



Islamiyat

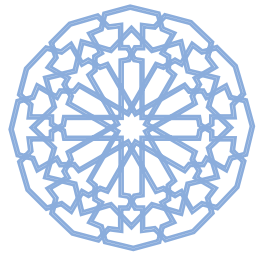
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Addendum

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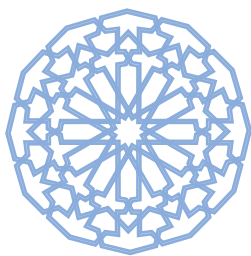
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Chapter One

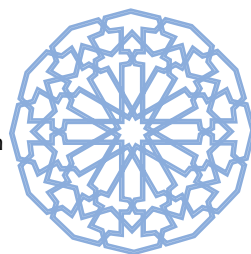
State of Arabia before Islam

1. Life in and around Makkah

The Prophet Muhammad was born in Makkah in approximately 570 CE. The city was located on the caravan routes that crossed the peninsula, to the east across the Syrian desert towards Persia and India, and to the west towards the Roman Empire. These caravan routes brought trade to the city and provided wealth and income. There were two other main cities on the peninsula, al-Ta'if and Yathrib. Yathrib was later renamed Madinat al-Nabi when the Holy Prophet moved there and is now commonly known as Madina.

Outside the city, the Arabs at this time led a mainly nomadic life, wandering across the desert areas with their animals. Although there was a great contrast between city life and desert life, all the Arabs were organised into tribes which gave their members protection. Some tribes were more important than others, and among the most important were the Quraysh of Makkah.

At the time of the birth of the **Prophet Muhammad**, the Makkans worshipped a number of different gods and goddesses, represented by statues and images in and around their town. The main centre of worship was the Ka'ba, a square building in the centre of Makkah. The Qur'an later reminded them that this had originally been dedicated by the prophet **Hazrat Ibrahim** for the worship of the One Allah. The Makkans had, over many years, forgotten about the worship of Allah and had placed many idols inside the building, 360 in all. Makkah became a focus of festivals and pilgrimages in honour of these idols, and for this reason it was seen as the capital city of the whole of the Arabian Peninsula.



Remember We made the House a place of assembly for men and a place of safety; and (you) take the Station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves. (Al-Baqara 2: 125)

Besides the Makkans, who worshipped images and statues and believed in many gods, there were also Christians and Jews in the vicinity of Makkah, and in Yathrib also. There were also people who were neither Christians or Jews but who worshipped the One Allah. They were called Hunafa' (singular Hanif).

2. Age of Ignorance (Jahiliya)

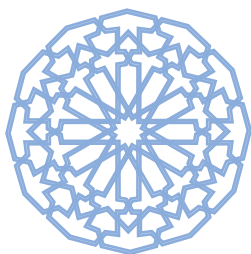
During pre-Islamic Arabia some of the polytheists used to kill their children when they were young or newly born, out of fear of poverty. This practice was especially common towards girls. Allah declared it a great sin in this verse, as He is the sole and primary provider of all His creation. He informs us that provision, food, and material wealth are distributed by Allah to whom He wills, and therefore, there is no reason to kill innocent young children out of this fear. Allah prohibited this practice in the Quran in these words:

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. (Al-Isra 17:31)

Women were inherited like property and animals. They were sold and bought. They had no rights and no social status. A man could marry as many women as he liked and divorce them at will. Some tribes even buried their female infants alive. This period of Arab history before the coming of Islam to the region is often referred to as the Age of *Jahiliya* (ignorance).

2. Moral Conditions

Pre-Islamic Arabia was a land of idol worship and superstitions. Three hundred and sixty idols were placed inside the Ka'aba in



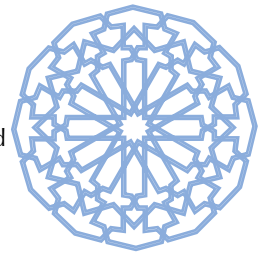
Makkah Mukarramah and the people of the Arabian Peninsula used to come to Makkah Mukarramah to pay homage to them. Animal sacrifices were carried out in the name of the deities and their blood was presented to them as an offering. The Arabs also worshipped celestial objects and were extremely superstitious people. Jews and Christians were present in the land who did not worship idols, but their number was small.

