

COURSE OUTLINE -

1. Pre-Islamic Arabia

- ✓ * Political, Social, economic and religious life of the pre-Islamic Arab

2. Prophet Muhammad

- ✓ * Early life and family background.
- ✓ * Prophet hood / first revelation.
- ✓ * Opposition against Prophet Muhammad's mission.
- ✓ * Migration to Abyssinia by the Muslims.
- ✓ * Isra wal Miraj.

3. Beginning of the Medina period.

- ✓ * Pledges of Al-Aqaba.
- ✓ * Prophet's migration to Medina and its effect on the Muslim community.

4. Conflicts and wars b/w the Muslims and non-muslims.

- * Badr, causes and effects.
- * Uhud, causes and effects.
- * Khandaq, causes and effects.
- ✓ * Hudaybiyah treaty.
- * Conquest of Mecca.
- ✓ * Farewell pilgrimage.
- ✓ * Death and the Prophet's achievements.

5. Caliphate period.

- * Caliphate of Abdubakar.
- * Umar
- * Uthman
- * Ali.

6. Umayyad dynasty

- ✓ * Factors for rise and decline of the dynasty.
- * Contribution of selected Caliphs e.g. Muawiyah bin Abu Sufyan, Yaqid bin Muawiyah, Abdul ^{Malik} bin Marawan, Umar bin Abdulaziz.
- * Life Under the Umayyad caliphs.

7. Abbasid dynasty

- * Factors for rise and decline
- * Contributions of selected Abbasid Caliphs i.e Abu Jaffar, Al-Saffah, Harun Al-Rashid, Al-Mansur, Al-Mamum.
- * Life under the Abbasid caliphate.

8. Fatimid dynasty in Egypt

- * Rise and decline of the Fatimid dynasty.
- * Contributions of Al-Aziz and Al-Hakim.
- * Life under the Fatimid dynasty.

9. Crusade motifs

- * Factors that led to the outbreak of the crusades.
- * Effects of the motifs.
- * Reasons for the success and failure of the motifs.

10. Ottoman empire

- * Factors for the rise and decline of the empire.
- * Contribution of Suleiman as a caliph.
- * Life under the Ottomans.

ii. Factors for the rise and decline of the Sultans and Mongols in India.

ARABIA IN THE PRE-ISLAMIC PERIOD -

This was a period of darkness & ignorance that has been referred to as *Jahiliyah* by the Arabs which means ignorance. During this period the Arabs had never received a Prophet nor a book or guidance from God a guide from in their ways or life they lived a worst kind of life in as far as their behaviors were concerned across political, social, economic & religious ways of life.

RELIGIOUS LIFE OF THE PRE ISLAMIC ARABS -

The inhabitants of the Arabian desert had a no of religious beliefs & practices which included the pagans (idolators), the Hungarians, Jews, Christians & Zoroastrians.

PAGANS (IDOLATORS)

worshipped
Idols carved
out of stone & wood who symbolized the spirit of God.
Each tribe had its own tribal God & so did each clan, families &
individuals. The entire tribe, clan or family was supposed to pay
respect to this god.

The Arabs believed that blessings would be obtained from these gods by
killing & curing them. Consequently this belief may would carry idolaters
on journeys in order to acquire blessings from the gods during the journey.

Offered
sacrifices to
the gods
Mecca was
the capital of
Arabia. Mecca as a town was the capital of idol worshipping in it was
worshipping a shrine called the Kabaah which was decorated with 360 idols each
of 360 was named after a god & would be worshipped on one
of the 360 days of the year.

Or the 360 idols around the Kabaah which were major idols ^{on the} _{Hubal} of the Kabaah. He had 3 goddesses in his names or Al-Lat, Al-Uzza, Al-Uzzah.

Besides the Kabaah some idols would be kept on top of a hill like Suwaah, Marwah while others were kept in Miina some 7 km North of Mecca.

The idols would be carved or molded in images of human beings, lions, snakes & birds.

The pagans would visit e Kabah & pay respect to their god Hubaal in wch ey would go around e Kabah several times singing obscene hymns & songs & at times ey would be naked.

The Arabs believed in a legend of a black stone was today is found in e Eastern wall of e Kabah. They believed dat this stone had been dropped frm e sky by Hubaal. ey thereby attached a lot of respect to this stone.

The idol worshippers also worshipped natural objects like big trees, rocks, water bodies & heavenly features like e moon, sun & stars.

The pagans were also superstitious. They attached occurrence of events to a no or reasons as such ey would visit divines & fore tellers & explain events in eir life dat weren't clear or even predict eir future.

The idol worshippers knew of e existence of e almighty God whom ey believed to be creator however as em an ordinary human being couldn't easily approach God. Thereby ey used idols & approach God.

THE HUNAFAHNS.

Amidst pagan worship there existed a few people who felt disgusted & didn't like e evil life or e idolators. Such people were known as e Hunafahns we ment those who turned away.

Their religion was known as Hunafahism & followed e teachings of prophet Ibrahim. They lived an upright life & disregarded tribal customs.

(Andibi)

They wished dat eir religion spread in e country, taught e speaking of e truth, cared for disadvantaged & possessed a no or good values.

They were few in no but ey were found in all tribes of Arabs & wen Muhammad (p.b.u.h) started his teaching many of em converted to Islam.

Jews.

This community followed ~~Judaism~~ ^{monotheism} & preached & believed in one God.

They followed Prophet Musa's teachings & used ^{the} Tawrat as their book of guidance.

They were descendants of the Banu Isreal (children of Israel) after prophet Yakubu whose other name was Israel. The name Israelites was given to them collectively as the Hebrew tribes that worked as slaves in Egypt. During the leadership of Musa they left Egypt & settled in Palestine. They were also spread to other areas including Arabia.

During their move from Egypt to Palestine Musa received a revelation from God at Mt. Sinai in form of Tawrat on which they would observe fasting every Monday & Thursday & remember the day when Musa went to Mt. Sinai & received God's commandments. He went on Monday & came back on Thursday.

The Jews would observe fasting on the 10th day of the month of Muharram or Ashurah & remember that day when God delivered them from bondage of slavery in Egypt.

They would also perform prayers on the Sabbath day & day when they were required not to do anything apart from worshipping Allah.

In Arabia the Jews had their communities in Medinah & Yemen & guided their communities using their own customs & regulations.

X-TIANS

Here the followers of Isa born by a Jewish lady Mariam by a miracle of God at Bethlehem in Palestine for that reason he is referred to as Isa bin Mariam.

When he grew up he taught people & obey God & love one another & live a righteous life.

God gave him several gifts e.g. healing or in ^{time} lame & blind casting out demons & at one ^{time} resurrected a dead & life.

Prophet Isa collected 12 companions with whom he began to teach in the country side.

His preachings however caused him hatred from the Jewish authorities who demanded his arrest.

Although Islam ^{teaches} dat he wasn't arrested or even crucified & Christians believe dat he was arrested, tried ^{and} crucified on a cross & dat reason Christians celebrate the Easter holiday in remembrance of his death & resurrection.

Christians also believe dat Isa was a son ^{of God} sent a earth as a saviour of mankind from sin.

They also believed in the trinity in which they perceived God to exist in 3 persons e.g. God the Father, God the Son & God the Holy Spirit.

Christians would also observe fasting for 40 days in remembrance of the 40 days dat Isa spent in the wilderness without food or drink.

They also followed a ^{scripture} as a book or guidance thou must or its message was lost. Today the part of its message appears in the NT in the Christian bible.

Christians would also hold prayers on Sunday & would carry out worshipping of God dat involved singing of songs & hymns or ^{some} prayers & praises.

To some Christians believe dat Maryam was a mother of God & dat she had powers & interceded on behalf of human beings with God.

X-tians would also carryout baptism or cir young ones who would later carryout confirmation.

PERSIANS.

These prophet Zoroastrianism, a religion founded by Zoroaster he taught people to worship Ahura, Majida a god believed to live in heaven.

He also taught that ~~every~~ god came from heaven we was the source of light & that evil came from darkness.

He told people to worship God in fire temples & serve him by God's

The Persians came into Arabia thru Traacles & this Persian religion was common in Yemen.

Qn:

Discuss the religious beliefs and practices prophesied by the pre-Islamic Arabs.

Discuss the religious practices cherished by:

a. Pagans

b. X-tians.

Discuss the view that the pre-Islamic Arabs were religious.

~~Discuss the view that Islam did not rise out of religious vacuum.~~

How Islam CHANGED THE RELIGIOUS LIFE OF THE PRE-ISLAMIC ARABS.

With the advent of Prophet Muhammad in 610 AD a new order never changed in the religious life of the pre-Islamic Arabs e.g some aspects were adopted by Islam & reformed & better while others were rejected & dropped.

religious
beliefs were
dropped

In the first place many religious beliefs in Arabia were dropped & replaced with Islam.

worshipping
idols
came to an
end

The worshipping of many idols came to an end as Islam encouraged the worshipping of one God without adding partner to him.

Arabs used to seek
& blessings
from idols

The pre-Islamic Arabs would seek & blessings from idols thru touching & knowing them. This came to an end as blessings would only be sought from God.

