



CIE

Council on Islamic Education

Online Lesson Plans for the documentary film

Muhammad - Legacy of a Prophet

THE LIFE STORY OF THE MAN WHO LIVES
IN THE HEARTS AND MINDS OF MUSLIMS

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Teacher's Guide

Prepared by: Susan Douglass and Aiyub Palmer

Note to Teachers

Teaching about religion is well established in both national and state social studies standards for history and social science. Study of religion is part of every standard elementary and secondary world history textbook. Teaching about world religions includes the five major faiths—Christianity, Hinduism, Islam, and Judaism—in terms of their origins, beliefs, customs and history. In this connection, teaching about Islam forms a part of world history and geography curricula and standards in nearly every state.

The biography of Prophet Muhammad is the cornerstone of study about Islam in world history and world cultures textbooks. It describes the origins of Islam, illustrates its basic beliefs and practices, and provides background for discussion of Muslim history and civilization. Muhammad's biography is often used to introduce contemporary Muslim societies in world geography and world cultures textbooks.

The film *Muhammad: Legacy of a Prophet* is a valuable tool for the social studies classroom. Through interviews with scholars, a picture of the life and times of one of the world's most important historical figures emerges, in tandem with views of contemporary Muslims who strive to emulate his example here in the US. The lesson materials assembled by the Council on Islamic Education are based on over a decade of teaching about Islam in the classroom and textbooks.

This group of lessons bridges between the requirements of a film production for the general public and the needs of world history/world geography classrooms. The materials meet content standards and skills mandates cited in state and national curriculum documents. The lessons provide background on the history, economy and geography of the Arabian Peninsula. A vocabulary lesson, a basic overview of Islamic beliefs and practices, and a chronology and overview of Muhammad's life and comprehension and analysis of the film, with note-taking grids to organize this information for discussion and assessment. Other activities use these tools to explore concepts in Islamic teachings and Muslim history described in the film. A lesson on the concept of prophethood allows comparison with other belief systems. Lessons include biographies of Muhammad's companions, who played important roles in the emerging society of Madinah, and who worked to maintain it after his death. Several historical issues in the life of Muhammad are explored in these lessons, such as the formation of a social contract, the concept of just warfare, and treason. Documents for comparison with US history are provided as student handouts.

The last group of lessons bridge between the culture of the past and the lives of people today, and explore how the values of these individuals express their faith. The link between these two elements from the film is the concept of prophethood in Islam as a model for behavior. Striving to embody the ways of worship, personal qualities, habits, and values of Muhammad—whom Muslims believe was the Messenger of God—is an important strand of continuity in Muslim culture wherever it is found. The lessons on Muslim values bridge 1400 years of history between the seventh century historical person of Muhammad and Muslims who are living out his legacy in the twenty-first century. Further, the lessons cultivate understanding of common values, a common foundation for social and civic action. That is among the most important justifications for the academic study of human values and spirituality in the schools. Only by understanding what we, as a society, have in common does the study of difference take on real significance and value for shaping our common global future.

Overview

Muhammad, Legacy of a Prophet provides a narrative of the life of Muhammad as a complex and significant historical figure. It demonstrates how contemporary American Muslims view Muhammad's life as a model for principle and practice. Classes in world history, world cultures, world geography or comparative religion may find it most effective to view the film after the students have been introduced to the origins, basic beliefs and practices of Islam. The activities provided in this packet are designed for a wide variety of educational settings, so they are arranged in modular form, so that the packet may be used in full or in any configuration of its parts. Each activity stands on its own, but they are arranged in logical sequence based on background and comprehension activities, discussion of the historical and contemporary content of the film, and exploration of Islamic values as they relate to Islam today.

Four sets of lesson activities are provided in this packet. Pre-viewing activities introduce terminology and proper names. A handout and map give geographic and historical background on the Arabian Peninsula, where Islam first became established in the seventh century of the Common Era (C.E.). A summary of Muhammad's life increases students' familiarity with the main outlines of the narrative they will see in the film. Biographical information on the scholars interviewed in the film aids in a pre- or post-viewing analysis. Several note-taking grids are given to gather information for comprehension and activities.