3. Political Conditions

Most of the Arabs were nomads. They travelled through the desert and settled wherever they found water and pasture. They lived in tribes and the chief of the tribe was chosen by the merit of wealth, bravery, and oppressiveness against enemy tribes. Tribal disputes over water springs, cattle pastures, horse racing, and other trivial pursuits were common. Disputes and rivalry on very minor matters lasted for decades. The Arabs were brave people, but their bravery was usually inspired by wrong intentions and evil motives. Moral and ethical values were unknown to them.

4. Social Conditions

The fundamental principle of the Arab society was based on 'might is right' and the Arabs raided trading caravans and robbed highway travellers. Society was morally corrupt and the evils of gambling, drinking alcohol, stealing, usury and other unfair practices were common. Slavery was also common, and the slave owners enjoyed the right of life or death over their slaves.



Chapter Two

The Early Life of the Prophet Muhammad

رَسُولُ اللَّهِ مُحَمَّدٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1. Year of Elephant

Hazrat Muhammad رَسُولُ اللَّهِ مُحَمَّدٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born in the Year of the Elephant, usually dated to 570 CE when the army of Abrahah, with its great elephants, marched against Makkah. His army was defeated and Makkah was safe.

The Qur'an recalls this event:

Do you not see how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds, striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up. (Al-Fil 105: 1-5)

2. The birth of Hazrat Muhammad

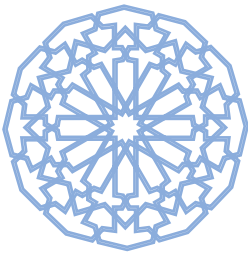
رَسُولُ اللَّهِ مُحَمَّدٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Muhammad's رَسُولُ اللَّهِ مُحَمَّدٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mother was Amina bint Wahab and his father was 'Abdullah, the son of 'Abd al-Muttalib, and the tribe that he was born into was that of the Quraysh. His father had died before his birth and his mother died when he was six years old. He was, then, an orphan from a very young age.

3. The guardians of Hazrat Muhammad

رَسُولُ اللَّهِ مُحَمَّدٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

After his birth, as was the practice of the Makkans of the noble Quraysh tribe, Hazrat Muhammad رَسُولُ اللَّهِ مُحَمَّدٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was



nursed and cared for by a Bedouin woman named Halima. This was a good experience for young children, as it took them away from the city and introduced them to the simple ways of the desert.

After the death of his mother, Hazrat Muhammad

رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was looked after by his grandfather 'Abd al-Muttalib, and after he died in CE 578, when Hazrat Muhammad رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was eight years old, his uncle Abu Talib, who was a leader of the Quraysh, became his guardian. Abu Talib was a merchant, and Hazrat Muhammad رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ travelled with him on his business journeys.

In Quran, Allah says

Did He not find you an orphan and give you shelter (and care)? And He found you wandering and He gave you guidance. And He found you in need and made you independent. (Al-Duha 93: 6-8)

During his youth, Hazrat Muhammad رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also looked after sheep in the Arabian desert. This solitary occupation gave him the opportunity to contemplate the vast openness of the desert, and to be open to the presence of Allah.

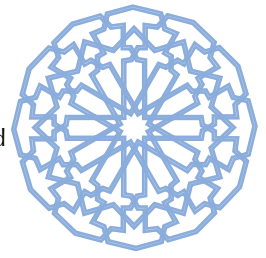
4. Strength of Character

Allah puts a seal upon the character of the prophet Muhammad

رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in these words:

And indeed, you [O Muhammad] are of a great moral character. (Al-Qalam 68: 4)

Prophet Hazrat Muhammad رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was said to be of the best moral character even before he was made a prophet and messenger. From the earliest days he was regarded as truthful, honest, trustworthy, kind, merciful, and generous. His own family members reported that he was never reported to have told a lie, even when very young. He was loved by all in society and trusted.



He never engaged in idol worship, the drinking of alcohol, or any other immoral behaviors that surrounded him in his early days in Makkah Mukarramah. This was one of the ways Allah protected him and chose him to be the most honored messenger and prophet.