Sacrifice as a practice carried out by pre-Islamic Arabs
was taken on by Islam however instead of dedicating sacrifices to idols they had to be dedicated to God alone

Pilgrimage Pilgrimage to Kabaah was another pagan practice taken up by Islam however aspects of clapping, swinging or churning were dropped.

Worshipping
natural
objects ended Worshipping or natural objects ended as it became un lawful
in Islam a worship something dat wasn't God.

<sup>superstition
ended</sup> The superstitious elements wld in pre-Islamic Arabia also came to an end altogether wld practices as visiting diviners & fore tellers.

The year & x-trans would observe fasting this was adopted by Islam when fasting or Ramadhan was introduced.

Prayer was a common element of all religious beliefs. This aspect too was adopted by Islam that muslims were 2 times obliged to offer 5 daily prayers.

^{weekly congregational} The Jews would observe prayers on Saturday, well as Christians
^{prayer would} would observe prayer on Sunday. This was adopted by Islam. It
^{be conducted} on Friday. So weekly congregational prayer would be carried out on Friday.

Ia bing God The pre-Islamic x-tians believed in Ia as be a son or God.
^{son was}
^{rejected by}
^{Islam} This was rejected by Islam we mentioned dat he wasn't more
than just a messenger or God.

envisaged belief in one God Trinity as propounded by a pre-Islamic z-tradition was rejected by Islam as envisaged in belief in one God.

On was introduced as The Quran was introduced as a book of guidance in a place
intended for guidance by the Taurat, Injeel, Zabur & Suluf instead of it.

Mariam
being God's
mother was
rejected by
Islam.

The pre-Islamic Arabs who were Christians believed in Mariam & be a mother or God thus was discouraged by Islam.

Zakat
was introduced

Zakat was also introduced by Islam as an institution intended a carter & disadvantaged groups.

encouraged
direct
address to
moslems
& God

It was common in pre-Islamic Arabia & pass thru mediums than community & God directly e.g. in Arabs would pass thru idols well as Christians would pass thru Iba bin Mariam all these were rejected as Islam encouraged moslems & directly address their problems to God than passing thru other mediums.

To what extent did Muhammad (p.b.u.h) change the Religious life of the pre-Islamic Arabs.

How did the advent of Islam in 610 AD change the religious life of the pre-Islamic Arabs.

SOCIAL AND MORAL LIFE.

Socially in Arabs were divided in 3 major classes with 1st class being those or Nobles who mainly included clan heads, tribal heads & family heads. This group controlled the economy & wealth of Arabs.

The 2nd class was that of masons, traders & other professionals. These controlled the usual service for & were employed by those from the first class.

The lowest & 3rd class included the poor, servants, slaves, widows etc. This class suffered all sorts of injustices.

Morally social life of pre-Islamic Arabs was characterized with a no or vice.

gambling
& wine
drinking
were in
order of
the day

E.g. gambling & wine drinking were in order on a day. Taking alcohol was often associated with being sociable well as & gambling it would be seen as an act of generosity.

fornication
& adultery

Fornication & adultery were a common occurrence within a social

life or a pre-Islamic Arab so it was common & a man \Rightarrow make an arrangement so as his wife \Rightarrow have sex with another man in order to receive some money.

prostitution: Closely connected to above was prostitution. Women could place flags on their gates or door steps indicating they were available.

Polygamy Polygamy was also common, a man would take on as many wives as he could afford.

Divorce Coz of expensive polygamy it was common & divorce to take place in most Arab families.

Polyandry Polyandry was another common practice in this a woman could take on as many men as she could afford.

society was polluted with obscene words. In fact the more obscene one was the more prestigious he would become in society.

Adoption Adoption of children was a common practice it was common for a married couple to adopt a fully grown child than give birth to a child of their own.

Luxurious & Extravagant Arabs lived in a luxurious & were extravagant. This was mainly reflected in them holding big wine parties.

unimpressive Women in pre-Islamic Arabia would put on unimpressive dressing code. dress code that was short, tight & transparent intended to attract attention of men.

great poets Arabs were great poets who would memorise very many of them & would recite them during social gatherings.

women from poor families would be looked down upon. Regarding the position of women esp those from poor families they were looked down upon in fact they were placed in the lowest social class.

considered
a be a
sign of
bad omen

Women were also considered to be a sign of bad omen. Thus, Arabs would kill their infant baby girls to protect their families from poverty in the family. This was because they associated the production of girls with poverty in the family.

tired &
laze of
misery &
suffering

Those that survived being killed often lived a life of misery & suffering & were often discriminated upon & treated unfairly if compared to their male counterparts.

had no
right to
consent on
who would
be their
husband

At marriage they had no right to consent on who would be their husband. As such they were often forced into marriage.

were not
entitled to
and
inheritance

Women weren't entitled to any inheritance either from their husband or from their father. In fact when their husband died a woman would be inheritated as property left behind by their dead husband.

were treated
as men's
property

When Women were treated as property or men they were failed to pay back a loan & debtor would take on the creditor's property including their wife.

in polygamous
marriages
were treated
with a lot of
injustice & they
would be
sexually harassed & at times divorced with no
unfairness/genuine reason.

were not
respected
at all

In society women weren't respected at all as they were denied basic freedom & that of speech & association as they weren't allowed to talk in company of men. They were not allowed to work.

considered
a be
sexual
objects

Men were also considered to be sexual objects by men intended to satisfy their sexual desires as when going to battle women would go in company of men & with victory the victors would freely have sex with any woman or their choice.

harshly
treated by
masters

Regarding the position of maid-servants & slaves. They were harshly treated by their masters & expected to do what was commanded by their masters.

Marriage among slaves was strictly forbidden

Marriage among slaves was strictly forbidden & if they were married they wouldn't get married outside slave families.

were punished in public in case of any mistake

Invitations were always made mistakes very would be

punished in public a stop other slaves from doing the same mistakes.

were always denied food

They were always denied food & even if it was given to them they would be given food that was diff'nt from & one eaten by the master.

often suffered from sexual harassment by male masters

Female slaves often suffered from sexual harassment by their male masters & at times they would be forced to entertain male visitors or the master thru sexual intervals.

surnamed & dressed in a unique way

They were surnamed & dressed in a unique way that identified them as slaves or servants.

called degrading names

They were called degrading names like slave girl or slave boy.

Qn:

Examine the social ways cherished by the Arabs of the Jahiliyah. Discuss the position of women and slaves in the social setup of the pre-Islamic Arabs.

How Islam CHANGED THE SOCIAL AND MORAL LIFE OF THE PRE-ISLAMIC ARABS.

A no. of aspects changed in the social & moral life of the pre-Islamic Arabs when Islam was spread in Arabia. Some aspects were adopted & modified while others were dropped & discouraged greatly by Islam. For instance,

^{Social life}
social classes. The social classes that dominated the pre-Islamic Arabs were discouraged as the prophet Muhammad (p.b.u.h) created a society of equal that didn't entertain any discrimination based on race, colour or sex.

Gambling
& wine
drinking
were
banned

Gambling & wine drinking were strictly forbidden & discouraged by Islam.

Fornication & adultery were also discouraged & a punishment was put in place & whoever would be found guilty of fornication & adultery.

Prostitution Closely connected to the above was that prostitution was also discouraged & it became punishable & any one who engage in prostitution.

Polygamy Polygamy was adopted but reformed e.g. one would only take on 4 wives at ago. & in application of justice among the wives became an important regulation & those that practiced polygamy.

Polyandry Polyandry was also strictly forbidden as Islam burdened women practice of taking more than one man at time.

Divorce Divorce was also adopted however rules & regulations were put in place to guide in the process of divorce.

Obscene words were strictly forbidden as the prophet encouraged good speech that was free from obscenity.

Adoption of children was a common practice in pre-Islamic Arabia but was also adopted. However rules & regulations were put in place to guide the practice.

Luxurious & extravagant life style of pre-Islamic Arabia was highly discouraged as Islam encouraged muslims to live a simple life that was free from luxury & extravagancy.

New dress
codes
were
introduced

A new dress code was introduced by Islam & replaced the unimpressive short, tight & transparent dress that was often worn by ladies in pre-Islamic Arabia.

Regarding the position of women Islam improved it & made better.

Status of women
was lifted & became
equal to that of
men

In the first place, the status of women was lifted to be equal to that of men in almost all aspects of life.

Killing of a girl
child was
stopped

The killing of a girl child who were looked at as bad ohmen
& cause of poverty stopped & it became criminal & unpermitted
to kill any child including girls.

girl children were
supposed to be
treated with
abt of fairness
& kindness

The girl children were supposed to be treated with fairness &
kindness as opposed to being when they were discriminated &
treated unfairly based on their nature or sex.

women were
given chance to
choose marriage
partner

Women were given the right to choose their marriage partner
& if it became criminal & any one forced any woman in a
marriage.

women were
now entitled
to inheritance

Women were now entitled to inheritance from the property of
their husbands & relatives as opposed to being when they were
taken over property & inheritance.

women were
no longer taken
over property

Women were no longer taken over property over men.

were given basic
freedom of
speech

In society, women were given basic freedoms of speech &
association & even had to be consulted on matters concerning
them before making any decision.

