constitution of Madinah written down, and he also asked that the results of the first census in Madinah be recorded. The Prophet asked that the public revenues, estimations, calculations and collection of revenues be recorded. He also had the names of soldiers in the army recorded before going on an expedition.<sup>96</sup>

The Prophet advised parents to teach their children how to shoot arrows and how to swim. He also wanted them to teach their children arithmetic (especially related to calculation of the distribution of inheritance), medicine, astronomy, genealogy and reading the Qur'an according to the rules of the science of *tilawah* (Qur'anic recitation).<sup>97</sup>

As an educator, Prophet Muhammad made important changes in a short time in a society in which ignorance was common. These people succeeded in becoming the most civilized nation after being educated by the Prophet. The Arabic language became the universal language of science 200 years after the Prophet Muhammad.<sup>98</sup> Muslims established one of the most original civilizations in world history, i.e. the Islamic civilization. Indeed, the Prophet laid the foundations of that civilization.

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<sup>95</sup> İbrahim Sarıçam, *Hız Muhammed ve Evrensel Mesajı*, p. 316-318

<sup>96</sup> İbrahim Sarıçam, *İlahiyat Ön Lisans Programı, İlk Dönem İslam Tarihi*, p. 206

<sup>97</sup> Muhammed Hamidullah, *İslam Peygamberi*, v. 2, p. 839

<sup>98</sup> Muhammed Hamidullah, *Ibid*, v. 2, p. 819

### 3.1. Prophet Muhammad's Style of Rhetoric

People communicate with each other by speaking. A memorable speech must be made sincerely and in a pleasing way. The speeches of the Prophet, who was educated by Allah and sent to deliver the message of Islam to humanity, were not ordinary speeches. Allah the Almighty commanded His Messenger to use an interesting style of speaking while declaring the message of Islam as follows, **“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”**<sup>99</sup>

Allah makes a comparison between a good speech and a good tree, the roots of which are firmly fixed and the branches of which reach high into the sky. He compares a bad speech with a bad tree, uprooted from the surface of the earth, which does not have any stability.<sup>100</sup> And Allah commanded Prophet Moses to use an enlightening speech when he commanded him to go to the Pharaoh of Egypt by saying, **“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”**<sup>101</sup> Prophet Muhammad followed Allah's command about a good and impressive speech to the best of his ability. The Prophet carefully chose his words and used the method of pedagogical guidance when he was speaking. First, he internalized his speeches and then practiced them in life.

#### LET'S INTERPRET

“When a word comes from the heart, it falls into a heart; but when it comes from the tongue, it will go no further than the ears.”

Arab Proverb

Interpret this proverb.

#### LET'S NOTE

The word “*Hikmah*” has many different meanings. Some of them are as follows: The word which guides towards the good and avoids the bad; knowledge based on certain proofs, the word based on reasoning, the Qur'an itself, prophethood, the knowledge of the Prophet regarding divine rulings, and his way of teaching them to humanity, etc. And in addition to *Hikmah*, Allah wants the Prophet to advise people well and wants him to use certain proofs to convince people when he discusses with them.

*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 7, p. 503-504

The words of Prophet Muhammad deeply influenced people. His speeches were sincere, clear, unsophisticated and could be understood by everybody. He would not use unnecessary words, yet he would also never skip the important

<sup>99</sup> Nahl, 16: 125

<sup>100</sup> Ibrahim, 14: 24-26

<sup>101</sup> Ta-Ha, 20: 43-43



matters. Once he said, “I have been sent with *Jawami al-Kalim* (i.e., the shortest expression carrying the widest meanings)...”<sup>102</sup> Once, Aisha emphasized the clarity and comprehensibility of his speech saying that, “The Messenger of Allah did not speak like you. When he spoke, his audience could memorize what he was saying.”<sup>103</sup> Prophet Muhammad would repeat the important parts of his speech so that he would help people internalize those important matters in their hearts and minds.

Another point that Prophet Muhammad paid attention to was the level of education of the people he was speaking to. The way he spoke to a Bedouin was not the same as the way he spoke to a cultured person, and he warned Muslims about this and said, “We, as prophets, are commanded to behave according to the people that they speak to, according to the way that they understand.” The Prophet always avoided speeches that might offend others. When he talked about the mistakes of individuals, he would make generalizations and say, “What is happening to people? They do such and such.” In this way, he would point out people’s mistakes without hurting the feelings of those who had made the mistake.

