[Template:About](/wiki/Template:About" \o "Template:About) [Template:Pp-semi-indef](/wiki/Template:Pp-semi-indef) [Template:Pp-move-indef](/wiki/Template:Pp-move-indef) [Template:Use dmy dates](/wiki/Template:Use_dmy_dates) [Template:Infobox person](/wiki/Template:Infobox_person) [Template:Muhammad](/wiki/Template:Muhammad) **Muḥammad**[[n 1]](#cite_note-1) ([Template:Lang-ar](/wiki/Template:Lang-ar); c. 570 CE – 8 June 632 CE)<ref name=Goldman>Elizabeth Goldman (1995), p. 63, gives 8 June 632 CE, the dominant Islamic tradition. Many earlier (mainly non-Islamic) traditions refer to him as still alive at the time of the [invasion of Palestine](/wiki/Muslim_conquest_of_the_Levant). See Stephen J. Shoemaker,*The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam,*[Template:Page needed](/wiki/Template:Page_needed) University of Pennsylvania Press, 2011.</ref> is the central figure of [Islam](/wiki/Islam) and widely regarded as its founder by non-Muslims.[[1]](#cite_note-2) He is known to [Muslims](/wiki/Muslim) as the "Holy Prophet", almost all of whom[[n 2]](#cite_note-3) consider him to be the [last prophet](/wiki/Khatim_an-Nabuwwah) sent by [God](/wiki/God_in_Islam) to mankind[[2]](#cite_note-4)[[n 3]](#cite_note-5) to restore Islam, which they believe to be the [unaltered](/wiki/Tahrif) original [monotheistic](/wiki/Monotheism) faith of [Adam](/wiki/Adam_in_Islam), [Abraham](/wiki/Abraham_in_Islam), [Moses](/wiki/Moses_in_Islam), [Jesus](/wiki/Jesus_in_Islam), and other [prophets](/wiki/Prophets_and_messengers_in_Islam).[[3]](#cite_note-6)[[4]](#cite_note-7)[[5]](#cite_note-8)[[6]](#cite_note-9) He united [Arabia](/wiki/Arabia) into a single Muslim [polity](/wiki/Polity) and ensured that his teachings, practices, and the [Quran](/wiki/Quran), which Muslims believe was revealed to him by God, formed the basis of Islamic religious belief.

Born in the Arabian city of [Mecca](/wiki/Mecca), in approximately 570[Template:NbspCE](/wiki/Template:Nbsp), Muhammad was orphaned at an early age; he was raised under the care of his paternal uncle [Abu Talib](/wiki/Abu_Talib_ibn_‘Abd_al-Muttalib). After his childhood, Muhammad primarily worked as a merchant. Occasionally, he would retreat to a cave named [Hira](/wiki/Hira) in the mountains for several nights of seclusion and prayer; later, at age 40, he reported being visited by [Gabriel](/wiki/Gabriel) in the cave,[[7]](#cite_note-10)[[8]](#cite_note-11)[[9]](#cite_note-12)[[10]](#cite_note-13) where he stated he received [his first revelation](/wiki/Muhammad's_first_revelation) from God. Three years after this event Muhammad started [preaching](/wiki/Dawah) these revelations publicly,[[11]](#cite_note-14) proclaiming that "[God is One](/wiki/Tawhid)", that complete "surrender" (lit. [*islām*](/wiki/Islam#Etymology_and_meaning)) to him is the only way ([*dīn*](/wiki/Dīn))[[n 4]](#cite_note-15) acceptable to God, and that he was a prophet and messenger of God, similar to the other [prophets in Islam](/wiki/Prophets_in_Islam#Table_of_prophets/messengers_in_the_Quran).[[12]](#cite_note-16)[[13]](#cite_note-17)[[14]](#cite_note-18) Muhammad gained few early [followers](/wiki/Sahabah), and met [hostility from some Meccan tribes](/wiki/Persecution_of_Muslims_by_the_Meccans). To escape persecution, Muhammad [sent some followers](/wiki/Migration_to_Abyssinia) to [Abyssinia](/wiki/Kingdom_of_Aksum) before he and his followers migrated from Mecca to [Medina](/wiki/Medina) (then known as Yathrib) in the year 622. This event, the [Hijra](/wiki/Hijra_(Islam)), marks the beginning of the [Islamic calendar](/wiki/Islamic_calendar), also known as the Hijri Calendar. In Medina, Muhammad united the tribes under the [Constitution of Medina](/wiki/Constitution_of_Medina). In December 629, after eight years of intermittent conflict with Meccan tribes, Muhammad gathered an army of 10,000 Muslim converts and [marched on the city of Mecca](/wiki/Conquest_of_Mecca). The attack went largely uncontested and Muhammad seized the city with little bloodshed. He destroyed 360 pagan idols at the [Kaaba](/wiki/Kaaba).[[15]](#cite_note-19) In 632, a few months after returning from the [Farewell Pilgrimage](/wiki/Farewell_Pilgrimage), Muhammad fell ill and died. Before his death, most of the [Arabian Peninsula](/wiki/Arabian_Peninsula) had [converted to Islam](/wiki/Conversion_to_Islam).[[16]](#cite_note-20)[[17]](#cite_note-21) The revelations (each known as [*Ayah*](/wiki/Ayah), lit. "Sign [of God]"), which Muhammad reported receiving until his death, form the verses of the Quran, regarded by Muslims as the "Word of God" and around which the religion is based. Besides the Quran, Muhammad's teachings and practices ([*sunnah*](/wiki/Sunnah)), found in the [Hadith](/wiki/Hadith) and [*sira*](/wiki/Prophetic_biography) literature, are also upheld by Muslims and used as [sources](/wiki/Sources_of_sharia) of Islamic law (see [Sharia](/wiki/Sharia)).

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## Names and appellations in the Quran[[edit](/index.php?title=(none)&action=edit&section=1)]

[Template:Main](/wiki/Template:Main) [thumb|right|The name *Muhammad* written in](/wiki/File:Muhammad_Salat.svg) [Thuluth](/wiki/Thuluth), a script variety of [Islamic calligraphy](/wiki/Islamic_calligraphy).

The [name *Muhammad*](/wiki/Muhammad_(name)) ([Template:IPAc-en](/wiki/Template:IPAc-en))[[18]](#cite_note-22) means "praiseworthy" and appears four times in the Quran.[[19]](#cite_note-23) The Quran addresses Muhammad in the second person by various [appellations](/wiki/Euphemism); [prophet](/wiki/Prophets_in_Islam), [messenger](/wiki/Apostle_(Islam)), servant of God (**abd*), announcer (*bashir*)***[***Template:Quran-usc***](/wiki/Template:Quran-usc)***, witness (***[**shahid**](/wiki/Shahid_(name))***),***[***Template:Quran-usc***](/wiki/Template:Quran-usc) ***bearer of good tidings (*mubashshir*), warner (*nathir*),***[***Template:Quran-usc***](/wiki/Template:Quran-usc) ***reminder (*mudhakkir*),***[***Template:Quran-usc***](/wiki/Template:Quran-usc) ***one who calls [unto God] (***[**dā‘ī**](/wiki/Dawah)***),***[***Template:Quran-usc***](/wiki/Template:Quran-usc) ***light personified (*noor*)***[***Template:Quran-usc***](/wiki/Template:Quran-usc)***, and the lightgiving lamp (*siraj munir*)***[***Template:Quran-usc***](/wiki/Template:Quran-usc)***. Muhammad is sometimes addressed by designations deriving from his state at the time of the address: thus he is referred to as the enwrapped (***[**al-muzzammil**](/wiki/Al-Muzzammil)***) in Quran*** [***Template:Cite quran***](/wiki/Template:Cite_quran) ***and the shrouded (***[**al-muddaththir**](/wiki/Al-Muddathir)***) in Quran*** [***Template:Cite quran***](/wiki/Template:Cite_quran)***.***[***[20]***](#cite_note-24) ***In Sura Al-Ahzab*** [***Template:Cite quran***](/wiki/Template:Cite_quran) ***God singles out Muhammad as the "***[***Seal of the Prophets***](/wiki/Seal_of_the_prophets)***", or the last of the prophets.***[***[21]***](#cite_note-25) ***The Quran also refers to Muhammad as*** [**Aḥmad**](/wiki/Ahmad) ***"more praiseworthy" (***[***Template:Lang-ar***](/wiki/Template:Lang-ar)***, Sura*** [***As-Saff***](/wiki/As-Saff)[***Template:Cite quran***](/wiki/Template:Cite_quran)***).***[***[22]***](#cite_note-26)

## Sources[[edit](/index.php?title=(none)&action=edit&section=2)]

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### Quran[[edit](/index.php?title=(none)&action=edit&section=3)]

[thumb|A folio from an early](/wiki/File:Folio_from_a_Koran_(8th-9th_century).jpg) [Quran](/wiki/Quran), written in [Kufic](/wiki/Kufic) script ([Abbasid](/wiki/Abbasid) period, 8th–9th century)

The [Quran](/wiki/Quran) is the central [religious text](/wiki/Religious_text) of [Islam](/wiki/Islam). Muslims believe it represents the words of [God](/wiki/God_in_Islam) revealed by the archangel [Gabriel](/wiki/Gabriel) to Muhammad.[[23]](#cite_note-27)<ref name = LivRlgP338>*Living Religions: An Encyclopaedia of the World's Faiths,* Mary Pat Fisher, 1997, p. 338, I.B. Tauris Publishers.</ref><ref name = QuranC17V106>[Template:Quran-usc](/wiki/Template:Quran-usc)</ref>

Although it mentions Muhammad directly only four times,[[24]](#cite_note-28)[Template:Quran-uscTemplate:Quran-uscTemplate:Quran-uscTemplate:Quran-usc](/wiki/Template:Quran-usc) there are verses which can be interpreted as allusions to Muhammad's life.[[14]](#cite_note-18)[[n 5]](#cite_note-29) The Quran, however, provides minimal assistance for Muhammad's chronological biography; most Quranic verses do not provide significant historical context.[[25]](#cite_note-30)[[26]](#cite_note-31)

### Early biographies[[edit](/index.php?title=(none)&action=edit&section=4)]

[Template:Main](/wiki/Template:Main) An important source may be found in the historic works by writers of the 2nd and 3rd centuries [of the Muslim era](/wiki/Hijri_year) (AH – 8th and 9th century CE).[[27]](#cite_note-32) These include the traditional Muslim biographies of Muhammad (the *sira* literature), which provide additional information about Muhammad's life.[[28]](#cite_note-33) The earliest surviving written *sira* (biographies of Muhammad and quotes attributed to him) is [Ibn Ishaq's](/wiki/Ibn_Ishaq) [*Life of God's Messenger*](/wiki/Prophetic_biography) written c. 767 CE (150 AH). Although the work was lost, this sira was used verbatim at great length by [Ibn Hisham](/wiki/Ibn_Hisham) and [Al-Tabari](/wiki/Muhammad_ibn_Jarir_al-Tabari).[[29]](#cite_note-34)[[30]](#cite_note-35) Another early history source is the history of Muhammad's campaigns by [al-Waqidi](/wiki/Al-Waqidi) (death 207 of Muslim era), and [the work](/wiki/The_Book_of_the_Major_Classes) of his secretary [Ibn Sa'd al-Baghdadi](/wiki/Ibn_Sa'd_al-Baghdadi) (death 230 of Muslim era).[[27]](#cite_note-32) Many scholars accept the earliest biographies as accurate, though their accuracy is unascertainable.[[29]](#cite_note-34) Recent studies have led scholars to distinguish between the traditions touching legal matters and purely historical ones. In the former sphere, traditions could have been subject to invention while in the latter sphere, aside from exceptional cases, the material may have been only subject to "tendential shaping".[[31]](#cite_note-36)

### Hadith[[edit](/index.php?title=(none)&action=edit&section=5)]

[Template:Main](/wiki/Template:Main) Another important source may be found in [hadith](/wiki/Hadith) collections, accounts of the verbal and physical teachings and traditions of Muhammad. Hadiths were compiled several generations after his death by notable individuals such as [Muhammad al-Bukhari](/wiki/Muhammad_al-Bukhari), [Muslim ibn al-Hajjaj](/wiki/Muslim_ibn_al-Hajjaj), [Muhammad ibn Isa at-Tirmidhi](/wiki/Muhammad_ibn_Isa_at-Tirmidhi), [Abd ar-Rahman al-Nasai](/wiki/Al-Nasa'i), [Abu Dawood](/wiki/Abu_Dawood), [Ibn Majah](/wiki/Ibn_Majah), [Malik bin Anas](/wiki/Malik_bin_Anas), [al-Daraqutni](/wiki/Al-Daraqutni) etc.[[32]](#cite_note-37)[[33]](#cite_note-38) Some Western academics cautiously view the hadith collections as accurate historical sources.[[32]](#cite_note-37) Scholars such as [Madelung](/wiki/Wilferd_Madelung) do not reject the narrations which have been compiled in later periods, but judge them in the context of history and on the basis of their compatibility with the events and figures.[[34]](#cite_note-39)

## Pre-Islamic Arabia[[edit](/index.php?title=(none)&action=edit&section=6)]

[Template:Main](/wiki/Template:Main)

[thumb|Arabian peninsula, Byzantine and Sassanid-Persian empires in c.600 CE, on the eve of rise of Islam.](/wiki/File:Persia_600ad.jpg) [thumb|Main tribes and settlements of Arabia in Muhammad's lifetime](/wiki/File:Tribes_english.png)

The [Arabian Peninsula](/wiki/Arabian_Peninsula) was largely arid and volcanic, making agriculture difficult except near oases or springs. The landscape was dotted with towns and cities; two of the most prominent being [Mecca](/wiki/Mecca) and [Medina](/wiki/Medina). Medina was a large flourishing agricultural settlement, while Mecca was an important financial center for many surrounding tribes.[[35]](#cite_note-40) Communal life was essential for survival in the [desert](/wiki/Desert) conditions, supporting indigenous tribes against the harsh environment and lifestyle. Tribal grouping was encouraged with unity being based on blood relations.[[36]](#cite_note-41) Indigenous Arabs were either [nomadic](/wiki/Nomad) or [sedentary](/wiki/Sedentism), the former constantly travelling from one place to another seeking water and pasture for their flocks, while the latter settled and focused on trade and agriculture. Nomadic survival also depended on raiding caravans or oases; nomads did not view this as a crime.[[37]](#cite_note-42)[[38]](#cite_note-43) Byzantine and Sassanian empires dominated the pre-Islamic Middle East region. The Roman-Persian Wars between the two had devastated the region, making the empires unpopular amongst local tribes. Politically Arabia at the time was divided between two tribal confederations, the [Banu Qais](/wiki/Qais), loosely allied with [Byzantium](/wiki/Byzantium) and who were originally powerful in Northern and Western Arabia, and the [Banu Kalb](/wiki/Banu_Kalb), who had originally come from Yemen, and were loosely allied with [Sassanid](/wiki/Sassanid) Persia.

