

# A Short Biography of **MUHAMMAD**



7th Grade

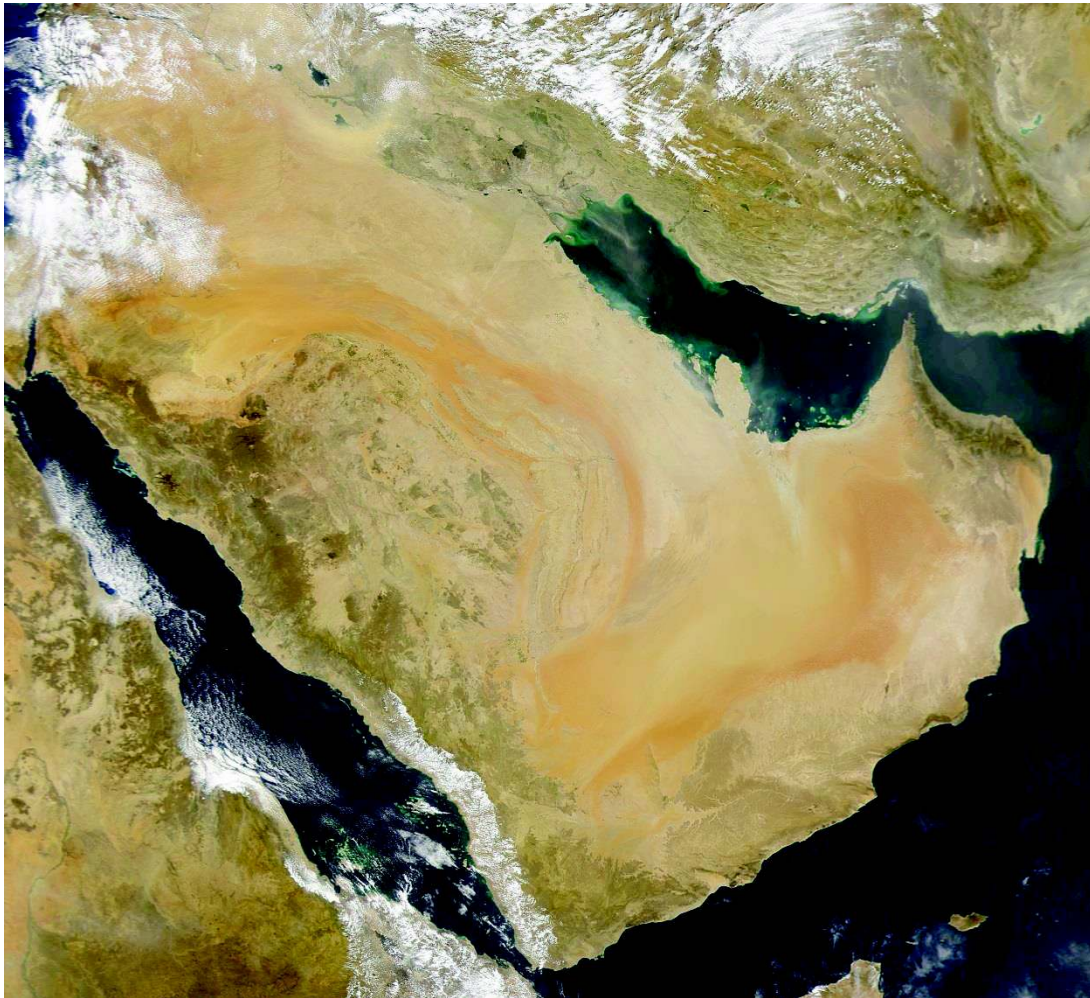


## **A Short Biography of Muhammad for 7<sup>th</sup> graders**

Islam is the second largest religion in the world, after Christianity. The number of Muslims is estimated at 1.5 billion.

Islam started in the Arabian Peninsula in the year 610 A.D. by a man named Muhammad. Before talking about him let us take a look at the world in which he emerged.

