



NATIONAL UNIVERSITY OF MODERN LANGUAGES

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL)

Chapter no 3

Hadees

6 Hades-e-jibrail

What is hadees-e-jibrail?

THE HADITH OF GABRIEL (ḤADĪTH JIBRĪL) IS THE SINGLE MOST IMPORTANT HADITH (REPORT ON THE WORDS AND ACTIONS OF THE ISLAMIC PROPHET MUHAMMAD), OF THE LAST PROPHET OF ISLAM.

Importance of hadees-e-jibrail

THIS IS A HADITH OF VERY GREAT IMPORTANCE BECAUSE OF ITS COMPREHENSIVE EXPLANATION OF EVERY ASPECT OF THE RELIGION.

AFTER HAVING EXPLAINED THE THREE LEVELS OF ISLAM, IMAN, AND IHSAN, HE (SALLALLAHU A'LAIHI WA SALLAM) REFERRED TO THEM ALL TOGETHER AS A SINGLE RELIGION, CONCLUDING THE HADITH BY SAYING, "THAT WAS GABRIEL, WHO CAME TO TEACH YOU YOUR RELIGION."

THUS, THIS HADITH INCLUDES ALL THE BRANCHES OF ISLAMIC KNOWLEDGE AND SCIENCE, JUST AS IT ALSO ENCOMPASSES ELEMENTS OF ISLAMIC JURISPRUDENCE, THEOLOGY, ASCETICISM, SOFTENING OF THE HEART, PERFORMING GOOD DEEDS, AND ISLAMIC KNOWLEDGE.

عن عمر بن الخطاب قال بينما نحن عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال يا محمد أخبرني عن الإسلام فقال رسول الله صلى الله عليه وسلم الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله صلى الله عليه وسلم وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً قال صدقت قال فعجبنا له يسأله ويصدق قال فأخبرني عن الإيمان قال أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال صدقت قال فأخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك قال فأخبرني عن الساعة قال ما المسؤول عنها بأعلم من السائل قال فأخبرني عن أمارتها قال أن تلد الأمة ربيتها وأن ترى الخفاة الغداة العالة رعاء الشاء يتناولون في البنيان قال ثم اطلق فلبيثت ملياً ثم قال لي يا عمر أتدري من السائل قلت الله ورسوله أعلم قال فإنه جبريل أتاكم يعلمكم دينكم

Translation

Umar ibn al-Khattab reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, one day when a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat down in front of the Prophet and rested his knees by his knees and placed his hands on his thighs. The man said, "O Muhammad, tell me about Islam." The Prophet said,

"Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible."

The man said, "You have spoken truthfully." We were surprised that he asked him and said he was truthful. He said, "Tell me about faith." The Prophet said,

"Faith is to believe in Allah, His angels, his books, His messengers, the Last Day, and to believe in providence, its good and its evil."

The man said, "You have spoken truthfully. Tell me about excellence." The Prophet said,

"Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you."

*The man said, "Tell me about the final hour." The Prophet said, **"The one asked does not know more than the one asking."***

The man said, "Tell me about its signs." The Prophet said,

"The slave girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings."

*Then, the man returned and I remained. The Prophet said to me, **"O Umar, do you know who he was?"** I said, "Allah and his messenger know best." The Prophet said,*

"Verily, he was Gabriel who came to teach you your religion."

Chapter no 4

Islamic civilization

Civilization

The civilization and development in today's world are the results of a process and as an exercise of the law of nature. This law of nature was put forward fourteen hundred years ago. Why was the world not implementing the law of nature before this? The real reason was that the world was suffering from polytheism and superstition. The world was given the status of a sacred nature and made status the owner of good and evil; nature was considered to be god, so it was arrested in phenomenal worship or nature worship

Some of those who have written about the history of civilization define civilization as "a social system which helps man to increase his cultural output."

Basic Concept Of Islamic Civilization:

Civilization consists of four main elements: economical resources, political systems, moral traditions and science and arts. The development and progress of a civilization requires many factors such as geographical and economic factors, and psychological factors such as religion, language and education. The collapse of a civilization stems from factors which are the opposite of those which lead to its rise and development, the most important of these destructive factors include moral and intellectual decadence, lawlessness and breakdown of social systems, the spread of oppression and poverty, the spread of pessimism and apathy and the lack of competent and sincere leaders.