In pre-Islamic Arabia, gods or goddesses were viewed as protectors of individual tribes, their spirits being associated with sacred trees, [stones](/wiki/Baetylus), springs and wells. As well as being the site of an annual pilgrimage, the [Kaaba](/wiki/Kaaba) shrine in Mecca housed 360 idols of tribal patron deities. Three goddesses were associated with Allah as his daughters: [Allāt](/wiki/Allāt), [Manāt](/wiki/Manāt) and [al-‘Uzzá](/wiki/Al-‘Uzzá). Monotheistic communities existed in Arabia, including Christians and [Jews](/wiki/Jews).[[39]](#cite_note-44) [Hanifs](/wiki/Hanif) – native pre-Islamic Arabs who "professed a rigid monotheism"[[40]](#cite_note-45) – are also sometimes listed alongside Jews and Christians in pre-Islamic Arabia, although their [historicity](/wiki/Historicity_(philosophy)) is disputed among scholars.[[41]](#cite_note-46)[[42]](#cite_note-47) According to Muslim tradition, Muhammad himself was a Hanif and one of the descendants of [Ishmael](/wiki/Ishmael), son of [Abraham](/wiki/Abraham).[[43]](#cite_note-48)

## Life[[edit](/index.php?title=(none)&action=edit&section=7)]

### In Mecca[[edit](/index.php?title=(none)&action=edit&section=8)]

[Template:Clear right](/wiki/Template:Clear_right)[Template:Muhammad timeline in Mecca](/wiki/Template:Muhammad_timeline_in_Mecca) [Template:Main](/wiki/Template:Main) Muhammad was born in Mecca and lived there for roughly the first 52 years of his life (c. 570–622). This period is generally divided into two phases, before and after declaring his [prophetic](/wiki/Prophecy) visions.

#### Childhood and early life[[edit](/index.php?title=(none)&action=edit&section=9)]

[Template:See also](/wiki/Template:See_also) Muhammad was born about the year 570[[7]](#cite_note-10) and [his birthday](/wiki/Mawlid) is believed to be in the month of [Rabi' al-awwal](/wiki/Rabi'_al-awwal).[[44]](#cite_note-49) He belonged to the [Banu Hashim](/wiki/Banu_Hashim) clan, part of the [Quraysh tribe](/wiki/Quraysh_tribe), and was one of [Mecca's](/wiki/Mecca) prominent families, although it appears less prosperous during Muhammad's early lifetime.[[14]](#cite_note-18)[[45]](#cite_note-50) Tradition places the year of Muhammad's birth as corresponding with the [Year of the Elephant](/wiki/Year_of_the_Elephant), which is named after the failed destruction of Mecca that year by the [Abraha](/wiki/Abraha), Yemen's king, who supplemented his army with elephants.[[46]](#cite_note-51)[[47]](#cite_note-52)[[48]](#cite_note-53)Alternatively some 20th century scholars have suggested different years, such as 568 or 569.[[49]](#cite_note-54) [thumb|left|Miniature from](/wiki/File:Mohammed_kaaba_1315.jpg) [Rashid-al-Din Hamadani's](/wiki/Rashid-al-Din_Hamadani) [*Jami al-Tawarikh*](/wiki/Jami_al-Tawarikh), [Template:C.](/wiki/Template:C.), illustrating the story of Muhammad's role in re-setting the [Black Stone](/wiki/Black_Stone) in 605. ([Ilkhanate](/wiki/Ilkhanate) period)[[50]](#cite_note-55)

Muhammads' father, [Abdullah](/wiki/Abd_Allah_ibn_Abd_al_Muttalib), died almost six months before he was born.[[51]](#cite_note-56) According to Islamic tradition, soon after birth he was sent to live with a [Bedouin](/wiki/Bedouin) family in the desert, as desert life was considered healthier for infants; some western scholars reject this tradition's historicity.<ref name= WattHalimah>Watt, "[Halimah bint Abi Dhuayb](http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/halima-bint-abi-dhuayb-SIM_2648)", [*Encyclopaedia of Islam*](/wiki/Encyclopaedia_of_Islam).</ref> Muhammad stayed with his foster-mother, [Halimah bint Abi Dhuayb](/wiki/Halimah_bint_Abi_Dhuayb), and her husband until he was two years old.[[9]](#cite_note-12) At the age of six, Muhammad lost his biological mother [Amina](/wiki/Aminah_bint_Wahb) to illness and became an orphan.[[9]](#cite_note-12)<ref name= WattHalimah/>[[52]](#cite_note-57) For the next two years, he was under the guardianship of his paternal grandfather [Abd al-Muttalib](/wiki/Shaiba_ibn_Hashim), of the Banu Hashim clan until his death; Muhammad was eight years old. He then came under the care of his uncle [Abu Talib](/wiki/Abu_Talib_ibn_‘Abd_al-Muttalib), the new leader of Banu Hashim.[[9]](#cite_note-12)[[49]](#cite_note-54) According to Islamic historian [William Montgomery Watt](/wiki/William_Montgomery_Watt) there was a general disregard by guardians in taking care of weaker members of the tribes in Mecca during the 6th century, "Muhammad's guardians saw that he did not starve to death, but it was hard for them to do more for him, especially as the fortunes of the clan of Hashim seem to have been declining at that time."[[53]](#cite_note-58) In his teens, Muhammad accompanied his uncle on [Syrian](/wiki/Syria) trading journeys to gain experience in commercial trade.[[9]](#cite_note-12)[[53]](#cite_note-58) Islamic tradition states that when Muhammad was either nine or twelve while accompanying the Meccans' caravan to Syria, he met a Christian monk or hermit named [Bahira](/wiki/Bahira) who is said to have foreseen Muhammad's career as a prophet of God.[[54]](#cite_note-59) Little is known of Muhammad during his later youth, available information is fragmented, causing difficulty to separate history from legend.[[9]](#cite_note-12)[[53]](#cite_note-58) It is known that he became a merchant and "was involved in trade between the [Indian ocean](/wiki/Indian_Ocean) and the [Mediterranean Sea](/wiki/Mediterranean_Sea)."[[55]](#cite_note-60) Due to his upright character he acquired the nickname "[al-Amin](/wiki/Amin_(name))" (Arabic: الامين), meaning "faithful, trustworthy" and "al-Sadiq" meaning "truthful"[[56]](#cite_note-61) and was sought out as an impartial arbitrator.[[8]](#cite_note-11)[[14]](#cite_note-18)[[57]](#cite_note-62) His reputation attracted a proposal in 595 from [Khadijah](/wiki/Khadijah_bint_Khuwaylid), a 40-year-old widow. Muhammad consented to the marriage, which by all accounts was a happy one.[[9]](#cite_note-12)[[55]](#cite_note-60) Several years later, according to a narration collected by historian [Ibn Ishaq](/wiki/Ibn_Ishaq), Muhammad was involved with a well-known story about setting the [Black Stone](/wiki/Black_Stone) in place in the wall of the Kaaba in 605 CE. The Black Stone, a sacred object, was removed to facilitate renovations to the Kaaba. The Meccan leaders could not agree which clan should return the Black Stone to its place. They decided to ask the next man who comes through the gate to make that decision. That man was the 35-year-old Muhammad; this event happened five years before the first revelation by Gabriel to him. He asked for a cloth and laid the Black Stone in its center. The clan leaders held the corners of the cloth and together carried the Black Stone to the right spot, then Muhammad laid the stone, satisfying the honour of all.[[58]](#cite_note-63)[[59]](#cite_note-64)

### Beginnings of the Quran[[edit](/index.php?title=(none)&action=edit&section=10)]

[Template:See also](/wiki/Template:See_also) [right|upright|thumb|The cave](/wiki/File:Cave_Hira.jpg) [Hira](/wiki/Hira) in the mountain [Jabal al-Nour](/wiki/Jabal_al-Nour) where, according to Muslim belief, Muhammad received his first revelation. Muhammad began to pray alone in a cave named [Hira](/wiki/Hira) on [Mount Jabal al-Nour](/wiki/Jabal_al-Nour), near Mecca for several weeks every year.[[60]](#cite_note-65)[[61]](#cite_note-66) Islamic tradition holds that during one of his visits to that cave, in the year 610 the angel [Gabriel](/wiki/Gabriel) appeared to him and commanded Muhammad to recite verses that would be included in the Quran.[[62]](#cite_note-67) Consensus exists that the first Quranic words revealed were the beginning of Surah [Template:Cite quran](/wiki/Template:Cite_quran).[[63]](#cite_note-68)Muhammad was deeply distressed upon receiving his first revelations. After returning home, Muhammad was consoled and reassured by Khadijah and her Christian cousin, [Waraqah ibn Nawfal](/wiki/Waraqah_ibn_Nawfal).<ref name=autogenerated1>Esposito (2010), p. 8</ref> Waraqah is variously described as an [Ebionite](/wiki/Ebionite) priest (possibly of Mecca) or [Nestorian](/wiki/Nestorianism). He also feared that others would dismiss his claims as being possessed.<ref name=Esposito4/> Shi'a tradition states Muhammad was not surprised or frightened at Gabriel's appearance; rather he welcomed the angel, as if he was expected.[[64]](#cite_note-69) The initial revelation was followed by a three-year pause (a period known as *fatra*) during which Muhammad felt depressed and further gave himself to prayers and [spiritual practices](/wiki/Spiritual_practice).[[63]](#cite_note-68) When the revelations resumed he was reassured and commanded to begin preaching: "Thy Guardian-Lord hath not forsaken thee, nor is He displeased."[[65]](#cite_note-70)[[66]](#cite_note-71)[[67]](#cite_note-72)

[thumb|left|A](/wiki/File:Mohammed_receiving_revelation_from_the_angel_Gabriel.jpg) [depiction of Muhammad](/wiki/Depictions_of_Muhammad) receiving his first revelation from the angel Gabriel. From the manuscript [*Jami' al-tawarikh*](/wiki/Jami'_al-tawarikh) by [Rashid-al-Din Hamadani](/wiki/Rashid-al-Din_Hamadani), 1307, [Ilkhanate](/wiki/Ilkhanate) period.