### **Arabia during Muhammad Time**

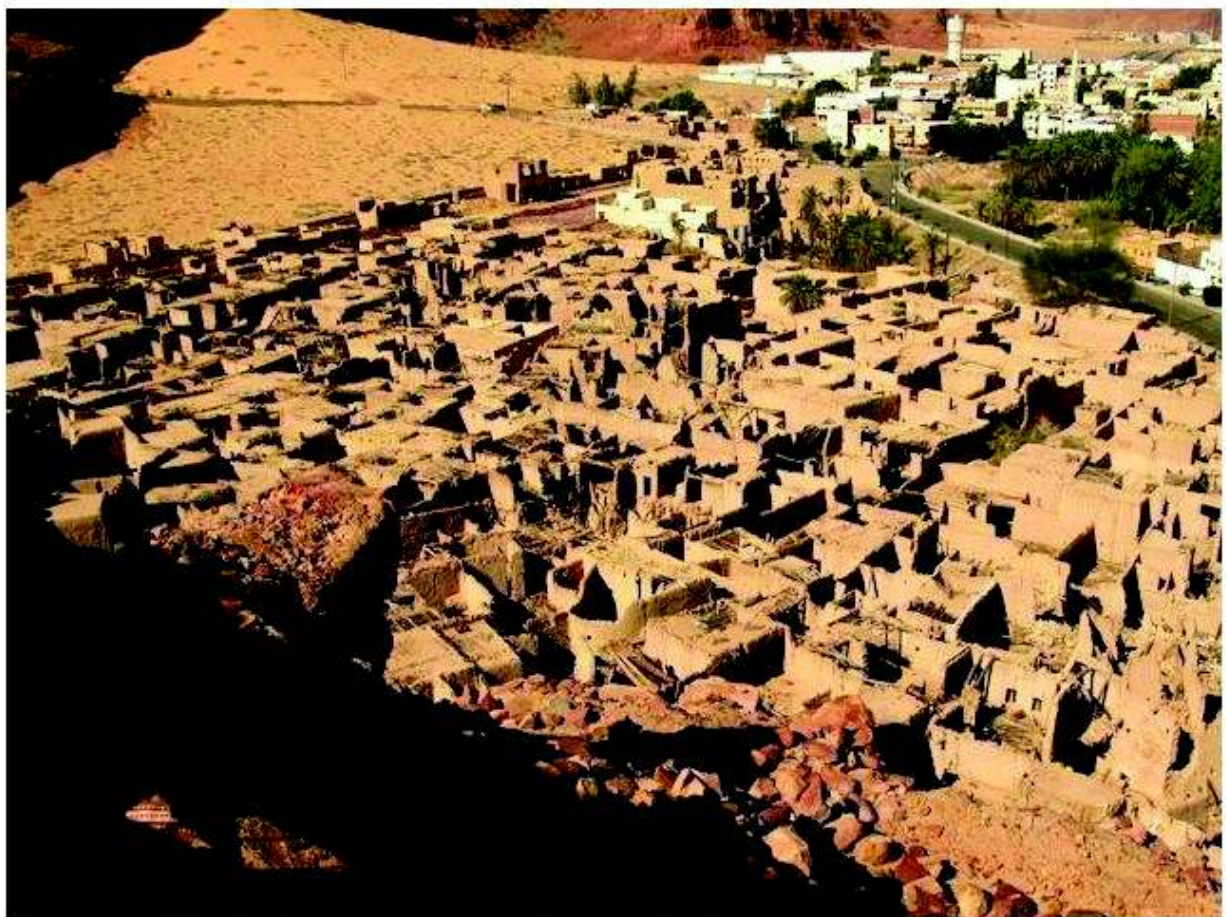


Arabian Peninsula

## *Geography*

Arabs call their Peninsula Al Jazira, which means The Island, even though it is not an island. This Peninsula is circumscribed by the Persian Gulf to the east, the Arabian Sea to the south, the Red Sea to the west and Syria to the north. In those days Syria was part of Byzantine Empire.

The Arabian Peninsula is a vast desert, dotted by small oases where people settled and engaged in agriculture. Most Arabs were nomads called Bedouin. They were herders and moved from one place to another in the search of fodder for their herds. The few cities that existed were small. The biggest was Mecca, with about 12,000 inhabitants and because of that Arabs called it the “Mother of all Cities.”



The ruins of Nijran, a typical Arabian city of the 7<sup>th</sup> century



## *Religion*

These days, people beautify their cities to attract tourists. In ancient times tourism did not exist; so people built temples to attract pilgrims. Pilgrims were a source of income for the inhabitants.

Mecca is in a dry valley where nothing grows and agriculture is not possible. So the population of the town, who belonged to a tribe called Quraysh, built a temple in the form of a cube and dedicated it to their god. They called it the Ka'ba, which means the cube. The major deity of the Quraysh was Hubaal (the Baal), whom they called by his title, Al Lah (The God). The Jews and Christians also called their god, with His title Al Lah. This made some people believe they were the same. This is like confusing the president of USA with the president of Mexico because they are both called President.

To give importance to their temple and attract more pilgrims they claimed that Ka'ba was originally built by Abraham. Legend has it that Abraham married Hagar the Egyptian maid of his wife Sara, because Sara could not bear children. Hagar gave birth to Ismael, whom Arabs consider as their common ancestor. After the birth of Ismael, Hagar became arrogant towards her mistress, Sara, so, Abraham sent her away.<sup>1</sup> The Quraysh claimed that Hagar went to Mecca, which at that time was an uninhabited place and when her newborn son Ismael became thirsty, she could find no water. She placed the baby on the ground running between two big rocks back and forth looking for water. Meanwhile, while Ismael was crying he kicked the ground and water gushed out, which was then named Zamzam. Abraham then came and built a temple there.

This story is a myth. It is highly unlikely that Hagar would travel 750 miles (1200 kilometers) from Canaan to an unknown desert with a newborn child. According to the Bible, Hagar bore her son Ismael near a spring beside the road to Shur, which was on the way to Egypt across the Sinai.<sup>2</sup> Therefore, the claim that Arabs are descendants of Abraham is also a myth.

The Ka'ba increased the importance of Mecca among the Arabs. They used to come for yearly pilgrimage and brought their goods to exchange with products that the Meccans had brought from Syria, Yemen and other countries.



Streets of Mecca in the mid-20<sup>th</sup> century

Arabs, prior to Islam were monotheists, not idolaters, as many erroneously believe. They also believed in minor deities whom they thought acted as intercessors between them and their god. <sup>3</sup>

Each tribe had its own intercessor or patron god. They built statutes to represent them and placed them in the Ka'ba. These statutes served as avatars, much like a picture that reminds one, of a loved one.

In addition to the above Arabian faith, there were also many Jews who had been living there for 2,000 years while Christianity was also rapidly expanding. People of all faiths were free to practice their religion.

### *Political Landscape*

Arabs in those days did not have a central government. Each tribe elected one of their elders as their leader. They were very proud of their lineage and tribe. This is called tribalism.

Sometimes rivalries or other disputes led to fighting. If someone killed a person from another tribe, the tribe of the victim was honor bound to take revenge and kill someone from the tribe of the killer. This primitive form of justice, with all its flaws, worked, as the fear of retaliation acted as a deterrent.

In the old days highway robbery was practiced all over the world. Arabia was not an exception. Merchants therefore travelled together in caravans as there was safety in numbers. They also designated four months of the year as sacred during which fighting was sacrilege. It was in this milieu that Muhammad began his prophetic career.

### *Muhammad's Early Life*

In the year 570 A.D., a widowed woman named Amina gave birth to a boy whom she named Muhammad. This was her first and only child, yet she sent him away to a foster home to be raised in the desert. Although such practice is unnatural and goes against motherly instinct, some wealthy women in polygamist households gave their babies to a wet nurse for suckling so they could bear another child sooner. More children gave them more status in the home where they had to compete with other co-wives for the attention and wealth of their common husband. This was not the case for Amina. Although we can never know why she did not want to raise her only child, we can speculate that she thought the baby reduced her chance of remarrying.