The position of slaves & servants was also improved
upon.

slavery was
discouraged

In the first place, slavery was discouraged & masters were
encouraged to set free their slaves.

slave trade was
banned

Slave trade as a practice that encouraged slavery was banned.

masters
were
encouraged
to handle
slaves
with kindness

Masters were encouraged to handle their slaves with kindness & discouraged from giving harsh treatment & overburdening or slaves with work that was beyond their limits.

Free
labour was
discouraged

Free labour was discouraged as masters with slaves were tasked to pay their slaves & to work they do.

marriage
among slaves
was encouraged

Marriage among slaves was encouraged as opposed to men slaves couldn't get married or couldn't get married outside slave families.

slaves were
not eat on
their master's
food

Slaves now were supposed to eat on the same food that was eaten by their masters.

sexual
harassment
of female
slaves was
discouraged

Sexual harassment of female slaves was discouraged.

discouraged
special
clothing for
slaves

The dressing of slaves in special clothes that identified them as slaves was also discouraged by Islam.

opposed
names in
refer a
slaves

Masters were also encouraged to refer to their slaves as "my man" or "my maiden" as opposed to a degrading name that had been used for them by pre-Islamic Arabs.

Answer the impact of Islam on the social life of the pre-Islamic Arabs.

"He Muhammad freed them from the bonds burdens and yokes that way heavily upon their backs". In reference to the above statement discuss how Islam improved on the status of women and slaves.

were split
into diff
modes of
life

THE ECONOMIC LIFE OF THE PRE-ISLAMIC ARABS.

On the economic side the Arabs were split into 2 distinct modes of life. These modes were as a result of a harsh desert life.

1st was e
bedouin

The 1st mode or existence was a bedouin type i.e.

nomadic life style -

known as horse
adopted in desert
conditions This group knew very well how to adopt a desert condition & always moved in search of pasture & drinking wells.

major possession were animals The major possessions of bedouins include sheep, camel & goats we would be raised & buttered & needs they didn't have.

were a very proud class of people The bedouin were a very proud class of people who considered themselves to be an embodiment of dignity & nobility.

often carried out raids on settled Arabs whom they considered to be an inferior group. In this raid would be carried out on un protected villages in which bedouin would take crops, animals & items from shops.

were also traders The preislamic Arabs were also a trading nation. This was cause their country was located at the centre of world trade. This cause their country was mainly a desert that couldn't sustain many economic activities.

1st route started from the Persian Gulf picking goods & Indian Ocean China. The preislamic Arabs carried out trade in 2 major routes from the Persian Gulf picking goods & Indian Ocean China. These goods would be transported by camel caravans picked up from India & China.

would be transported by camel caravan to Palaustrine & Syria. A palaustrine ship would then be shifted to European cities like greece, venice & Roma.

2nd route thru Mecca & Medina ending at Mediterranean sea. The second route originated from the southern ports of Yemen passing thru Mecca & Medina ending at Mediterranean sea in Palaustrine. This was the most profitable route.

3rd route thru Red Sea. The 3rd route passed through Red Sea, however this

considered
to be the
most
dangerous
coz it's
Abuqian
pirates

route proved to be dangerous due to Abuqian pirates who operated in the area.

The items or trade that were exported included pottery, clothes & silk from China, spices & fabrics from India & home grown Arab spices & perfume.

Imports included Mediterranean types of fruits & products, farm produce & other commodities.

Tip work
was mainly
done by the
Arabs

The transport work was mainly carried out by the Arabs who used camel caravans for this purpose. They even employed tribal armed guards to escort the caravans.

traders
came from
Mecca &
other
places

A no. of traders came from Mecca, Taif, & other places who employed camels in the trade & traveled to markets or palastines, Syria, Egypt, Iraq & Persia.

currency
was dinar
& dirham

The currency used was the dinar (gold coin) & the dirham (silver coin).

gold transported
by Roman
merchant
ships
malpractices

Gold to Europe would be transported by Roman & Egyptian merchant ships on the Mediterranean sea.

This trade however wasn't free from malpractices e.g.

charging
high
interest

Money lenders would charge high interest on loans given out to traders.

selling
defective
gold

It was common for one to sell gold with defects or gold that had expired mixed with genuine gold.

Hoarding

Hoarding on gold was a common practice. Merchants would hide commodities away from the market in order to create an artificial scarcity on gold so as to earn an increase in price.

Activities like black marketing, smuggling or qds, selling or stolen qds, trading without contractual agreements, buying or selling or qds by a belliger was also a common practice.

Besides trade some Arabs engaged in agriculture. This was mainly done in an area with an oasis in which grew crops like dates, wheat, fruits & vegetables.

- Discuss the economic way of life of the pre-Islamic Arabs.
Discusses how the pre-Islamic trade was organised.
- Identify the mispractices carried out in this trade.

~~THE POLITICAL LIFE OF THE PRE-ISLAMIC ARABS~~

Politically in Jahiliya period had a political life that was based on a tribal system. There was no central govt but a no of tribes each living independent of other with its own habits, customs & cultural identity.

The tribe had a chief called a sheik or sayyid who exercised authority over people settled in a defined area.

Being chosen a leader one had a prove that he had necessary qualifications that included good sense of judgement, manliness, knowledge of his people, courage etc.

At a death of a sheik even his own son who wanted to succeed him had a competitor with other contestants who were mainly from a royal family. This often caused conflicts & succession disputes.

Traditionally a sheik ^{ruler} ruled a tribe thru a council of elders & he wouldn't do anything without a approval of this council. The sheik was supposed to be hospitable to visitors &

would take part in all social activities of a tribe.

The tribes were further subdivided into clans with each clan living within a tribal area but individual clans would each have a pasture separately.

The whole tribe didn't move as a solid body but claimed ownership of all the pasture & wells within its limits thus a clan belonged to a particular tribe, paid allegiance & also expected protection from the tribe.

However tribal wars, quarrels & wars of revenge were always in order of the day. A slight misunderstanding like a quarrel over a well was enough to spark off a war over generations.

Each tribe felt itself superior & absolute & therefore regarded another tribe or clan as its legitimate target subject to plunder & murder.

A society didn't have formal law & regulations as such each community, tribe or clan managed its own affairs using its custom laws.

They didn't have standing armies as such in times of war able-bodied men would be collected & armed to form an army.

Politically their leadership was characterised with dictatorial tendencies, oppression & suppression of minority groups esp. the widows, orphans, & old couples.

The family acted as an important unit in solving society's matters.

The society was also characterised with individualism.

killing of innocent ones.

How Islam changed the political life of the pre-Islamic Arabs.

Politically dictatorship was stopped & democratic means of governance were introduced by Islam.

Hereditary leadership was prohibited as leadership came to be based on merit & ability.

Oppression & suppression of minority groups was stamped out & all people were placed on the same footing.

Tribal & clan differences that often resulted in war were put to an end as Islam encouraged equality of all.

Peace & harmony was created as Islam discouraged war & muslims only went to war as a last resort.

Centralised governance was established in place of a tribal system.

An active army was created & perfected later by Umar bin Katabu.

The Quran was introduced as a constitution of Islamic state.

Killing of fellow human beings became a ^{graveous} sin unless such a person had been sentenced to death by an Islamic court.

Islam put in place laws governing war.

Political alliances were encouraged & taken on by the Islamic state.

Governance based on consultation was also highly encouraged by Islam.

Qn.

- Examine the political atmosphere of the Jahiliya Arabs.
- How did the advent of Islam react to the existing atmosphere?

~~MUHAMMED (P.B.U.H)~~

~~HIS EARLY LIFE AND FAMILY BACKGROUND (570-610 AD)~~

Muhammad (p.b.u.h) was born on Monday on the 12th day of Rabi' Al Awaal in the yr. 570 which is also known as the yr. of the elephant.

His father was Abdullah bin Abdul Muttalib & his mother was Amina bint Wahab.

The father however died a few months before Muhammad would be born.

At birth, Muhammad was given the name Muhammad by his grandfather who meant a praiseworthy or praiseworthy & his mother gave him the name Ahmad which means one who praises God.

It was a custom among the respectful & rich families of Quraish to employ foster mothers to care for young ones. As such the young Muhammad was brought up by Halima who belonged to the Banu Saad. The intention was that a child is able to acquire the true traditions of the Arabs from a family that lived out side town.

At the age of 6 Muhammad returned to his family & later he accompanied his mother to Medina & visit a burial place of his young father unfortunately on their way back his mother passed away.

Muhammed's grandfather Abdul Matalib took on the responsibility of caring for the young Muhammad. However while in a period of 2 yrs the old chief of Banu Hâlim passed away.

Muhammed (p.b.u.h) was now taken up by his uncle who was a trader & from him he was able to learn trading. With his first trip being carried out at the age of 10 when he accompanied his uncle to Syria where they met a Christian monk (Bukhirah) who interviewed Muhammad on a no. of issues & saw in him signs of prophethood.

