

Chapter 1 : CATHOLIC ENCYCLOPEDIA: Mohammed and Mohammedanism (Islam)

Muhammad: The Last Prophet (AD) In AD , at the age of 40, a trader-turned-prophet from the town of Mecca, in Arabia, claimed he had seen visions of the Angel Gabriel while sleeping in a cave.

Recent Pre-Islamic Period c. It is often assumed to have been located in Oman. Because of the Mycenaean motifs on what is referred to as Midianite pottery , some scholars including George Mendenhall, [3] Peter Parr, [4] and Beno Rothenberg [5] have suggested that the Midianites were originally Sea Peoples who migrated from the Aegean region and imposed themselves on a pre-existing Semitic stratum. The question of the origin of the Midianites still remains open. Overview of major kingdoms[edit] The history of Pre-Islamic Arabia before the rise of Islam in the s is not known in great detail. Archaeological exploration in the Arabian peninsula has been sparse; indigenous written sources are limited to the many inscriptions and coins from southern Arabia. Existing material consists primarily of written sources from other traditions such as Egyptians , Greeks , Persians , Romans , etc. Many small kingdoms prospered from Red sea and Indian Ocean trade. Dilmun appears first in Sumerian cuneiform clay tablets dated to the end of 4th millennium BC, found in the temple of goddess Inanna , in the city of Uruk. The adjective Dilmun refers to a type of axe and one specific official; in addition, there are lists of rations of wool issued to people connected with Dilmun. It was finally conquered by the Himyarites in the late 3rd century. The ancient Kingdom of Awsan with a capital at Hagar Yahirr in the wadi Markha , to the south of the wadi Bayhan, is now marked by a tell or artificial mound, which is locally named Hagar Asfal. Once it was one of the most important small kingdoms of South Arabia. It conquered neighbouring Saba Sheba in c. Its political fortunes relative to Saba changed frequently until it finally conquered the Sabaean Kingdom around AD. The economy was based on agriculture. Foreign trade was based on the export of frankincense and myrrh. For many years it was also the major intermediary linking East Africa and the Mediterranean world. This trade largely consisted of exporting ivory from Africa to be sold in the Roman Empire. Ships from Himyar regularly traveled the East African coast, and the state also exerted a considerable amount of political control of the trading cities of East Africa. The Nabataean origins remain obscure. On the similarity of sounds, Jerome suggested a connection with the tribe Nebaioth mentioned in Genesis, but modern historians are cautious about an early Nabatean history. The Babylonian captivity that began in BC opened a power vacuum in Judah , and as Edomites moved into Judaeen grazing lands, Nabataean inscriptions began to be left in Edomite territory earlier than BC, when they were attacked at Petra without success by Antigonos I. The first definite appearance was in BC, when Hieronymus of Cardia, a Seleucid officer, mentioned the Nabateans in a battle report. This migration, the date of which cannot be determined, also made them masters of the shores of the Gulf of Aqaba and the important harbor of Elath. Here, according to Agatharchides , they were for a time very troublesome, as wreckers and pirates, to the reopened commerce between Egypt and the East, until they were chastised by the Ptolemaic rulers of Alexandria. The Lakhmid Kingdom was founded by the Lakhum tribe that immigrated out of Yemen in the 2nd century and ruled by the Banu Lakhm , hence the name given it. It was formed of a group of Arab Christians who lived in Southern Iraq , and made al-Hirah their capital in Gradually the whole city converted to that faith. The Ghassanids were a group of South Arabian Christian tribes that emigrated in the early 3rd century from Yemen to the Hauran in southern Syria , Jordan and the Holy Land where they intermarried with Hellenized Roman settlers and Greek-speaking Early Christian communities. The Ghassanid emigration has been passed down in the rich oral tradition of southern Syria. There was a dam in this city, however one year there was so much rain that the dam was carried away by the ensuing flood. Thus the people there had to leave. The inhabitants emigrated seeking to live in less arid lands and became scattered far and wide. The proverb "They were scattered like the people of Saba " refers to that exodus in history. The emigrants were from the southern Arab tribe of Azd of the Kahlan branch of Qahtani tribes. Eastern Arabia and Christians in the Persian Gulf The sedentary people of pre-Islamic Eastern Arabia were mainly Aramaic speakers and to

some degree Persian speakers while Syriac functioned as a liturgical language. Other archaeological assemblages cannot be clearly brought clearly into larger context, such as the Samad Late Iron Age. Dilmun and its neighbors in the 10th century BCE. The Dilmun civilization was an important trading centre [21] which at the height of its power controlled the Persian Gulf trading routes. The adjective "Dilmun" is used to describe a type of axe and one specific official; in addition there are lists of rations of wool issued to people connected with Dilmun. The Dilmun civilization was the centre of commercial activities linking traditional agriculture of the land with maritime trade between diverse regions as the Indus Valley and Mesopotamia in the early period and China and the Mediterranean in the later period from the 3rd to the 16th century CE. The names referred to are Akkadian. These letters and other documents, hint at an administrative relationship between Dilmun and Babylon at that time. Following the collapse of the Kassite dynasty, Mesopotamian documents make no mention of Dilmun with the exception of Assyrian inscriptions dated to BCE which proclaimed the Assyrian king to be king of Dilmun and Meluhha. Assyrian inscriptions recorded tribute from Dilmun. The promise of Enki to Ninhursag, the Earth Mother: Ninlil , the Sumerian goddess of air and south wind had her home in Dilmun. It is also featured in the Epic of Gilgamesh. Gerrha and its neighbors in 1 CE. More accurately, the ancient city of Gerrha has been determined to have existed near or under the present fort of Uqair. This site was first proposed by R E Cheesman in Gerrha and Uqair are archaeological sites on the eastern coast of the Arabian Peninsula. It is currently unknown exactly when Gerrha fell, but the area was under Sassanid Persian control after CE. Gerrha was described by Strabo [33] as inhabited by Chaldean exiles from Babylon , who built their houses of salt and repaired them by the application of salt water. Pliny the Elder lust. Gerrha was destroyed by the Qarmatians in the end of the 9th century where all inhabitants were massacred , Bahrain was referred to by the Greeks as Tylos , the centre of pearl trading, when Nearchus came to discover it serving under Alexander the Great. The use of these is not confined to India, but extends to Arabia. According to the Persians best informed in history, the Phoenicians began the quarrel. These people, who had formerly dwelt on the shores of the Erythraean Sea the eastern part of the Arabia peninsula , having migrated to the Mediterranean and settled in the parts which they now inhabit, began at once, they say, to adventure on long voyages, freighting their vessels with the wares of Egypt and Assyria A building inscriptions found in Bahrain indicate that Hyspoasines occupied the islands, and it also mention his wife, Thalassia. The Parthian dynasty brought the Persian Gulf under their control and extended their influence as far as Oman. Because they needed to control the Persian Gulf trade route, the Parthians established garrisons in the southern coast of Persian Gulf. Shapur constructed a new city there and named it Batan Ardashir after his father.