A Bedouin tent

As Muhammad grew, he became aware of his status as an orphan. He could see other children had parents who loved them while he did not have a father and his mother did not want him. He withdrew from others and acted so strangely, that his foster parents were concerned. He reported hallucinatory experiences in which two men opened his chest and performed some kind of operation on him. Thinking that he had become demon-possessed his foster parents returned him to his mother.

A year later, at the age of six, Amina died and his grandfather Abdul Muttalib became his guardian. Some 56 years later, when he visited his mother's tomb, he did not pray, saying God forbade him praying for her.<sup>4</sup>

After staying two years at the house of his grandfather, Abdul Muttalib also died and his uncle Abu Talib took care of him. Both his grandfather and uncle doted on him excessive love.

In his early years Muhammad was shy and avoided company. Even though everyone in his clan knew how to read and write, Muhammad refused schooling and remained illiterate. He did not learn any trade and did not engage in any business. He spent his time in solitude, attending to a few family goats, a profession deemed 'girly' by Arabs.

By the time Muhammad was 25 years old, his uncle, Abu Talib, complained that he could not afford to keep him gratis as he had several small children. He requested his relative, Khadija, a wealthy merchant widow to hire Muhammad as her trustee. Khadija agreed and Muhammad accompanied the next caravan to Syria, where he sold his employer's goods and bought what she had ordered.





Upon his return, Khadija, who was some years older, fell in love with the shy Muhammad and proposed marriage to him. Muhammad agreed. This marriage proved to be a great blessing for him as he no longer had to worry about money and dedicated his time to his preferred activity, which was solitude.

Leaving his wife and his six children at home, Muhammad would pack provisions for several days and head to a cave called Hira on a mountain towering over Mecca. He was not alone in that cave. There was also a man called Zayd ibn Amr. Zayd converted to the

Abrahamic faith and believed worshipping other gods beside God was idolatry. He began insulting the religion of the Quraysh until his brother kicked him out of the town. Zayd took refuge in Hira. When Muhammad joined him Zayd read stories from the Bible to Muhammad, which he found fascinating. <sup>5</sup>



Cave Hira overlooking Mecca





Inside Cave Hira

After some time, Zayd left Mecca for good, but Muhammad would continue going to that cave and staying alone. There is no indication that after marrying Khadija he ever travelled to Syria or any other place for trading.

Even though Khadija was a wealthy woman when she married Muhammad, the family had become so impoverished that when Muhammad migrated to Medina, he had to rely on the hospitality of his followers for his sustenance.

### **Muhammad Begins His Prophetic Career**

One night, while sleeping in his cave, Muhammad felt excruciating abdominal pain and spasms, as if someone was kicking him in his side. He woke up and saw a ghost pressing him and ordering him to read something. Every time he would say that he couldn't read the ghost would press him more, until he fell on the floor unconscious.

When he woke up, he was frightened. Fearing that he had become demon possessed he returned home quivering and asked his wife to cover him. When Khadija heard his story, she assured him that the ghost he had seen was not a demon, but angel Gabriel, and said, "I have hope that you will be the prophet of this community." <sup>6</sup> This happened in the year 610 A.D. when Muhammad was 40 years old.

Convinced that he had become a prophet, Muhammad started preaching his religion and inviting others to submit to Allah through him. Islam means submission and Muslims are submitters. They are not allowed to have any thoughts of their own. He said Muslims should have no choice in their own affairs when Allah and His Messenger have decided on an issue.<sup>7</sup>

He dictated several verses that he claimed were revelations given to him by the angel Gabriel. Nonetheless, the poems of Zayd ibn Amr have survived and the similarity between the early verses of the Quran and Zayd's poems are striking. Almost the entirety of what Muhammad said in his early revelations seems to be taken word by word from the poetries of Zayd.

For 23 years Muhammad continued dictating verses, which his followers memorized and wrote down. After Muhammad's death, his successors, Abu Bakr, Umar and Uthman, collected the scattered verses and compiled them in a book, which is called the Quran. The verses that Muhammad dictated in Mecca are known as early revelations and the ones he dictated in Medina are called later revelations. These verses are very different, both in content and in style. The early revelations rhyme, reminiscent of Zayd's poems and are about stories from the Bible. They warn those who don't believe in Islam of hellfire. However, the later revelations don't rhyme and are orders to fight and kill the unbelievers.

### **Muhammad is rejected**

For the first three years Muhammad did not preach publicly, and his followers consisted of his wife, his cousin Ali who at that time was 10 years old and lived in his home, Abu Bakr, a cloth merchant associate of Khadija who respected her immensely and accepted Islam because of her, and a few other slaves and youths.

Around the year 613 A.D., Muhammad began preaching publicly. When people heard him they ignored him. They said they had heard all this before and rejected his claim that they were new revelations.

In response, Muhammad said that God sends messengers to each nation, to teach them in their own language, and he was sent to warn Mecca, the mother of cities, to teach them the same message brought by other prophets, with a book in Arabic, so they may understand, and warned the unbelievers of heavy shackles, raging fire and a painful punishment.<sup>8</sup>



## **The increase in hostility**

The Meccans kept ignoring Muhammad until he began insulting their gods. His biographer, Ibn Ishaq wrote “When the apostle openly displayed Islam as God ordered him, his people did not withdraw or turn against him, so far as I have heard, until he spoke disparagingly of their gods. When he did that they took great offence and revolted unanimously to treat him as an enemy.”<sup>9</sup>

The families, whose sons and daughters had converted to Islam, pressed them to leave Muhammad. Some people punished their Muslim slaves who insulted their religion. These pressures worked and some of the converts left Islam. When Muhammad saw this, he ordered his followers to migrate to Abyssinia. The separation was hard on the non-Muslim families of Muslims and they increased their hostility.