History Of Islamic Civilization:

In the beginning the Muslims were both open and cautious. They borrowed and integrated elements of other cultures into their own. The new religion of Islam, which we will get to in a moment, adopted elements of Christian, Jewish, and pagan religious beliefs and practices. The Muslims tolerated religious minorities within territories they had conquered so long as these minorities recognized Islamic political rule, paid taxes, and did not proselytize among Muslims. Still, the Muslims were careful to protect the purity of their religion, language, and law from any foreign influence. With the passage of time, and with increased conflict with both eastern and western Christians, this protective instinct grew

stronger. In the end, Islamic culture did not penetrate the west in the same way that Germanic culture did, but would remain strange as well as threatening to the West. Fundamental to Islam was its religion -- this, of course, is true for the medieval west as well. However, we know more about early Christianity than we do about early Islam. And the reason is clear. Christianity was produced by a literate culture. Islamic religion, however, was formed largely in an illiterate, nomadic culture.

Characteristics of Islamic Civilization:

Like the human being, every civilization has a body and a soul. The body of a civilization is its material achievements in terms of buildings, industrial facilities, machinery and anything which reflects welfare and earthly advancement. Its soul is the set of creeds and concepts which condition the behaviors of individuals and groups, their mutual relationships and their worldview. These are the elements which constitute the characteristics of the Islamic civilization. Five main characteristics do distinguish the Islamic civilization from other past and present successive human civilizations and place it at an outstanding position:

1. The first characteristic is the fact that it is a civilization based on Islamic faith, imbued with its values and principles. It is a monotheistic civilization based on the belief in the oneness of Allah Almighty, the Creator of men and all creatures. It is also partly a man-made civilization, built on sturdy religious background of faith.
2. The second characteristic is that Islamic civilization is predicated on the idea that Man has precedence over the rest of Allah's creatures, that all human activities should lead to the happiness and welfare of Man and that any action intended to serve this goal is a God-blessed action, indeed a human action in the first place.
3. The third characteristic is its being a generous civilization which drew on the human civilizations and cultures experienced by the peoples of the ancient world, but contributed copiously to the advancement of science, knowledge and the values of justice, equality, beauty and virtue. Its output benefited humanity at large, regardless of race, color or even religion.
4. The fourth characteristic is its being a well-balanced civilization which secures fair equilibrium between the materialistic and the spiritual sides with exemplary moderation that has always been a characteristic of Islamic thought and a distinctive feature of the Islamic civilization throughout its history.
5. The fifth characteristic is its being a perennial civilization which will last as long as Islam, because it is based on the very principles of Islam which Allah will preserve eternally. Thus, it is a civilization with unique characteristics, a civilization that never withers away since it is not a national or a racial civilization nor does it run counter to human nature. The Islamic civilization had once headed the march of science and knowledge during the Middle Ages which are considered in Europe as the age of darkness while they are an age of enlightenment for our civilization.

Contemporary Issue:

Today's progress in the modern world is increasingly challenging, and more so for Islamic civilization. The inaccurate image and misunderstanding of the teachings and practices of Islam, and of the lives of Muslims in the eyes of the world have generally affected the relationship of Muslims with the global community. The western economic model is not providing the expected stability to the world's economy, and some scholars are now looking for alternative models including Islamic-based economics and finance. In the geo-political sphere, international unrests and issues are increasingly focused on the Muslim world or Islamic countries, varying from terrorism to the daily lives of Muslims such as the wearing of headscarves. These issues may deteriorate if the Muslims themselves do not rectify the misunderstanding among the non Muslims about the Islamic religion. It is thus the responsibility of Islamic scholars and experts to guide, debate and protect the image of the religion through research and publication in the international arena.

Monotheistic belief about the Creator of the universe.