As a young boy Muhammad would take care of sheep & camels of his uncle like all the young boys in Mecca at the time. Unfortunately however Muhammad didn't attend school there as he was illiterate.

As a young man Muhammad (p.b.u.h) lived a life that was different from the other young men in the city of Mecca at the time e.g. he didn't involve himself in evil & sinful practices in Mecca at the time.

He was a very hardworking young man & prepared to do any work & earn a living as such he took on a trade & would carry out trade journeys to Syria & Yemen.

As a trader he was extremely honest & gained coz of this people would always trust him with their valuable items for safe keeping & always kept their confidence by returning the property promptly whenever it was required of him.

He was humble, gentle & polite to all people & he was always helpful to the poor & needy & widows.

At the age of 25 he got married to his first wife

Hadijah bint walid daughter of a successful business woman who had been widowed twice by the meat Muhammad.

It all began when Hadijah hired Muhammad a lead ore of her trade caravans to Syria & in the result of the caravan impressed Hadijah who decided to hire Muhammad a good as she observed a young man probing into his likes & dislikes.

She finally proposed to him thru one of her maids. The proposal that surprised Muhammad but after consulting with his uncle & two qat married in a ceremony conducted by Abu Talib him self.

At the time Muhammad was 25 yrs of age & Hadijah was 15 yrs older but despite the age difference they lived together & next to 630 CE when Hadijah passed away. They had 6 children Kavim, Abdullah & 2 boys Zinab, Rukn, Ruqaiyah, Kulthum & Fatima & 4 girls. The son however died in an infant yrs & by the time of Muhammad's death in 632 Fatima was the only surviving child of the prophet.

At the age of 35 Muhammad became pre-occupied with the problems in Mecca at the time & tried to ponder & work on these problems as much during the month of Ramadhan he would spend lonely nights in the hills outside the city of Mecca in the care of Hiraa to meditate about the problems in Mecca.

Back in Mecca he would offer help & would settle disputes using fear play & his decisions were always respected e.g. in 605 he helped to settle a conflict regarding the reparation of the black stone after the Quraysh had reconstructed the Kabah which had been destroyed by an storm.

His conduct in public life & earned him the title Al-Amīn.
A trust worthy & Ad-Asiq & dorthul.

Q4 Discuss the life of Muhammad (p.b.u.h) from 570 - 610 CE
What lessons can muslims pick from the prophet's life up to 632 CE.

MUHAMMED (P.b.u.h) AS A PROPHET

As Muhammad neared 40 yrs of age his mind was still pre-occupied by the problems of his people. He felt disturbed seeing Worshipping Idols he flew to Mount Hira in the hills of Mecca where he spent nights Madihifying his people even praying alone.

light outside Mecca.

On such one night in the month of Ramadhan while asleep in a cave he was woken up by a strange voice who called him "Muhammad" when he woke up he saw Jibril who asked him to read. Being illiterate, Muhammad answered I can't read. The angel asked him to read three times while embracing him powerfully but he still gave the same answer "I don't know how to read".

However after the third occasion Muhammad asked what shall I read en. Angel responded by reciting a chapter 96:1-5. Muhammad repeated & reviewed several times until he had memorised them.

The angel also informed him that he had been chosen to be a messenger of God. & that he had a task to bring people towards the belief in God. trembling with fear Muhammad speeded down the hill to his home & in a惊恐的 voice he asked his wife a corer him after he had recited his breath he narrated the secret to his wife who comforted him & even took him to one of his cousins Waraq who had studied & scriptures when Muhammad narrated

event to him. He told him that a angel that had visited him had also visited Muwa & he added that "it's too bad, I wish I was young, I am an old man & see when our own people throw us out of their home!"

These words produced some consolation in the heart of the prophet as it became clear that his mission had begun. The mission was to inform people that God was one & Muhammad was a messenger of God who was to teach a religion that was fought by Musa, Isa, Ibrahim & many others.

He began his mission by calling on his family members to join his mission as such Hadijah was the first to convert to Islam followed by Zaid bin Harith a servant of the prophet who had been a slave & freed but preferred stay with the prophet.

Abu Bakr a leading merchant in Mecca & Muhammad's best friend was the 3rd to convert followed by Ali bin Abu Talib who at the time was 10 yrs of age.

After some time Uthman bin Affan another friend of Abu Bakr also joined the faith followed by Sajd bin Abir Warqa, Abdul Rahuman bin Auf, Taha bin Abdullah, Zubair bin Awwam, Tayyib, Jumaia etc all decided to abandon idols & worship one God.

By the third year of quiet teaching a total of 303 people had joined Islam however the ageing Abu Talib, the prophet's protector & uncle refused to join saying he wasn't ready to forsake the religion of his forefathers but promised to continue protecting Muhammad.

After 3 yrs from the first revelation, Gibril once again visited Muhammad & gave him directions on how his mission was progressing & also encouraged him to call people publicly.

Muhammad began with his family members however all of them except Ali were not interested in Islam & they decided to hold

class men

a public meeting at Jwa7, a hill behind the Kabah.

When people had gathered, he climbed on top of the hill & asked the people,

"I tell you that there was an enemy behind this hill. Ready to attack you would you believe me?"

They replied,

"Yes, you are one without a stain in your character & we have never known you tell a lie."

The prophet then said,

"I am warning you of a serious punishment.

From God, if you don't give up on the

wrong things you do, I ask you to believe that God is Allah."

wicked

The weakened Abu Lahab once his uncle arose from the crowd & shouted.

"May you perish this day war

it's because I am it & for this reason that you made

us gather here?"

Other listeners joined Abu Lahab in cursing the prophet & the meeting ended up hargardly.

The prophet seriously looked at his uncle, felt disappointed & hurt & in reaction to this the Quran (Suratul-Lahab) was revealed in which God assured Muhammad of success & indicated that it was Abu Lahab who was to perish.

After this incident, the prophet continued preaching Islam on the streets, in markets, in people's homes. These preachings however caused him hostility from Qu'raish esp. preaching aginst idols; they declared him to be their public enemy number one.

Ques. Discuss how Muhammad publicly spread the message of Islam after 610 CE.

QURAIKH Opposition TOWARDS MUHAMMAD'S MISSION.

In a ^{bid} ~~bad~~ end the prophet's mission ē Quraikh employed a no of methods.

<sup>composed
abusive
songs &
poems</sup> ~~Phase,~~ In ē great ^{ey} composed abusive poems & songs in whch they depicted Muhammad(P.b.u.h) as a liar, mad man & one who had received revelation after being possessed by spirits.

To make his life difficult ^{ey} asked him to make miracles in a funny way ^{& make} asked him to split the moon into two parts, one part remain in the sky & he holds another part in his hands.

^{approached} They also approached the prophet's uncle with a handsome boy in the prophet's name of Amil bin Walid bin Muqira in exchange of Muhammad but uncle Abu Talib refused.

<sup>asked Abu
Talib & with
draw his
support &
support
& prophet</sup> They also asked Abu Talib to withdraw his support from Muhammad.

<sup>sent a
delegation &</sup> They also sent a delegation to Abu Talib & requested him to ask his nephew to stop abusing their gods however the prophet promised them that Abu Talib he rather died in the process of spreading Islam than giving up preaching against the idols.

^{asked Muhammad At} another time ^{a worship} ey asked Muhammad to worship their gods & in return promised to worship Allah in return. This too was rejected by Allah. Muhammad for this effect Surat al-Kazirun (Qn 109) was revealed.

^{When persuasion failed} ey approached Muhammad thru diplomatic means ^{ey} Utibah bin Rabbia gave the prophet a number of diplomatic propositions e.g. he promised him that ^{ey} were willing to look for a doctor if the prophet was sick or give him all their riches if he wanted to be rich or give him the most beautiful girl in Mecca if he wanted marriage or make him their King.

on condition he gives up on preaching against their gods. The prophet however rejected all their proposals.

When persuasion & diplomacy failed they turned to open violence.

E.g:

Street boys would be gathered & throw garbage & stones at the prophet.

Ummah Jamil a wife of Abu Lahab would gather garbage, thorns & filth & would place them in the prophet's path with the intention of causing him injury & stopping him from going to preach Islam.

At one time the prophet survived death when Abu Jahl tried to strangle him while praying at the Kabaah.

On another occasion an after birth of camel was placed on his back as he was praying at the Kabaah.

The situation became worse when they turned to the prophet's followers.

E.g. Saad bin Abu Waqqas was struck with a sword when he tried to protect the prophet from an attack from a Puraish.

At one time when the prophet proclaimed the oneness of God at the Kabaah, non believers attacked him & in the process Harith bin Abu Hurbah was killed.

Bilaali bin Rabah an Abyssinian slave was tortured by Ummayyah & accepting Islam e.g. he was made to lie down on the burning sand & under intense heat from the sun & a heavy stone was placed on his chest. but despite all the hardships, he stuck on the words "God is one".

Yair had his legs tied on a camel and they were forced to run in an opposite direction killing him instantly. His wife Khayzirah struck with a sword in her private parts. Zubair bin Awam was locked in a room filled with smoke & almostainted but despite all the torture, he didn't give up on Islam.