The leaders of Mecca asked Muhammad for proof of his claim. They said that Moses and Jesus performed miracles and if he was a prophet like them, as he says, he should show them his miracle. Muhammad replied that he was an ordinary man with no power to perform miracles,<sup>10</sup> and even though other prophets performed miracles, people still rejected them. He said his book is the best miracle.<sup>11</sup> The Meccans said that his book was a collection of old tales taken from other books,<sup>12</sup> and it contained many errors. So, since he had not answered any of their questions their conscience was clear and they knew that he was a liar.<sup>13</sup>

They then went to Abu Talib and asked him to stop his nephew. “O Abu Talib,” they said, “your nephew has cursed our gods, insulted our religion, mocked our way of life and accused our forefathers of error. Either you must stop him or you must let us deal with him.”<sup>14</sup>

Abu Talib spoke to them softly and promised to talk to Muhammad. Instead he ordered the youths of his clan, the Bani Hashim, to conceal their sharpened knives and follow Muhammad everywhere, and if he was harmed they should kill all the dignitaries of Mecca.<sup>15</sup>

When the Meccans learned this they were disappointed. They realized Abu Talib has taken the side of his nephew and decided to boycott the Bani Hashim refusing to do business with them. The boycott lasted two or three years, but it was ineffective because the Bani Hashim clan were numerous. Although many of them were not Muslim, moved by their familial ties, they clandestinely supplied Muslims food and anything they needed. Notwithstanding their service to Muhammad, some of those who assisted him and his followers during the boycott were killed by Muslims a few years later in the Battle of Badr.<sup>16</sup>



Ruins of the house of Khadijah was left abandoned and eventually erased by the Saudi government and a public toilet is built in its place.

In the winter of 620 A.D. Muhammad lost two of his staunch supporters. First his uncle, then his wife Khadija passed away. Three days after the death of Khadija, he asked his friend Abu Bakr to wed to him his six year old daughter. He said that she had been shown to him in a dream. She had been wrapped in a piece of silken cloth carried by an angel who said to him, “this is your wife.” When he uncovered her, lo and behold it was the six year old Aisha.<sup>17</sup> Abu Bakr who believed Muhammad to be a prophet of God, agreed, but begged him to wait a few years until she had become a little older. Muhammad waited three years.<sup>18</sup> Meanwhile, he married Sauda, a young woman who, along with her husband had migrated to Abyssinia where he and another Muslim converted to Christianity. Soon after their conversion they were reported dead.

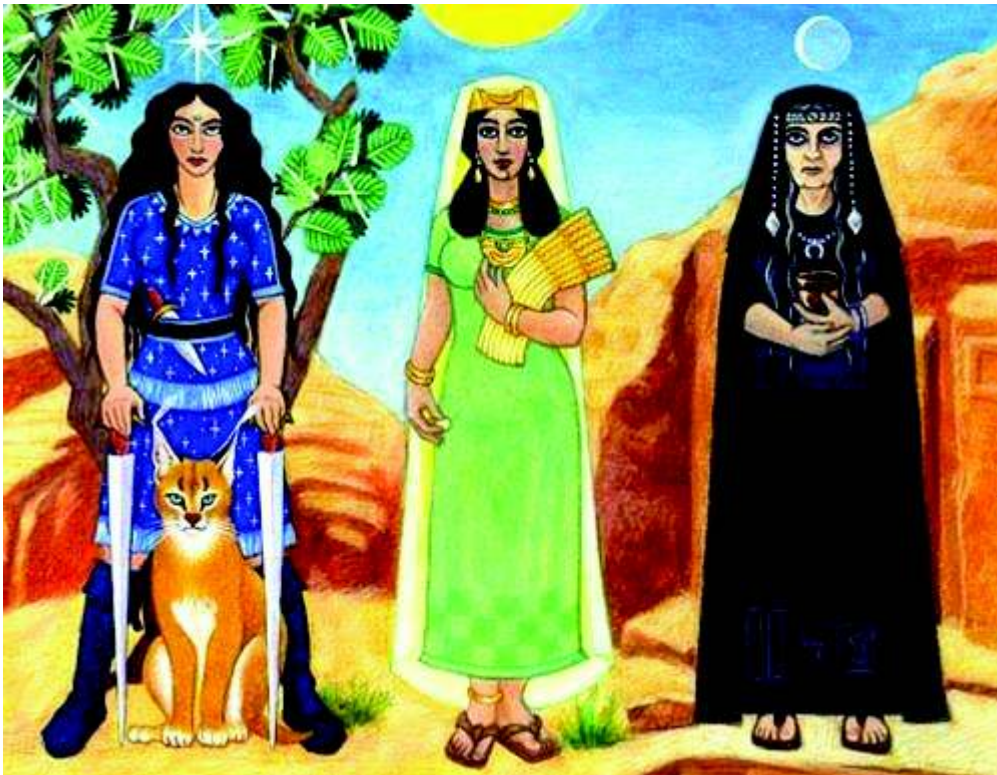
One of the teachings of Muhammad is that whoever leaves Islam should be killed.<sup>19</sup> The historians don’t say whether these two men were killed. They were young and the only ones who died in Abyssinia.

### **The Satanic Verses**

Muhammad was very eager to convert people to his religion. He thought that if he accepted their deities whom they loved so much they would accept him as a prophet of God. So he said that angel Gabriel had brought him a new revelation, with the news that Uzza, Lat and Manat, the three goddesses, daughters of Allah were beautiful and their intercession was accepted. The Quraysh were pleased and everyone thought that now that Muhammad had accepted their gods he would stop insulting their religion and



there would be peace. When this news reached Abyssinia, the Muslims rejoiced and many returned to Mecca.



Uzza, Lat and Manat, the three daughters of Allah Hubaal

Meanwhile, even though hostilities ended, the Quraysh showed little interest in converting to Islam. Furthermore, by accepting the minor deities as intercessors Muhammad had made his religion indistinguishable from that of the Quraysh. So he claimed that what he had said before was not from God but that Satan had placed it on his tongue without him noticing it. He thereupon called those verses Satanic and retracted everything; then ordered his followers to return to Abyssinia.