Islam, which gave the education on the basic beliefs explained first that the Creator of this world, is not something which should be felt with outward senses; He is not a seeing thing for the dwellers of this world but He is free of feel and look: the world has no reference and understanding of him (1) , and for Him, no examples can be given(2) that can perfectly describe him. There is none like Him or succeeding to Him(3) . By looking at the creation of the universe and reflecting on its management is something that can be done with our bodily sense. This ability to observe paves our way for the understanding of our Creator. The Qur'an says:

“Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—‘in all of this’ are surely signs for people of understanding.” (4)

Prophethood

Islam emphasis more on the second belief, that is the belief on prophethood (Risalat). That means that Allah has chosen some people to guide other people. These chosen people have high qualities and abilities than the rest of the people. They brought revelations (Wahi) of Allah, at different times, to the people. They were sent to tell Allah’s message to the people and according to the instructions of Allah, they continued to guide them through the deeds, actions, and sayings. These selected people are called Allah’s messengers (Rasool) and the process of messaging is called Risalat

“Then when guidance comes to you from Me, whoever follows My guidance will neither go astray ‘in this life’ nor suffer ‘in the next).”

“Say, ‘O believers,’ “We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit.”

Belief in the hereafter

Islam emphasizes on the belief in the Hereafter. This refers to the belief that one day the world will end, then the other world will establish, in which every man will be rewarded or punished for their actions. According to this belief, some can or can not see other men, but Allah sees everything and His angels are noting each process. So every human’s thoughts and actions are saved for the future. Therefore the Holy Quran says:

“ and fear Allah, and know that ye will (one day) meet Him.”

“and who believe in what has been revealed to you ‘O Prophet’ and what was revealed before you, and have sure faith in the Hereafter.”

“This worldly life is no more than play and amusement. But the Hereafter is indeed the real life,”

“But the reward of the Hereafter is far better, if only they knew.”

The five pillars of islam

The Five Pillars are the core beliefs and practices of Islam:

1. **Profession of Faith (*shahada*)**. The belief that "There is no god but God, and Muhammad is the Messenger of God" is central to Islam. This phrase, written in Arabic, is often prominently featured in architecture and a range of objects, including the [Qur'an](#), Islam's holy book of divine revelations. One becomes a Muslim by reciting this phrase with conviction.

2. **Prayer (*salat*)**. Muslims pray facing Mecca five times a day: at dawn, noon, mid-afternoon, sunset, and after dark. Prayer includes a recitation of the opening chapter (*sura*) of the Qur'an, and is sometimes performed on a small rug or mat used expressly for this purpose (see [image 24](#)). Muslims can pray individually at any location (fig. 1) or together in a mosque, where a leader in prayer ([imam](#)) guides the congregation. Men gather in the mosque for the noonday prayer on Friday; women are welcome but not obliged to participate. After the prayer, a sermon focuses on a passage from the Qur'an, followed by prayers by the imam and a discussion of a particular religious topic.
3. **Alms (*zakat*)**. In accordance with Islamic law, Muslims donate a fixed portion of their income to community members in need. Many rulers and wealthy Muslims build mosques, drinking fountains, hospitals, schools, and other institutions both as a religious duty and to secure the blessings associated with charity.
4. **Fasting (*sawm*)**. During the daylight hours of [Ramadan](#), the ninth month of the Islamic calendar, all healthy adult Muslims are required to abstain from food and drink. Through this temporary deprivation, they renew their awareness of and gratitude for everything God has provided in their lives—including the Qur'an, which was first revealed during this month. During Ramadan they share the hunger and thirst of the needy as a reminder of the religious duty to help those less fortunate.
5. **Pilgrimage (*hajj*)**. Every Muslim whose health and finances permit it must make at least one visit to the holy city of Mecca, in present-day Saudi Arabia. The [Ka'ba](#), a cubical structure covered in black embroidered hangings, is at the center of the Haram Mosque in Mecca (fig. 2). Muslims believe that it is the house Abraham (Ibrahim in Arabic) built for God, and face in its direction ([qibla](#)) when they pray. Since the time of the Prophet Muhammad, believers from all over the world have gathered around the Ka'ba in Mecca on the eighth and twelfth days of the final month of the Islamic calendar.