[Sahih Bukhari](/wiki/Sahih_Bukhari) narrates Muhammad describing his revelations as "sometimes it is (revealed) like the ringing of a bell". [Aisha](/wiki/Aisha) reported, "I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)".[[68]](#cite_note-73) According to [Welch](/wiki/Alford_T._Welch) these descriptions may be considered genuine, since they are unlikely to have been forged by later Muslims.[[14]](#cite_note-18) Muhammad was confident that he could distinguish his own thoughts from these messages.[[69]](#cite_note-74) According to the Quran, one of the main roles of Muhammad is to warn the unbelievers of their [eschatological](/wiki/Eschatological) punishment (Quran [Template:Cite quran](/wiki/Template:Cite_quran), Quran [Template:Cite quran](/wiki/Template:Cite_quran)). Occasionally the Quran did not explicitly refer to Judgment day but provided examples from the history of extinct communities and warns Muhammad's contemporaries of similar calamities (Quran [Template:Cite quran](/wiki/Template:Cite_quran)).[[20]](#cite_note-24) Muhammad did not only warn those who rejected God's revelation, but also dispensed good news for those who abandoned evil, listening to the divine words and serving God.[[70]](#cite_note-75) Muhammad's mission also involves preaching monotheism: The Quran commands Muhammad to proclaim and praise the name of his Lord and instructs him not to worship idols or associate other deities with God.[[20]](#cite_note-24)[[71]](#cite_note-76) The key themes of the early Quranic verses included the responsibility of man towards his creator; the resurrection of the dead, God's final judgment followed by vivid descriptions of the tortures in Hell and pleasures in Paradise, and the signs of God in all aspects of life. Religious duties required of the believers at this time were few: belief in God, asking for forgiveness of sins, offering frequent prayers, assisting others particularly those in need, rejecting cheating and the love of wealth (considered to be significant in the commercial life of Mecca), being chaste and not killing newborn girls.[[14]](#cite_note-18)

### Opposition[[edit](/index.php?title=(none)&action=edit&section=11)]

[Template:See also](/wiki/Template:See_also) According to Muslim tradition, Muhammad's wife [Khadija](/wiki/Khadija) was the first to believe he was a prophet.[[72]](#cite_note-77) She was followed by Muhammad's ten-year-old cousin [Ali ibn Abi Talib](/wiki/Ali), close friend [Abu Bakr](/wiki/Abu_Bakr), and adopted son [Zaid](/wiki/Zayd_ibn_Harithah).[[10]](#cite_note-13)[[72]](#cite_note-77) Around 613, Muhammad began to preach to the public (Quran [Template:Cite quran](/wiki/Template:Cite_quran)).[[11]](#cite_note-14)[[73]](#cite_note-78) Most Meccans ignored him and mocked him,[[71]](#cite_note-76) though a few became his followers. 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.[[74]](#cite_note-79) [thumb|right|The last](/wiki/File:Surat_An-Najm.jpg) [ayah](/wiki/Ayah) from the [sura](/wiki/Sura) [An-Najm](/wiki/An-Najm) in the Quran: "So prostrate to Allah and worship [Him]." Muhammad's message of [monotheism](/wiki/Monotheism) (one God) challenged the traditional order.

According to Ibn Saad, opposition in Mecca started when Muhammad delivered verses that condemned idol worship and the polytheism practiced by the Meccan forefathers.[[71]](#cite_note-76)[[75]](#cite_note-80) However, the Quranic exegesis maintains that it began as Muhammad started public preaching.[[76]](#cite_note-81) As his followers increased, Muhammad became a threat to the local tribes and rulers of the city, whose wealth rested upon the Ka'aba, the focal point of Meccan religious life that Muhammad threatened to overthrow. Muhammad's denunciation of the Meccan traditional religion was especially offensive to his own tribe, the [Quraysh](/wiki/Quraysh_(tribe)), as they were the guardians of the Ka'aba.[[74]](#cite_note-79) Powerful merchants attempted to convince Muhammad to abandon his preaching; he was offered admission to the inner circle of merchants, as well as an advantageous marriage. He refused both of these offers.[[74]](#cite_note-79) Tradition records at great length the persecution and ill-treatment towards Muhammad and his followers.[[14]](#cite_note-18)[[71]](#cite_note-76) [Sumayyah bint Khabbab](/wiki/Sumayyah_bint_Khabbab), a slave of a prominent Meccan leader [Abu Jahl](/wiki/Abu_Jahl), is famous as the first martyr of Islam; killed with a spear by her master when she refused to give up her faith. [Bilal](/wiki/Bilal_ibn_Ribah), another Muslim slave, was tortured by [Umayyah ibn Khalaf](/wiki/Umayyah_ibn_Khalaf) who placed a heavy rock on his chest to force his conversion.[[77]](#cite_note-82)[[78]](#cite_note-83) In 615, some of Muhammad's followers [emigrated](/wiki/Migration_to_Abyssinia) to the [Ethiopian](/wiki/Ethiopia) Aksumite Empire and founded a small colony under the protection of the Christian Ethiopian emperor [Aṣḥama ibn Abjar](/wiki/Aṣḥama_ibn_Abjar).[[14]](#cite_note-18)[[71]](#cite_note-76) [Ibn Sa'ad](/wiki/Ibn_Sa'd_al-Baghdadi) mentions two separate migrations. According to him, most of the Muslims returned to Mecca prior to [Hijra](/wiki/Hijra_(Islam)), while a second group rejoined them in Medina. [Ibn Hisham](/wiki/Ibn_Hisham) and [Tabari](/wiki/Muhammad_ibn_Jarir_al-Tabari), however, only talk about one migration to Ethiopia. These accounts agree that Meccan persecution played a major role in Muḥammad's decision to suggest that a number of his followers seek refuge among the Christians in Abyssinia. According to the famous letter of [ʿUrwa](/wiki/Urwah_ibn_Zubayr) preserved in al-Tabari, the majority of Muslims returned to their native town as Islam gained strength and high ranking Meccans, such as [Umar](/wiki/Umar) and [Hamzah](/wiki/Hamzah) converted.[Template:Citation needed](/wiki/Template:Citation_needed)

However, there is a completely different story on the reason why the Muslims returned from Ethiopia to Mecca. According to this account – initially mentioned by [Al-Waqidi](/wiki/Al-Waqidi) then rehashed by [Ibn Sa'ad](/wiki/Ibn_Sa'd_al-Baghdadi) and [Tabari](/wiki/Muhammad_ibn_Jarir_al-Tabari), but not by [Ibn Hisham](/wiki/Ibn_Hisham) and not by [Ibn Ishaq](/wiki/Ibn_Ishaq)[[79]](#cite_note-84) – Muhammad, desperately hoping for an accommodation with his tribe, pronounced a verse acknowledging the existence of three Meccan goddesses considered to be the daughters of Allah. Muhammad retracted the verses the next day at the behest of Gabriel, claiming that the verses were whispered by the devil himself. Instead, a ridicule of these gods was offered.[[80]](#cite_note-85)[[n 6]](#cite_note-86)[[n 7]](#cite_note-87) This episode known as "The Story of the Cranes" (translation: [Template:Lang](/wiki/Template:Lang), [transliteration](/wiki/Romanization_of_Arabic): *Qissat al Gharaneeq*) is also known as "[Satanic Verses](/wiki/Satanic_Verses)". According to the story this led to a general reconciliation between Muḥammad and the Meccans, and the Abyssinia Muslims began to return home. When they arrived Gabriel had informed Muḥammad the two verses were not part of the revelation, but had been inserted by Satan. Notable scholars at the time argued against the historic authenticity of these verses and the story itself on various grounds.[[81]](#cite_note-88)[[82]](#cite_note-89)[[n 8]](#cite_note-90) Later, the incident received some acceptance, though strong objections to it arose from the 10th century onwards, on theological grounds. The objections continued until rejection of these verses and the story itself eventually became the only acceptable orthodox Muslim position.[[83]](#cite_note-91) In 617, the leaders of [Makhzum](/wiki/Makhzum) and [Banu Abd-Shams](/wiki/Banu_Abd-Shams), two important Quraysh clans, declared a public [boycott against Banu Hashim](/wiki/Meccan_boycott_of_the_Hashemites), their commercial rival, to pressure it into withdrawing its protection of Muhammad. The boycott lasted three years but eventually collapsed as it failed in its objective.[[84]](#cite_note-92)[[85]](#cite_note-93) During this, Muhammad was only able to preach during the holy pilgrimage months in which all hostilities between Arabs was suspended.[[86]](#cite_note-94)

### Isra and Mi'raj[[edit](/index.php?title=(none)&action=edit&section=12)]

[Template:Main](/wiki/Template:Main) [thumb|The](/wiki/File:Al-Aqsa_Mosque_by_David_Shankbone.jpg) [Al-Aqsa Mosque](/wiki/Al-Aqsa_Mosque), part of the [al-Haram ash-Sharif](/wiki/Temple_Mount) complex in [Jerusalem](/wiki/Jerusalem) and built in 705, was named the "farthest mosque" to honor the possible location to which Muhammad travelled in his night journey. The al-Haram ash-Sharif is the third holiest place on earth for Muslims.[[87]](#cite_note-95)

Islamic tradition states that in 620, Muhammad experienced the [*Isra and Mi'raj*](/wiki/Isra_and_Mi'raj), a miraculous night-long journey said to have occurred with the angel [Gabriel](/wiki/Gabriel). At the journey's beginning, the *Isra*, he is said to have travelled from [Mecca](/wiki/Mecca) on a [winged steed](/wiki/Buraq) (*Buraq*) to "the farthest mosque" (in Arabic: *masjid al-aqsa*). Later, during the *Mi'raj*, Muhammad is said to have toured [heaven](/wiki/Jannah) and [hell](/wiki/Jahannam), and spoke with earlier prophets, such as [Abraham](/wiki/Islamic_view_of_Abraham), [Moses](/wiki/Islamic_view_of_Moses), and [Jesus](/wiki/Jesus_in_Islam).[[86]](#cite_note-94)[[88]](#cite_note-96) [Ibn Ishaq](/wiki/Ibn_Ishaq), author of the first [biography of Muhammad](/wiki/Sirah_Rasul_Allah), presents the event as a spiritual experience; later historians, such as [Al-Tabari](/wiki/Muhammad_ibn_Jarir_al-Tabari) and [Ibn Kathir](/wiki/Ibn_Kathir), present it as a physical journey.[[88]](#cite_note-96) Some western scholars[Template:Who](/wiki/Template:Who) hold that the Isra and Mi'raj journey traveled through the heavens from the sacred enclosure at Mecca to the celestial *al-Baytu l-Maʿmur* (heavenly prototype of the Kaaba); later traditions indicate Muhammad's journey as having been from Mecca to Jerusalem.[[89]](#cite_note-97)[Template:Page needed](/wiki/Template:Page_needed)

### Last years in Mecca before Hijra[[edit](/index.php?title=(none)&action=edit&section=13)]

[thumb|Quranic inscriptions on the](/wiki/File:Domeoftherock1.jpg) [Dome of the Rock](/wiki/Dome_of_the_Rock), adjacent to the [Al-Aqsa Mosque](/wiki/Al-Aqsa_Mosque) in the [al-Haram ash-Sharif](/wiki/Temple_Mount). The Dome of the Rock marks the spot Muhammad is believed to have ascended to [heaven](/wiki/Jannah).[[90]](#cite_note-98)

Muhammad's wife Khadijah and uncle Abu Talib both died in 619, the year thus being known as the "[year of sorrow](/wiki/Year_of_Sorrow)". With the death of Abu Talib, leadership of the Banu Hashim clan passed to Abu Lahab, a tenacious enemy of Muhammad. Soon afterwards, [Abu Lahab](/wiki/Abu_Lahab) withdrew the clan's protection over Muhammad. This placed Muhammad in danger; the withdrawal of clan protection implied that blood revenge for his killing would not be exacted. Muhammad then [visited Ta'if](/wiki/Muhammad's_visit_to_Ta'if), another important city in Arabia, and tried to find a protector, but his effort failed and further brought him into physical danger.[[14]](#cite_note-18)[[85]](#cite_note-93)[[86]](#cite_note-94) Muhammad was forced to return to Mecca. A Meccan man named Mut'im ibn Adi (and the protection of the tribe of [Banu Nawfal](/wiki/Banu_Nawfal)) made it possible for him to safely re-enter his native city.[[14]](#cite_note-18)[[85]](#cite_note-93)[[86]](#cite_note-94) Many people were visiting Mecca on business or as pilgrims to the [Kaaba](/wiki/Kaaba). Muhammad took this opportunity to look for a new home for himself and his followers. After several unsuccessful negotiations, he found hope with some men from Yathrib (later called Medina).[[14]](#cite_note-18) The Arab population of Yathrib were familiar with monotheism and were prepared for the appearance of a prophet because a Jewish community existed there.[[14]](#cite_note-18)[[91]](#cite_note-99) They also hoped, by the means of Muhammad and the new faith, to gain supremacy over Mecca; the Yathrib were jealous of its importance as the place of pilgrimage.[[91]](#cite_note-99) Converts to Islam came from nearly all Arab tribes in Medina; by June of the subsequent year, seventy-five Muslims came to Mecca for pilgrimage and to meet Muhammad. Meeting him secretly by night, the group made what is known as the "[*Second Pledge of al-`Aqaba*](/wiki/Second_pledge_at_al-Aqabah)",[[91]](#cite_note-99) or, in Orientalists' view, the "*Pledge of War*".[[92]](#cite_note-100) Following the pledges at Aqabah, Muhammad encouraged his followers to [emigrate](/wiki/Hijra_(Islam)) to [Yathrib](/wiki/Yathrib). As with the [migration to Abyssinia](/wiki/Migration_to_Abyssinia), the Quraysh attempted to stop the emigration. However, almost all Muslims managed to leave.<ref name = P87>Peterson (2006), pp. 86–9</ref> [Template:Clear right](/wiki/Template:Clear_right)

### Hijra[[edit](/index.php?title=(none)&action=edit&section=14)]

[Template:Muhammad timeline in Medina](/wiki/Template:Muhammad_timeline_in_Medina) [Template:Main](/wiki/Template:Main) The Hijra is the migration of Muhammad and his followers from Mecca to Medina in 622 CE. In June 622, warned of a plot to assassinate him, Muhammad secretly slipped out of Mecca and moved his followers to Medina,[[91]](#cite_note-99)[[93]](#cite_note-101) [Template:Convert](/wiki/Template:Convert) north of Mecca.[[94]](#cite_note-102)