Historical and biographical background details featured in the film highlight Muhammad's significance for the rise of Islam, and give information about other historical persons mentioned in the film. Lessons on the principles of Islam illustrate how historical issues affected the application of those principles. A comparative activity draws a parallel between two similar historical documents: the Mayflower Compact and the Constitution of Madinah, demonstrating agreements for self-government among small immigrant communities. Concepts of warfare and peace in Islam are explored in terms of principles defined by the Qur'an and practiced through Muhammad's example. An extension activity compares treason in Islamic and U.S. law, and also further explores scholars' viewpoints.

Islamic values are explored in the last group of lessons, comparing their application during the time of Muhammad and in contemporary US society. The keystone is the concept of prophethood in Islam, both in terms of the many social roles Muhammad took on in his life, and in terms of his spiritual mission, and how that is perceived by scholars and American Muslims who appear in the film. Quotations from Islamic primary sources, the Qur'an and the Hadith (record of Muhammad's words and deeds) provide document-based study. A closing activity discusses American Muslims' responses to September 11, 2001, and explores their relationship to Islamic values as discussed in the previous lesson's activities.

Correlation with History-Social Science Standards

National Standards for History

Standard 1: Chronological Thinking

- Identify in historical narratives the temporal structure of a historical narrative or story.
- Interpret data presented in time lines.
- Reconstruct patterns of historical succession and duration.

Standard 2: Historical Comprehension

- Reconstruct the literal meaning of a historical passage.
- Identify the central question(s) the historical narrative addresses.
- Evidence historical perspectives.

Standard 3: Historical Analysis and Interpretation

- Compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions.
- Consider multiple perspectives.
- Analyze cause-and-effect relationships and multiple causation, including the importance of the individual, the influence of ideas, and the role of chance.
- Hypothesize the influence of the past.

Standard 5: Historical Issues-Analysis and Decision-Making

- Identify issues and problems in the past.
- Marshal evidence of antecedent circumstances and contemporary factors contributing to problems and alternative courses of action.
- Identify relevant historical antecedents.

Era 4: Expanding Zones of Exchange and Encounter, 300-1000 C.E.

Standard 2: Causes and consequences of the rise of Islamic civilization in the 7th-10th centuries.

2A: The student understands the emergence of Islam and how it spread in Southwest Asia, North Africa, and Europe

- [Grades] 5-12: Describe the life of Muhammad, the development of the early Muslim community, and the basic teachings and practices of Islam. **[Assess the importance of the individual]**

2B: The student understands the significance of the Abbasid Caliphate as a center of cultural innovation and hub of interregional trade in the 8th – 10th centuries:

- [Grades] 5-12: Analyze the sources and development of Islamic law and the influence of law and religious practice on such areas as family life, moral behavior, marriage, inheritance, and slavery. **[Examine the influence of ideas]**

Era 9: The 20th Century Since 1945: Promises and Paradoxes

Standard 2: The search for community, stability, and peace in an interdependent world.

2F: The student understands worldwide cultural trends of the second half of the 20th century.

- [Grades] 5-12: Describe varieties of religious belief and practice in the contemporary world and analyze how the world's religions have responded to challenges and uncertainties of the late 20th century. **[Analyze the influence of ideas]**

California Academic Standards for History/Social Science

7.2: Students analyze the geographic, political, economic, religious, and social structures of civilizations of Islam in the Middle Ages, in terms of:

1. the physical features and climate of the Arabian peninsula, its relationship to surrounding bodies of land and water and the relationship between nomadic and sedentary ways of life
2. the origins of Islam and the life and teachings of Muhammad, including Islamic teachings on the connection with Judaism and Christianity
3. the significance of the Qur'an and the Sunnah as the primary sources of Islamic beliefs, practice and law, and their influence in Muslims' daily life

New York Social Studies Standards

Analyze important developments and turning points in world history; hypothesize what might have happened if decisions or circumstances had been different; investigate such developments and turning points as:

- the emergence of the world's great religions: Buddhism, Christianity, Hinduism, Islam, Judaism, and Taoism; interpret and analyze documents and artifacts related to significant developments and events in world history.
- identify different ethnic, religious, and socioeconomic groups throughout the world and analyze their varying perspectives on the same historic events and contemporary issues. Explain how these different perspectives developed.
- study the historical writings of important figures in world history to learn about their goals, motivations, intentions, influences, and strengths and weaknesses.
- examine documents related to significant developments in world history (e.g., excerpts from sacred texts of the world's great religions, important political statements or decrees, literary works, and historians' commentaries); employ the skills of historical analysis and interpretation in probing the meaning and importance of the documents by: identifying authors and sources for the historical documents, comparing and contrasting differing sets of ideals and values contained in each historical document, hypothesizing about the influence of each document on present-day activities and debates in the international arena.