Chapter 2 : Pre-Islamic Arabia - Wikipedia

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He would grow up and become the founder of Islam. He was born into a family who was part of the Quraysh Clan which was the ruling tribe in Mecca, Saudi Arabia. Mecca was an important 6th century trade center and it was dominated by several powerful merchant families. The Quraysh were one of those merchant clans. His mother was named Aminah and she died when Muhammad was only six years old. Thus, Muhammad became an orphan and was handed over to his grandfather and grandmother to be cared for. His grandfather was head of the Hashim Clan. When his grandfather later died the young boy was given over to his uncle to be raised. His uncle was named Abu Talib. It was customary for a child to be sent to live for a year or so with a Bedouin family and thus it was with Muhammad as well. This had important implications for the Prophet Muhammad pbuh. He learned to endure the hardships of the barren desert as a boy dwelling among the Bedouin. He acquired a taste for Arabic and he learned patience and forbearance from the herdsman. They lived a relatively solitude lifestyle which Muhammad came to appreciate and understand as he grew older. As a merchant Muhammad was actively engaged with the various trader caravans in the north of Arabia. Muhammad came to love and admire Khadijah and later married her making her his wife. Together they had two sons neither of which survived. They also had four daughters. Muhammad traveled widely and frequently during this time in his life and by the time he reached his forties he had begun to seek solitude in a cave on Mount Hira which is outside Mecca. It was while in this cave that Muhammad received the first revelations. It began one day when he was in the cave and heard a voice speak to him. In the Name of thy Lord who created, created man from a clot of blood. Muhammad told no one about this experience except his wife and his close friends. The revelations continued admonishing him to proclaim what he was hearing to all people about the Oneness of God. As Muhammad began to preach more and more people began to listen to him and chose to follow him. Most of his first followers were slaves and the poor. Later, however, some of the most important men in Mecca began to follow him and listen to his preachings. Some said he was mad. Others accused him of being a liar and charlatan. Even some people in his own clan rejected his teachings as did some of his own family. Many of the rich merchants did everything they could to silence him as Muhammad spoke of one God while the Meccans worshiped many pagan gods at the time. Muhammad persisted in preaching his message despite the opposition, however, which only served to sharpen his sense of mission and his understanding of how Islam differed greatly from the paganism of the time in Mecca. Belief in One God was paramount to Islam and still is today. He will reward the faithful with Paradise and He will punish the unbelievers with Hell Fire. Thus it posed a great challenge to the pagan Meccans who worshiped many gods at the time. The Meccans were very worldly and many were very arrogant. Eventually they would submit to Islam, however, and Arabia became the center of the new faith that today is one of the three great world religions and is quickly growing around the world.

Chapter 3 : Muhammad completes Hegira - HISTORY

Because Muhammad was the chosen recipient and messenger of the word of God through the divine revelations, Muslims from all walks of life strive to follow his example. After the holy Qur'an, the sayings of the Prophet (hadith) and descriptions of his way of life (sunna) are the most important Muslim texts.