#### Migration to Medina[[edit](/index.php?title=(none)&action=edit&section=15)]

[Template:Main](/wiki/Template:Main) A delegation, consisting of the representatives of the twelve important clans of Medina, invited Muhammad to serve as chief arbitrator for the entire community; due to his status as a neutral outsider.[[95]](#cite_note-103)[[96]](#cite_note-104) There was fighting in Yathrib: primarily the dispute involved its Arab and Jewish inhabitants, and was estimated to have lasted for around a hundred years before 620.[[95]](#cite_note-103) The recurring slaughters and disagreements over the resulting claims, especially after the [Battle of Bu'ath](/wiki/Battle_of_Bu'ath) in which all clans were involved, made it obvious to them that the tribal concept of blood-feud and [an eye for an eye](/wiki/Eye_for_an_eye) were no longer workable unless there was one man with authority to adjudicate in disputed cases.[[95]](#cite_note-103) The delegation from Medina pledged themselves and their fellow-citizens to accept Muhammad into their community and physically protect him as one of themselves.[[14]](#cite_note-18) Muhammad instructed his followers to emigrate to Medina, until nearly all his followers left Mecca. Being alarmed at the departure, according to tradition, the Meccans plotted to assassinate Muhammad. With the help of [Ali](/wiki/Ali), Muhammad fooled the Meccans watching him, and secretly slipped away from the town with Abu Bakr.[[91]](#cite_note-99)[[97]](#cite_note-105) By 622, Muhammad emigrated to Medina, a large agricultural [oasis](/wiki/Oasis). Those who migrated from Mecca along with Muhammad became known as [*muhajirun*](/wiki/Muhajirun) (emigrants).[[14]](#cite_note-18)

#### Establishment of a new polity[[edit](/index.php?title=(none)&action=edit&section=16)]

[Template:Main](/wiki/Template:Main) Among the first things Muhammad did to ease the longstanding grievances among the tribes of Medina was to draft a document known as the [Constitution of Medina](/wiki/Constitution_of_Medina), "establishing a kind of alliance or federation" among the eight Medinan tribes and Muslim emigrants from Mecca; this specified rights and duties of all citizens, and the relationship of the different communities in Medina (including the Muslim community to other communities, specifically the [Jews](/wiki/Jew) and other "[Peoples of the Book](/wiki/People_of_the_Book)").[[95]](#cite_note-103)[[96]](#cite_note-104) The community defined in the Constitution of Medina, [*Ummah*](/wiki/Ummah), had a religious outlook, also shaped by practical considerations and substantially preserved the legal forms of the old Arab tribes.[[14]](#cite_note-18) Several ordinances were proclaimed to win over the numerous and wealthy Jewish population. These were soon rescinded as the Jews insisted on preserving the entire Mosaic law, and did not recognize him as a prophet because he was not of the race of David.[[91]](#cite_note-99) The first group of converts to Islam in Medina were the clans without great leaders; these clans had been subjugated by hostile leaders from outside.[[98]](#cite_note-106) This was followed by the general acceptance of Islam by the [pagan](/wiki/Pagan) population of Medina, with some exceptions. According to [Ibn Ishaq](/wiki/Ibn_Ishaq), this was influenced by the conversion of [Sa'd ibn Mu'adh](/wiki/Sa'd_ibn_Mu'adh) (a prominent Medinan leader) to Islam.[[99]](#cite_note-107) Medinans who converted to Islam and helped the Muslim emigrants find shelter became known as the [*ansar*](/wiki/Ansar_(Islam)) (supporters).[[14]](#cite_note-18) Then Muhammad instituted [brotherhood between the emigrants and the supporters](/wiki/Brotherhood_among_the_Sahaba) and he chose [Ali](/wiki/Ali) as his own brother.[[100]](#cite_note-108)

#### Beginning of armed conflict[[edit](/index.php?title=(none)&action=edit&section=17)]

[Template:Main](/wiki/Template:Main) [Template:Campaignbox Campaigns of Muhammad](/wiki/Template:Campaignbox_Campaigns_of_Muhammad) Following the emigration, the people of Mecca seized property of Muslim emigrants to Medina.[[101]](#cite_note-109) Armed conflict would later break out between the Meccan pagans and the Muslims. Muhammad delivered [Quranic](/wiki/Quran) verses permitting Muslims to fight the Meccans (see sura [Al-Hajj](/wiki/Al-Hajj), Quran [Template:Cite quran](/wiki/Template:Cite_quran)).[[102]](#cite_note-110) According to the traditional account, on 11 February 624, while praying in the [Masjid al-Qiblatayn](/wiki/Masjid_al-Qiblatayn) in Medina, Muhammad received revelations from God that he should be facing Mecca rather than Jerusalem during prayer. Muhammad adjusted to the new direction, and his companions praying with him followed his lead, beginning the tradition of facing Mecca during prayer.[[103]](#cite_note-111) In March 624, Muhammad led some three hundred warriors in a raid on a Meccan merchant caravan. The Muslims set an ambush for the caravan at Badr.[[104]](#cite_note-112) Aware of the plan, the Meccan caravan eluded the Muslims.[[105]](#cite_note-113) A Meccan force was sent to protect the caravan, and went on to confront the Muslims upon receiving word that the caravan was safe. The [Battle of Badr](/wiki/Battle_of_Badr) commenced.[[106]](#cite_note-114) Though outnumbered more than three to one, the Muslims won the battle, killing at least forty-five Meccans with fourteen Muslims dead. They also succeeded in killing many Meccan leaders, including [Abu Jahl](/wiki/Amr_ibn_Hishām).[[107]](#cite_note-115) Seventy prisoners had been acquired, many of whom were ransomed in return for wealth or freed.[[105]](#cite_note-113)[[108]](#cite_note-116)[[109]](#cite_note-117)[[110]](#cite_note-118) Muhammad and his followers saw the victory as confirmation of their faith[[14]](#cite_note-18) and Muhammad ascribed the victory as assisted from an invisible host of angels.[[111]](#cite_note-119) The Quranic verses of this period, unlike the Meccan verses, dealt with practical problems of government and issues like the distribution of spoils.[[112]](#cite_note-120)[[113]](#cite_note-121) The victory strengthened Muhammad's position in Medina and dispelled earlier doubts among his followers.[[114]](#cite_note-122) As a result, the opposition to him became less vocal. Pagans who had not yet converted were very bitter about the advance of Islam. Two pagans, [Asma bint Marwan](/wiki/Asma_bint_Marwan) of the Aws Manat tribe and [Abu 'Afak](/wiki/Abu_'Afak) of the 'Amr b. 'Awf tribe, had composed verses taunting and insulting the Muslims.<ref name=watt-medina-178>Watt (1956), p. 178.</ref> They were killed by people belonging to their own or related clans, and Muhammad did not disapprove of the killings.<ref name=watt-medina-178/> This report however is considered by some to be a fabrication.[[115]](#cite_note-123) Most members of those tribes converted to Islam and there was hardly any opposition from the pagans left.[[116]](#cite_note-124) Muhammad expelled from Medina the [Banu Qaynuqa](/wiki/Banu_Qaynuqa), one of three main Jewish tribes,[[14]](#cite_note-18) but some historians contend that the expulsion happened after Muhammad's death.[[117]](#cite_note-125) According to [al-Waqidi](/wiki/Al-Waqidi), after [Abd-Allah ibn Ubaiy](/wiki/Abd-Allah_ibn_Ubaiy) spoke for them, Muhammad refrained from executing them and commanded that they be exiled from Medina.[[118]](#cite_note-126) Following the Battle of Badr, Muhammad also made mutual-aid alliances with a number of Bedouin tribes to protect his community from attacks from the northern part of [Hejaz](/wiki/Hejaz).[[14]](#cite_note-18)

#### Conflict with Mecca[[edit](/index.php?title=(none)&action=edit&section=18)]

[Template:Main](/wiki/Template:Main) [thumb|The](/wiki/File:Masjid_al-Qiblatain.jpg) [Masjid al-Qiblatayn](/wiki/Masjid_al-Qiblatayn), where Muhammad established the new [Qibla](/wiki/Qibla), or direction of prayer [thumb|The](/wiki/File:Kabaa.jpg) [Kaaba](/wiki/Kaaba) in [Mecca](/wiki/Mecca) long held a major economic and religious role for the area. Seventeen months after Muhammad's arrival in Medina, it became the Muslim [Qibla](/wiki/Qibla), or direction for prayer ([salat](/wiki/Salat)). The Kaaba has been rebuilt several times; the present structure, built in 1629, is a reconstruction of an earlier building dating to 683.[[119]](#cite_note-127)

The Meccans were eager to avenge their defeat. To maintain economic prosperity, the Meccans needed to restore their prestige, which had been reduced at Badr.[[120]](#cite_note-128) In the ensuing months, the Meccans sent ambush parties to Medina while Muhammad led expeditions against tribes allied with Mecca and sent raiders onto a Meccan caravan.[[121]](#cite_note-129) [Abu Sufyan](/wiki/Abu_Sufyan) gathered an army of three thousand men and set out for an attack on Medina.[[113]](#cite_note-121)[[122]](#cite_note-130) A scout alerted Muhammad of the Meccan army's presence and numbers a day later. The next morning, at the Muslim conference of war, dispute arose over how best to repel the Meccans. Muhammad and many senior figures suggested it would be safer to fight within Medina and take advantage of the heavily fortified strongholds. Younger Muslims argued that the Meccans were destroying crops, and huddling in the strongholds would destroy Muslim prestige. Muhammad eventually conceded to the younger Muslims and readied the Muslim force for battle.[[113]](#cite_note-121) Muhammad led his force outside to the mountain of Uhud (the location of the Meccans camp) and fought the [Battle of Uhud](/wiki/Battle_of_Uhud) on 23 March 625.[[123]](#cite_note-131)[[124]](#cite_note-132) Although the Muslim army had the advantage in early encounters, lack of discipline on the part of strategically placed archers led to a Muslim defeat; 75 Muslims were killed including [Hamza](/wiki/Hamza_ibn_‘Abd_al-Muttalib), Muhammad's uncle who became one of the best known [martyrs in the Muslim tradition](/wiki/Martyrdom_in_Islam). The Meccans did not pursue the Muslims, instead they marched back to Mecca declaring victory. The announcement is probably because Muhammad was wounded and thought dead. When they discovered that Muhammad lived, the Meccans did not return due to false information about new forces coming to his aid.[[113]](#cite_note-121) The attack had failed to achieve their aim of completely destroying the Muslims.[[125]](#cite_note-133)[[126]](#cite_note-134) The Muslims buried the dead, and returned to Medina that evening. Questions accumulated about the reasons for the loss; Muhammad delivered Quranic verses [Template:Cite quran](/wiki/Template:Cite_quran) indicating that the defeat was twofold: partly a punishment for disobedience, partly a test for steadfastness.[[127]](#cite_note-135) Abu Sufyan directed his effort towards another attack on Medina. He gained support from the nomadic tribes to the north and east of Medina; using propaganda about Muhammad's weakness, promises of booty, memories of Quraysh prestige and through bribery.[[128]](#cite_note-136) Muhammad's new policy was to prevent alliances against him. Whenever alliances against Medina were formed, he sent out expeditions to break them up.[[128]](#cite_note-136) Muhammad heard of men massing with hostile intentions against Medina, and reacted in a severe manner.[[129]](#cite_note-137) One example is the assassination of [Ka'b ibn al-Ashraf](/wiki/Ka'b_ibn_al-Ashraf), a chieftain of the Jewish tribe of [Banu Nadir](/wiki/Banu_Nadir). Al-Ashraf went to Mecca and wrote poems that roused the Meccans' grief, anger and desire for revenge after the Battle of Badr.[[130]](#cite_note-138)[[131]](#cite_note-139) Around a year later, Muhammad expelled the Banu Nadir from Medina[[132]](#cite_note-140) forcing their emigration to Syria; he allowed them to take some possessions, as he was unable to subdue the Banu Nadir in their strongholds. The rest of their property was claimed by Muhammad in the name of God as it was not gained with bloodshed. Muhammad surprised various Arab tribes, individually, with overwhelming force, causing his enemies to unite to annihilate him.[[133]](#cite_note-141) Muhammad's attempts to prevent a confederation against him were unsuccessful, though he was able to increase his own forces and stopped many potential tribes from joining his enemies.[[134]](#cite_note-142)