Texas Essential Knowledge and Skills for Social Studies

(19) **Culture.** The student understands the history and relevance of major religious and philosophical traditions. The student is expected to:

- A. compare the historical origins, central ideas, and the spread of major religious and philosophical traditions including Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism; and
- B. identify examples of religious influence in historic and contemporary world events.

(6.19) **Culture.** The student understands the relationships among religion, philosophy, and culture.

- A. explain the relationship among religious ideas, philosophical ideas, and cultures; and
- B. explain the significance of religious holidays and observances such as Christmas and Easter, Ramadan, Yom Kippur and Rosh Hashanah in selected contemporary societies.

WHI.8 The student will demonstrate knowledge of Islamic civilization from about 600 to 1000 A.D. by

- a. describing the origin, beliefs, traditions, customs, and spread of Islam;
- b. assessing the influence of geography on Islamic economic, social, and political development, including the impact of conquest and trade;
- c. identifying historical turning points that affected the spread and influence of Islamic civilization.

WHII.14 The student will demonstrate knowledge of the influence of Judaism, Christianity, Islam, Buddhism, and Hinduism in the contemporary world by

- a. describing their beliefs, sacred writings, traditions, and customs;
- b. locating the geographic distribution of religions in the contemporary world.

Geography for Life: National Geography Standards

The geographically informed person knows and understands:

- **Places and Regions:** How culture and experience influence people's perceptions of places and regions
- **Human Systems:** The characteristics, distribution, and migration of human populations on earth's surface; how the forces of cooperation and conflict among people influence the division and control of earth's surface



COUNCIL ON ISLAMIC EDUCATION

Muhammad: Legacy of a Prophet

Pre-Viewing Vocabulary Activity

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

The purpose of this activity is to acquaint students with the basic vocabulary they will hear in the film *Muhammad, Legacy of a Prophet*. Students work with this vocabulary by categorizing names and terminology.

Objectives:

The student will be able to:

- categorize and identify terms and proper names associated with beliefs, practices, groups and historical events related to the origin of Islam.
- identify location names on a map.
- define terms related to Islamic beliefs and practices.

Procedure:

1. Cut the vocabulary words and definitions found in **Student Handout 1: Vocabulary List** into strips. Form students into groups of three or four and give them the strips to sort into five categories and record the words on the chart in **Student Handout 2: Organizing Vocabulary**. The categories are as follows: "Place Names," "Individuals and Groups," "Events in Muslim History," "Beliefs," "Practices." The teacher may assist if necessary.
2. Students who have already studied Islam prior to viewing the film may find the terms on beliefs and practices familiar. If not, it may be necessary for teachers to review the definitions of these basic terms in the glossary.

ADAPTATION: For lower level or mixed ability students, have them cut out and use as definitions only the boldface words of the definitions and their pronunciation keys. Teachers may also select out the most basic terms, which are identified by an asterisk* next to the word.

EXTENSION: Have students make a word search grid or crossword puzzle using the basic definitions in boldface.

Student Handout 1: Vocabulary List

A. Place Names (Setting)

***Makkah** or Mecca [MACK-ah] – **an ancient city in the Arabian Peninsula. Makkah was an important religious center that housed the Ka’bah.** At the time of Muhammad’s birth, Makkah had become an important caravan city on the trade route from Yemen to Syria as well as a religious shrine.

Jabal al-Nur – Literally, “Mountain of Light” – **a small mountain outside Makkah with a cave where Muhammad would often go to worship and meditate.** Muhammad related that he received the first revelation of the Qur’an from God while in the cave of this mountain.