The speeches of Prophet Muhammad were not monotonic. He would gesture and mimic and make eye contact with the people he was addressing. When he was in a group, he would not talk to just a certain part of the group. The Prophet considered politeness and good manners were very important. Thus, he was never rude during his speeches and he prohibited his followers from talking about evil things.

The Prophet would sometimes attract attention on an important matter by starting his speeches by swearing upon Allah. Once he gave a speech as follows, “By the One in Whose hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that if you do, you will love one another? Spread salam amongst yourselves.”<sup>104</sup>

Moreover, Prophet Muhammad would have his followers avoid unnecessary debates, lies, and offending speeches. He said, “Whoever believes in Allah and the Last Day should speak only good words or remain silent.”<sup>105</sup>

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<sup>102</sup> Bukhari, Tabir, 22

<sup>103</sup> Afzalurrahman, *Siret Ansiklopedisi*, v. 1, p. 251

<sup>104</sup> Muslim, Iman, 98

<sup>105</sup> Tirmidhi, Qiyamah, 51

### 3.2. His Advice about Easiness and Giving Good Tidings

Allah the Almighty has sent Islam in a form that people can easily accept and practice. Allah did not charge His servants with any responsibility beyond their capacity. This fact is stated in the Qur'an as such: **“Allah does not charge a soul except (with that within) its capacity.”**<sup>106</sup> In another verse, it is emphasized that easiness is one of the main principles of Islam: **“...Allah intends for you ease and does not intend for you hardship...”**<sup>107</sup>

While speaking about our Prophet (saw), our mother Aisha said “Whenever Allah’s Messenger was given the choice of one of two matters, he would choose the easier of the two as long as it was not sinful to do so.”<sup>108</sup>

The Prophet prevented anyone who was trying to fast under the sun, by commanding that they fast in a normal way and said, “Those who went to extremes perished.”<sup>109</sup> He mentioned this matter in another hadith: “The best deed in the sight of Allah is that which is done regularly.”<sup>110</sup> The Prophet did not approve of practices that were not commanded by the religion although people might consider them acts of worship and said: “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection.”<sup>111</sup> He said “...God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy...”<sup>112</sup>

Another characteristic of the Prophet was his giving good tidings instead of upsetting people. The words of *bashir* (bringer of good tidings) and *nadhir* (warner) are used together about the prophets in many verses.

The Messenger of Allah has given the glad tidings that those who believe and do good deeds will reach endless blessings in the Hereafter. He invited those who denied the message of Islam with patience and warned them about severe torments. Some verses regarding this are as follows: **“You, (O Muhammad), are not but a warner. Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that**

#### LET'S INTERPRET

“Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.”

*Al-Bukhari, Jihad, 164.*

Interpret the hadith mentioned above in terms of making things easier in the religion.

<sup>106</sup> Baqarah, 2: 286

<sup>107</sup> Baqarah, 2: 185

<sup>108</sup> Bukhari, Adab, 80; Muslim, Fadhail, 77.

<sup>109</sup> Muhammed Abu Zehra, *Islam Hukuku Metodolojisi (Fikih Usulü)*, p. 274.

<sup>110</sup> Bukhari, Iman, 32

<sup>111</sup> Bukhari, Iman, 29

<sup>112</sup> Muslim, Talaq, 4.

there had passed within it a warner.”<sup>113</sup> “And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”<sup>114</sup> Muslims should take the warnings of the Prophet into account in terms of practicing the religion and delivering the message of Islam to other people (*tabligh*).

### 3.3. His Method of Teaching by Asking Questions

Teaching by asking questions is one of the most effective methods of teaching. Teaching something by using this method provides the means to achieve critical and independent thinking, developing the personal ability to initiate free speech and discussions.

The Prophet (saw) mentioned the importance of asking questions to obtain information and solve certain problems as follows: “A good question is half of the knowledge.”<sup>115</sup> “Accompany the scholars (those who know), ask to those who know, be a friend of those who know.”<sup>116</sup>

Prophet Muhammad sometimes preferred this method to prepare the minds of his audience for the topic and attract their attention. When he gathered the Meccans on the hill of Safa, he started his words with this question: “... What would you say? Would you believe if I tell you that some horsemen are coming from behind that mountain?” The pagans said: “We have never witnessed that you lied.” Upon this, the Prophet responded: “So, I am a warner to you before a severe torment.”<sup>117</sup>

In accordance with the circumstances, Prophet Muhammad would sometimes respond to a question with another question. One day, a man came and asked, “When will the Day of Judgment come?” Our Prophet, knowing that answering the person directly was of no use, asked him: “What did you prepare for the Day of Judgment?”<sup>118</sup> and called his attention to the importance of being prepared for the Day of Judgment.