#### Siege of Medina[[edit](/index.php?title=(none)&action=edit&section=19)]

[Template:Main](/wiki/Template:Main) With the help of the exiled [Banu Nadir](/wiki/Banu_Nadir), the Quraysh military leader [Abu Sufyan](/wiki/Abu_Sufyan) mustered a force of 10,000 men. Muhammad prepared a force of about 3,000 men and adopted a form of defense unknown in Arabia at that time; the Muslims dug a trench[[133]](#cite_note-141) wherever Medina lay open to cavalry attack. The idea is credited to a Persian convert to Islam, [Salman the Persian](/wiki/Salman_the_Persian). The siege of Medina began on 31 March 627[[133]](#cite_note-141) and lasted two weeks.[[135]](#cite_note-143) Abu Sufyan's troops were unprepared for the fortifications, and after an ineffectual siege, the coalition decided to return home.[[133]](#cite_note-141)[[136]](#cite_note-144) The Quran discusses this battle in sura Al-Ahzab, in verses [Template:Cite quran](/wiki/Template:Cite_quran).[[76]](#cite_note-81)During the battle, the Jewish tribe of [Banu Qurayza](/wiki/Banu_Qurayza), located to the south of Medina, entered into negotiations with Meccan forces to revolt against Muhammad. Although the Meccan forces were swayed by suggestions that Muhammad was sure to be overwhelmed, they desired reassurance in case the confederacy was unable to destroy him. No agreement was reached after prolonged negotiations, partly due to sabotage attempts by Muhammad's scouts.[[137]](#cite_note-145) After the coalition's retreat, the Muslims accused the Banu Qurayza of treachery and besieged them in their forts for 25 days. The Banu Qurayza eventually surrendered; according to [Ibn Ishaq](/wiki/Ibn_Ishaq), all the men apart from a few converts to Islam were beheaded, while the women and children were enslaved.[[133]](#cite_note-141)[[138]](#cite_note-146)[[139]](#cite_note-147) Walid N. Arafat and [Barakat Ahmad](/wiki/Barakat_Ahmad) have disputed the accuracy of Ibn Ishaq's narrative.[[140]](#cite_note-148) Arafat believes that Ibn Ishaq's Jewish sources, speaking over 100 years after the event, conflated this account with memories of earlier massacres in Jewish history; he notes that Ibn Ishaq was considered an unreliable historian by his contemporary [Malik ibn Anas](/wiki/Malik_ibn_Anas), and a transmitter of "odd tales" by the later [Ibn Hajar](/wiki/Ibn_Hajar_al-Asqalani).[[141]](#cite_note-149) Ahmad argues that only some of the tribe was killed, while some of the fighters were merely enslaved.[[142]](#cite_note-150)[[143]](#cite_note-151) Watt finds Arafat's arguments "not entirely convincing", while Meir J. Kister has contradicted[Template:Clarify](/wiki/Template:Clarify) the arguments of Arafat and Ahmad.[[144]](#cite_note-152) In the siege of Medina, the Meccans exerted the available strength to destroy the Muslim community. The failure resulted in a significant loss of prestige; their trade with Syria vanished.[[145]](#cite_note-153) Following the Battle of the Trench, Muhammad made two expeditions to the north, both ended without any fighting.[[14]](#cite_note-18)[[133]](#cite_note-141) While returning from one of these journeys (or some years earlier according to other early accounts), an [accusation of adultery](/wiki/Aisha#Accusation_of_adultery) was made against [Aisha](/wiki/Aisha), Muhammad's wife. Aisha was exonerated from accusations when Muhammad announced he had received a revelation confirming Aisha's innocence and directing that charges of adultery be supported by four eyewitnesses (sura 24, [An-Nur](/wiki/An-Nur)).[[146]](#cite_note-154)

#### Truce of Hudaybiyyah[[edit](/index.php?title=(none)&action=edit&section=20)]

[Template:Main](/wiki/Template:Main) [Template:Quote box](/wiki/Template:Quote_box) Although Muhammad had delivered Quranic verses commanding the [Hajj](/wiki/Hajj),[[147]](#cite_note-155) the Muslims had not performed it due to Quraysh enmity. In the month of [Shawwal](/wiki/Shawwal) 628,[[133]](#cite_note-141) Muhammad ordered his followers to obtain sacrificial animals and to prepare for a pilgrimage ([*umrah*](/wiki/Umrah)) to Mecca, saying that God had promised him the fulfillment of this goal in a vision when he was shaving his head after completion of the Hajj.[[148]](#cite_note-156) Upon hearing of the approaching 1,400 Muslims, the Quraysh dispatched 200 cavalry to halt them. Muhammad evaded them by taking a more difficult route, enabling his followers to reach al-Hudaybiyya just outside Mecca.[[149]](#cite_note-157) According to Watt, although Muhammad's decision to make the pilgrimage was based on his dream, he was also demonstrating to the pagan Meccans that Islam did not threaten the prestige of the sanctuaries, that Islam was an Arabian religion.[[149]](#cite_note-157) Negotiations commenced with emissaries travelling to and from Mecca. While these continued, rumors spread that one of the Muslim negotiators, [Uthman bin al-Affan](/wiki/Uthman), had been killed by the Quraysh. Muhammad called upon the pilgrims to make a pledge not to flee (or to stick with Muhammad, whatever decision he made) if the situation descended into war with Mecca. This pledge became known as the "Pledge of Acceptance" ([Template:Lang-ar](/wiki/Template:Lang-ar)) or the "[Pledge under the Tree](/wiki/Pledge_of_the_Tree)". News of Uthman's safety allowed for negotiations to continue, and a treaty scheduled to last ten years was eventually signed between the Muslims and Quraysh.[[149]](#cite_note-157)[[150]](#cite_note-158) The main points of the treaty included: cessation of hostilities, the deferral of Muhammad's pilgrimage to the following year,[[151]](#cite_note-159) and agreement to send back any Meccan who emigrated to Medina without permission from their protector.[[149]](#cite_note-157) Many Muslims were not satisfied with the treaty. However, the Quranic sura "[Al-Fath](/wiki/Al-Fath)" (The Victory) (Quran [Template:Cite quran](/wiki/Template:Cite_quran)) assured them that the expedition must be considered a victorious one.[[152]](#cite_note-160) It was later that Muhammad's followers realized the benefit behind the treaty. These benefits included the requirement of the Meccans to identify Muhammad as an equal,[[151]](#cite_note-159) cessation of military activity allowing Medina to gain strength, and the admiration of Meccans who were impressed by the pilgrimage rituals.[[14]](#cite_note-18) After signing the truce, Muhammad assembled an expedition against the Jewish oasis of [Khaybar](/wiki/Khaybar),[[151]](#cite_note-159) known as the [Battle of Khaybar](/wiki/Battle_of_Khaybar). This was possibly due to housing the Banu Nadir who were inciting hostilities against Muhammad, or to regain prestige from what appeared as the inconclusive result of the truce of Hudaybiyya.[[122]](#cite_note-130)[[153]](#cite_note-161) According to Muslim tradition, [Muhammad also sent letters](/wiki/Muhammad's_letters_to_the_Heads-of-State) to many rulers, asking them to convert to Islam (the exact date is given variously in the sources).[[14]](#cite_note-18)<ref name=King\_Lings>Lings (1987), p. 260</ref><ref name=Kings\_Khan>Khan (1998), pp. 250–251</ref>[[154]](#cite_note-162) He sent messengers (with letters) to [Heraclius](/wiki/Heraclius) of the [Byzantine Empire](/wiki/Byzantine_Empire) (the eastern Roman Empire), [Khosrau](/wiki/Khosrau_II) of [Persia](/wiki/Sassanid_Empire), the chief of [Yemen](/wiki/Yemen) and to some others.[[154]](#cite_note-162) In the years following the truce of Hudaybiyya, Muhammad directed his forces against the Arabs on [Transjordanian](/wiki/Transjordania) Byzantine soil in the [Battle of Mu'tah](/wiki/Battle_of_Mu'tah).[[154]](#cite_note-162)[[155]](#cite_note-163)

### Final years[[edit](/index.php?title=(none)&action=edit&section=21)]

#### Conquest of Mecca[[edit](/index.php?title=(none)&action=edit&section=22)]

[Template:Main](/wiki/Template:Main)

[thumb|upright|A depiction of Muhammad (with veiled face) advancing on Mecca from](/wiki/File:Siyer-i_Nebi_298a.jpg) [Siyer-i Nebi](/wiki/Siyer-i_Nebi), a 16th-century [Ottoman](/wiki/Ottoman_Empire) manuscript. The angels Gabriel, Michael, Israfil and Azrail, are also shown.

The [truce of Hudaybiyyah](/wiki/Treaty_of_Hudaybiyyah) had been enforced for two years.<ref name=khan\_274>Khan (1998), p. 274</ref>[[156]](#cite_note-164) The tribe of [Banu Khuza'a](/wiki/Banu_Khuza'a) had good relations with Muhammad, whereas their enemies, the [Banu Bakr](/wiki/Banu_Bakr_ibn_Abd_Manat), had allied with the Meccans.[[156]](#cite_note-164) A clan of the Bakr made a night raid against the Khuza'a, killing a few of them.<ref name=khan\_274/><ref name=Lings\_291/> The Meccans helped the Banu Bakr with weapons and, according to some sources, a few Meccans also took part in the fighting.[[154]](#cite_note-162)<ref name=khan\_274/> After this event, Muhammad sent a message to Mecca with three conditions, asking them to accept one of them. These were: either the Meccans would pay [blood money](/wiki/Blood_money_(term)) for the slain among the Khuza'ah tribe, they disavow themselves of the Banu Bakr, or they should declare the truce of Hudaybiyyah null.<ref name=khan\_274\_275>Khan (1998), pp. 274–5.</ref>

The Meccans replied that they accepted the last condition.<ref name=khan\_274\_275/> Soon they realized their mistake and sent [Abu Sufyan](/wiki/Abu_Sufyan) to renew the Hudaybiyyah treaty, a request that was declined by Muhammad.[[154]](#cite_note-162) Muhammad began to prepare for a campaign.[[157]](#cite_note-165) In 630, Muhammad marched on Mecca with 10,000 Muslim converts. With minimal casualties, Muhammad seized control of Mecca.[[158]](#cite_note-166)[[159]](#cite_note-167) He declared an amnesty for past offences, except for ten men and women who were "guilty of murder or other offences or had sparked off the war and disrupted the peace".<ref name=Subhani>*The Message* by Ayatullah Ja'far Subhani, [chapter 48](http://www.al-islam.org/message/49.htm#n582) referencing Sirah by [Ibn Hisham](/wiki/Ibn_Hisham), vol. II, page 409.</ref> Some of these were later pardoned.[[159]](#cite_note-167)[[160]](#cite_note-168) Most Meccans converted to Islam and Muhammad proceeded to destroy all the statues of [Arabian gods](/wiki/Pre-Islamic_Arabian_gods) in and around the Kaaba.[[159]](#cite_note-167)[[161]](#cite_note-169)[[162]](#cite_note-170) According to reports collected by [Ibn Ishaq](/wiki/Ibn_Ishaq) and [al-Azraqi](/wiki/Al-Azraqi), Muhammad personally spared paintings or frescos of [Mary](/wiki/Mary_(mother_of_Jesus)) and Jesus, but other traditions suggest that all pictures were erased.[[163]](#cite_note-171) The Quran discusses the conquest of Mecca.[[76]](#cite_note-81)[[164]](#cite_note-172)

#### Conquest of Arabia[[edit](/index.php?title=(none)&action=edit&section=23)]

[Template:Main](/wiki/Template:Main)

[thumb|Conquests of Muhammad (green lines) and the Rashidun caliphs(black lines). Shown: Byzantine empire(North and west) & Sassanid-Persian empire (North east).](/wiki/File:Muslim_Conquest.PNG) Following the conquest of Mecca, Muhammad was alarmed by a military threat from the confederate tribes of Hawazin who were raising an army twice Muhammad's size. The [Banu Hawazin](/wiki/Hawazin) were old enemies of the Meccans. They were joined by the [Banu Thaqif](/wiki/Banu_Thaqif) (inhabiting the city of Ta'if) who adopted an anti-Meccan policy due to the decline of the prestige of Meccans.[[165]](#cite_note-173) Muhammad defeated the Hawazin and Thaqif tribes in the [Battle of Hunayn](/wiki/Battle_of_Hunayn).[[14]](#cite_note-18)[[166]](#cite_note-174) In the same year, Muhammad organized an attack against northern Arabia because of their previous defeat at the [Battle of Mu'tah](/wiki/Battle_of_Mu'tah) and reports of hostility adopted against Muslims. With great difficulty he assembled thirty thousand men; half of whom on the second day returned with [Abd-Allah ibn Ubayy](/wiki/Abd-Allah_ibn_Ubayy), untroubled by the damning verses which Muhammad hurled at them.[[167]](#cite_note-175) Although Muhammad did not engage with hostile forces at Tabuk, he received the submission of some local chiefs of the region.[[14]](#cite_note-18)[[168]](#cite_note-176) He also ordered destruction of any remaining pagan idols in Eastern Arabia. The last city to hold out against the Muslims in Western Arabia was [Taif](/wiki/Taif). Muhammad refused to accept the city's surrender until they agreed to convert to Islam and allowed men to destroy the statue of their goddess [Allat](/wiki/Allat).[[169]](#cite_note-177)[[170]](#cite_note-178)[[171]](#cite_note-179) A year after the Battle of Tabuk, the Banu Thaqif sent emissaries to surrender to Muhammad and adopt Islam. Many bedouins submitted to Muhammad to safeguard against his attacks and to benefit from the spoils of war.[[14]](#cite_note-18)[[167]](#cite_note-175) However, the bedouins were alien to the system of Islam and wanted to maintain independence: namely their code of virtue and ancestral traditions. Muhammad required a military and political agreement according to which they "acknowledge the suzerainty of Medina, to refrain from attack on the Muslims and their allies, and to pay the [Zakat](/wiki/Zakat), the Muslim religious levy."[[167]](#cite_note-175)[[172]](#cite_note-180)

#### Farewell pilgrimage[[edit](/index.php?title=(none)&action=edit&section=24)]

[Template:Main](/wiki/Template:Main) [thumb|Anonymous illustration of](/wiki/File:Maome.jpg) [al-Bīrūnī's](/wiki/Abu_Rayhan_Biruni) [*The Remaining Signs of Past Centuries*](/wiki/The_Remaining_Signs_of_Past_Centuries), depicting Muhammad [prohibiting Nasi'](/wiki/Islamic_calendar#Prohibiting_Nasīʾ) during the [Farewell Pilgrimage](/wiki/Farewell_Pilgrimage), 17th-century Ottoman copy of a 14th-century ([Ilkhanate](/wiki/Ilkhanate)) manuscript (Edinburgh codex).