Conference speaker Michael Cook, widely considered among the most outstanding scholars on the history of Islam, is the author of several classic works on Muhammad and early Islamic theology, including *A Brief History of the Human Race* and *Commanding Right and Forbidding Wrong in Islamic Thought*. In this presentation, Cook vividly described the merging of politics and religion in the life of Muhammad and how this legacy shapes the Muslim world today. We recommend the reader download and print a copy of this packet before reading the transcript. Welcome to Key West. We have a group of your colleagues who meet twice a year for lunch to talk about what the next conference should be about, and what topics we should cover. When we met last time, it was at the height of the cartoon controversy, and we wanted an expert on Islam and Muhammad to speak. Everybody in the room agreed that if we could get Professor Michael Cook, it would be great because Dr. Cook is one of the leading authorities, not only in this country but in the world, on the subject. One of our first questions to him will be: How does one write a brief history of the human race? I ought to start by apologizing for the fact that I am bringing you stale news. That would be unkind. I want to back up a few centuries and give you some background about the rise of monotheism. Maybe you know all about that already. The rise of monotheism happened late in the day. For many centuries, it was the religion of the ancient Israelites, a small Near Eastern people, and of their descendants, the Jews. Even when it started to spread to non-Jews in significant numbers in the form of Christianity, Christianity remained for the best part of three centuries the religion of a persecuted minority. But that changed dramatically in the fourth century, and the guy who changed it was the Roman Emperor Constantine. Constantine adopted Christianity as his religion and, by extension, as the religion of the Roman Empire. At that point, monotheism, in its Christian form, for the first time became a bandwagon. Down until the time of Constantine, you had to be pretty strongly interested in your eternal salvation for it to make sense to convert to Christianity. After Constantine, people like you and me are jumping on the bandwagon. It makes excellent sense in this world to convert to Christianity. From the fourth century onward, a whole series of peoples around the Roman world decide to give up their ancestral paganism and convert to Christianity. This is a big historical trend. For example, you have pagan holdouts – people like the Lithuanians who are so incredibly obstinate that 1, years after Constantine, they still insist on worshiping their pagan gods. Or you have people who like to play the field, like the Khazars. The Khazars turn up their noses at Christianity, and they decide to take their monotheistic medicine in the form of Judaism. Both those peoples are of some consequence if you study the history of the regions they lived in. How did the Arabs do it? First and perhaps most important of all, the Arabs did not convert to Christianity like everybody else. Neither did they cling obstinately to their ancestral paganism. Nor did they turn up their noses at Christianity and adopt Judaism. What they did was to come up with a monotheist religion of their own. That initiated an extraordinary series of events. The Arabs, in their Arabian homeland, came together to form a state. Then they set out from their homeland and conquered an empire that stretched all the way from Spain to Central Asia and northwestern India. That empire was the crucible in which the Islamic world as we know it began to come into existence. But the most crucial person is Muhammad, because he was the one who gave the Arabs their new monotheism and established their state. How and why did he manage to make that difference, a difference that has made an enormous dent on the history of the world and continues to dent the world as we know it today? The prosaic answer is that he was 1 a successful prophet and 2 a successful politician. First, Muhammad as a prophet. Muhammad was born about Forty years later, around , he began to receive revelations from on high. He continued to receive those revelations for something like 20 years, and collectively, those revelations constitute the Koran. The Koran

was put together in the exact form in which we have it today something like 20 years after his death in Some time around 650 give or take a few years 650 the Koran is put together the way it is now. What I have to do now is give you the message of the Koran. How do I do that? In a talk of this length, I have reduced the Koran to a sound bite. I feel bad about that. Fortunately, the early Muslims come to my aid. Does that look vaguely familiar? This is a classic recipe for a coin. One side is political; the other side you could call religious. This side, you have an eagle, because either you guys worship an eagle god, or else maybe the eagle is a national symbol. This is typical of the design of coins minted by the Persian Empire, which is the empire the Arabs knocked down when they set out to conquer the world. Unlike George Washington, he has a crown on his head. Over here, we have a Zoroastrian fire altar and a couple of attendants on either side. But the odd thing about this coin is, as some of you may have noticed, we have a bit of Arabic script. This coin was minted long after the Persian Empire disappeared, some time in the 7th century, and it was minted not under Persian rule but under the rule of the Arabs 650 the Muslims. What on earth were the Arabs doing making propaganda for an empire they had destroyed and for a religion theirs had superseded? They decided it was time for something different Page 5. There is nothing but words here. In fact, 45 words in Arabic script, and those 45 words are the coin bite. First, there are eight words used for a purely business purpose. No name of any ruler is mentioned. Everything else on this coin is made over to God, and the words are derived from the Koran. We flip to the other side, and here in the center we have a rather longer passage: The Christians are notorious for believing that God has a son; hence, the denial here that God has begotten anyone. Finally, down here around the margin, we have: Now, Muhammad as a politician. The prophet has a problem in Mecca, and he finds the solution in Medina. The problem in Mecca is he and his followers are unpopular with the pagan population. Because of their monotheist incivility: The answer, after a long search, is Medina. Medina is an oasis about 250 miles north of Mecca that is in an awful political mess. Some of the Medinans had a hunch if they brought in Muhammad, he could clear up the mess, get things together and life could be more tolerable for them. They invite Muhammad to come, and they let him bring his followers along, too. Between 622 and 630, he is expanding the power of his state. One of the milestones in the expansion of that power over Arabia is the submission of his own hometown of Mecca in 630. By the standards of the other events just mentioned, this is a trivial event. The map on Page 2 shows you Arabia 650 in context 650 Red Sea, Persian Gulf, Roman Empire up there, Persian Empire up there, and here is Medina where the prophet in 622 is beginning to establish his state. They are a small tribal group that lives in the desert between Mecca and the sea. Why does Muhammad decide to attack them? I think 10 members of the tribe get killed. Two hundred of them are taken captive; that means they are slaves. Some of those are men, but many of them are women and children. Muhammad has scored a victory. What has it cost him? Only one Muslim has been killed on the battlefield. At this point, the military operation is over, and Muhammad turns around and takes his followers back to Mecca. What about the politics? It was a case of friendly fire. The family of the slain man, under Muslim rules, has a claim to blood money. The slain man has a brother who lives in Mecca. Muhammad thinks that the guy is playing by Muslim rules, and he makes arrangements for the guy to get the blood money. But not quite nothing. This guy who had pretended to be a Muslim and killed the killer of his brother is one of them. Now let me tell you about an incident that was much more threatening and dangerous.

Chapter 4 : The Birth of Islam in Arabia

The day/time of community prayer in the mosque for Muslims is a. Saturday at dawn. b. noon on Friday. c. Sunday at dawn. d. sunset on Friday.