Ques. Examine the method adopted by the Qurash to oppose Muhammad (p.b.u.h)'s mission.

Discuss the Meccan reaction towards the prophet's mission after 610 C.E.

~~Why The Qurash Opposed The Prophet's Mission?~~

At a time the Qurash referred to Muhammad as AL Amin (is truthful) & AL Aslaq (is trust worthy). However when he preached Islam asection among the Qurash turned against him due to the following reasons:

preached a message. In the first place, Muhammad preached a message of monotheism in which he was against the idols. This caused him opposition coz the Qurash were not only losing their qadus but also their likelihood of idol worship supported the trade activity during the pilgrimage season.

continuous success. The continuous success also caused the prophet opposition. At the beginning of his preaching they ignored him coz they knew he was bound to fail however day by day his followers began to increase thereby when his followers became very many the Qurash started looking for ways of stopping Muhammad's success.

He was also seen as a political threat by the authorities in Mecca at a time. They knew & believed that when political Muhammad's converts increase in number & time will come when Muhammad will overthrow the political establishment hence causing opposition among the Qurash.

~~Preached equality & brotherhood~~ Muhammad also preached equality & brotherhood in an already divided society. In an already divided Meccan society e.g. the Meccans were divided in a classes where the poor, women & slaves were treated with a lot of injustice. The top class there^{dat} wanted a prevalence of class system looked for possible ways of ending Muhammad's mission.

~~teachings~~ The prophet's teachings against social evils also caused opposition to him. Probs e.g. he taught against wine drinking, adultery, fornication etc. dat were greatly treasured by a number of Quraish. Since they weren't ready to let go of such evils they opposed Muhammad.

~~preaching~~ Clearly connected to the above was the preaching against economic evils carried out by traders at that time e.g. charging of interest, hoarding of goods, black marketing etc. They^{ar} opposed Muhammad coz they weren't willing to give up on such riches we had become their source of livelihood.

~~age of Muhammad~~ The age of Muhammad also caused him hostility from old men. At 40 he was still young compared to others like Abu Jahl & Ummayiyad who looked down upon him coz they weren't ready to follow their son-in-law as a prophet.

~~prophet's back ground~~ The prophet's background also caused him hostility. He had been born an orphan, poor & illiterate among Quraish. There⁴ Muhammad wasn't the best candidate for prophet hood.

~~Muhammad~~ The fact that Muhammad came from the Banu Hashim clan he coming faced strong opposition from Ummayiyads who were a rival clan to the Banu Hashim. The Ummayiyads there⁴ persecuted him & his followers coz they weren't willing to follow a prophet from a rival clan.

~~be promised heavy punishment~~ In his preaching Muhammad promised heavy punishment something that scared away many of the Quraish who in turn

Opposed his mission.

They couldn't carry out some Islamic practices like prayer, fasting etc. He also faced opposition coz some of them thought dat they couldn't afford to carry out some Islamic practices like prayer, fasting etc.

They also opposed the prophet coz they thought dat prophets were to be surpassed by extraordinary people who did extraordinary things yet the prophet didn't have such qualities.

The conversion of strong men to Islam like Umar & Hamza. Some strong men to Islam worried them regarding persecution.

Some were very rich. Some of them were very rich coz they thought dat they needed nothing from the prophet's mission.

The prophet also preached against the practices of priests. The practices were exploited people by getting sacrifices from them.

REFUGEE ACCOUNT FOR THE MECCAN RESISTANCE AGAINST MUHAMMAD'S MISSION.

~~Migration to Abyssinia (615 AD)~~

As the number of muslims increased so did their suffering up to a time when it became unbearable for muslim converts.

The prophet therefore advised those muslims who could not be protected by their families to seek refuge in Abyssinia (present day Ethiopia).

In Abyssinia the ruler Negus ruled with justice & no one was treated unjustly under his rule. The prophet therefore sent a group of muslims under the leadership of Uthman bin Affan across the red sea in Africa. After traveling thru the Arabian desert they sailed in boats across the red sea until when they reached Ethiopia where they were received with sympathy.

This forced several muslim families to move to Abyssinia until when it reached 100 including women & children.

When Umar bin Al-Khattab learnt of the migration & thought of bringing muslims back. They therefore sent a delegation with gifts to the court of Negus & requested his return of the refugees. This delegation was sent by Amr bin Al-Aas & Abdullah bin Ali.

On receiving the gifts Negus was willing to hand over the muslim refugees but before he could do it Jazal bin Abu Talib the spokesman of the muslim group questioned the actions of the King. This forced Negus to first find out what the muslim's side of the story was. Jazal said "Oh King, our people had become ignorant & barbaric and we had sunk very low in our morals that we committed all sorts of evil until when God raised a man among us whom we know very well of his trustworthiness, he told us to be loyal & charitable, he told us to stop worshiping idols & told us how to behave when dealing with our fellow men. He told us to tell the truth, assist relatives & neighbours, & abstain from shedding blood, fornication, & adultery; we believed in him & this is the reason that we were being persecuted. Since we could not find a safer place in Mecca we came to your country for protection."

After the speech, the King asked Jazal whether the prophet had come with any miracle. Jazal responded that it was the Quran. He then asked Jazal to recite to him what had been revealed to the prophet in the Quran. Jazal recited Ayat 19: 21-23 of Suratul-Maria about the birth of Isha bin Maryam.

The King was impressed to said that whatever Jazal had recited was similar to what had been revealed to Moses.

To create discord between Jazal & the King, Suhayl bin Amir, one of the delegates of the Quran, asked the King to inquire from Jazal about the personality of Isha bin Maryam in Islam.

Taqfir recited a verse of the Quran which depicted him as a messenger of God. This impressed the King who promised to protect muslims from the Quraysh & he allowed them to stay in his country where they did up to 620 men & whole muslim community migrated to Medina.

EFFECTS OF THE MIGRATION

The migrants escaped persecution that had initially had been directed at them by the Quraysh.

The migration broke blood ties between muslims that had those who migrated & those that had remained in Mecca.

The migration was a signal to the Quraysh that muslims were ready to face any hardship provided they don't let go of Islam.

For the very first time Islamic influence was faced outside Arabia.

The migration delayed a foundation & future conversion of Negus to Islam coz by the time prophet sent him a letter of Negus to Islam, irritation at Negus already had knowledge about Islam.

On a sad note it increased tribalism & discrimination between muslims who had remained in Mecca coz the Quraysh turned on those who had remained in Mecca.

The migration laid grounds for greater migration to Medina in 622 CE.

Coz of the migration muslims were now assured of protection in Abyssinia in case things got worst in Mecca.

The tent was annoying & humiliating coz the Quraysh jailed

was annoying
& humiliating
to Qurash

Khazirah

→ convinced Aliqas & hand over to muslims refugee

presented
1st intellectual The migration presented a great intellectual victory dat e muslim
victory s registered against e pagans who failed in attempt to take e
to non-muslim refugees back to Mecca.

Ques. Discuss how the muslim migration to Abyssinia was executed by the
early muslim community.

Q. What significance was this migration to the muslim community?

THE BEGINNING OF ISLAM AMONG THE PEOPLE

OF YATHRIB

After e Hira-wal-Miraj, Muhammad started preaching Islam
among people who were coming from outside Mecca. It was
here dat he preached Islam to p'ple who were coming from Yathrib
who had come to Mecca to carryout pilgrimage & trade.

They were 6 in number & frm e clan of e Kazirah & frm
e Ans. They accepted Islam & their conversion marked e begining
of e spread of Islam outside Mecca & Medina.

In e yr 621 AD 12 men frm Yathrib set out to mecca during e
season of pilgrimage & had a meeting wid Muhammad at a
place known as Aqabah outside Mecca in wat came to be known
as first pledge of Aqabah.

In this meeting e entered into an alliance & agreed to do e
following:

To believe in e one true God.

Neither to kill nor commit adultery.

Neither to kill eir children nor commit any evil.

Not to fail to obey God nor his commandments.

The prophet promised em dat they would succeed in living a good

like eir reward will be paradise.

On eir return o Yathrib e prophet wen wid em Abdullah bin Makhtum & Musab bin Umayyah a act as eir teachers & instruct em in e Qura'an & general teachings of Islam.

¶/6/17 Me yr 622AD saw a great no. o pilgrimer who included 73 men & 2 women who came from Yathrib & secretly met e prophet at Aqaba in wat came to be known as e second pledge o Aqaba.

At this meeting e prophet arrived wid his uncle Abbas who hadn't yet converted to Islam but had deep interest in e safety o e prophet. Some discussions took place & b4 e covenant would be concluded Abbas questioned e p'ple o Yathrib & told them that Muhammad enjoyed a position o prestige & prominence among his p'ple therefore if ey were inviting him to Medina ey'd be ready to protect him against all odds.

He emphasized that Muhammad invited on joining em in Yathrib but if ey felt dat ey couldn't protect him en ey sh'd leave him & stay in Mecca.