In 632, at the end of the tenth year after migration to Medina, Muhammad completed his first truly Islamic pilgrimage, thereby teaching his followers the rites of the annual Great Pilgrimage, known as [*Hajj*](/wiki/Hajj).[[14]](#cite_note-18) After completing the pilgrimage, Muhammad delivered a famous speech, known as the [Farewell Sermon](/wiki/Farewell_Sermon), at [Mount Arafat](/wiki/Mount_Arafat) east of Mecca. In this sermon, Muhammad advised his followers not to follow certain pre-Islamic customs. For instance, he said a white has no superiority over a black, nor a black has any superiority over a white except by piety and good action.[[173]](#cite_note-181) He abolished old [blood feuds](/wiki/Blood_feud) and disputes based on the former [tribal](/wiki/Tribal) system and asked for old pledges to be returned as implications of the creation of the new Islamic community. Commenting on the vulnerability of women in his society, Muhammad asked his male followers to "be good to women, for they are powerless captives (*awan*) in your households. You took them in God's trust, and [legitimated your sexual relations](/wiki/Islamic_marriage_contract) with the Word of God, so come to your senses people, and hear my words ..." He told them that they were entitled to discipline their wives but should do so with kindness. He addressed the issue of inheritance by forbidding false claims of paternity or of a client relationship to the deceased, and forbade his followers to leave their wealth to a testamentary heir. He also upheld the sacredness of four lunar months in each year.[[174]](#cite_note-182)[[175]](#cite_note-183)[[176]](#cite_note-184) According to [Sunni](/wiki/Sunni) [tafsir](/wiki/Tafsir), the following Quranic verse was delivered during this event: "Today I have perfected your religion, and completed my favours for you and chosen Islam as a religion for you" (Quran [Template:Cite quran](/wiki/Template:Cite_quran)).[[14]](#cite_note-18)[[177]](#cite_note-185) According to [Shia](/wiki/Shia) tafsir, it refers to the appointment of [Ali ibn Abi Talib](/wiki/Ali) at the [pond of Khumm](/wiki/Rabigh#Ghadir_Al-Khumm) as [Muhammad's successor](/wiki/Succession_to_Muhammad), this occurring a few days later when Muslims were returning from Mecca to Medina.[[178]](#cite_note-186)

#### Death and tomb[[edit](/index.php?title=(none)&action=edit&section=25)]

[thumb|Mausoleum of Muhammad|upright](/wiki/File:MASJID_NABAVI_dome_Minaret_12122008209.jpg) A few months after the farewell pilgrimage, Muhammad fell ill and suffered for several days with fever, head pain, and weakness.[[177]](#cite_note-185) He died on Monday, 8 June 632, in Medina, at the age of 62 or 63, in the house of his wife Aisha.[[179]](#cite_note-187) With his head resting on Aisha's lap, he asked her to dispose of his last worldly goods (seven coins), then spoke his final words: [Template:Quote](/wiki/Template:Quote)

*Ar-Rafiq Al-A'la* may be referring to God.[[180]](#cite_note-188) He was buried where he died in Aisha's house.[[14]](#cite_note-18)[[181]](#cite_note-189)[[182]](#cite_note-190)[[183]](#cite_note-191) During the reign of the Umayyad caliph [al-Walid I](/wiki/Al-Walid_I), [al-Masjid an-Nabawi](/wiki/Al-Masjid_an-Nabawi) (the Mosque of the Prophet) was expanded to include the site of [Muhammad's tomb.](/wiki/Burial_places_of_founders_of_world_religions#Islam)[[184]](#cite_note-192) The [Green Dome](/wiki/Green_Dome) above the tomb was built by the [Mamluk](/wiki/Mamluk_Sultanate_(Cairo)) sultan [Al Mansur Qalawun](/wiki/Al_Mansur_Qalawun) in the 13th century, although the green color was added in the 16th century, under the reign of [Ottoman](/wiki/Ottoman_Empire) sultan [Suleiman the Magnificent](/wiki/Suleiman_the_Magnificent).[[185]](#cite_note-193) Among tombs adjacent to that of Muhammad are those of his companions ([Sahabah](/wiki/Sahabah)), the first two Muslim caliphs [Abu Bakr](/wiki/Abu_Bakr) and [Umar](/wiki/Umar), and an empty one that [Muslims believe awaits Jesus](/wiki/Jesus_in_Islam#Second_coming).[[182]](#cite_note-190)[[186]](#cite_note-194)[[187]](#cite_note-195)When [bin Saud](/wiki/Saud_bin_Abdul-Aziz_bin_Muhammad_bin_Saud) took Medina in 1805, Muhammad's tomb was stripped of its gold and jewel ornaments.[[188]](#cite_note-196) Adherents to [Wahhabism](/wiki/Wahhabism), bin Sauds' followers destroyed nearly every tomb dome in Medina in order to prevent their veneration,[[188]](#cite_note-196) and the one of Muhammad is said to have narrowly escaped.[[189]](#cite_note-197) Similar events took place in 1925 when the [Saudi militias](/wiki/Ikhwan) retook—and this time managed to keep—the city.[[190]](#cite_note-198)[[191]](#cite_note-199)[[192]](#cite_note-200) In the Wahhabi interpretation of Islam, burial is to take place in unmarked graves.[[189]](#cite_note-197) Although frowned upon by the Saudis, many pilgrims continue to practice a [ziyarat](/wiki/Ziyarat)—a ritual visit—to the tomb.[[193]](#cite_note-201)[[194]](#cite_note-202) [Template:Wide image](/wiki/Template:Wide_image)

### After Muhammad[[edit](/index.php?title=(none)&action=edit&section=26)]

[Template:Further](/wiki/Template:Further) [thumb|250px|right|Expansion of the caliphate, 622–750 CE.](/wiki/File:Map_of_expansion_of_Caliphate.svg) [Template:Legend](/wiki/Template:Legend) [Template:Legend](/wiki/Template:Legend) [Template:Legend](/wiki/Template:Legend)

Muhammad united several of the [tribes of Arabia](/wiki/Tribes_of_Arabia) into a single Arab Muslim religious polity in the last years of his life. With Muhammad's death, disagreement broke out over who his successor would be.[[17]](#cite_note-21) [Umar ibn al-Khattab](/wiki/Umar_ibn_al-Khattab), a prominent companion of Muhammad, nominated [Abu Bakr](/wiki/Abu_Bakr), Muhammad's friend and collaborator. With additional support Abu Bakr was confirmed as the first [caliph](/wiki/Caliph).[[183]](#cite_note-191) This choice was disputed by some of Muhammad's companions, who held that Ali ibn Abi Talib, his cousin and son-in-law, had been designated the successor by Muhammad at [Ghadir Khumm](/wiki/Rabigh#Ghadir_Al-Khumm). Abu Bakr immediately moved to strike against the [Byzantine](/wiki/Byzantine) (or [Eastern Roman Empire](/wiki/Eastern_Roman_Empire)) forces because of the previous defeat, although he first had to put down a rebellion by Arab tribes in an event that Muslim historians later referred to as the [Ridda wars](/wiki/Ridda_wars), or "Wars of Apostasy".[[195]](#cite_note-203) The pre-Islamic Middle East was dominated by the [Byzantine](/wiki/Byzantine_Empire) and [Sassanian](/wiki/Sassanid_Empire) empires. The [Roman-Persian Wars](/wiki/Roman-Persian_Wars) between the two had devastated the region, making the empires unpopular amongst local tribes. Furthermore, in the lands that would be conquered by Muslims many Christians ([Nestorians](/wiki/Nestorian_Church), [Monophysites](/wiki/Monophysite), [Jacobites](/wiki/Syriac_Orthodox_Church) and [Copts](/wiki/Copt)) were disaffected from the [Eastern Orthodox Church](/wiki/Eastern_Orthodox_Church) which deemed them heretics. Within a decade Muslims conquered [Mesopotamia](/wiki/Mesopotamia), [Byzantine Syria](/wiki/Muslim_conquest_of_Syria), [Byzantine Egypt](/wiki/Muslim_conquest_of_Egypt),[[196]](#cite_note-204) large parts of [Persia](/wiki/Greater_Iran), and established the [Rashidun Caliphate](/wiki/Rashidun_Caliphate).

## Early social changes under Islam[[edit](/index.php?title=(none)&action=edit&section=27)]

[Template:Main](/wiki/Template:Main)

According to [William Montgomery Watt](/wiki/William_Montgomery_Watt) religion, for Muhammad, was not a private and individual matter but "the total response of his personality to the total situation in which he found himself. He was responding [not only]... to the religious and intellectual aspects of the situation but also to the economic, social, and political pressures to which contemporary Mecca was subject."[[197]](#cite_note-205) [Bernard Lewis](/wiki/Bernard_Lewis) says there are two important political traditions in Islam – Muhammad as a statesman in Medina, and Muhammad as a rebel in Mecca. His view believed Islam as a great change, akin to a revolution, when introduced to new societies.[[198]](#cite_note-206) Historians generally agree that Islamic social changes in areas such as [social security](/wiki/Social_security), family structure, slavery and the rights of women and children improved on the status quo of Arab society.[[198]](#cite_note-206)[[199]](#cite_note-207) For example, according to Lewis, Islam "from the first denounced [aristocratic](/wiki/Aristocracy_(class)) privilege, rejected hierarchy, and adopted a formula of the career open to the talents".[Template:Which](/wiki/Template:Which)[[198]](#cite_note-206) Muhammad's message transformed society and [moral orders](/wiki/Islamic_ethics) of life in the Arabian Peninsula; society focused on the changes to perceived identity, [world view](/wiki/World_view), and the hierarchy of values.[[200]](#cite_note-208)[Template:Page needed](/wiki/Template:Page_needed) Economic reforms addressed the plight of the poor, which was becoming an issue in [pre-Islamic](/wiki/Jahiliyyah) Mecca.[[201]](#cite_note-209) The Quran requires payment of an alms tax ([zakat](/wiki/Zakat)) for the benefit of the poor; as Muhammad's power grew he demanded that tribes who wished to ally with him implement the zakat in particular.[[202]](#cite_note-210)[[203]](#cite_note-211)

## Appearance[[edit](/index.php?title=(none)&action=edit&section=28)]

[thumb|A](/wiki/File:Hilye-i_serif_5.jpg) [*hilya*](/wiki/Hilya) containing a description of Muhammad, by [Hâfiz Osman](/wiki/Hâfiz_Osman) (1642–1698)

The description given in [Muhammad ibn Isa at-Tirmidhi's](/wiki/Muhammad_ibn_Isa_at-Tirmidhi) book [Shama'il al-Mustafa](/wiki/Shama'il_Muhammadiyah), attributed to [Ali ibn Abi Talib](/wiki/Ali) is as followed:[[204]](#cite_note-212)[[205]](#cite_note-213) [Template:Quotation](/wiki/Template:Quotation)

Another description of Muhammad was provided by Umm Ma'bad, a woman he met on his journey to Medina:[[206]](#cite_note-214)[[207]](#cite_note-215) [Template:Quotation](/wiki/Template:Quotation)

Descriptions like these were often reproduced in calligraphic panels ([*hilya*](/wiki/Hilya) or, in Turkish, *hilye*), which in the 17th century developed into an art form of their own in the [Ottoman Empire](/wiki/Ottoman_Empire).[[206]](#cite_note-214)

## Household[[edit](/index.php?title=(none)&action=edit&section=29)]

[Template:Main](/wiki/Template:Main) [thumb|The tomb of Muhammad is located in the quarters of his third wife,](/wiki/File:Mrs_Aisha_room.jpg) [Aisha](/wiki/Aisha). ([Al-Masjid an-Nabawi](/wiki/Al-Masjid_an-Nabawi), [Medina](/wiki/Medina))

Muhammad's life is traditionally defined into two periods: [pre-hijra (emigration) in Mecca](/wiki/Muhammad_in_Mecca) (from 570 to 622), and [post-hijra in Medina](/wiki/Muhammad_in_Medina) (from 622 until 632). Muhammad is said to have had thirteen wives in total (although two have ambiguous accounts, [Rayhana bint Zayd](/wiki/Rayhana_bint_Zayd) and [Maria al-Qibtiyya](/wiki/Maria_al-Qibtiyya), as wife or concubine.[[208]](#cite_note-216)[[209]](#cite_note-217)) Eleven of the thirteen marriages occurred after the [migration to Medina](/wiki/Hijra_(Islam)).