### **The Ascension to Heaven**

On another occasion he claimed that at night the angel Gabriel came and made him ride a winged mule and took him first to the sacred temple in Jerusalem and from there to heaven, where he met the prophets and conversed with God from behind a curtain.

Instead of being impressed, the Quraysh ridiculed him. They pointed out that the temple in Jerusalem had been destroyed in 70 A.D. and that according to his own eschatology, heaven and hell were not operational. Muhammad believed that when people die they

stay in their grave until the Day of Resurrection when everyone who has ever lived on Earth will rise from his grave to be judged. He said he would be the first to enter paradise and would sit next to God interceding for Muslims, advising the Almighty whom to reward and whom to punish. Those who believed in him would go to Paradise, and the rest would go to Hell.<sup>20</sup> In other words, God does not have intercessors and associates, except Muhammad who is the only intercessor and associate of God.

Muhammad said that in the Day of Resurrection, people would go to Adam, Noah, Abraham, Moses and Jesus, pleading with them to intercede for them with God. But these prophets would tell them that God is very angry and that they are fearful even for themselves. Then people would go to Muhammad, the only person whose intercession will be heard and accepted by God and he would advise God to send his followers to Heaven, while everyone else will be sent to Hell.<sup>21</sup>

According to the Quran, God orders Muslims to not take the Jews and Christians as friends as they are friends of each other<sup>22</sup> and they are the worst of creatures.<sup>23</sup> Muslims are also required to be kind among themselves, but stern to the unbelievers.<sup>24</sup>

While in Mecca, Muhammad invited people to accept him as their prophet, promising them the rule over the Arabs and subjugation of the Persians.<sup>25</sup> When they showed little interest, he met the people of other towns and told them, if they helped him fight against the Meccans he would share their wealth with them.<sup>26</sup> Most people rejected him and chased him away. In Taif the children ran after him throwing pebbles at him.

### *Islam Spreads to Medina*

His persistence bore him fruit. Eventually, he met a group of Arabs from the city of Yathrib. These were a destitute folk who made their living through highway robbery. When Muhammad told them that if they followed him, God would make them victorious, with the added bonus that if they were killed, they would be rewarded with fair skinned, high bosomed, black eyed virgins, whom they could wed and enjoy, while reclining on pillows arranged under the shade and drinking wine, honey and cold water. They flocked to his religion.<sup>27</sup> With Islam they could continue their profession of robbery with a clear conscience and divine blessing.





Artist's rendition of Islamic Paradise

Muhammad sent Musab, one of his followers, to accompany the new converts to Yathrib and to promote Islam in that town. Yathrib was a Jewish town. The Arabs in that city were relatively new. They had come as refugees from Yemen after a flood had destroyed their houses. When Musab's mother tried to stop her son, he told her that if she attempted to prevent him he would kill her.<sup>28</sup> Musab preached Islam to the Arabs in Yathrib secretly until about 90 people converted. They came to Mecca pretending to have come for pilgrimage where they met with Muhammad secretly at night. Muhammad repeated that if they obey him and fight for him, they will be wealthy in this world and will inherit Paradise if they die.

They gave their pledge of allegiance to him and promised to defend him against his foes and protect him just as they would their women and children. To prove their loyalty they said they are ready to fall on other pilgrims and kill any number of them on that very night. Muhammad said he has not been given that order and that they should wait.<sup>29</sup>

## Migration to Medina

When the number of new converts in Yathrib exceeded 100, Muhammad decided to migrate there. Fearing that in his absence his followers in Mecca may give in to pressure from their families and revert, he ordered them to go to Yathrib first. He told them that if they didn't go they would find their abode in Hell.<sup>30</sup> When everyone left, he and his loyal friend Abu Bakr also migrated to Yathrib. This migration (*hijra* in Arabic) marks the beginning of the Islamic calendar.

The first thing Muhammad did in Yathrib, after building his mosque, was to issue an edict, declaring himself to be the highest authority, to whom everyone, including the Jews had to submit. He also changed the name of the city to Madinat al Nabi (Prophet's Town), abbreviated to Madina.



The mosque of Muhammad in Yathrib, later named Madina

The city belonged to Jews. A few of them protested. Muhammad said anyone who disagreed with him should be killed and sent his followers to assassinate them. Among the victims were Asma bint Marwan, a poetess mother of five small children, and Abu Afak, a 120 year old man. He then told his followers “Kill any Jew that falls into your power.”<sup>31</sup>

One day, Muslims found the dead body of a pregnant woman in a ditch. Muhammad asked who was responsible. A man stood up and confessed to the crime. When Muhammad asked why, he said, the woman was his slave and was carrying his child but she became abusive to the Prophet and so he pierced her belly with his dagger, thus killing the mother and her child. Muhammad then said, “Oh be witness, no retaliation is payable for her blood.”<sup>32</sup>



As the result of these assassinations everyone feared Muslims and even those who did not believe pretended to be Muslim. Muhammad called these people “hypocrites,” because their faith was not sincere.

They had good reason to fear. The chief of the Arabs in Medina was an old man called Abdullah ibn Ubay. He opposed the massacre of the Jews, saying the Jews had protected his people and he would not allow them to be killed in one day.<sup>33</sup> Muhammad said he was a hypocrite. Some Muslims thought that he wanted to kill Ibn Ubay. The son of Ibn Ubay was a Muslim. When he heard this, he went to Muhammad and said, “If you have decided to kill my father, please let me do it.” “Because,” he explained, “I am a dutiful son and if someone kills my father I will be tempted to take revenge, thus killing a Muslim for an infidel and would be committing a sin. But if I kill him I won’t have to take revenge from someone else and therefore won’t be committing a sin.”<sup>34</sup>

Muhammad taught his followers that the blood of unbelievers was like the blood of a dog, even if they are their father or brother.<sup>35</sup> He believed that victory was in terror,<sup>36</sup> and vowed to cast terror in the hearts of unbelievers.<sup>37</sup> He said “I have been made victorious with terror.”<sup>38</sup>



Muhammad's critics were assassinated

Life in Yathrib was hard. The Meccan Muslims, (the immigrants,) had no money and no source of income. One of them escaped and went back to Mecca. Muhammad told his followers that if anyone of them plans to escape, others should kill him.<sup>39</sup> He asked his Medinan followers, whom he called Helpers, to take care of the Immigrants. This arrangement could not be sustained for long and a solution had to be devised.