Chapter no 5

Life of Prophet Muhammad (P.B.U.H)

In Makkah

Muhammad, the final Islamic prophet, was born and lived in Mecca for the first 52 years of his life (c. 570–632 CE) until the Hijra. This period of his life is characterized by his proclamation of prophethood. Muhammad's father, Abdullah ibn Abd al-Muttalib, died before he was born. His mother would raise him until he was 6 years old, before her death around 577 CE at Abwa'. Subsequently raised by his grandfather, Abd al-Muttalib, and then his uncle, Abu Talib ibn 'Abd al-Muttalib, Muhammad's early career involved being a shepherd and merchant. Muhammad married Khadija bint Khuwaylid after a successful trading endeavour in Syria. After the death of Khadija and Abu Talib in the Year of Sorrow, Muhammad married Sawda bint Zam'a and Aisha.

Muslims believe Muhammad began receiving revelation sometime in the year 610 CE. Initially, the ranks of the Muslims only included Muhammad and some of his close friends and relatives. However, as more members of the Quraysh and other Arab tribes respected his words and accepted his message, the vast majority of them, including tribal leaders and some of his relatives, such as Abū Lahab, opposed, ridiculed and eventually boycotted his clan, the Banu Hashim, and Muhammad and his followers were harassed, assaulted and forced into exile in Abyssinia. After experiencing the Isra and Mi'raj in 620 and receiving delegations from Medina and pledges of protection from the two Arab tribes that lived in the city at al-'Aqabah, Muhammad instructed his companions to gradually migrate to the city, before doing so himself in 622.

The Quran, early biographies of Muhammad (seerah), and hadith literature are some of the primary sources used by both early and modern historians in portraying this period of Muhammad's life. While questions have been raised regarding the certainty of some of these sources, most academics have come to accept these along with some of their revisions as the definitive sources for Muhammad's early life in Mecca.

Adulthood prior to revelation

Later in his life, influenced by the commercial journeys with his uncle, Muhammad worked as a merchant and was involved in trade between the Indian Ocean and the Mediterranean.[23][24][25] During his career as a merchant, Muhammad became known as "the Trustworthy" (Arabic: الأمين) and was sought out as an impartial arbitrator of disputes.[11][26][27]

After parts of the Kaaba were destroyed in flash floods, with the reconstruction almost complete, disagreements arose among the leaders of the different clans of the Quraysh as to which one should put the Black Stone into place. These disagreements led to an escalation in tensions, and war seemed imminent before they agreed to take the advice of the next person entering the Haram. Muslims believe Muhammad was this person, and that he spread out his cloak, put the stone in the middle and had the members of the four major clans raise it to its destined position, before ensuring its secure placement with his own hands.

Marriage to Khadija bint Khuwaylid and adoption of Zayd ibn Haritha

Khadija bint Khuwaylid, a female merchant and widower, asked Muhammad to manage her commercial operations in Syria after hearing of his trustworthiness. Impressed with the extraordinary success of Muhammad's leadership, Khadija sent a marriage proposal to Muhammad through her friend Nafisa.[25][30] Muhammad accepted the proposal and was married to Khadija. Khadija gave Muhammad the slave boy Zayd ibn Harithah, whom Muhammad would adopt later.[31] Ibn Ishaq records that Khadija bore Muhammad six children: a boy named Al Qasim (who would die at the age of two), then four girls, Zaynab, Ruqayyah, Umm Kulthum, Fatimah, and another boy, Abdullah (who also died at two).[32]

Due to the death of Abdullah, Muhammad's desire to relieve his uncle Abu Talib of the burden of providing for a large family, and Abu Talib's financial situation, Muhammad took Abu Talib's son and his cousin, Ali, into his own home. Muhammad also adopted Zayd, giving him the name Zayd ibn Muhammad. Muslims believe that this renaming was rendered invalid by the revelation of some verses in Surah 33 of the Qur'an, Al Ahzāb, wherein it is stated that an adopted child could not be treated as a natural son by marriage or inheritance. Consequently, the adopted child had to retain the name of his or her biological father. Therefore, Zayd's name was reverted to Zayd ibn Haritha.

Early revelations and opposition

At some point, Muhammad adopted the practice of meditating alone for several weeks every year in a cave on Mount Hira near Mecca. Islamic belief holds that in one of his visits to Mount Hira in the year 610, 13 years before the Hijra, the angel Gabriel began communicating with and commanded Muhammad to recite the following verses of the 96th Surah of the Quran,

Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful,- He Who taught (the use of) the pen,- Taught man that which he knew not.