At the age of 25, Muhammad married the wealthy [Khadijah bint Khuwaylid](/wiki/Khadijah_bint_Khuwaylid) who was 40 years old.[[210]](#cite_note-218) The marriage lasted for 25 years and was a happy one.[[211]](#cite_note-219) Muhammad did not enter into marriage with another woman during this marriage.[[212]](#cite_note-220)[[213]](#cite_note-221) After Khadija's death, Khawla bint Hakim suggested to Muhammad that he should marry [Sawda bint Zama](/wiki/Sawda_bint_Zama), a Muslim widow, or [Aisha](/wiki/Aisha), daughter of [Um Ruman](/wiki/Um_Ruman) and [Abu Bakr](/wiki/Abu_Bakr) of [Mecca](/wiki/Mecca). Muhammad is said to have asked for arrangements to marry both.[[146]](#cite_note-154) According to traditional sources Aisha was six or seven years old when betrothed to Muhammad,[[146]](#cite_note-154)[[214]](#cite_note-222)[[215]](#cite_note-223) with the marriage not being [consummated](/wiki/Consummate) until she had reached puberty at the age of nine or ten years old.[[146]](#cite_note-154)[[214]](#cite_note-222)[[216]](#cite_note-224)[[217]](#cite_note-225)[[218]](#cite_note-226)[[219]](#cite_note-227)[[220]](#cite_note-228)[[221]](#cite_note-229)[[222]](#cite_note-230) She was therefore a virgin at marriage.[[214]](#cite_note-222) Muslim authors who calculate Aisha's age based on other sources of information, such that available about her sister Asma about whom more is known, estimate that she was over thirteen and perhaps in her late teens at the time of her marriage.[[223]](#cite_note-231)[[224]](#cite_note-232)[[225]](#cite_note-233)[[226]](#cite_note-234)[[227]](#cite_note-235) After migration to Medina, Muhammad (now in his fifties) married several women. These marriages were contracted mostly for political or humanitarian reasons. The women were either widows of Muslims killed in battle and had been left without a protector, or belonged to important families or clans whom it was necessary to honor and strengthen alliances with.[[228]](#cite_note-236) Muhammad did household chores and helped with housework such as preparing food, sewing clothes, and repairing shoes. He is also said to have had accustomed his wives to dialogue; he listened to their advice, and the wives debated and even argued with him.[[229]](#cite_note-237)[[230]](#cite_note-238)[[231]](#cite_note-239) Khadijah is said to have had four daughters with Muhammad ([Ruqayyah bint Muhammad](/wiki/Ruqayyah_bint_Muhammad), [Umm Kulthum bint Muhammad](/wiki/Umm_Kulthum_bint_Muhammad), [Zainab bint Muhammad](/wiki/Zainab_bint_Muhammad), [Fatimah Zahra](/wiki/Fatimah)) and two sons ([Abd-Allah ibn Muhammad](/wiki/Abd-Allah_ibn_Muhammad) and [Qasim ibn Muhammad](/wiki/Qasim_ibn_Muhammad), who both died in childhood). All but one of his daughters, Fatimah, died before him.[[232]](#cite_note-240) Some Shi'a scholars contend that Fatimah was Muhammad's only daughter.[[233]](#cite_note-241) [Maria al-Qibtiyya](/wiki/Maria_al-Qibtiyya) bore him a son named [Ibrahim ibn Muhammad](/wiki/Ibrahim_ibn_Muhammad), but the child died when he was two years old.[[232]](#cite_note-240) Nine of Muhammad's wives survived him.[[209]](#cite_note-217) Aisha, who became known as Muhammad's favourite wife in Sunni tradition, survived him by decades and was instrumental in helping assemble the scattered sayings of Muhammad that form the Hadith literature for the Sunni branch of Islam.[[146]](#cite_note-154) Muhammad's descendants through Fatimah are known as [*sharifs*](/wiki/Sharif), *syeds* or [*sayyids*](/wiki/Sayyid). These are honorific titles in [Arabic](/wiki/Arabic_language), *sharif* meaning 'noble' and *sayed* or *sayyid* meaning 'lord' or 'sir'. As Muhammad's only descendants, they are respected by both Sunni and Shi'a, though the Shi'a place much more emphasis and value on their distinction.[[234]](#cite_note-242) Zayd ibn Harith was a slave that Muhammad bought, freed, and then adopted as his son. He also had a [wetnurse](/wiki/Wet_nurse).<ref name=Zad116>Ibn Qayyim al-Jawziyya recorded the list of some names of Muhammad's female-slaves in [Zad al-Ma'ad](/wiki/Zad_al-Ma'ad), Part I, p. 116</ref> According to a BBC summary, "the Prophet Muhammad did not try to abolish slavery, and bought, sold, captured, and owned slaves himself. But he insisted that slave owners treat their slaves well and stressed the virtue of freeing slaves. Muhammad treated slaves as human beings and clearly held some in the highest esteem".[[235]](#cite_note-243)

## Legacy[[edit](/index.php?title=(none)&action=edit&section=30)]

[Template:Islam](/wiki/Template:Islam)

### Muslim views[[edit](/index.php?title=(none)&action=edit&section=31)]

[Template:Main](/wiki/Template:Main)

Following the attestation to the [oneness of God](/wiki/Tawhid), the belief in Muhammad's prophethood is the main aspect of the [Islamic faith](/wiki/Aqidah). Every Muslim proclaims in [*Shahadah*](/wiki/Shahadah) that "I testify that there is no god but God, and I testify that Muhammad is a Messenger of God". The Shahadah is the basic creed or tenet of [Islam](/wiki/Islam). Islamic belief is that ideally the Shahadah is the first words a newborn will hear; children are taught it immediately and it will be recited upon death. Muslims repeat the shahadah in the call to prayer ([*adhan*](/wiki/Adhan)) and the [prayer](/wiki/Salat) itself. Non-Muslims wishing to [convert to Islam](/wiki/Conversion_to_Islam) are required to recite the creed.[[236]](#cite_note-244) In Islamic belief, Muhammad is regarded as the last prophet sent by God[[3]](#cite_note-6)[[237]](#cite_note-245)[[238]](#cite_note-246)[[239]](#cite_note-247)[[240]](#cite_note-248) for the benefit of mankind. [Template:Cite quran](/wiki/Template:Cite_quran) states that "...it (the Quran) is a confirmation of (revelations) that went before it, and a fuller explanation of the Book – wherein there is no doubt – from [The Lord of the Worlds](/wiki/God_in_Islam).". Similarly [Template:Cite quran](/wiki/Template:Cite_quran) states "...And before this was the book of Moses, as a guide and a mercy. And this Book confirms (it)...", while [Template:Cite quran](/wiki/Template:Cite_quran) commands the believers of Islam to "Say: we believe in God and that which is revealed unto us, and that which was revealed unto [Abraham](/wiki/Abraham) and [Ishmael](/wiki/Ishmael) and [Isaac](/wiki/Isaac) and [Jacob](/wiki/Jacob) and the tribes, and that which [Moses](/wiki/Moses) and Jesus received, and which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered."

[thumb|left|The](/wiki/File:Sahadah-Topkapi-Palace.jpg) [Muslim](/wiki/Muslim) [profession](/wiki/Profession_(religious)) of faith, the [Shahadah](/wiki/Shahadah), illustrates the Muslim conception of the role of Muhammad: "There is no god except [the God](/wiki/Allah) and Muhammad is the [Messenger of God](/wiki/Prophets_in_Islam)." ([Topkapı Palace](/wiki/Topkapı_Palace))

Muslim tradition credits [Muhammad with several miracles or supernatural events](/wiki/Miracles_of_Muhammad).[[241]](#cite_note-249) For example, many Muslim commentators and some Western scholars have interpreted the Surah [Template:Cite quran](/wiki/Template:Cite_quran) as referring to Muhammad [splitting the Moon](/wiki/Splitting_of_the_moon) in view of the Quraysh when they began persecuting his followers.[[242]](#cite_note-250)[[243]](#cite_note-251) Islamic historian Denis Gril believes the Quran does not overtly describe Muhammad performing [miracles](/wiki/Islamic_view_of_miracles), and the supreme miracle of Muhammad is [identified with the Quran itself](/wiki/Quran_and_miracles).[[242]](#cite_note-250) According to Islamic tradition, Muhammad was attacked by the people of Ta'if and was badly injured. The tradition also describes an angel appearing to him and offering retribution against the assailants. It is said that Muhammad rejected the offer and prayed for the people of Ta'if.[[244]](#cite_note-252) The [Sunnah](/wiki/Sunnah) represents actions and sayings of Muhammad (preserved in reports known as [Hadith](/wiki/Hadith)), and covers a broad array of activities and beliefs ranging from religious rituals, personal hygiene, burial of the dead to the mystical questions involving the love between humans and God. The Sunnah is considered a model of emulation for pious Muslims and has to a great degree influenced the Muslim culture. The greeting that Muhammad taught Muslims to offer each other, "may peace be upon you" (Arabic: [*as-salamu `alaykum*](/wiki/As-Salamu_Alaykum)) is used by Muslims throughout the world. Many details of major Islamic rituals such as daily prayers, the fasting and the annual pilgrimage are only found in the Sunnah and not the Quran.[[245]](#cite_note-253) [thumb|right|125px|Calligraphic rendering of "peace be upon him", customarily added after Muhammad's name in writing. The phrase is encoded as a](/wiki/File:Mohamed_peace_be_upon_him.svg) [ligature](/wiki/Typographic_ligature) at [Unicode](/wiki/Unicode) codepoint [U+FDFA](/wiki/Arabic_Unicode).[[246]](#cite_note-254) [Template:Script](/wiki/Template:Script).

The Sunnah contributed much to the development of Islamic law, particularly from the end of the first Islamic century.[[247]](#cite_note-255) Muslim mystics, known as [sufis](/wiki/Sufi), who were seeking for the inner meaning of the Quran and the inner nature of Muhammad, viewed the prophet of Islam not only as a prophet but also as a perfect human-being. All Sufi orders trace their chain of spiritual descent back to Muhammad.[[248]](#cite_note-256) Muslims have traditionally expressed love and veneration for Muhammad. Stories of Muhammad's life, his intercession and of his miracles (particularly "[Splitting of the moon](/wiki/Splitting_of_the_moon)") have permeated popular Muslim thought and [poetry](/wiki/Na%60at). Among Arabic odes to Muhammad, [Qasidat al-Burda](/wiki/Qaṣīda_al-Burda) ("Poem of the Mantle") by the Egyptian [Sufi](/wiki/Sufi) [al-Busiri](/wiki/Al-Busiri) (1211–1294) is particularly well known, and widely held to possess a healing, spiritual power.[[249]](#cite_note-257) The Quran refers to Muhammad as "a mercy (*rahmat*) to the worlds" (Quran [Template:Cite quran](/wiki/Template:Cite_quran)).[[14]](#cite_note-18) The association of rain with mercy in Oriental countries has led to imagining Muhammad as a rain cloud dispensing blessings and stretching over lands, reviving the dead hearts, just as rain revives the seemingly dead earth (see, for example, the Sindhi poem of Shah ʿAbd al-Latif).[[14]](#cite_note-18) [Muhammad's birthday](/wiki/Mawlid) is celebrated as a major feast throughout the [Islamic world](/wiki/Muslim_world), excluding [Wahhabi](/wiki/Wahhabism)-dominated Saudi Arabia where these public celebrations are discouraged.[[250]](#cite_note-258) When Muslims say or write the name of Muhammad, they usually follow it with [*Peace be upon him*](/wiki/Peace_be_upon_him_(Islam)) (Arabic: *sallAllahu `alayhi wa sallam*).[[251]](#cite_note-259) In casual writing, this is sometimes abbreviated as PBUH or SAW; in printed matter, a small calligraphic rendition is commonly used (ﷺ).