## Raids

Time was ripe for Muhammad to do what he had been saying all these years, i.e. attack those who don't believe in him, kill them and loot them. He sent his followers to waylay the caravans of the Quraysh and raid them. He gave them assurance that God had made the wealth and even the women of the unbelievers lawful to them<sup>40</sup> and that it was okay to slay the unbelievers wherever they caught them because, he said, they expelled the believers out of their homes.<sup>41</sup> As we saw above, the unbelievers did not expel the Muslims. They wanted to keep their children from leaving. It was Muhammad who told his followers to leave their homes or they would find their abode in Hell.



Muslims raided and burned villages and town, killed unarmed men and took their women and children as slaves.

The first few expeditions were unsuccessful. Muhammad realized that to succeed he had to take his victims by surprise and raid them when they were least prepared and were unarmed. During the last ten years of his life, he launched 74 raids. Muhammad's raids are called *gazwa*, which means raid, ambush or sudden attack.

The first major successful raid took place at Badr, when he ambushed a caravan belonging to the Qurash and killed many of them. This victory made him stronger and more Arabs joined his religion.

Although the Arab population of Yathrib had converted to Islam, some willingly and others out of fear, the Jews were not willing to convert. This angered Muhammad and despite his early promise that the Jews would be free in “his” town, he decided to get rid of them. He accused them of treachery and banished some and massacred others. He took the wives and children of the people whom he beheaded as slaves and sold them in exchange for weapons. He also allowed his followers to rape the women they captured during the raids.<sup>42</sup>



700 to 900 Jews of Yathrib were massacred and their bodies were thrown into a ditch. Their wives and children were sold in exchange for more weapons.

### **The Breach of Treaty**

The Meccans, weary of raids on their caravans, signed a treaty with him to last for ten years. This allowed Muhammad to focus his attention to the North and to conquer new territories. He would ambush a town at dawn, while the population was still asleep or getting out to their fields for work. He then would massacre all unarmed men and take their women and children as slaves. <sup>43</sup>

Even though he was not very young, he often would pick the prettiest teen from the captives for himself. Three of his 19 wives and concubines were captives, whose fathers, uncles and all other male relatives he had butchered.



With each success, more people joined Islam. Primitive people equate might with right. Muhammad told them that he was winning because angels helped him. The smarter people did not believe that, but Islam owes its success to less educated people, who were prepared to fight, to kill and to loot all in the name of God, and the booty was a great incentive.

When the number of Muslims increased Muhammad did not feel any need to honor his agreement with the Meccans. He said “God and His Messenger declare the abrogation of the peace treaty that existed between them and the pagans,”<sup>44</sup> and raided that city. The Meccans who thought they had a treaty with Muhammad were caught off guard. They also thought he would not attack Mecca because it was a holy city for Arabs. They had no time to prepare for war and defend themselves. Muhammad told them that if they surrendered he would not kill them nor would he take their belongings, but if they put up resistance he would butcher them all and take everything they owned, as he had done with other cities. The Meccans had no choice but to surrender.

Muhammad and his army entered Mecca triumphantly. The first thing he did was to enter into Ka’ba and desecrate it. He smashed and burned the images and statutes of all the deities whom he considered to be his rivals as the intercessor between God and man.

He then told everyone that if they wanted to live they had to convert to Islam. These were sacred months. Arabs never spilled blood in the sacred months. So Muhammad said that he would not kill them until the sacred months were past. “When the sacred months are over,” he said, “slay the pagans wherever you find them. Capture, besiege, and ambush them. If they repent, perform prayers and pay the religious tax, i.e. become Muslim, set them free.”<sup>45</sup> People had no choice but to submit and accept Islam. Thus Islam became the religion of the Arabs.

In regards to the Jews and the Christians, he said, fight against them for they do not believe in the true religion, i.e. Islam until they humbly pay the protection fee with their own hands.<sup>46</sup>

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<sup>1</sup> Genesis 16

<sup>2</sup> Israel: Ancient Kingdom Or Late Invention? Daniel Isaac p. 113

<sup>3</sup> Ibn Ishaq, p. 36 "Kinana and Quraysh used the pilgrim cry: 'At Thy service, O God, at Thy service! At Thy service, Thou without an associate but the associate Thou hast. Thou ownest him and what he owns.' They used to acknowledge his unity in their cry and then include their idols with God, putting the ownership of them in His hand."

Quran 10: 18." Some people worship things other than God, which harm nor benefit them. They say, "These (idols) are our intercessors before God."

<sup>4</sup> Tabaqat Ibn Sa'd v.1, p. 106 "This is the grave of my mother; the Lord has permitted me to visit it. And I sought leave to pray for her, but it was not granted."<sup>4</sup>

<sup>5</sup> Ibn Hisham 85; Ibn Ishaq 99 : Zayd ibn 'Amr stayed as he was: he accepted neither Judaism nor Christianity. He abandoned the religion of his people and abstained from idols, animals that had died, blood, and things offered to idols.<sup>2</sup> He forbade the killing of infant daughters, saying that he worshipped the God of Abraham, and he publicly rebuked his people for their practices."

<sup>6</sup> Ibn Ishaq, p. 107 She [Khadija] said, "Rejoice O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people."

Tabari, M. Watt translation V. 4 p. 1151 "Rejoice cousin, and stand firm," she [Khadija] said to Muhammad. "By Him in whose hand is Khadija's soul, I hope that you may be the prophet of this community."