Most Sunni traditions believe that upon receiving his first revelations Muhammad was deeply distressed, but the spirit moved closer and told him that he had been chosen as a messenger of God, and that Muhammad returned home and was consoled and reassured by Khadija and her Christian cousin, Waraqa ibn Nawfal. Shiite Muslims maintain that Muhammad was neither surprised nor frightened at the appearance of Gabriel but rather welcomed him as if he had been expecting him.[36] The initial revelation was followed by a pause of three years during which Muhammad gave himself up further to prayers and spiritual practices. When the revelations resumed he was reassured and commanded to begin preaching:

Mission and early efforts

Muhammad's early efforts in preaching the new faith focused on the preaching of a single ideal: monotheism. Surahs of the Quran believed to have been revealed during this period, known as the Meccan surahs (Arabic: السور المكية), command Muhammad to proclaim and praise the name of Allah, instruct him not to worship idols or associate other

deities with Allah and to worship Him alone, warn the pagans of their eschatological punishment, sometimes referring to the Day of Judgement indirectly, while providing examples from the history of some extinct communities. Early converts to Islam included Muhammad's wife, Khadija, his cousin Ali, his adopted son Zayd, his nursemaid Umm Ayman, and his friend Abu Bakr.

Very few of the Quraysh gave weight to Muhammad's message; most ignored it and a few mocked him.[41] According to Welch, early Qur'anic verses were not "based on a dogmatic conception of monotheism but on a strong general moral and religious appeal," further adding that the key themes of these Meccan surahs include the moral responsibility of man towards his creator: the resurrection of the dead, the Day of Judgement supplemented with vivid descriptions of the tortures in hell and pleasures in paradise, the wonders of nature and everyday life, the signs of God, and the proof of the existence of a greater power who will take into account the greed of people and their suppression of the poor. The foundations of early religious duties were also laid and included belief in God, asking for forgiveness of sins, offering frequent prayers, assisting others with emphasis on those in need, ejecting cheating and the love of wealth, chastity, and the prevention of femicide which was prevalent in early Arabia.

There were three main groups of early converts to Islam: younger brothers and sons of great merchants, people who had fallen out of the first rank in their tribe or failed to attain it, and the weak, mostly unprotected, foreigners.[41] Abu Bakr, who used to purchase slaves to set them free in accordance with Muhammad's principle of equality, attracted a large number of converts. Nevertheless, the number of these early converts remained small, and Muhammad concentrated on quietly building a small, but spiritually strong, community.] Around 613, the Quran commanded Muhammad to "admonish your nearest kinsmen," initiating the phase of public preaching. One day, Muhammad climbed the As Safa mountain, and called out the tribal chiefs. After receiving assurances that the chiefs, who reportedly never heard Muhammad tell lies, would believe him, he declared the Oneness of God. Later Muhammad organized dinners in which he conveyed and advocated the substance of his message. At these events, Muhammad met fierce opposition from one of his uncles, Abu Lahab, while others such as Hamza ibn Abd al-Muttalib and al-'Abbas accepted him. Several reasons have been given for the resentment of the Quraysh toward Muhammad's message, the most accepted is that the Quraysh also did not accept Muhammad as a prophet since he came from a clan less powerful than his opponents'.

Opposition and persecution of early Muslims

Conservative opposition arose to Muhammad's speeches. According to Ibn Sa'd, the opposition in Mecca began with Muhammad delivering verses that "spoke shamefully of the idols [the Meccans] worshiped other than [Allah] and mentioned the perdition of their fathers who died in disbelief." [45] According to Watt, as Muhammad's followers gained traction in Mecca, they posed a new, internal threat to the local tribes and the rulers of the city, whose wealth rested upon the annual pilgrimage to the Kaaba, the focal point of Meccan religious life, which Muhammad threatened to overthrow; his denunciation of the Meccan traditional religion was especially offensive to his own tribe, the Quraysh, as they were the guardians of the Ka'aba.[41] Some of the ranking and influential leaders of the Quraysh tried and failed to come to arrangements with Muhammad in exchange for abandoning his preaching. They offered him admission into the inner circle of merchants and establishing his position in the circle by an advantageous marriage, but Muhammad refused.[41] During this period, Muhammad urged his followers to be pacifist; according to Peterson, to "deal gently with the infidels".[46]