The cave goes back about 12 feet. Muhammad the Prophet wins Militarily An imageless Muhammad. He insisted that he was only a prophet, the last prophet, not a god and not to be worshipped. His image is not in any mosque. While the Sassanid and Byzantine empires were weakening each other, a new religious organization and political force was rising on the Arabian peninsula: There, towns were few. Arabia had been divided mainly among warlike nomadic tribes with camels, cattle and flocks of sheep. And tribes sometimes compensated for periods of extreme dryness by raiding neighboring tribes or a passing caravan. The town of Mecca was a link in trade between Constantinople and India. The Quraysh tribe controlled the town. Members of the tribe were skilled merchants and traders and involved in the overland spice trade. Like other tribal peoples, people of the Arabian desert had been polytheistic. These were people who believed in spirits that were neutral to them, spirits that were hostile and spirits to which they could appeal. They believed that through ritual they could bind their tribe to a spirit. And they saw spirits in various objects and places. They saw spirit in the moon and stars, in the rocks which marked their way through the desert, in springs and water wells, in caves, in the few trees in the region and on mountain tops " places they considered holy. When Arabic tribes came together at markets and fairs they engaged in religious ceremony and held a truce. At these fairs the tribes had acquired a common view of a god they called Allah, a god who was one among the other gods. These contacts among tribes reinforced their common language, which was rich in poetry, and they acquired a common identity as Arabs. Into this region called Arabia had come cultural influences from elsewhere. There were the descendants of Jewish refugees from centuries before. And, by the year , Christian missionaries had arrived in Arabia. The entire Arabian province of Najran had been Christian. Christianity was established superficially in various other centers of trade, and Arabs living on the borders of what was left of the Byzantine and Sassanid empires had contacts with people and ideas from those empires. A tradesman member of the Quraysh from Mecca named Mohammad was familiar with Christianity. The earliest biography on the Prophet Muhammad of which scholars are aware dates to , years after his death, and this biography is known to scholars through an edition compiled in Muhammad is described as occasionally withdrawing to meditate in a cave outside Mecca, similar to the withdrawal of some Christian ascetics in Syria. In the cave, Muhammad, at around forty years of age, began hearing messages from God via the angel Gabriel. Muhammad decided that the god he knew as Allah was also Jehovah, the god of the Jews and Christians. He claimed to foresee the end of the world, a day of judgment when the dead would be awakened, when all would be judged according to their deeds and sent to either paradise or eternal flames. Muhammad saw his faith as monotheistic. And he saw the world between God and humanity as occupied by spirits not called gods but labelled as angels and demons. Muslim scholars were not to describe Muhammad as partaking in another instance of cultural diffusion. Instead, Islam was viewed as an intervention by God " such intervention an ancient and common view. The scholar Reza Aslan writes: Like so many prophets before him, the Prophet Muhammad never claimed to have invented a new religion. His fellow Meccans rejected his religious ideas. Muhammad found Yathrib without any stable authority outside its Jewish community, and as a man of God he established himself as someone to come to for judgments. At Yathrib, Muhammad approached the leaders of a Jewish community and claimed to be a leader of Judaism. Until then, Muhammad and his followers had been bowing toward Jerusalem. After a year and a half in Yathrib, Muhammad began bowing instead toward Mecca. He abandoned Saturday as the Sabbath and made Friday the special day of the week for Islam. Seeing himself as their leader, Muhammad put himself at the head of these raids, excusing them on the grounds of the injustice of poverty and describing the raids as part of a holy war Jihad against the rulers of Mecca for their having rejected his teaching. Muhammad and his followers had been developing a contempt for people they

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called "idolaters," people who worshipped traditional, numerous gods. Energized by religious fervor, a sense of unity and the prospect of booty, his men fought well. But his success in warfare brought new people into his army, and this larger army brought increased success and more converts. In March he had his greatest success so far, at Bedr , where his followers killed from 50 to 70 Meccans who had been accompanying a caravan. Just as Christians attributed divine help in the violence that Constantine conducted against Maxentius, Muhammad of course attributed his success to the will of God. The war between Muhammad and Mecca continued. By Arab standards, Muhammad had become the leader of a great military machine, and Mecca had failed to acquire help from tribes elsewhere in Arabia. Muhammad exercised diplomatic skills, and bloodshed was avoided. It was a traditional move by the wiser of conquerors. There were many conversions to Islam. His victory at Mecca alarmed tribes elsewhere in Arabia. Muhammad was victorious, and his greater dominance was followed by more conversions.

Chapter 5 : Muhammad - Wikipedia

--*The Prophet Muhammad and the Arabs (A.D.)* --*Arabia and the Muslim empires ()* --*The house of Saud ()* --*The creation of Saudi Arabia ()* --*The kingdom of Ibn Saud ()* --*Saudi Arabia in the modern world ()* --*Notable people in the history of Saudi Arabia.*