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<sup>113</sup> Fatir, 35: 23-24.

<sup>114</sup> Saba, 34: 28.

<sup>115</sup> Ajluni, *Kashf al-Khafa*, v. 1, p. 431

<sup>116</sup> Ajluni, *Kashf al-Khafa*, v. 1, p. 393

<sup>117</sup> Muslim, Iman, 355.

<sup>118</sup> Muslim, Birr, 6.

**LET'S INTERPRET**

Our Prophet occasionally would ask questions to people around him in order to teach something. When he sent Mu'adh b. Jabal to Yemen as its governor, he used this method.

The Prophet: "How would you make a decision if they ask you something?"

Mu'adh: By the Book of Allah.

The Prophet: If it is not available in the Book of Allah?

Mu'adh: By the sunnah of the Prophet.

The Prophet: If you cannot find it?

Mu'adh: I would use my reason and give my decision. I would not consider anything apart from this. I know such and I would do such.

The Prophet: I praise Allah who made His messenger successful.

Abdullah Özbek, *Bir Eğitimci Olarak Hz. Muhammed*, p. 157

Read this dialogue and find the main message aimed to be given.  
Should be after the next subject?

### 3.4. His Method of Teaching by Giving Examples

Giving examples in lecturing is an important method of education. This method is called presenting an example (*tamthil*). By this method, it is expected that the topic would be clarified and understood and become imprinted in the minds of the listeners and thus would be easily comprehended.

Our Prophet has explained many topics by giving examples, so that these topics have been listened more attentively, understood, and never forgotten. An example by the Prophet is the following: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) that Allah has revealed through me (the prophets) and learns, and then teaches others. The last example is that of a person who does

not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"<sup>119</sup>

The Prophet has likened the unity among Muslims to the organs of the body and stated: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."<sup>120</sup>

Our Prophet has expressed the relation of a believer and a hypocrite with the Qur'an by the following example: "The example of a believer who recites the Qur'an, is that of an orange which smells good and tastes good; and the example of a believer who does not recite the Qur'an, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'an, is that of an aromatic plant which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an, is that of a colocynth plant which has no smell and is bitter in taste."<sup>121</sup>

As understood from the examples given above, our Prophet explained many topics by means of examples. By using this method, he ensured the topics would be easily understood and remembered.

### 3.5. His Method of Persuasion by Discussing

#### LET'S INTERPRET

Such a discussion took place between Abraham and Nimrod who was arrogant because of his power and wealth.

Abraham: My Lord both resurrects and takes life.

Nimrud: And I both resurrect and take life as well.

Abraham: Allah brings the sun from the East. Come on, bring the sun from the West.

Against this evidence, Nimrud found no way out and could not find any words with which to answer him.

Baqarah, 2: 258

Interpret the method that Abraham used in this discussion.

<sup>119</sup> Bukhari, Ilm, 20.

<sup>120</sup> Bukhari, Adab, 27; Muslim, Birr, 66.

<sup>121</sup> Bukhari, At'imah, 30; Tirmidhi, Adab, 79.

Discussion and debate are used as a method of finding the best solutions on a topic or of a problem. By discussion, he tried to be able to look into a matter from different aspects. *Istikharah* (consultation), which is required of Muslims, is also a type of discussion. Scholarly debates are among the most appropriate methods of reaching the correct results in education.

Prophet Muhammad used the method of discussion while answering the questions of the polytheists and training his companions. There is no place for rudeness or mockery in his discussions. He always observed *adab* (good manners) in discussion. Some examples from the discussions of the Prophet are given below:

A discussion occurred between the Prophet and a man who said that he would become a Muslim on the condition that the Prophet permitted him to commit adultery:

The Prophet: What does it mean? Do you have a mother?

The man: Yes.

The Prophet: Do you have a sister?

The man: Yes.

The Prophet: Would you like someone to commit adultery with your mother?

The man: No!

At the end of the discussion, the man changed his mind and repented.<sup>122</sup>

The Prophet's consultation concerning the right place for the army in the Battle of Badr is another example. Hubab b. Mundhir, who came to the conclusion that the place where the Prophet placed the army was not suitable, said: "Was your choice of this place your personal decision, or was it an order from Allah?" The Prophet said that it was his personal opinion. Upon this, Hubab said that the place was not suitable for war, the army should have been placed closest to the Well of Badr, and the other wells should have been closed. The Prophet accepted his opinion, and the army was deployed in that direction.