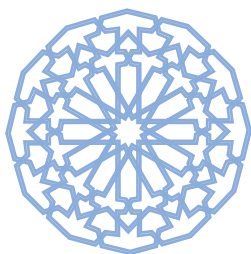
5. Meeting with Bahira, the Monk

At the age of twelve Hazrat Muhammad ﷺ accompanied Abu Talib on a trade journey to Syria. At Bostra, also known as Bosra. Bahira, the monk then living there. Bahira was well-versed with the content of the manuscripts, and he believed that the coming prophet would arrive in his lifetime. When he saw the approaching Makkan caravan he noticed some signs that caught his attention. He saw that as the caravan was moving a low cloud would move over the heads of a few of the travellers and when they stopped, the cloud would remain still over their heads. Strangely, when they rested beneath a tree, the branches of the tree lowered to offer more shade to the ones taking refuge from the scorching rays of the sun.

Bahira invited the men of the caravan for a meal, and upon meeting with Hazrat Muhammad ﷺ, Bahira saw the signs of prophethood in him and told Abu Talib to take special care of him and to protect him.

6. Harb-al Fijr, the Sacrilegious War

At the age of fifteen, Hazrat Muhammad ﷺ participated in the Sacrilegious War (*Harb-al Fijr*), known as such because it was fought in the months when fighting was forbidden. This clash took place in Makkah, as the rule of law was broken, and, though the Makkans protected their own clansmen, outsiders were at risk of being exploited. Although he present, he did not take part in any of the actual fighting. Instead, his task was to collect the fallen enemy arrows and give them to his uncles to reuse.



7. Confederacy, the *Hilf-ul Fudul*

He was also present at the events of *Hilf-ul Fudul* Confederacy, following *Harb-al-Fijr*, that was made between the chiefs of the Banu Hashim, the Zuhrah and the Thaym tribes to suppress violence and injustice and to protect the rights of the oppressed. Hazrat Muhammad ﷺ said,

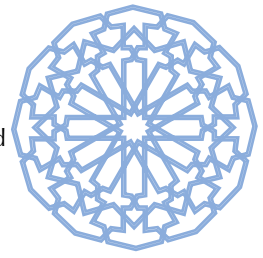
I was present in the house of Abdullah ibn Judan at so excellent a pact that I would not exchange my part in it for a herd of red camels; and if now in Islam, I was summoned unto it, I would gladly respond.

8. The Trade Caravans

Hazrat Muhammad ﷺ, by the age of twenty, had accompanied many of his kinsmen on their trade caravans. Finally, the day came when he was asked to take charge of the goods of a merchant who, on account of ill health, could not make the journey. Hazrat Muhammad ﷺ returned with good profits and, as his career as a trader became more established, he earned himself the titles of *Sadiq* and *Ameen*.

9. Marriage with Hazrat Khadija رضی اللہ تعالیٰ عنہا

One of the richer merchants of Makkah was Hazrat Khadija رضی اللہ تعالیٰ عنہا. She was the daughter of Khuwaylid, of the clan of Asad and a distant cousin of **Hazrat Muhammad**. **Hazrat Muhammad's** reputation as an honest and trustworthy man prompted **Hazrat Khadija** to send him with her goods to trade on her behalf. Highly impressed by his excellent moral conduct, she sent him a marriage proposal through her friend, Nufaysah. **Hazrat Khadija** was the first woman that the Messenger of Allah married, and she was the mother of all his children except for Ibrahim. He had a happy and monogamous life with her for almost twenty-three years.



10. Rebuilding of the Ka'aba

When Hazrat Muhammad ﷺ was thirty-five years of age, the Quraysh began rebuilding the Ka'aba. The Quraysh worked separately, clan by clan, until the walls were high enough for the Hajr-e-Aswad to be set once more into its corner. It was at this time that a bitter disagreement broke amongst them, as each clan wanted the honour of lifting it into its place. A solution was proposed by the oldest man amongst them, who said, 'Let the first man who enters the masjid arbitrates between you.' The first man to enter the masjid was Hazrat Muhammad ﷺ who had just returned to Makkah after an absence. On hearing about the problem, he asked for a cloak on which he placed the Hajr-e-Aswad; then he asked each of the clan chiefs to hold a corner of the cloak to lift it up. When they had raised it up to the right height, he himself picked up the stone and placed it in the corner, and the building work was continued and completed over it.