The number of prophets sent by God is said to have been about ,, and of apostles , According to the Sunni, the Prophets and Apostles were sinless and superior to the angels , and they had the power of performing miracles. Mohammedan angelology and demonology are almost wholly based on later Jewish and early Christian traditions. The angels are believed to be free from all sin ; they neither eat nor drink; there is no distinction of sex among them. They are, as a rule, invisible, save to animals, although, at times, they appear in human form. The principal angels are: In addition to these there are the Seraphim , who surround the throne of God , constantly chanting His praises; the Secretaries, who record the actions of men ; the Observers, who spy on every word and deed of mankind ; the Travellers, whose duty it is to traverse the whole earth in order to know whether, and when, men utter the name of God ; the Angels of the Seven Planets; the Angels who have charge of hell ; and a countless multitude of heavenly beings who fill all space. The chief devil is Iblis, who, like his numerous companions, was once the nearest to God , but was cast out for refusing to pay homage to Adam at the command of God. These devils are harmful both to the souls and to the bodies of men , although their evil influence is constantly checked by Divine interference. Besides angels and devils , there are also jinns, or genii, creatures of fire, able to eat, drink, propagate, and die; some good , others bad , but all capable of future salvation and damnation. God rewards good and punishes evil deeds. He is merciful and is easily propitiated by repentance. The punishment of the impenitent wicked will be fearful, and the reward of the faithful great. All men will have to rise from the dead and submit to the universal judgment. The Day of Resurrection and of Judgment will be preceded and accompanied by seventeen fearful, or greater, signs in heaven and on earth, and eight lesser ones, some of which are identical with those mentioned in the New Testament. The Resurrection will be general and will extend to all creatures â€” angels , jinns, men , and brutes. The torments of hell and the pleasures of Paradise , but especially the latter, are proverbially crass and sensual. Hell is divided into seven regions: As to the torments of hell , it is believed that the damned will dwell amid pestilential winds and in scalding water, and in the shadow of a black smoke. Draughts of boiling water will be forced down their throats. They will be dragged by the scalp, flung into the fire, wrapped in garments of flame, and beaten with iron maces. When their skins are well burned, other skins will be given them for their greater torture. While the damnation of all infidels will be hopeless and eternal , the Moslems, who, though holding the true religion, have been guilty of heinous sins , will be delivered from hell after expiating their crimes. The joys and glories of Paradise are as fantastic and sensual as the lascivious Arabian mind could possibly imagine. But all these glories will be eclipsed by the resplendent and ravishing girls, or houris, of Paradise , the enjoyment of whose company will be the principal felicity of the faithful. These maidens are created not of clay, as in the case of mortal women , but of pure musk, and free from all natural impurities, defects, and inconveniences. They will be beautiful and modest and secluded from public view in pavilions of hollow pearls. The pleasures of Paradise will be so overwhelming that God will give to everyone the potentialities of a hundred individuals. To each individuals a large mansion will be assigned, and the very meanest will have at his disposal at least 80, servants and seventy-two wives of the girls of Paradise. While eating they will be waited on by attendants, the food being served in dishes of gold, whereof shall be set before him at once, containing each a different kind of food, and an inexhaustible supply of wine and liquors. The magnificence of the garments and gems is conformable to the delicacy of their diet. For they will be clothed in the richest silks and brocades, and adorned with bracelets of gold and silver, and crowns set with pearls, and will make use of silken carpets, couches, pillows, etc. Music and singing will also be ravishing and everlasting" Wollaston, "Muhammed, His Life and Doctrines". The Mohammedan doctrine of predestination

is equivalent to fatalism. The possession and the exercise of our own free will is, accordingly, futile and useless. The absurdity of this doctrine was felt by later Mohammedan theologians, who sought in vain by various subtle distinctions to minimize it. The formula of the Creed has been given above, and its recital is necessary for salvation. The daily prayers are five in number: The forms of prayer and the postures are prescribed in a very limited Koranic liturgy. All prayers must be made looking towards Mecca, and must be preceded by washing, neglect of which renders the prayers of no effect. Only men attend the public prayers, as women seldom pray even at home. Prayers for the dead are meritorious and commended. Fasting is commended at all seasons, but prescribed only in the month of Ramadan. It begins at sunrise and ends at sunset, and is very rigorous, especially when the fasting season falls in summer. At the end of Ramadan comes the great feast-day, generally called Bairam, or Fitra, i. The other great festival is that of Azha, borrowed with modifications from the Jewish Day of Atonement. Almsgiving is highly commended: Pilgrimage to Mecca once in a lifetime is a duty incumbent on every free Moslem of sufficient means and bodily strength; the merit of it cannot be obtained by deputy, and the ceremonies are strictly similar to those performed by the Prophet himself see MECCA. Pilgrimages to the tombs of saints are very common nowadays, especially in Persia and India, although they were absolutely forbidden by Mohammed. Morals It is hardly necessary here to emphasize the fact that the ethics of Islam are far inferior to those of Judaism and even more inferior to those of the New Testament. Furthermore, we cannot agree with Noldeke when he maintains that, although in many respects the ethics of Islam are not to be compared even with such Christianity as prevailed, and still prevails, in the East, nevertheless, in other points, the new faith "simple, robust, in the vigour of its youth" far surpassed the religion of the Syrian and Egyptian Christians, which was in a stagnating condition, and steadily sinking lower and lower into the depths of barbarism. That in the ethics of Islam there is a great deal to admire and to approve, is beyond dispute; but of originality or superiority, there is none. What is really good in Mohammedan ethics is either commonplace or borrowed from some other religions, whereas what is characteristic is nearly always imperfect or wicked. The principal sins forbidden by Mohammed are idolatry and apostasy, adultery, false witness against a brother Moslem, games of chance, the drinking of wine or other intoxicants, usury, and divination by arrows. Brotherly love is confined in Islam to Mohammedans. Any form of idolatry or apostasy is severely punished in Islam, but the violation of any of the other ordinances is generally allowed to go unpunished, unless it seriously conflicts with the social welfare or the political order of the State. In case of dire necessity, however, these restrictions may be dispensed with. Infanticide, extensively practiced by the pre-Islamic Arabs, is strictly forbidden by Mohammed, as is also the sacrificing of children to idols in fulfilment of vows, etc. The crime of infanticide commonly took the form of burying newborn females, lest the parents should be reduced to poverty by providing for them, or else that they might avoid the sorrow and disgrace which would follow, if their daughters should be made captives or become scandalous by their behaviour. Religion and the State are not separated in Islam. Hence Mohammedan jurisprudence, civil and criminal, is mainly based on the Koran and on the "Traditions". Thousands of judicial decisions are attributed to Mohammed and incorporated in the various collections of Hadith. Mohammed commanded reverence and obedience to parents, and kindness to wives and slaves. As regards marriage, polygamy, and divorce, the Koran explicitly sura iv, v. Slave-mistresses and concubines are permitted in any number. At present, however, owing to economic reasons, concubinage is not as commonly practiced as Western popular opinion seems to hold. In this, as in these judicial cases, the evidence of two women, if admitted, is sometimes allowed to be worth that of one man. The man is allowed to repudiate his wife on the slightest pretext, but the woman is not permitted even to separate herself from her husband unless it be for ill-usage, want of proper maintenance, or neglect of conjugal duty; and even then she generally loses her dowry, when she does not if divorced by her husband, unless she has been guilty of immodesty or notorious disobedience. Both husband and wife are explicitly forbidden by Mohammed to seek divorce on any slight occasion or the prompting of a whim, but this warning was not heeded either by Mohammed himself or by his followers. A divorced wife, in order to ascertain the paternity of a possible or probable offspring, must wait