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<sup>122</sup> Ahmad b. Hanbal, *Musnad*, v. 5, p. 256-257



O Messenger! We have sent you as a witness, a bringer of good tidings and as a warner. (Fath, 48: 8)

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. Mention briefly the human aspect of Prophet Muhammad.
2. Explain the justice of Prophet Muhammad.
3. Give some information about the tolerance of Prophet Muhammad.
4. Give some information about Prophet Muhammad's method of teaching.

B. Choose the correct answer to the following multiple-choice questions.

1. Which of the following characteristics do not belong to the Prophet?

- A. Being tolerant                      B. Being generous      C. Being just  
 D. Showing respect  
 according to social                      E. Being frugal  
 status.

2. Which of the following statements cannot be said about Prophet Muhammad?

- A. He (saw) used to eat, drink, be happy and sad like us.  
 B. He (saw) used to get revelations from Allah.  
 C. He (saw) never explains any subject based on his personal opinion.  
 D. Establishing an environment based on tolerance  
 E. Achieving unity in Madinah

3. Which was the first educational center of the Muslims?

- A. Masjid al-Nabawi                      B. Suffah                      C. Dar al-Nadwah  
 D. Dar al-Arqam                          E. Masjid al-Haram

4. Which of the following attributes is not implied by the Prophet's following statement: "Even if they put the sun in my right hand and the moon in my left hand, I would never give up my mission."?

- A. Courage                                  B. Determination      C. Dar al-Nadwah  
 D. Dar al-Arqam                          E. Masjid al-Haram



C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(bringer of glad tidings, scholars, rahmah (mercy), marhamah (compassion), mocker, warner)

1. And We have not sent you, (O Muhammad), except as a ..... to the worlds. (Anbiya, 21: 107)
2. O Prophet, indeed We have sent you as a witness and a ..... and as a ..... . (Ahzab, 33: 45)
3. .... are like stars in the sky ..... guide people on the land as stars guide them in the sky.”

D. Write “T” for true and “F” for false for the following sentences.

1. (....) Muhammad (saw) stated in one of his sayings: “Allah has sent me as a teacher.”
2. (....) People, without taking a prophet as their example, can understand and practice religion in the best way.
3. (....) Muhammad (saw) appointed Ali to learn the Persian, Greek and Coptic languages.
4. (....) Whenever Muhammad (saw) was given the choice of one of two matters, he would choose the easier not the harder one of the two.

## ANSWER KEY

### CHAPTER I

B. 1 C

B. 2 C

B. 3 D

B. 4 E

B. 5 C

C. 1 Palestine

C.2 Amalika

C.3. Ababil

C.4. Quraysh

C.5 trading

D. 1 T

D. 2 T

D. 3 T

C.4 F

C. 5 F

### CHAPTER II

B. 1 C

B. 2 C

B. 3 B

B. 4 B

C. 1 571 ... 632

C. 2 Hilf al-Fudul ... League of Virtuous

C. 3 Hasan ... Husayn ... Fatima ... Ali

D. 1 (F)

D. 2 (T)

D. 3 (T)

D. 4 (F)

D. 5 (T)

### CHAPTER III

B. 1 D

B. 2 E

B. 3 C

C. 1 Alaq

C. 2 Aqaba

C. 3 Ta'if ... Zayd

C. 4 Abyssinia

D. 1 T

D. 2 T

D. 3 F

D. 4 F

### CHAPTER IV

B. 1 E

B. 2 C

B. 3 D

B. 4 A

B. 5 A

C. 1 Madinah

C. 2 Salman al-Farisi

C. 3 Abu Jandal

C. 4 The Farewell Sermon

C. 5 Abu Bakr

D. 1 T

D. 2 T

D. 3 T

D. 4 T

D. 5 F



## GLOSSARY

### A-B

- Ababil** : Tiny birds that are mentioned in the Qur'an in Surah al-Fil (Elephant). They attacked the army of Abraha, who was leading an army led by an elephant to destroy the Ka'bah in the year 571 AD.
- Ahl al-Bayt** : The family of Prophet Muhammad (saw), including his daughter Fatima, son-in-law Ali, and their children.
- Ahl al-Kitab** : People of the Book. Christians and the Jews are called as Ahl al-Kitab in the Qur'an.
- Al-Arab al-Mustariba** : The generation which comes from the descendants of Ishmael. They are also called as Adnanis.
- Ansar** : Madinan Muslims, who helped Muslims migrated from Mecca.
- Asabiyyah** : Bloodline, which was one of the most important things between Arab families and tribes.
- Ayyam al-Arab** : A concept that describes the wars between Arab tribes in the pre-Islamic period.
- Badawi** : The people who live in deserts and move from one place to another place.