They replied dat ey were ready to protect him even if it meant losing eir lives & property as such a covenant was concluded. & their after e prophet told em to elect among em 12 representatives who will act as his representatives in Medina as ey prepare 4 his arrival.

They elected 9 from e Kaziraj & 3 from e clan o e Au.

This is wat has been referred to as e 2nd pledge o Aqaba dat took place in e middle o night on top o one o the hills o Aqaba.

THE PLAN TO KILL THE PROPHET AND HIS MIGRATION TO YATHRIB.

Be4 dawn \hat{e} Quraish had learnt about \hat{e} covenant b/w Muhammad & \hat{e} people of Yathrib. They sensed \hat{e} danger dat would come frm \hat{e} meeting \hat{e} knew dat much as \hat{e} y had tried \hat{e} persecute \hat{e} muslims & \hat{e} prophet, if \hat{e} y got a chance o going to Medina it would give em new hope & a chance to spread Islam. Therey \hat{e} y had to look for a way of stopping this from happening. ~~***~~

In a min time \hat{e} prophet directed \hat{e} muslims to leave Mecca & Yathrib as ^{quiet} ~~safe~~ as possible & about 100 families left secretly & were received wid hospitality in Medina.

The only prominent persons dat remained behind were \hat{e} prophet, his cousin Ali & his trusted friend Abu Bakr.

Although \hat{e} prophet was willing to migrate he could not do it without \hat{e} permission frm God so he had to wait for this permission to come.

Mecca people o Mecca watched them deets wid great jealousy. They were afraid o \hat{e} support given to \hat{e} people of Yathrib & therey decided dat this time was ripe to kill \hat{e} prophet since he was almost unguarded wid \hat{e} departure o entire muslim community.

They planned a secret scheme to have him killed & to show their unity \hat{e} y chose 12 men frm \hat{e} 12 clans o Quraish to carryout \hat{e} plan. In this Baru Hashim wouldn't be able to carryout revenge b/cm \hat{e} 12 clans in Mecca at this time.

A group of murderers armed wid swords & daggers posted emdres around \hat{e} prophet's house & surrounded it & e

entire night wid a watchful eye

However a prophet came & know about eir plot well
before time 4rm God & planned wid Ali & stay in his bed
& at mid-night he slipped out o. e house while sleep had
over taken e murderer. He went to Abu Bakr's house & inform
him o. e permission granted to him by God to migrate.

In e morning e plotters were surprised & realize dat
eir prop opportunity a murder e prophet had been lost. The
leaders o. e Duraish were very upset & their & sent 4 search
parties in all directions to locate e fugitives. They even decided
to put in place a reward o. 100 camels to who ever found.

Muhammad whether dead or alive. They searched on foot
others on horseback & camped in areas where they expected
to find e prophet & many days.

After leaving his house e prophet went to Abu Bakr's
house who had also learnt of e threat to prophet's life
as such they left Mecca immediately & took e southern
direction & camped in a care o. Thawr dat lies in e
South o. e city.

They hide in this care & about 4 days until when e
search was called off. It's reported dat a search party
reached e entrance o. e care where e prophet & his
companion were hiding something dat scared Abu Bakr
however e search men didn't enter coz o. what they
found at e entrance o. e care. They found a big cob web
& a dove sitted on its eggs w/o them meant dat no
one had entered e care.

On e fourth day Abu Bakr's servant got a camel & a
few provisions & they finally set out & journey to
Mathrib bringing a rare route.

REASONS FOR THE PROPHET'S MIGRATION

TO MEDINA.

continuous
persecution
of muslims

The continuous persecution of muslims by the Quraysh made life unbearable & unpleasant for muslims as such they had to find an area that was free from persecution which turned out to be Medina.

The prophet
was longing
& a place were
God's word
would be
accepted

The Prophet had been longing for a place where the God's word would be accepted after staying in Mecca & Taiz. Yathrib was thereby a better option coz its people were willing to accept the Prophet & muslims with open arms.

long
standing
conflicts b/w
the Aus &
Khazraj

The long standing conflicts among the Aus & Khazraj which sometimes would result in civil wars made the people of Yathrib to look for someone who would help resolve the conflicts as such since Muhammad was ready to intercede b/w them, his migration to Yathrib became inevitable.

The second
pledge of
Aqaba

The second pledge at Aqaba led to the migration esp when it presented the prophet with an opportunity to migrate & also provided the prophet an assurance of security in case there is an aggression from the Meccans.

need to
create a
strong
political
state

There was also need to create a strong political state that could spearhead the Islamic movement since this idea had failed in Mecca, the prophet thought that Yathrib could provide a conducive atmosphere for the creation of such a state hence making the migration inevitable.

When the people
of Yathrib converted in big
numbers to Islam after the 1st pledge at Aqaba it
created an impression that Islam will greatly thrive in
Medina. This in one way or another made the migration

Inspire

In Medina there existed 2 prophet's relatives thus must have also forced 2 prophet to migrate to Medina esp after loss of his dear ones in Mecca.

There was also need to create a strong muslim community dat was economically sound. At the time 2 muslims had been boycotted by 2 Quraish 4 yrs wo left them in a bad economic situation. The prophet there4 thought dat 2 city of Yathrib would give muslims a chance to enjoy economic prosperity which eventually enable 2 further spread of Islam.

The meccan plan to assassinate 2 prophet in 622 left 2 prophet wid no choice but to migrate to a safer place which turned out to be Medina.

The desire to get allies also led 2 migration. The prophet realised dat incase 2 qurash declare an aggressive war on 2 muslims, 2 muslims alone together wid 2 Banu Hasm will not be in position to fight off 2 oppression & yet 2 migration to Medina would provide 2 prophet & Islam allies 4rm among 2 Khaziraj & Aus.

It is on record dat prophet never recieve honour & respect in their home towns & instance Muhammad was under mined & looked down upon by 2 people of Mecca. It was therefore believed if he migrated to Medina, its people could accept him & recognise him as a true messenger of God.

To sum it all up God's command to 2 prophet to migrate to Medina dat came on the day when 2 Quraish had planned to kill him on account of 2 migration & 2 prophet & 2 general muslim community to Medina.

Ques. Account for the prophet's migration to Medina

IMPORTANCE OF THE PROPHET'S MIGRATION

(HIJRA) IN THE HISTORY OF ISLAM.

chosen as
1st date of
Islamic calendar

The event of migration was chosen as the first date of Islamic calendar established by Umar bin Kattab in 635 AD.

After Hijra, muslims got an opportunity to worship God in a free env't i.e. free from the persecution of the Quraish. This was a chance for a new life.

The migration came with a number of changes in the Islamic religion e.g. the mode of revelation changed, Adhan was introduced & Qibla was changed from Jerusalem to Mecca, etc.

The status of prophet changed as he became the head of state of Medina & the religious leader of muslims in Medina.

It caused more hatred & the muslims, by the Quraish of Mecca & there & laid grounds for future conflicts b/w the muslims & the Quraish e.g. battle of Badr which happened a year after the migration.

The migration increased & spread of Islam in Arabia to such an extent that within only 10 yrs after the migration more people had converted to Islam than compared to those that had converted to it 10 yrs before the migration.

Pre-Islamic practices came to an end as its people had opted for true teachings of Islam.

The migration created 2 groups of muslims e.g. muslim Ansars (helpers of Medina) & Muhajirun (migrants from Mecca) who joined what came to known as a mot.

brotherhood.

Helped in migration also helped in ending conflict dat had ending in exile b/w Aus & Khaziraj. In Aus & Khaziraj the migration varred in prophet urm in killing dat had been planned by in Quraish.

In led 2 in signing in Medina constitution in first in signing its kind in Islamic history. In Medina constitution

The prophet managed to create in first ever Islamic state with its capital at Medina.

The Medina became a holy place since all in pre-Islamic practices dat were being carried out in the city came to an end with migration of the prophet.

~~Headquarters~~ The headquarters of Islam were transferred from Mecca & in Islam were transferred to Medina thereby changing the name of the city from Tathrib to Medina (the city of the prophet).

~~Mecca~~ Discuss the view that Hijra was a turning point in the history of Islam.

THE CONSTITUTION OF MEDINA.

This was a document concluded b/w in Ansar, Muhajirun on one side & the rest of the inhabitants of Medina including the Jews. It was a document dat outlined the duties, responsibilities & rights of the inhabitants of Medina in times of war & peace. The following were some of the terms of the constitution:

All the people signing in agreement will constitute one political unit against the entire world.

A believer will not kill another believer nor support a non-believer against a believer.

The Quraish immigrants will be responsible for their own expenditure & will pay blood money ~~on various occasions~~ & will ransom their own prisoners out of their own pockets & relationship b/w them will be based on justice & equality & equity.

The Banu Awf & 6 other tribes in Medina will be responsible for their own expenditure; they will pay blood money ~~on various occasions~~ & even ~~any~~ tribe will ransom its prisoner.

Believers will raise up against any one who committed fornication or any offence of tyranny or one who attempts to ^{create} stir up mischief among the people of Medina.

Who ever is from amongst the Jews will be helped & treated equally & the Jews will not be mistreated provided they work alongside other people in Medina.