three months before she marries again. A widow , on the other hand, must wait four months and ten days. Immorality in general is severely condemned and punished by the Koran , but the moral laxity and depraved sensualism of the Mohammedans at large have practically nullified its effects. Slavery is not only tolerated in the Koran , but is looked upon as a practical necessity , while the manumission of slaves is regarded as a meritorious deed. It must be observed, however, that among Mohammedans, the children of slaves and of concubines are generally considered equally legitimate with those of legal wives, none being accounted bastards except such as are born of public prostitutes, and whose fathers are unknown. The accusation often brought against the Koran that it teaches that women have no souls is without foundation. The Koranic law concerning inheritance insists that women and orphans be treated with justice and kindness. Generally speaking, however, males are entitled to twice as much as females. Contracts are to be conscientiously drawn up in the presence of witnesses. Murder , manslaughter, and suicide are explicitly forbidden, although blood revenge is allowed. In case of personal injury, the law of retaliation is approved. In conclusion, reference must be made here to the sacred months, and to the weekly holy day. The Arabs had a year of twelve lunar months, and this, as often as seemed necessary , they brought roughly into accordance with the solar year by the intercalation of a thirteenth month. The Mohammedan year, however, has a mean duration of days, and is ten or eleven days shorter than the solar year, and Mohammedan festivals, accordingly, move in succession through all the seasons. The Mohammedan Era begins with the Hegira, which is assumed to have taken place on the 16th day of July, A. To find what year of the Christian Era A. Subtract from the Mohammedan date the product of three times the last completed number of centuries, and add to the remainder. This rule, however, gives an exact result only for the first day of a Mohammedan century. The first, seven, eleventh and twelfth months of the Mohammedan year are sacred; during these months it is not lawful to wage war. The twelfth month is consecrated to the annual pilgrimage to Mecca , and, in order to protect pilgrims , the preceding eleventh month and the following first of the new year are also inviolable. The seventh month is reserved for the fast which Mohammed substituted for a month the ninth devoted by the Arabs in pre-Islamic times to excessive eating and drinking. Mohammed selected Friday as the sacred day of the week, and several fanciful reasons are adduced by the Prophet himself and by his followers for the selection; the most probable motive was the desire to have a holy day different from that of the Jews and that of the Christians. It is certain , however, that Friday was a day of solemn gatherings and public festivities among the pre-Islamic Arabs. Abstinence from work is not enjoined on Friday, but it is commanded that public prayers and worship must be performed on that day. Another custom dating from antiquity and still universally observed by all Mohammedans, although not explicitly enjoined in the Koran , is circumcision. It is looked upon as a semi-religious practice, and its performance is preceded and accompanied by great festivities. In matters political Islam is a system of despotism at home and aggression abroad. In no case was the sword to be raised against him. The rights of non-Moslem subjects are of the vaguest and most limited kind, and a religious war is a sacred duty whenever there is a chance of success against the "Infidel". Medieval and modern Mohammedan, especially Turkish , persecutions of both Jews and Christians are perhaps the best illustration of this fanatical religious and political spirit.

Chapter 6 : Historicity of Muhammad - Wikipedia

A biography of the life of the Prophet Muhammad, including a chapter on his ancestors, the settings of Hijaz at that time, and the events surrounding his birth. This well-researched text covers all important features of the Prophet's life and provides detailed reference where necessary.

At the age of six, Muhammad lost his biological mother Amina to illness and became an orphan. He then came under the care of his uncle Abu Talib , the new leader of the Banu Hashim. Muhammad consented to the marriage, which by all accounts was a happy one. The Black Stone, a sacred object, was removed during 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 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. After returning home, Muhammad was consoled and reassured by Khadijah and her Christian cousin, Waraka ibn Nawfal. Sahih Bukhari narrates Muhammad describing his revelations as "sometimes it is revealed like the ringing of a bell". 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 ". 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. Recite, and your Lord is the most Generous " Who taught by the pen " Taught man that which he knew not. Religious duties required of the believers at this time were few: There were three main groups of early converts to Islam: He refused both of these offers. And a tongue and two lips? And have shown him the two ways? But he has not broken through the difficult pass. And what can make you know what is the difficult pass? It is the freeing of a slave. Or feeding on a day of severe hunger; an orphan of near relationship, or a needy person in misery. And then being among those who believed and advised one another to patience and advised one another to mercy. Bilal , another Muslim slave, was tortured by Umayyah ibn Khalaf who placed a heavy rock on his chest to force his conversion. According to him, most of the Muslims returned to Mecca prior to Hijra , while a second group rejoined them in Medina. Ibn Hisham and Tabari , however, only talk about one migration to Ethiopia. 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. Notable scholars at the time argued against the historic authenticity of these verses and the story itself on various grounds. The objections continued until rejection of these verses and the story itself eventually became the only acceptable orthodox Muslim position. The boycott lasted three years but eventually collapsed as it failed in its objective. It marks the spot Muhammad is believed to have ascended to heaven. This placed Muhammad in danger; the withdrawal of clan protection implied that blood revenge for his killing would not be exacted. 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. 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. As with the migration to Abyssinia , the Quraysh attempted to stop the emigration. However, almost all Muslims managed to leave.