<sup>7</sup> Quran 33:36 "No believing man and no believing woman has a choice in their own affairs when Allah and His Messenger have decided on an issue."

<sup>8</sup> Q. 10:47; 14:4; 16:36, 73: 12-18

<sup>9</sup> Ibn Ishaq, 118.

<sup>10</sup> Quran 10:2 "Why should it seem strange to mankind that We sent revelations to a mortal among them, who would warn others and give to the believers the glad news of their high rank in the sight of God?"

<sup>11</sup> Q. 28:48 "When the Truth from Us came to them they said, "Would that he, (Muhammad), had received what was given to Moses (by his Lord), i.e., miracles?" Did not they reject what Moses had brought to them saying, "These two, Moses and Aaron, are two magicians."

<sup>12</sup> Quran 8:31 "When Our revelations are recited to them (the unbelievers), they say, "We have heard them. Had we wanted, we could also have composed such statements; they are no more than ancient legends."

<sup>13</sup> Quran\_17:90-93 They have said, "We shall never believe you until you cause a spring to gush forth from the earth, or you (show) us that you have your own garden of palm trees and vines with flowing streams therein, or cause the sky to fall into pieces on us - as you believe you can - or bring God and the angels face to face with us, or (show us) that you have a well adorned house of your own, or climb into the sky. We shall never believe that you have climbed into the sky until you bring us a book that we can read." Say, "All glory belongs to my Lord. Am I more than a mortal Messenger?"

See also Ibn Ishaq 134.

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<sup>14</sup> Ibn Ishaq 119

<sup>15</sup> Tabaqat, v. 1, p. 189, Yaqubi v.1. p.383

<sup>16</sup> Ibn Ishaq. 160

<sup>17</sup> Bukhari: 7: 62: 57 Narrated 'Aisha: "Allah's Apostle said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.' "

Bukhari: 7: 62: 65 Narrated 'Aisha that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old.

<sup>18</sup> Bukhari 7: 62: 18 "Narrated 'Ursa:

The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

<sup>19</sup> Quran 9:66, 88: 23-4, 4: 89,

Bukhari\_9,83,17 Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

<sup>20</sup> Quran 10: 4 "The promise of God is true; He creates all things and (after their death) brings them to life again so that He may justly reward the righteously striving believers. The disbelievers will drink boiling filthy water and suffer painful torment as a recompense for their disbelief."



Messenger of Allah said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a "Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily, my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said: ) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (may peace be upon him).

They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra.

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<sup>22</sup> Quran, 5:51 “Believers, do not consider the Jews and Christians as your intimate friends for they are only friends with each other. Whoever does so will be considered as one of them. God does not guide the unjust people.”

<sup>23</sup> Quran 98:6 “The disbelievers among the People of the Book and the pagans will dwell forever in hell; they are the worst of all creatures.”

<sup>24</sup> Quran 48:29 “Muhammad is the Messenger of God and those with him are stern to the disbelievers yet kind among themselves.

<sup>25</sup> Ibn Ishaq, p. 191 “Notables [of Mecca] went to Abu Talib and said: You know the trouble that exists between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will leave him alone; let him have his religion and we will have ours.’ When he came Abu Talib said, ‘Nephew, these notables have come to you that they may give you something and to take something from you.’ ‘Yes,’ he answered, ‘you may give me one word by which you can rule the Arabs and subject the Persians to you.’”

<sup>26</sup> Ibn Ishaq, p. 192, ‘When the apostle arrived at al-Ta’if he made for a number of Thaqif who were at that time leaders and chiefs, namely three brothers: ‘Abdu Yalayl, Mas’ud, and Hablb, sons of ‘Amr ibn ‘Umayr ibn ‘Auf ibn ‘Uqda ibn Ghiyara ibn ‘Auf ibn Thaqif. One of them had a Quraysh wife of the Bani Jumah. The apostle sat with them and invited them to accept Islam and asked them to help him against his opponents at home.

Ibn Ishaq 195 “Al-Zuhri told me that he went to the Bani ‘Amir ibn Sa’sa’a and one of them called Bayhara ibn Firas (228) said: ‘By God, if I could take this man from Quraysh I could eat up the Arabs with him.’ Then he said, ‘If we actually give allegiance<sup>1</sup> to you and God gives you victory over your opponents, shall we have authority after you?’ He replied, ‘Authority is a matter which God places where He pleases.’ He answered: ‘I suppose you want us to protect you from the Arabs with our breasts and then if God gives you victory<sup>2</sup> someone else will reap the benefit! Thank you, No!’”

See also *Tabaqat* v. 1 p. 197

<sup>27</sup> 52:19-20, They will be told, "Eat and drink to your heart's delight for what you have done." They will recline on couches arranged in rows and We shall couple them with maidens with large, lovely eyes.  
55:56, There will be bashful maidens untouched by mankind or jinn before.

78: 32-34, They will have gardens and vineyards, maidens with pears-shaped breasts who are of equal age (to their spouses) and cups full of wine.

<sup>28</sup> *Tabaqat* (Persian) , v.3, p. 100-104 When Musab was done with Muhammad, he went to see his mother. He told her that he is a Muslim and will not visit anyone before visiting his prophet. Khunasa said, “Are you still an apostate?” “I am in the religion of the messenger of Allah,” he replied. “Let me read to you the poems I composed for you in your absence,” she entreated. “I wrote one when you were in Abyssinia and one when you went to Yathrib.” Fearing that his mother is trying to appeal to his emotion, he replied, “I am steadfast in my faith and will not be coerced or coaxed to abandon it.” The dolorous mother clung to her son adjuring, “I will not let you go again.” He pushed her back saying, “If you try to stop me as you did when I was younger, I will kill you.” Startled by this reply, Khunasa flinched, pointed at the door and told him, “Get out! I am not your mother.” She then burst into tears. Musab said, “Mother, I want your good. Attest that there is no other god but Allah and Muhammad is his messenger.” “By the shining stars,” she replied, “I will not enter this religion of yours that wrecks the mind and destroys the intelligence. You are free to believe in what you want. I will remain in my religion,” Musab left and stayed at the house of Muhammad for two months and then migrated to Yathrib for good.