The Jews will not shoulder any expenditure on war as long as they fight beside by side with the rest of the people in Medina.

The privileges of the Jews will be similar to those of the other tribes in Medina.

No one was to declare war nor proceed for a military campaign without informing the prophet.

Who so ever wages war on Medina he will be resisted by the Jews & the Moslems.

The valley of Thathrib will be taken & be a sanctuary by who ever signs the constitution.

The Quraish were not to be oppressed any refugee in Medina.

nor eir allrew.

The Jews & muslims will help each other in case some one invades Medina.

If e muslims are invited to make peace e Jews will also accept e same terms & if e Jews are invited e muslims will also agree to e same terms.

All members involved in e covenant will aim at establishing peace & unity.

Any matter not agreed upon will be referred to God & his messenger.

No woman will be taken under protection without e consent of her family.

The prophet was satisfied with e terms of e agreement & so were e tribes in Medina who confirmed their approval of e entire take by e Prophet to create peace in Medina.

THE IMPORTANCE OF THE MEDINA CONSTITUTION.

The covenant created peace & unity in Medina & e very first time when a war was fought it was won.

It also safe guarded Medina from external attacks since no one was to go to war without e permission of e prophet.

It helped to solve e long time conflict b/w e Aus & e Khazraj.

The treaty created equality & all e citizens of Medina.

protected women frm i mul-practices of men.

created a
sense of
hard work

It created a sense of hard work since each group was to contribute to its own sustenance.

ended é libel
Quraish aline
wid é Jews

It did away wid é libelhood of é Quraish alling wid é Jews & attack Medina since é Quraish weren't to be given refuge in Medina.

created é
freedom of
worship

The covenant created freedom of worship for the first time in Arabia.

enhanced é
increase in
no of muslims

The peace created by the covenant enhanced the increase in the no of muslims in Medina in a very short time.

cemented
é Islamic
brotherhood

It cemented the Islamic brotherhood that had been created by the prophet & enabled the Ansars & Muhajiroons.

protected
muslem

It also protected the muslims from the conspiracy of the Jews.

elevated é
position of
the prophet

It elevated the position of the prophet as a controller of affairs of Medina when he became the head of state & non-religious leader of the muslim community.

defined é
relationship
btw muslims
& non muslims

The constitution defined the relationship b/w the muslims & non muslims in times of war & peace.

Discuss the terms and importance for the creation of the Medina constitution.

CONFLICTS AND WARS BTW THE MOSLEMS AND THE QURAISH

THE BATTLE OF BADR (624 CE)

Was a first serious battle fought in the history of Islam. It was fought on the 17th day of Ramadhan between Moslems & the Quraish in a valley of Badr a few kilometres outside Medina.

CAUSES OF THE BATTLE

The major cause of battle was the Meccan desire to put an end to Islam by killing a prophet. They had tried it out in Mecca but failed & hence thought that through a war they would easily kill the prophet & thereby achieve their objective of ending Islam once & for all.

Hatred, **hostility**, **jealousy**. The Meccans were full of hatred, hostility & jealousy & the Moslems. It was this bad feeling that drove them into war. So as a result, kill & destroy as many Moslems as possible.

Growing strength & influence of Moslems in Medina caused the war. To some Meccans as Moslems became stronger day by day they were scared that one time they will come back & take over Mecca. This forced them to engage Moslems in a war so as to stop this from happening.

Abdullah bin Ubay, a leader of Khazraj also led a bin Jibra'ila at the break of the battle. But as prophet's migration he was supposed to be crowned chief of Medina. Unfortunately with the Moslem's migration to Medina he lost the position & the prophet. He hence instigated the Quraish & fight the Moslems at Badr with a view that with Moslems' defeat would cause the prophet to hand over his powers to him.

Rome & **Bani Abir** & **Bani Muzahim** & **Bani Salim** & **Bani Asir** supported some neighbouring tribes of Medina had promised to give Quraish help against the Moslems. Hence with support in Quraish mind the Quraish confidently declared war against the

desire
stop è progress Some ^{Qurash} went into war wid è desire 2
à Medina as stop è progress à Medina as è city. They feared dat
a city wid è determination og è moslems & è good will ô è
Anvrys Medina would develop faster & may be over
shadow Mecca. They thought dat through battle èy
would stop this arm happening.

Mecca desire

à punsh è The Mecca desire 2 punish è people og Medina esp
people og è Abu Sufyan had granted è moslems è side ^{asylum}
^{Medina} also caused è war.

16/6/17 Among è Mecca who come up 2 fight è moslems
at Badr were some Mecca parents whose children had
migrated wid è moslems à Medina. They therey thought
dat through war èy could easily get èir children &
take em back à mecca.

permission
granted 2 è
moslems by war coz it granted em è permission 2 defend èmelves
incase of an attack.

God

Rumor dat Abu Sufyan had interceptèd è caravan og Abu Sufyan è
Sufyan's caravan chieg og Mecca. It sh'd be noted dat despite è fact
dat it was just a rumor è meccans went a head 2
wage a war on è moslems in order 2 do away wid è
likelyhood og moslems intercepting èir trade caravans
from Syria in è future.

RESULTS OF THE BATTLE:

success
moslems were The moslems were ^{successful} in this war against
Qurash. a victory èy dedicated 2 Allah coz èy were
few in no. but were able 2 over run è Qurash who
were 3 times more in no.

Badr was a first military engagement b/w e moslem & Quraish & e fact that it ended in favour of e moslem strengthened e Quraish & e fact that it ended in favour of e moslem is symbolized in triumph of truth over falsehood as e moslem's faith in itself strengthened e moslem's faith in Allah.

Muhammad (p.b.u.h) was seen as a successful politician who was seen as a religious leader thus strengthened his political position & as a successful raised his popularity in Medina.

The victory of e moslem at Badr was initial & e continuous spread of Islam & meant that Islam had come to stay.

The Battle of Badr also depicted Muhammad (p.b.u.h) as a prophet of God & not opportunist, & consider his fair distribution as a prophet of God & e booty captured in the process of e war.

The defeat of e Quraish at Badr was a terrible blow & a great embarrassment especially as eir most influential & experienced men died at Badr.

The defeat was humiliating & pride of e Quraish forcing them to prepare for another war that came in 625 at Uhud.

The status of Islam & dat of e moslem changed with this victory & eys were looked at as a powerful community.

The trade route to Syria was closed to e Quraish & was not opened until 628 when e moslem signed e Hudaibiya treaty with e Quraish.

The moslem treasury was strengthened by a huge ransom paid by e Quraish to receive back eir dear ones & in turn strengthened belief that e moslem got b/w 1000-4000 dirhams in ransom.

many lost their lives in the battle e.g. Walid bin Utuba & his father died in this war.

The Muslims' literacy abilities were enhanced by the fact that captives that couldn't be ransomed had to teach Islam students how to read & write as part of their ransom.

Jewish power in Medina reduced considerably as they came to realize the strength of Islam.

THE BATTLE OF UHD - (625 CE)

This was a second battle b/w the Muslims & the Quraish fought in the plains at the foot of the Uhud hills some 3 km outside Medina. It took place in 625 CE just a yr after the battle of Badr.

CAUSES OF THE BATTLE:

The desire by the Meccans to revenge the humiliating defeat at Badr. The Meccans wanted a prove of the Muslims that they were still strong & a dominant group in Arabia.

The Quraish had not yet achieved their objective of exterminating Islam. They had tried at Badr but failed & thereby thought that at Uhud they could put an end to Islam by killing the prophet.

The Battle of Uhud was caused by Hindu Abu Sufyan's wife, Utuba bint Rabi'ah. On assuming power in Mecca Abu Sufyan was persuaded by his wife to declare war on the Muslims as a way of punishing them & killing Meccans at Badr especially her father Utuba during his long stay in Mecca.

promise of support by neighbouring tribes around Medina had promised to Quraish. Neighbouring tribes around Medina had promised to Quraish. Support therefore with this support to Quraish were confident of winning a war against the muslims.

The action taken by the muslims to deny the meccans access to the trade route to Syria through Medina irritated the Quraish who decided to engage the muslims in another battle to teach them a lesson they were never to forget.

The determination of the muslims to fight to the Quraish also caused the war. It should be remembered that by this time the muslims had received permission from God to defend themselves against any aggression therefore when the muslims saw signs of aggression from the Quraish they prepared to engage them leading to war.

Closely connected to the above was the prophet's tradition in prophetic tradition where he promised the muslims who died in the way of Allah paradise & with this promise in the mind of the muslims they prepared themselves for war.

Like in the first battle Abdullah bin Ubay had a hand in causing the battle of Uhud. He had not given up his hope of being the chief of Medina therefore he incited the Quraish to attack the muslims with the hope of receiving help from him. This perhaps explains why he broke away with over 300 of his men from the muslim army just before the battle would begin.

The activities of the jews also caused the battle especially the activities of Banu Nadir who promised the Quraish support in their war against the muslims in fact they joined Abdullah bin Ubay in this decision to break away from the muslim army just before the battle of Uhud would take place.

hatred & hostility in the hearts of the Quraish forced them to fight the Muslims at Uhud.