Chapter 7 : Islam Guide: A Brief Illustrated Guide to Understanding Islam, Muslims, & the Quran

Pre-Islamic Arabia refers to the Arabian Peninsula prior to the rise of Islam in the 7th century. Some of the settled communities developed into distinctive civilizations, and are limited to archaeological evidence, accounts written outside of Arabia and Arab oral traditions later recorded by Islamic scholars.

The first revealed verses were the first five verses of sura Al-Alaq that the archangel Gabriel brought from God to Muhammad in the cave Mount Hira. Thereupon the angel caught hold of him and embraced him heavily. This happened two more times after which the angel commanded Muhammad to recite the following verses: Perplexed by this new experience, Muhammad made his way to home where he was consoled by his wife Khadijah, who also took him to her Christian cousin Waraqah ibn Nawfal. Waraqah was familiar with scriptures of Torah and Gospel. The first to believe him was his wife Khadijah, who was followed by Ali, his cousin, and Zayd ibn Harithah. In the fourth year of his prophethood, according to Islamic belief, he was ordered by God to make public his propagation of this monotheistic faith Quran. The converted slaves who had no protection were imprisoned and often exposed to scorching sun. Upset by the fear of losing the leading position, and shocked by continuous condemnation of idol-worship in the Quran, the merchants and clan-leaders tried to come to an agreement with Muhammad. They offered Muhammad the prospect of higher social status and advantageous marriage proposal in exchange of forsaking his preaching. Muhammad rejected the both, asserting his nomination as a messenger by God. O ye the disbelievers, I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. Social boycott[edit] Thus frustrated from all sides, the leaders of various Quraysh clans, in CE, enacted a complete boycott of Banu Hashim family to mount pressure to lift its protection on Muhammad. The Hashemites were made to retire in a quarter of Abu Talib, and were cut off from outside activities. This is known as the "First Pledge of al-Aqaba". They invited him to come to Medina as an arbitrator to reconcile among the hostile tribes. It is said that when Muhammad emerged from his house, he recited the ninth verse of surah Ya Sin of the Quran and threw a handful of dust at the direction of the besiegers, rendering the besiegers unable to see him. On 2 July, he entered the city. As there was no definite arrangement for calling people to prayer, Bilal ibn Ribah was appointed to call people in a loud voice at each prayer time, a system later replaced by Adhan believed to be informed to Abdullah ibn Zayd in his dream, and liked and introduced by Muhammad. The Emigrants of Mecca, known as Muhajirun, had left almost everything there and came to Medina empty-handed. They were cordially welcomed and helped by the Muslims of Medina, known as Ansar the helpers. Muhammad made a formal bond of fraternity among them [98] that went a long way in eliminating long-established enmity among various tribes, particularly Aws and Khazraj.

Chapter 8 : Islam - HISTORY

The Arabs & the Jews, (yes, that word should be capitalized), regarded themselves as sharing a common, Abrahamic, origin; and Mary/Maria would have been a very natural name for a convert from al-Islam to.

Visit Website Some seven years later, Muhammad and his many followers returned to Mecca and conquered the region. He continued to preach until his death in A series of leaders, known as caliphs, became successors to Muhammad. This system of leadership, which was run by a Muslim ruler, became known as a caliphate. Abu Bakr died about two years after he was elected and was succeeded in by Caliph Umar, another father-in-law of Muhammad. Islam also spread throughout areas in Europe, Africa, and Asia. The caliphate system lasted for centuries and eventually evolved into the Ottoman Empire , which controlled large regions in the Middle East from about until , when World War I ended the Ottoman reign. Sunnis and Shiites When Muhammad died, there was debate over who should replace him as leader. This led to a schism in Islam, and two major sects emerged: Sunnis make up nearly 90 percent of Muslims worldwide. They accept that the first four caliphs were the true successors to Muhammad. Shiite Muslims believe that only the caliph Ali and his descendants are the real successors to Muhammad. They deny the legitimacy of the first three caliphs. Some of these include: This Sunni sect, made up of members of the Tameem tribe in Saudi Arabia, was founded in the 18th century. Followers observe an extremely strict interpretation of Islam that was taught by Muhammad bin Abd al-Wahhab. This Shiite form of Islam is prevalent in Syria. Followers hold similar beliefs about the caliph Ali but also observe some Christian and Zoroastrian holidays. This sect broke from the Shiites after disagreeing over how to select a new leader. They are known for radical fundamentalism, and today are called Ibadis. It contains some basic information that is found in the Hebrew Bible as well as revelations that were given to Muhammad. The text is considered the sacred word of God and supercedes any previous writings. Muhammad himself was never taught to read or write. The book is written with Allah as the first person, speaking through Gabriel to Muhammad. It contains chapters, which are called surahs. Five Pillars of Islam Muslims follow five basic pillars that are essential to their faith. This faith-based code of conduct directs Muslims on how they should live in nearly every aspect of their lives. Sharia law requires men and women to dress modestly. It also outlines marriage guidelines and other moral principles for Muslims. If crimes are committed, Sharia law is known for its harsh punishments. Adultery can carry the penalty of death by stoning. However, many Muslims do not support such extreme measures. Muslim Holidays The two major Muslim holidays are: Muslims also celebrate other holidays, such as the Islamic New Year and the birth of Muhammad. While some Muslims use their faith to justify terrorism, the vast majority do not. In fact, Muslims are frequently victims of violence themselves. Recent surveys have found that in countries with high Muslim populations, the majority of Muslims have overwhelmingly negative views of terrorist groups like ISIS. While Muslims aim to clear up misconceptions about their faith, the religion continues to spread rapidly. Experts predict Islam will surpass Christianity as the largest religion by the end of the century. What is Sharia Law and How is it Applied?