<sup>29</sup> Ibn Ishaq. 205 “The apostle then told them to disperse and go back to their caravan, and al-‘Abbas ibn ‘Ubadah said, ‘By God, if you wish it we will fall on the people of Mina tomorrow with our swords.’ He replied, ‘We have not been commanded to do that; but go back to your caravan.’”

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<sup>30</sup> Quran, 4:97: “When angels take the souls of those who die in sin against their souls, they say: ‘In what (plight) were ye?’ They reply: ‘Weak and oppressed were we in the earth.’ They say: ‘Was not the earth of Allâh spacious enough for you to move yourselves away?’ Such men will find their abode in Hell, - What an evil refuge!”

<sup>31</sup> Ibn Ishaq, p. 369 “The apostle said, ‘Kill any Jew that falls into your power.’ Thereupon Muhayyisa ibn Mas’ud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him.”

<sup>32</sup> **Dawud :: Book 38 : Hadith 4348**

A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet said: Oh be witness, no retaliation is payable for her blood.

<sup>33</sup> Ibn Ishaq p. 363: The apostle besieged them until they surrendered unconditionally. ‘Abdullah ibn Ubayy ibn Salul went to him when God had put them in his power and said, ‘O Muhammad, deal kindly with my clients’ (now they were allies of Khazraj), but the apostle put him off. He repeated the words, and the apostle turned away from him, whereupon he thrust his hand into the collar of the apostle’s robe (569); the apostle was so angry that his face became almost black. He said, ‘Confound you, let me go.’ He answered, ‘No, by God, I will not let you go until you deal kindly with my clients. Four hundred men without mail and three hundred mailed protected me from all mine enemies; would you cut them down in one morning? By God, I am a man who fears that circumstances may change.’ The apostle said, ‘You can have them.’

<sup>34</sup> Ibn Ishaq. Sira p. 492

When his [Abdullah ibn Unay’s] son heard it, he went to Muhammad and said, “I have heard that you want to kill my father for what you have heard about him. If you must do it, then order me to do it and I will bring you his head, for al-Khazraj knows that they have no man more dutiful to his father than I, and I am afraid that if you order someone else to kill him my soul will not permit me to see his slayer walking among men and I shall kill him, thus killing a believer for an unbeliever, and so I should go to hell.” Muhammad replied, no need to do that! Go to your father and treat him well.” When he left, Muhammad smiled and said to Omar who was riding next to him, “Now what do you think, ‘Umar? Had I killed him on the day you wanted me to kill him the leading men would have trembled with rage. If I ordered them to kill him today they would kill him.” Umar replied, “I know that the apostle’s order is more blessed than mine.”

<sup>35</sup> Ibn Ishaq, p. 505, ‘Umar jumped up and walked alongside Abu Jandal saying, ‘Be patient for they are only polytheists; the blood of one of them is but the blood of a dog’ and he brought the hilt of his sword close up to him. ‘Umar used to say, ‘I hoped that he would take the sword and kill his father with it, but the man spared his father and so the matter ended’



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Quran 9:23 "Believers, do not accept your fathers and brothers as your guardians if they prefer disbelief to faith, lest you be unjust."

<sup>36</sup> Bukhari: 4: 52: 220 "Allah's Apostle said, 'I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy).'

<sup>37</sup> Qurn 3:151, 8:12 "Soon shall We cast terror into the hearts of the Unbelievers."

<sup>38</sup> Bukhari (4.52.220) see also

[http://wikiislam.net/wiki/Qur%27an,\\_Hadith\\_and\\_Scholars:Muhammad\\_and\\_Terrorism](http://wikiislam.net/wiki/Qur%27an,_Hadith_and_Scholars:Muhammad_and_Terrorism)

<sup>39</sup> Quran 4:89 "They [the unbelievers] long that you should disbelieve even as they disbelieve, that you may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever you find them, and choose neither friend nor helper from among them."

<sup>40</sup> Quran 33:50 "Prophet, We have made lawful for you your wives whom you have given their dowry, the women captured in war whom God has given to you as gifts."

Quran 33:52 "Besides these, other women are not lawful for you to marry nor is it lawful for you to exchange your wives for the wives of others, except for the slave girls, captured in war."

Quran 70:38-30 "The punishment of their Lord is not something for them to feel secure of, who guard their carnal desires except from their wives and slave girls (captured in raids), in which case they are not to be blamed."

<sup>41</sup> Quran, 2:191 "Slay them wherever you may catch them and expel them from the place from which they expelled you. The sin of disbelief in God is greater than committing murder. Do not fight them in the vicinity of the Sacred Mosque in Mecca unless they start to fight. Then slay them for it is the recompense that the disbelievers deserve."

<sup>42</sup> Bukhari 9: 93: 506 "That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, 'It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection.' Qaza'a said, 'I heard Abu Sa'id saying that the Prophet said, 'No soul is ordained to be created but Allah will create it.' (He did not prohibit the rape, but withdrawing prior to ejaculation)

<sup>43</sup> Malik :: Book 21 : Hadith 21.19.48

Yahya related to me from Malik from Humayd at-Tawil from Anas ibn Malik that when the Messenger of Allah, may Allah bless him and grant him peace, went out to Khaybar, he arrived there at night, and when he came upon a people by night, he did not attack until morning. In the morning, the jews came out with their spades and baskets. When they saw him, they said, "Muhammad! By Allah, Muhammad and his army!" The Messenger of Allah, may Allah bless him and grant him peace, said "Allah is greater! Khaybar is destroyed. When we come to a people, it is an evil morning for those who have been warned . "

<sup>44</sup> Quran 9:1

<sup>45</sup> Quran 9:5

<sup>46</sup> Quran 9:29