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عنوان المحاضرة

((The Prophet Muhammad))

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The Prophet Muhammad

Muhammad (Arabic: مُحَمَّد, pronounced [muhammad]; c. 570 CE – 8 June 632 CE)^[1] was an Arab religious, social, and political leader and the founder of Islam.^[2] According to Islamic doctrine, he was a prophet, sent to preach and confirm the monotheistic teachings of Adam, Abraham, Moses, Jesus, and other prophets.^{[3][4][5]} He is believed to be the final prophet of God in all the main branches of Islam, though some modern denominations diverge from this belief. Muhammad united Arabia into a single Muslim polity, with the Quran as well as his teachings and practices forming the basis of Islamic religious belief.

Born approximately 570 CE (Year of the Elephant) in the Arabian city of Mecca, Muhammad was orphaned at the age of

^[1] Elizabeth Goldman (1995), p. 63, gives 8 June 632 CE, the dominant Islamic tradition. Many earlier (primarily non-Islamic) traditions refer to him as still alive at the time of the invasion of Palestine. See Stephen J. Shoemaker, *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam*, page 248, University of Pennsylvania Press, 2011.

^[2] Alford T. Welch; Ahmad S. Moussalli; Gordon D. Newby (2009). "Muhammad". In John L. Esposito (ed.). *The Oxford Encyclopedia of the Islamic World*. Oxford: Oxford University Press. Archived from the original on 11 February 2017. The Prophet of Islam was a religious, political, and social reformer who gave rise to one of the great civilizations of the world. From a modern, historical perspective, Muhammad was the founder of Islam. From the perspective of the Islamic faith, he was God's Messenger (rasūl Allāh), called to be a "warner," first to the Arabs and then to all humankind.

^[3] Esposito (2002b), pp. 4–5.

^[4] Peters, F.E. (2003). *Islam: A Guide for Jews and Christians*. Princeton University Press. p. 9. ISBN 978-0-691-11553-5.

^[5] Esposito, John (1998). *Islam: The Straight Path* (3rd ed.). Oxford University Press. pp. 9, 12. ISBN 978-0-19-511234-4

six.^[6] He was raised under the care of his paternal grandfather Abd al-Muttalib, and upon his death, by his uncle Abu Talib.^[7] In later years, he would periodically seclude himself in a mountain cave named Hira for several nights of prayer. When he was 40, Muhammad reported being visited by Gabriel in the cave^[8]^[9] and receiving his first revelation from God. In 613,^[10] Muhammad started preaching these revelations publicly,^[11] proclaiming that "God is One", that complete "submission" (*islām*) to God^[12] is the right way of life (*dīn*),^[13] and that he

^[6] "Early Years". *Al-Islam.org*. Retrieved 18 October 2018

^[7] Watt (1974), p. 7.

^[8] Conrad, Lawrence I. (1987). "Abraha and Muhammad: some observations apropos of chronology and literary topoi in the early Arabic historical tradition I". *Bulletin of the School of Oriental and African Studies*. **50** (2): 225–40. doi:10.1017/S0041977X00049016.

Sherrard Beaumont Burnaby (1901). *Elements of the Jewish and Muhammadan calendars: with rules and tables and explanatory notes on the Julian and Gregorian calendars*. G. Bell. p. 465.

Hamidullah, Muhammad (February 1969). "The Nasi', the Hijrah Calendar and the Need of Preparing a New Concordance for the Hijrah and Gregorian Eras: Why the Existing Western Concordances are Not to be Relied Upon" (PDF). *The Islamic Review & Arab Affairs*: 6–12. Archived from the original (PDF) on 5 November 2012.

^[9] *Encyclopedia of World History* (1998), p. 452

^[10] Howarth, Stephen. *Knights Templar*. 1985. ISBN 978-0-8264-8034-7 p. 199

^[11] Muhammad Mustafa Al-A'zami (2003), *The History of The Qur'anic Text: From Revelation to Compilation: A Comparative Study with the Old and New Testaments*, pp. 26–27. UK Islamic Academy. ISBN 978-1-872531-65-6.

^[12] "Islam: An Overview – Oxford Islamic Studies Online". *www.oxfordislamicstudies.com*. Retrieved 25 July 2018.

^[13] Anis Ahmad (2009). "Dīn". In John L. Esposito (ed.). *The Oxford Encyclopedia of the Islamic World*. Oxford: Oxford University Press. Archived from the original on 5 December 2017. A second important aspect of the meaning of the term emerges in Meccan revelations concerning the practice of the Prophet Abraham. Here it stands for the straight path (*al-dīn al-ḥanīf*) toward which Abraham and other messengers called the people [...] The *Qur'ān* asserts that this was the path or practice followed by Abraham [...] In the final analysis, *dīn* encompasses social

was a prophet and messenger of God, similar to the other prophets in Islam.^{[14] [15] [16]}

Muhammad's followers were initially few in number, and experienced hostility from Meccan polytheists. To escape ongoing persecution, he sent some of his followers to Abyssinia in 615, before he and his followers migrated from Mecca to Medina (then known as Yathrib) later in 622. This event, the *Hijra*, marks the beginning of the Islamic calendar, also known as the Hijri Calendar. In Medina, Muhammad united the tribes under the Constitution of Medina. In December 629, after eight years of intermittent fighting with Meccan tribes, Muhammad gathered an army of 10,000 Muslim converts and marched on the city of Mecca. The conquest went largely uncontested and Muhammad seized the city with little bloodshed. In 632, a few months after returning from the Farewell Pilgrimage, he fell ill and died. By the time of his death, most of the Arabian Peninsula had converted to Islam.^{[17][18]}

and spiritual, as well the legal and political behaviour of the believers as a comprehensive way of life, a connotation wider than the word "religion."

^[14] F.E. Peters (2003), p. 9

^[15] Esposito (1998), p. 12; (1999) p. 25; (2002) pp. 4–5

^[16] Buhl, F.; Welch, A.T. (1993). "Muḥammad". *Encyclopaedia of Islam*. 7 (2nd ed.). Brill. pp. 360–376. ISBN 978-90-04-09419-2.

^[17] "Muhammad", *Encyclopedia of Islam and the Muslim world*

^[18] See:

- Holt (1977a), p. 57
- Lapidus (2002), pp. 31–32