Yathrib [YUTH-rib] – **the city in Arabia north of Makkah to which Muhammad and Muslims from Makkah migrated to escape religious persecution.** Yathrib was renamed Madinat an-Nabi, or the “City of the Prophet.”

***Madinah** or Medina [ma-DEE-nah] – **also Madinat al-Nabi, or “City of the Prophet” – a city north of Makkah, formerly known as Yathrib.** The people of Madinah welcomed the persecuted Muslim refugees from Makkah and accepted Muhammad as their leader.

Hudaybiyyah – **the place where Muhammad made a peace treaty with the Makkans.** Muhammad led his companions to Makkah to make the pilgrimage to the Ka’bah, but the Makkans prevented them from entering the city. The treaty with the Makkans allowed the Muslims to return the following year, and both agreed to peace for ten years. The Makkans eventually broke the treaty, leading to the Muslims’ peaceful takeover of Makkah.

***Ka’bah** [KAA-bah] – **a cube-shaped building in Makkah.** The Qur’an states that the Ka’bah was the first house of worship dedicated to the One God. According to the Qur’an, Abraham and his son Ishmael built the Ka’bah. Muslims all over the world face in the direction of the Ka’bah during prayer.

B. Individuals and Groups

***Quraysh** [kur-AYSH] – **the tribe into which Muhammad was born and which ruled Makkah.** The Makkan Quraysh fought Muhammad until they were defeated in 630 C.E., but as Muslims, they continued to play important roles in Muslim history.

***Muhammad** [moo-HUM-med] – **according to the Qur'an, he was the last prophet, or God's messenger to humankind.** Prophets before Muhammad include Adam, Noah, Abraham, Moses and Jesus. Muhammad was born into the tribe of Quraysh at Makkah in about 570 CE.

***Khadijah** [kha-DEE-jah] – **first wife of Muhammad, a wealthy widow who was older than Muhammad.** She was the first person to accept Islam after the revelation, and the wife who bore him four daughters.

Arbitrator – **a person who settles a dispute between two or more persons or groups.** Muhammad was invited to Yathrib as an arbitrator to bring peace to the warring tribes in Yathrib.

Ansar [an-SAR] – **literally, “the Helpers” – they were Muslims of Yathrib who welcomed and aided the Muslim refugees from Makkah, who fled religious persecution.**

Muhajirun [mu-ha-JIROON] – **literally, “the Immigrants” – Muslims who migrated to Yathrib to escape religious persecution by the Quraysh at Makkah.**

***Sahabah** [sa-HAA-bah] (implicit) – **literally, “the Companions” – a title given to Muslims who saw, heard or knew Muhammad.** Because they shared in the development of the Muslim community, the *Sahabah* are considered models of piety and character for Muslims. Through their knowledge and love of the Prophet, they recorded his words and deeds (the *hadith*), and transmitted the Qur'an to later generations after Muhammad's death.

Ahl al-Kitab [AHL al-kee-TAAB] – **“People of the Book” – a term used in the Qur'an to describe those who believe in One God and in the revealed scriptures from God, such as the Torah and the Bible.**

***Tribe** – **a group of people who share common ancestors, language and traditional claims to territory.** At the time of Muhammad's birth, Makkan society was organized according to relationships among clans and tribes.

***Clan – a family group that is a sub-group of a tribe, claiming descent from a single common ancestor.** At the time of Muhammad’s birth, Makkan society was organized according to relationships among clans and tribes.

***Ummah [OOM-mah] – the worldwide community of Muslims.** The total number of Muslims in the world today is over 1.2 billion.

C. Important Events in Early Muslim History

Isra’ and Mi’raj (“Night Journey and Ascension”) [iss-RAA, me-RAAJ] – **Muhammad’s night journey to Jerusalem and his ascension to the Heavens.** According to the Qur’an and the recorded words of Muhammad (hadith), Angel Gabriel took Muhammad to Jerusalem during one night, through the Heavens and into the presence of God, and returned him to Makkah in the same night.

***Hijrah [HIJ-rah] – the migration of Muslim refugees from Makkah to Yathrib seeking religious freedom.** This migration happened in 622 CE and marks the beginning of the Islamic, or hijriyah, dating system, abbreviated as A.H., meaning Anno Hijriya.