#### <!--Please leave the following "anchor" here, as a number of pages link to this section using it (see WP:ANCHOR):-->{{anchor|Islamic depictions of Muhammad}} Islamic depictions[[edit](/index.php?title=(none)&action=edit&section=32)]

[Template:Main](/wiki/Template:Main) [thumb|left|Muhammad's entry into Mecca and the destruction of idols. Muhammad is shown as a flame in this manuscript. Found in Bazil's *Hamla-i Haydari*,](/wiki/File:Muhammad_destroying_idols_-_L'Histoire_Merveilleuse_en_Vers_de_Mahomet_BNF.jpg) [Kashmir](/wiki/Kashmir), 1808. In line with the [hadith prohibition against creating images of sentient living beings](/wiki/Aniconism_in_Islam), which is particularly strictly observed with respect to God and Muhammad, Islamic religious art is focused on the word.[[252]](#cite_note-260)[[253]](#cite_note-261) Muslims generally avoid [depictions of Muhammad](/wiki/Depictions_of_Muhammad), and mosques are decorated with calligraphy and Quranic inscriptions or geometrical designs, not images or sculptures.[[252]](#cite_note-260)[[254]](#cite_note-262) Today, the interdiction against images of Muhammad – designed to prevent worship of Muhammad, rather than God – is much more strictly observed in Sunni Islam (85%–90% of Muslims) and [Ahmadiyya](/wiki/Ahmadiyya) Islam (1%) than among Shias (10%–15%).[[255]](#cite_note-263) While both Sunnis and Shias have created images of Muhammad in the past,[[256]](#cite_note-264) Islamic depictions of Muhammad are rare.[[252]](#cite_note-260) They have, until recently[Template:When](/wiki/Template:When), mostly been limited to the private and elite medium of the miniature, and since about 1500 most depictions show Muhammad with his face veiled, or symbolically represent him as a flame.[[254]](#cite_note-262)[[257]](#cite_note-265) The earliest extant depictions come from 13th century [Anatolian Seljuk](/wiki/Anatolian_Seljuks) and [Ilkhanid](/wiki/Ilkhanid) [Persian miniatures](/wiki/Persian_miniature), typically in literary genres describing the life and deeds of Muhammad.[[257]](#cite_note-265)[[258]](#cite_note-266) During the Ilkhanid period, when Persia's Mongol rulers converted to Islam, competing Sunni and Shi'a groups used visual imagery, including images of Muhammad, to promote their particular interpretation of Islam's key events.[[259]](#cite_note-267) Influenced by the [Buddhist](/wiki/Buddhism) tradition of representational religious art predating the Mongol elite's conversion, this innovation was unprecedented in the Islamic world, and accompanied by a "broader shift in Islamic artistic culture away from abstraction toward representation" in "mosques, on tapestries, silks, ceramics, and in glass and metalwork" besides books.[[260]](#cite_note-268) In the Persian lands, this tradition of realistic depictions lasted through the [Timurid dynasty](/wiki/Timurid_dynasty) until the [Safavids](/wiki/Safavids) took power in the early 16th century.[[259]](#cite_note-267) The Safavaids, who made Shi'i Islam the state religion, initiated a departure from the traditional Ilkhanid and Timurid artistic style by covering Muhammad's face with a veil to obscure his features and at the same time represent his luminous essence.[[261]](#cite_note-269) Concomitantly, some of the unveiled images from earlier periods were defaced.[[259]](#cite_note-267)[[262]](#cite_note-270)[[263]](#cite_note-271) Later images were produced in [Ottoman](/wiki/Ottoman_Empire) Turkey and elsewhere, but mosques were never decorated with images of Muhammad.[[256]](#cite_note-264) Illustrated accounts of the night journey (*mi'raj*) were particularly popular from the Ilkhanid period through the Safavid era.[[264]](#cite_note-272) During the 19th century, [Iran](/wiki/Iran) saw a boom of printed and illustrated *mi'raj* books, with Muhammad's face veiled, aimed in particular at illiterates and children in the manner of [graphic novels](/wiki/Graphic_novels). Reproduced through [lithography](/wiki/Lithography), these were essentially "printed manuscripts".[[264]](#cite_note-272) Today, millions of historical reproductions and modern images are available in some Muslim countries, especially Turkey and Iran, on posters, postcards, and even in coffee-table books, but are unknown in most other parts of the Islamic world, and when encountered by Muslims from other countries, they can cause considerable consternation and offense.[[256]](#cite_note-264)[[257]](#cite_note-265)

#### Medieval Christian views[[edit](/index.php?title=(none)&action=edit&section=33)]

[Template:See also](/wiki/Template:See_also) The earliest documented Christian knowledge of Muhammad stems from [Byzantine](/wiki/Byzantine) sources. They indicate that both [Jews](/wiki/Jews) and Christians saw Muhammad as a [false prophet](/wiki/False_prophet).[[265]](#cite_note-273) Another Greek source for Muhammad is [Theophanes the Confessor](/wiki/Theophanes_the_Confessor), a 9th-century writer. The earliest Syriac source is the 7th-century writer [John bar Penkaye](/wiki/John_bar_Penkaye).[[266]](#cite_note-274) According to [Hossein Nasr](/wiki/Hossein_Nasr), the earliest European literature often refers to Muhammad unfavorably. A few learned circles of [Middle Ages](/wiki/Middle_Ages) Europe[Template:Spaced ndashprimarily](/wiki/Template:Spaced_ndash) Latin-literate scholars[Template:Spaced ndashhad](/wiki/Template:Spaced_ndash) access to fairly extensive biographical material about Muhammad. They interpreted the biography through a Christian religious filter; one that viewed Muhammad as a person who seduced the [Saracens](/wiki/Saracens) into his submission under religious guise.[[14]](#cite_note-18) Popular European literature of the time portrayed Muhammad as though he were worshipped by Muslims, similar to an idol or a heathen god.[[14]](#cite_note-18) In later ages, Muhammad came to be seen as a schismatic: [Brunetto Latini's](/wiki/Brunetto_Latini) 13th century *Li livres dou tresor* represents him as a former monk and cardinal,[[14]](#cite_note-18) and [Dante's](/wiki/Dante_Alighieri) [*Divine Comedy*](/wiki/Divine_Comedy) ([Inferno](/wiki/Inferno_(Dante)), Canto 28), written in the early 1300s, puts Muhammad and his son-in-law, Ali, in Hell "among the sowers of discord and the schismatics, being lacerated by devils again and again."[[14]](#cite_note-18)

#### Emergence of positive views in Europe[[edit](/index.php?title=(none)&action=edit&section=34)]

After the [Reformation](/wiki/Protestant_Reformation), Muhammad was often portrayed in a similar way.[[14]](#cite_note-18)[[267]](#cite_note-275) [Guillaume Postel](/wiki/Guillaume_Postel) was among the first to present a more positive view of Muhammad.[[14]](#cite_note-18) [Gottfried Leibniz](/wiki/Gottfried_Leibniz) praised Muhammad because "he did not deviate from the natural religion".[[14]](#cite_note-18) [Henri de Boulainvilliers](/wiki/Henri_de_Boulainvilliers), in his *Vie de Mahomed* which was published posthumously in 1730, described Muhammad as a gifted political leader and a just lawmaker.[[14]](#cite_note-18) He presents him as a divinely inspired messenger whom God employed to confound the bickering Oriental Christians, to liberate the Orient from the despotic rule of the [Romans](/wiki/Byzantine_Empire) and [Persians](/wiki/Sasanian_Empire), and to spread the knowledge of the unity of God from India to Spain. Voltaire had both a positive and negative opinion on Muhammad: in his play [*Le fanatisme, ou Mahomet le Prophète*](/wiki/Mahomet_(play)) he vilifies Muhammad as a symbol of fanaticism, and in a published essay in 1748 he calls him "a sublime and hearty charlatan", but in his historical survey *Essai sur les mœurs* , he presents him as legislator and a conqueror and calls him an "enthusiast", not an imposter. [Jean-Jacques Rousseau](/wiki/Jean-Jacques_Rousseau), in his [Social Contract](/wiki/The_Social_Contract) (1762), brushing aside hostile legends of Muhammad as a trickster and impostor, presents him as a sage legislator who wisely fused religious and political powers. [Emmanuel Pastoret](/wiki/Claude-Emmanuel_de_Pastoret) published in 1787 his *Zoroaster, Confucius and Muhammad*, in which he presents the lives of these three "great men", "the greatest legislators of the universe", and compares their careers as religious reformers and lawgivers. He rejects the common view that Muhammad is an impostor and argues that the Quran proffers "the most sublime truths of cult and morals"; it defines the unity of God with an "admirable concision." Pastoret writes that the common accusations of his immorality are unfounded: on the contrary, his law enjoins sobriety, generosity, and compassion on his followers: the "legislator of Arabia" was "a great man."[[268]](#cite_note-276) [Napoleon Bonaparte](/wiki/Napoleon_Bonaparte) admired Muhammad and Islam,[[269]](#cite_note-277) and described him as a model lawmaker and a great man.[[270]](#cite_note-278)[[271]](#cite_note-279) [Thomas Carlyle](/wiki/Thomas_Carlyle) in his book [*Heroes and Hero Worship and the Heroic in History*](/wiki/On_Heroes,_Hero-Worship,_and_The_Heroic_in_History) (1840) describes Muhammad as "[a] silent great soul; [...] one of those who cannot *but* be in earnest".[[272]](#cite_note-280) Carlyle's interpretation has been widely cited by Muslim scholars as a demonstration that Western scholarship validates Muhammad's status as a great man in history.[[273]](#cite_note-281)

#### Views by modern historians[[edit](/index.php?title=(none)&action=edit&section=35)]

According to [William Montgomery Watt](/wiki/William_Montgomery_Watt) and Richard Bell, recent writers generally dismiss the idea that Muhammad deliberately deceived his followers, arguing that Muhammad "was absolutely sincere and acted in complete good faith"[[274]](#cite_note-282) and Muhammad's readiness to endure hardship for his cause, with what seemed to be no rational basis for hope, shows his sincerity.[[275]](#cite_note-283) Watt says that sincerity does not directly imply correctness: In contemporary terms, Muhammad might have mistaken his subconscious for divine revelation.[[276]](#cite_note-284) Watt and [Bernard Lewis](/wiki/Bernard_Lewis) argue that viewing Muhammad as a self-seeking impostor makes it impossible to understand Islam's development.[[277]](#cite_note-285)[[278]](#cite_note-286) [Alford T. Welch](/wiki/Alford_T._Welch) holds that Muhammad was able to be so influential and successful because of his firm belief in his vocation.[[14]](#cite_note-18)

#### Other religious views[[edit](/index.php?title=(none)&action=edit&section=36)]

[Template:See also](/wiki/Template:See_also) [Bahá'ís](/wiki/Bahá'í_Faith) venerate Muhammad as one of a number of prophets or "[Manifestations of God](/wiki/Manifestation_of_God)". He is thought to be the final manifestation, or seal of the [Adamic cycle](/wiki/Progressive_revelation_(Bahá'í)), but consider his teachings to have been superseded by those of [Bahá'u'lláh](/wiki/Bahá'u'lláh), the founder of the Bahai faith, and the first of Manifestation of the current cycle.[[279]](#cite_note-287)[[280]](#cite_note-288)

### Criticism[[edit](/index.php?title=(none)&action=edit&section=37)]

[Template:Main](/wiki/Template:Main) As early as the 7th century Muhammad was attacked by non-Muslim Arab contemporaries for preaching [monotheism](/wiki/Monotheism). In modern times, criticism has also dealt with Muhammad's sincerity in claiming to be a [prophet](/wiki/Prophets_and_messengers_in_Islam), his morality, warfare, and his [marriages](/wiki/Muhammad's_wives).

### Praise and veneration[[edit](/index.php?title=(none)&action=edit&section=38)]

Praise and veneration of Muhammad have been expressed throughout the life of Muhammad, where from an early age, he was referred to as *al-Amin* (faithful, trustworthy) and *as-Sadiq* (truthful).[[281]](#cite_note-289) Muslim scholars, thinkers, mystics and other religious scholars have expressed praise and veneration of Muhammad throughout history and it remains an integral part of the Islamic tradition.[[282]](#cite_note-290)[[283]](#cite_note-291) Topics of the praise and veneration of Muhammad include the personality, character, teachings, morality, conduct, actions, and way of life.[[284]](#cite_note-292)

## See also[[edit](/index.php?title=(none)&action=edit&section=39)]

[Template:Wikipedia books](/wiki/Template:Wikipedia_books)

[Template:Div col](/wiki/Template:Div_col)

* [Ashtiname of Muhammad](/wiki/Ashtiname_of_Muhammad)
* [Arabian tribes that interacted with Muhammad](/wiki/Arabian_tribes_that_interacted_with_Muhammad)
* [Diplomatic career of Muhammad](/wiki/Diplomatic_career_of_Muhammad)
* [Glossary of Islam](/wiki/Glossary_of_Islam)
* [List of founders of religious traditions](/wiki/List_of_founders_of_religious_traditions)
* [Muhammad in film](/wiki/Muhammad_in_film)
* [Muhammad in the Bible](/wiki/Muhammad_in_the_Bible)
* [List of biographies of Muhammad](/wiki/List_of_biographies_of_Muhammad)
* [*The Message* (1976 film)](/wiki/The_Message_(1976_film))
* [*Muhammad: Legacy of a Prophet*](/wiki/Muhammad:_Legacy_of_a_Prophet) (documentary)
* [Military career of Muhammad](/wiki/Military_career_of_Muhammad)
* [Prophethood (Ahmadiyya)](/wiki/Prophethood_(Ahmadiyya))
* [Relics of Muhammad](/wiki/Relics_of_Muhammad)
* [Umm Ayman (Barakah)](/wiki/Umm_Ayman_(Barakah))

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## Notes[[edit](/index.php?title=(none)&action=edit&section=40)]

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## References[[edit](/index.php?title=(none)&action=edit&section=41)]

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## Bibliography[[edit](/index.php?title=(none)&action=edit&section=42)]

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* [Muhammad](http://www.britannica.com/eb/article-9105853/Muhammad), article on *Encyclopædia Britannica Online*
* [Muhammad: Legacy of a Prophet — PBS Site](http://www.pbs.org/muhammad)
* [, Ibn Ishaq: The life of Muhammad, a translation of Ishaq's Sirat Rasul Allah, with introduction and notes, by A. Guillaume, Oxford University Press, 1955, ISBN 0 19 636033 1](https://archive.org/details/TheLifeOfMohammedGuillaume)

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