### D-F

- Dar al-Arqam** : The house of Arqam, which was near the Ka'bah. Prophet Muhammad taught Islam to people in that house in the first years of Islam.
- Dar al-Nadwa** : The place in which Meccan polytheists gathered to discuss and take important decisions.

Diyat	: Blood money, which is paid in the case of murdering or hurting someone according to Islamic law.
Fatrah al-Wahy	: The period in which no revelation is received.
Fidya	: Ransom money.
Fitrah	: Human creation, innate nature.

### G-H

Ghayb	: Unseen, immaterial world.
Ghazwa	: The expeditions that Prophet Muhammad attended.
Hadhari	: The Arabs who were leading a sedentary life.
Hajar al-Aswad	: The black stone on in the eastern corner of the Ka'bah.
Hajj	: Pilgrimage, one of the five pillars of Islam.
Hanif	: The person who believed in Allah and refused paganism among the Arabs before Prophet Muhammad.
Haram	: Unlawful acts which are prohibited by Allah.
Hatim	: 1.5-meter wall in the shape of a crescent, and the area between this wall and the Ka'bah in opposite of northwest wall of Ka'bah.
Hijaz	: Northwest part of the Arabian Peninsula; it includes the holy places as well.
Hijrah	: The migration of Prophet Muhammad from Mecca to Madinah in 622.
Hilf al-fudul	: League of Virtuous, an alliance that was established by some Meccans to protect the weak and the needy and to prevent oppression among the society.

### J

Jahiliyyah	: Pre-Islamic period. The age of ignorance
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### M-N

Majlis	: A place in which people gather to discuss.
Marwa	: One of the hills that Hajar went in order to find some water, when Ibrahim left her and Ishmael in Mecca.

Mawali	: Freed slave. And a person who frees a slave.
Mawla	: Freed slave. And a person who frees a slave.
Minbar	: A pulpit in the mosque, where Imam gives Khutbah and sermons.
Miswak	: A piece of stick made from the branches of the <i>Salvadora persica</i> tree.
Muhajir	: Meccan Muslims who migrated to Madinah.
Mushrik	: Polytheist, the one who does not believe in Allah, worships idols and associates partners with Allah.
Najashi	: Negus, The title given to the rulers in Abyssinia.

## P-R

Qiblah	: The direction towards the Ka'bah. Muslims turn towards it when they perform prayer.
Rawdha al-Mutahhara:	The clean garden, the place in which Prophet Muhammad was buried in Madinah.
Rawak	: A porch leading to the entrance of a building, or extended as a colonnade, with a roof structure over a walkway, supported by columns or enclosed by walls.

## S

Safa	: One of the hills where Hajar went to find water when Ibrahim left her and Ishmael in Mecca.
Sahih	: Reliable, correct, true, valid.
Sariyya	: The military expeditions that Prophet Muhammad did not attend; instead, he sent one of his companions on his behalf.
Sa'y	: Ritual walking, as a part of Hajj, which is performed as going and returning seven times between the hills Safa and Marwa. It symbolizes what Hajar did when she was looking for water.
Sayyid	: A person who comes from the progeny of Prophet Muhammad.
Siddiq	: The one who is truthful, the most truthful.



- Siyar : A book written about the life of Prophet Muhammad.
- Suffah : A place next to the Masjid al-Nabawi in Madinah, in which the companions of the Prophet Muhammad taught his companions.
- Sunnah : Acts, words and approvals of Prophet Muhammad.

## T

- Tabligh : Declaring, informing people about Islam.
- Talbiya : The invocation that pilgrims say in praising Allah in Umrah and Hajj, when pilgrims wear ihram until they complete the requirements of pilgrimage.
- Tawhid : Believing in the oneness of Allah.

## U-W

- Ummi : A person who does not know how to read and write; illiterate
- Wahy : Revelation from Allah, which is sent to prophets through the angel Jibreel.
- Waqfa : Staying somewhere for a while on Arafat on the day of Arafa. It is one of the obligations of Hajj.

## Z

- Zalla : Small mistakes of the prophets.
- Zamzam : The name of a well near Ka'bah.

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