Relations between Muhammad's Islamic faction and the other members of the Quraysh rapidly deteriorated. Muhammad's open denunciation of the Meccan idols provoked hostile reactions, and he was mainly protected from physical harm for he belonged to the Banu Hashim; injuring Muhammad threatened to open up a blood feud between the Banu Hashim and the rest of the Quraysh, undermining the legitimacy and morality of the tribal leaders, thus, the Quraysh were reluctant to hurt or kill Muhammad.[46] Regardless, several attempts were made at Muhammad's life.[47][48] Traditional Islamic accounts maintain that the Quraysh first taunted Muslims by interrupting their prayers. Western scholars have accepted records of persecution and ill-treatment of Muhammad's followers. Many of Muhammad's followers were harassed, assaulted and forced into exile—and two, Yasir bin 'Amir and Sumayya bint Khabbat, were tortured and killed.

Depiction of the Negus of Axum, Ashamah al-Negashi (also spelled Najashi), rejecting the Meccans' demands of surrendering the Muslims in Rashid ad-Din Sinan's World History.

In 615, at a time of heightened violence against the Muslims, Muhammad arranged for his followers to emigrate to the Kingdom of Aksum and found a small colony there under the protection of the Christian king, al-Negashi.[11] While the traditions view the persecutions of Meccans to have played the major role in the emigration, William Montgomery Watt, a professor of Islamic studies, states "there is reason to believe that some sort of division within the embryonic Muslim community played a role and that some of the emigrants may have gone to Abyssinia to engage in trade, possibly in competition with prominent merchant families in Mecca." [11] The Meccans sent Amr ibn al-As and Abdullah ibn Rabi'ah to negotiate the surrender of the Muslims to the Quraysh, however, the Negus refused their request

Umar's acceptance of Islam and banishment of the Hashemites

Sunni Muslims believe Muhammad prayed for the strengthening of the cause of Islam through the conversion of either Umar ibn al-Khattab or Amr ibn Hishām.[51] Umar initially reacted to Muhammad's preaching by ardently opposing it. Angered by Muhammad's preaching which had led to divisions within Meccan society, he eventually decided to kill Muhammad, whom he held responsible for the divisions.[52] While en route to assassinate Muhammad, Umar was informed of his sister's conversion to Islam. Approaching his sister's house, he heard her reciting the Quran. Eventually considering the words beautiful and noble, Umar converted to Islam, making his conversion public instantly. Tempered by Umar's conversion, Muslims could now pray openly at the Kaaba, as the pagans were reluctant to confront Umar, known for his forceful character.[52]

Two important clans of Quraysh declared a public banishment against the clan of Banu Hashim in order to put pressure on the clan to withdraw their protection of Muhammad.[53][54] The terms imposed on Banu Hashim, as reported by Ibn Ishaq, were that "no one should marry their women nor give women for them to marry; and that no one should either buy from them or sell to them." [55] The banishment lasted for two or three years but eventually collapsed mainly because it was not achieving its purpose and sympathizers of the Hashemites within the Quraysh finally united to annul the agreement.

Events leading up to the Hijra

Deaths of Khadija and Abu Talib and Muhammad's visit to Ta'if

9 years into Muhammad's claim to prophethood, two of the most committed defenders of Muhammad's message, his wife Khadija and his uncle Abu Talib, died. With the death of Abu Talib, the leadership of the clan of Banu Hashim was passed to another uncle of Muhammad, Abu Lahab, an inveterate enemy of Muhammad and Islam. Abu Lahab soon withdrew the clan's protection from Muhammad, placing Muhammad in mortal danger since the withdrawal of clan protection implied that the blood revenge for his killing would not be exacted. Muhammad then tried to find a protector for himself in another important Arabian city close to Mecca, Ta'if, but his effort failed as he was pelted with stones in the city.