EFFECTS OF THE BATTLE:

The Muslims were defeated in this battle. This showed the importance of following the prophet's commands coz had the Muslim archers kept their positions as commanded by the prophet may be with God's help they would not have lost the war.

There was great loss of life among reknown companion of life. e.g. prophet like Hamza bin Abi Talib & Musab bin Umayyah lost their lives in this war.

The battle also showed that the prophet attached importance to consultation coz by making a decision to fight the Quraish at Uhud the prophet had made consultations with his companions on how to fight the battle.

The battle also showed that the prophet was mortal as he thought because in the process of the battle he was attacked fall on the ground unconscious & even was rumored to be dead. This was a signal to the Muslims that the prophet can die at any time.

This battle indicated that martyrdom was one of the greatest achievements a believer can get & it also showed that death is not always a sign of misfortune for a believer.

especially when the prophet announced to his companion that all those that had died at Uhud had been granted paradise.

The battle also indicated that women are free to offer prayers & the dead an idea picked from Sajia, hamza's sister who joined the male companions.

07 e prophet & pray + her dead brother.

The battle also indicated dat women can participate in defending Islam either spiritually or physically. Thw is taken urm Umm Amrah who nursed e prophet's injuries at e battle field.

The battle showed e extent wo e non muslims hated e muslims e.g. e bodies of e dead muslim fighters were torn apart e.g. Namzau chest was cut open by Hindu

The jews became a problem a e muslims in Medina. They began a misinterpret e Quran produce poems & songs in which abused e prophet & e muslims. The Banu Nadir even tried a kill e prophet.

The battle identified e hypocrites in e Islamic state led by Abdullah bin Ubay who throw deserted e muslim army wid 300 of hu men just be4 e battle would start.

The route a Syria still remained closed a e Quraish something dat hrt e meccan economy.

As a result of e increased misbehaviour of e Jews e Banu Nadir were expelled from Medina & many of em settled in Khaybar.

The war increased e no of widows & orphans in e muslim state leading a e revelation of Qn 4:3 & other verses we encouraged marry up more than one wife & a good care of orphans & widows.

THE BATTLE OF THE DITCH (GATE)

This battle took place in 5 AH when the Meccan launched an attack on the Muslims with the support of the Banu Nadir who at the time were in Khaybar & the Banu Qatizan together their allies they were able to gather a force of 1000 men with the aim of putting Islam at an end once & for all.

CAUSES OF THE BATTLE

Desire to destroy Islam - The desire to destroy Islam by the Quraish which had started way back from the time when the Prophet was still in Mecca.

Hostility & hatred - The hostility and hatred that the Quraish had towards the Muslims also led to this battle.

Activities of Banu Nadir - The activities of the Jews in Khaybar esp. the Banu-Jews Nadir who wanted to revenge against the Prophet for expelling them out of Medina.

Failure by Quraish - The Quraish had also not succeeded in their plan for killing the Prophet. They had tried in Mecca and failed and also at Badr and Uhud.

Continuous closure of trade route to Syria - The continuous closure of the trade route to Syria by the Quraish left the Muslims with no option but to attack Syria with a view that they would force them to open the routes to Quraish traders.

Last glory of Quraish - The last glory of the Quraish pushed them to the war with a view that the victory at Khadq (Battle of Ditch) to restore glory that they had lost at Badr and even tried to reclaim at Uhud.

Huge army built by Quraish - The Quraish had been able to build a huge army which gave them the confidence to fight the Muslims. With

over 10,000 glorious, the quraish knew that the muslims would be easy meat to crash.

support
received
by a
Quraish

The support that the quraish received from the Banu nadir and Banu Ghatafan and other allies forced them to declare a war among muslims.

protection
of
muslims

On the side of the muslims, they fought a war to protect themselves from Meccan aggression and to ensure that the Islamic religion continues to survive.

THE RESULT OF THE BATTLE

The battle enabled the muslims to identify enemies within Medina - These were none other than the Banu-Quraizah who assisted a section of the quraish army to enter Medina through a weak point that they were supposed to protect.

The battle strengthened the faith of the muslims in God esp. after realising that the defeat of the enemy was as a result of the power of God.

The battle established muslims as absolute masters of Medina and the power of the hypocrites was finally broken and destroyed.

The battle made muslims stronger than ever before as it unnerved the hearts of the quraish who never attempted to engage the muslims in battle ever again.

The battle indicated that Allah is the guardian of Islam since it was him that had saved the muslims from the quraish.

The enemy realised the trade route to Syria had gone forever, thus and so, their prestige & pride.

Muslims had learnt a lesson from the previous battle b/c this time around, they were disciplined and no one was found to have left his position not even for a few minutes until the last day.

The enemy of Islam, the battle showed that Islam as a religion had come to stay.

The enemy also lost some of their men and property to the storm.

The alliance of the Quraish, the Banu Chabirah and the Banu Nadir was defeated.

The war introduced new tactics that had never been tried out in Arabia before esp. the digging of the trench by the Muslims.

Qn 1 Account for the outbreak of conflict b/w the Muslims and the Quraish in the years 624 - 627.

2. Examine the impact of the wars b/w the Muslims and the Quraish on the people of Arabia.

3. Examine the causes & effects of the battle of Badr of 624CE

THE TREATY OF HUDAIBIYA (6AH / 628CE)

During 6AH muslims wanted to visit Mecca for a purpose of performing pilgrimage at Kabaa. This happened in prophet's dream in which he saw himself enter Mecca without any resistance from Quraish. When he informed his companions of the dream, they pressured him not to fulfill it.

The prophet agreed & under took the journey as such preparations were made & result in which he led a party.

o 1400 p'le z Mecca when e u reached Uhdaibiyah e comped there & sent messengers z e Meccan authority & seek permission to enter their city however e prophet's envoys were detained & e event dat followed resulted in a signing o e treaty dat was written down by Ali on behalf o e prophet wid Suhayl bin Amr as e chief negotiator o e Quraishi.

~~TERMS OF THE TREATY OF UHDABIYAH~~

The treaty was put in writing by Ali bin Abutalib & some o its terms included e following:

Muslims were to go back z ~~Mecca~~ Medina dat yr (628) without performing pilgrimage & were to come back 4 pilgrimage e following yr (629).

On coming back e muslims were to spend only 3 days in Mecca during whc e people o Mecca were to vacate e city & give e muslims e freedom dat e deserved.

When coming back in 629 e muslims were not to carry any weapon apart from simple knives & swords & sacrifice whc were not to be withdrawn under any situation.

There was to be no fighting btn e 2 groups 4 a period o 10 yrs.

Any one frm Mecca dat went to Medina wid out e permission o his or her guardian was to be returned.

However any muslim who went to Mecca frm Medina was free & stay without being returned to Medina.

In times o war both sides were to remain neutral incu any one o e group dat is signing e treaty is at war wid another party.

Both sides were free to enter into agreements with other tribes without interference of other groups that are signing the treaty.

The trade route to Syria was to be opened to the Quraish from Mecca.

Putting these terms into consideration some muslims like Umar bin Kattab requested the prophet not to accept them, as they seemed to be oppressive on one side of the muslims. However, Abu Bakr concurred him saying that the prophet couldn't agree to terms that aren't good for the muslims.

Before leaving Uhudibiyah muslims sacrificed animals & shared hair on a day of completing pilgrimage & they also signed a treaty of friendship with the Banu Kuzah a tribe at Uhudibiyah well as the Quraish signed a treaty with the Banu Bakr a neighbouring tribe to the Banu Kuzah.

~~RESULTS OF THE HUDAIBIYAH TREATY.~~

Even though the Quraish didn't accept Muhammad as a messenger of God they reluctantly accepted him as a leader of Medina.

The treaty showed that the prophet was a good leader & he was willing to reach a compromise with the enemies of Islam rather than engaging them in war.

The treaty created peace which helped Islam to expand further e.g. people who joined Islam after signing the treaty were much more than those that had converted to Islam during the period of 20 yrs before the treaty.

It was after this treaty that the prophet started inviting international leaders to Islam. The treaty therefore

enabled the prophet to spread Islam internationally.

After signing the treaty, muslims were able to carry out pilgrimage which became an annual event for the muslim community.

The treaty lead to a peaceful conquest of Mecca even though it was violated by the Quraysh and their allies.

The Quraysh's acceptance of the muslims to visit the Kaabaah was an indication that they had recognised Islam as an established religion.

The treaty proved beyond reasonable doubt that the prophet stood for peace & not war that it were the Quraysh who had long tried to drag the muslims into war.

The treaty gave the Meccans time to think about Islam & as a result important personalities from among the Quraysh converted to Islam like Kalid bin Walid, Amir bin Al-Aas, Shabir bin Amir.

The treaty was a lesson to both the Quraysh & the muslims that conflicts can be resolved without fights.

It was also a lesson to muslims like Umar who always agreed to what the prophet had agreed upon because if he accepts something as good for the muslims.

Examine the terms and importance derived from the signing of the treaty of Hudaibiya.