Chapter 9 : Muhammad in Islam - Wikipedia

Muhammad (Arabic: ﷺ; pronounced ; c. CE - 8 June CE) was the founder of Islam. According to Islamic doctrine, he was a prophet and God's messenger, sent to present and confirm the monotheistic teachings preached previously by Adam, Abraham, Moses, Jesus, and other prophets.

The hadith collections include traditional, hagiographic accounts of the verbal and physical traditions of Muhammad. In general, the majority of western academics view the hadith collections with caution. Bernard Lewis states that "The collection and recording of Hadith did not take place until several generations after the death of the Prophet. During that period the opportunities and motives for falsification were almost unlimited. According to Stephen Humphreys, while a number of "very capable" modern scholars defended the general authenticity of isnads, most modern scholars regard isnads with "deep suspicion". Brown points out, the Hadith Tradition is a "common sense science" or a "common sense tradition" and is "one of the biggest accomplishments in human intellectual history" in its breadth, in its depth, in its complexity and in its internal consistency. Many, but not all, scholars accept the accuracy of these biographies, though their accuracy is unascertainable. Al-Waqidi is often criticized by early Muslim historians who state that the author is unreliable. Fred Donner points out that the earliest historical writings about the origins of Islam first emerged in AH, well within the first century of Hijra see also List of biographies of Muhammad. Furthermore, the sources now extant, dating from the second, third, and fourth centuries AH, are according to Donner mostly compilations of material derived from earlier sources. Yet, despite the lack of a single orthodoxy in Islam, there is still a marked agreement on the most general features of the traditional origins story. But there are also similarities and agreements both in information specific to Muhammad, [30] and concerning Muslim tradition at large. This much faded note is preserved on folio 1 of BL Add. This note appears to have been penned soon after the battle of Gabitha CE at which the Arabs inflicted crushing defeat of the Byzantines. The words "we saw" are positive evidence that the author was a contemporary. The author also talks about olive oil, cattle, ruined villages, suggesting that he belonged to peasant stock, i. It is worthwhile cautioning that the condition of the text is fragmentary and many of the readings unclear or disputable. The lacunae are supplied in square brackets: Fragment on Arab Conquest and in January, they took the word for their lives did [the sons of] Emesa [i. And on the t[wenty six]th of May went S[ac[ella]rius] And at the turn [of the ye]ar the Romans came; and on the twentieth of August in the year n[ine hundred and forty-]seven there gathered in Gabitha [AG , indiction VII: On Friday, 4 February, [i. Some poor villagers of Palestine were killed there, Christians, Jews and Samaritans. The Arabs ravaged the whole region. AG , indiction IX: There died the blessed man Simon, doorkeeper of Qedar, brother of Thomas the priest. The account is usually identified with the battle of Dathin. From this chronicle, there are indications that he lived through many of the events he relates. He maintains that the account of Arab conquests derives from the fugitives who had been eyewitnesses thereof. Sebeos is the first non-Muslim author to present us with a theory for the rise of Islam that pays attention to what the Muslims themselves thought they were doing. At that time a certain man from along those same sons of Ismael, whose name was Mahmet [i. He taught them to recognize the God of Abraham, especially because he was learnt and informed in the history of Moses. Now because the command was from on high, at a single order they all came together in unity of religion. Abandoning their vain cults, they turned to the living God who had appeared to their father Abraham. So, Mahmet legislated for them: And he brought about as he promised during that time while he loved Ismael. But now you are the sons of Abraham and God is accomplishing his promise to Abraham and his seed for you. Love sincerely only the God of Abraham, and go and seize the land which God gave to your father Abraham. No one will be able to resist you in battle, because God is with you. He hints that his life was suddenly changed by a divinely inspired revelation. The question for the historicity of Muhammad was put on the agenda, when in the s the so-called Revisionist School of Islamic Studies raised fundamental doubts about the reliability of traditional Islamic sources and

applied the historical-critical methods to the early Islamic period. After the first provocative theses, the revisionist approach differentiated and moderated and spread in Islamic Studies with various intensity. Today, only a minority of historians of early Islam doubt the historicity of Muhammad. He reports, though, that this evidence conflicts with the Islamic view in some aspects, associating Muhammad with Israel rather than Inner Arabia, complicating the question of his sole authorship or transmission of the Quran, and suggesting that there were Jews as well as Arabs among his followers. There is also, she says, "exceptionally good" evidence that Muhammad was an Arab political leader and prophet. She says we can be "reasonably sure" in attributing all or most of the Quran to him. Nevo and Judith Koren advanced a thesis, based on an extensive examination of archaeological evidence from the early Islamic period, that Muhammad may never have existed, with monotheistic Islam only coming into existence some time after he is supposed to have lived. This has been described as "plausible or at least arguable" and employing a "very rigorous historical methodology" by David Cook of Rice University , but has also been compared to Holocaust denial by historian Colin Wells , who suggests that the authors deal with some of the evidence illogically. Another example is the case of Hans Jansen, a Dutch scholar, who too has the opinion that the evidences supporting the historicity of Muhammad are lacking. It rather opens up a scale of possibilities summarised in three alternatives to the default assumption of the historicity of a Muhammad recognizably similar to the hadith accounts, the Islamic tradition on the life of Muhammad is entirely legendary, Muhammad is historical, but was active roughly a century later than suggested by Islamic tradition, there were two distinct people, both given the epithet Muhammad or "blessed", one active in the early 7th century, and author of the Meccan suras, and the other the Mamed of Johannes Damascenus , author of the Medinian suras.