Marriages to Sawda bint Zam'a and Aisha

Sometime in 620, the year following the Year of Sorrow, Muhammad sent a proposal of marriage to Sawda bint Zam'a, an early convert to Islam. The proposal was accepted by both her and her father, Zam'a ibn Qays. Muhammad and Sawda were married in Ramadan of that year. Muhammad also married Aisha, a daughter of his friend and companion Abu Bakr, when she was somewhere between 6 to 9 years old, which has caused controversy in modern scholarly discussion. Both Sawda and Aisha would outlive Muhammad, dying around sometime between 642–672 and in 678, respectively. Aisha would narrate more than 2,200 hadiths in the 44 years she lived after Muhammad, covering several diverse topics, including inheritance, pilgrimage, eschatology and Muhammad's private life.

Isra, Mi'raj, and pledges at al-'Aqabah

Some time in 620, Muhammad told his followers that he had experienced the Isra and Mi'raj, a supernatural journey to Jerusalem (Isra) and ascension to the Seven Heavens (Mi'raj), said to have been accomplished in one night along with the angel Gabriel. Muhammad is said to have toured heaven and hell, and spoken with earlier prophets, including Adam, Ibrahim, Musa, and Isa. Ibn Ishaq, author of first biography of Muhammad, presents this event as a spiritual experience while later historians like al-Tabari and Ibn Kathir present it as a physical journey.[57] Some western scholars of Islam hold that the oldest Muslim tradition identified as a journey traveled through the heavens from the sacred enclosure at Mecca to the Bayt al-Ma'mur (a celestial recreation of the Kaaba); others identify it as Muhammad's journey from Mecca to the Bayt al-Maqdis in Jerusalem.[58]

Since the Quraysh gave little weight to Muhammad's message, Muhammad took to spreading his message to the merchants and pilgrims that frequented Mecca. After several unsuccessful negotiations, he found hope with some men from Medina.[11] The Arab population of Yathrib were somewhat familiar with monotheism because a Jewish community existed in that city. Muhammad met with a few members of the two tribes of Medina, the Aws and Khazraj, twice, at a hill known as al-'Aqabah near Mina, where they pledged their allegiance to Muhammad and agreed to protect Muhammad if he were to migrate to Medina. Following the pledges at al-'Aqabah, Muhammad encouraged his followers to emigrate to Medina. The Quraysh attempted to stop the Muslims from emigrating to the city, however, almost all Muslims managed to leave

Hijra

Muslims believe Muhammad waited until he was commanded by Allah to migrate to Medina. Upon receiving this divine direction, Muhammad planned to leave Mecca the same night. The Quraysh had besieged his house hearing of the large numbers of Muslims who had emigrated prior to him. Muhammad slipped from his home the night of the planned assassination. Due to his possession of several articles that belonged to members of the Quraysh, Muhammad asked Ali to stay behind to settle his outstanding financial obligations. Ali had worn Muhammad's cloak, leading the assassins to think Muhammad had not yet departed. By the time the assassins came to know of this, Muhammad had already left the city with Abu Bakr. Ali survived the plot, but risked his life again by staying in Mecca to carry out Muhammad's instructions: to restore to their owners all the goods and properties that had been entrusted to Muhammad for safekeeping. Ali then went to Medina with his mother, Fatima bint Asad, and Muhammad's daughters, Fatimah and Umm Kulthum as well as two other women, Muhammad's wife, Sawda, and wetnurse, Umm Ayman.[60][61] Muhammad and Abu Bakr took refuge in a cave atop the Thawr mountain outside Mecca before continuing their journey. To further delude the Quraysh, Muhammad travelled south for the first few days of his journey, in the opposite direction to Medina. Later, Muhammad and Abu Bakr turned to the Red Sea, following the coastline up to Medina, arriving at Quba' on Monday, 27 September 622.[59]

Historiography and sources

The Quran is the only primary source for the life of Muhammad in Mecca.[62] The text of the Quran is generally considered by university scholars to record the words spoken by Muhammad as the search for variants in Western academia has not yielded any differences of great significance.[63] The Quran, however, mainly records the ideological and spiritual considerations of Muhammad, and only fragmentarily references to the details of his life in the city, which makes it difficult to reconstruct the chronological order of the incidents in his or his followers' lives in Mecca.[64] Modern biographers of Muhammad try to reconstruct the socioeconomic and sociopolitical aspects of Mecca and read the ideological aspects of the Quran in that context