Constitution of Madinah – a document Muhammad formed as arbitrator to unify the different warring groups in Yathrib under his leadership. The document states that each group in Yathrib must respect each other’s rights and share in the responsibility of defending the city.

***Pilgrimage, or Hajj [hujj] – pilgrimage to Makkah is one of the Five Pillars of Islam and the duty of every Muslim believer.** Pilgrims perform rites that reenact the life of Abraham, his wife Hajar, and their son Ishmael over 4,000 years ago. It is required of every Muslim who is able, to go at least once in a lifetime.

D. Islamic Beliefs

***Islam, [is-LAHM] – literally, “seeking a state of peace” – the religion of belief in One God, revealed through the prophets** from Adam through Abraham, Moses, and Jesus, whose final prophet is Muhammad. Islam is the name given in the Qur’an, and refers to the state of peace achieved through submission to God. A **Muslim** is a follower of Islam.

***Allah [al-Lah]– literally, “the God” – this name means the one God, who is all-Powerful and who created everything in the universe.** Allah is also called *Rabb*, the Lord of Abraham and all other prophets. In the Arabic language, Arabic-speaking Christians and Jews also use the term Allah for God. The Qur’an lists 99 attributes, or names of God.

Qur’an [kur-AAN] – the holy book of Islam, which Muslims believe is a divinely revealed scripture sent to Muhammad from God through the Angel Gabriel in the Arabic language. The Qur’an is the source of guidance in a Muslim’s daily life, and a source of knowledge about God and His creation. Muslims only consider the Qur’an authentic as read and recited in Arabic but translations may express its meaning as an aid to understanding, not as a substitute for the original scripture.

Akhirah [AA-khi-RA] – life after death. An important theme in the Qur’an is that after life in this world, every human will be judged by God for the good and bad they did on earth, and receive just reward or punishment for their deeds.

Resurrection – raising from the dead. The Qur’an teaches that **every human being will be brought back to life after they die to be judged by God on the Day of Judgment.**

***Monotheism – the belief that there is only one God.** Judaism, Christianity, and Islam are known as the three monotheistic faiths.

Jibreel [jib-REEL] – also known as “Gabriel” – the Angel who brought revelation to each of the prophets, or God’s messengers. Muslims believe that Gabriel brought revelation of the Qur’an to Muhammad over a period of 23 years.

Hadith [hah-DEETH] – the recorded tradition of the words and deeds of Muhammad, transmitted by his companions and later compiled into authoritative collections during the 8th and 9th centuries CE.

E. Muslim Practices

Khutbah [KHUT-bah] – a public sermon or speech held every Friday in the masjid before the midday prayer.

***Salah** [sa-LAAH] – the five daily prayers, second of the Five Pillars of Islam.

These obligatory or required prayers are offered at dawn, at noon, in mid-afternoon, at sundown, and after twilight.

Hijab [hee-JAAB] – a term used for the head covering worn by Muslim women.

Literally, “a condition of modesty,” it also means the public appearance of women wearing loose-fitting clothing that reveals only her hands and face.

***Jihad** [ji-HAAD] – literally, “making an effort,” “striving,” or “struggling” – Jihad can mean the effort to improve oneself and resist doing bad deeds, a struggle against injustice, or limited warfare for a just cause.

***Five Pillars** – five basic acts of worship required of every able-bodied Muslim.

They are (1) *shahada*, testifying to belief in one God and Muhammad’s prophethood, (2) *salah*, performing five daily prayers, (3) *zakah*, paying the poor due, (4) *siyam*, fasting in the month of Ramadan, (5) performing the *hajj*, or pilgrimage to Makkah once in a lifetime.

Student Handout 2: Organizing Vocabulary

Place Names	Individuals and Groups	Events in Muslim History	Beliefs	Practices

COUNCIL ON ISLAMIC EDUCATION

Muhammad: Legacy of a Prophet

Student Note-taking Grids

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This brief procedure provides a format that helps students take notes on the film *Muhammad: Legacy of a Prophet*. The grid assists students in organizing their notes, and is necessary for completion of activities in several of the lessons.

Objectives:

The student will be able to:

- plan and record information from a visual and audio source
- differentiate types and topics of information provided in *Muhammad: Legacy of a Prophet*

Procedure:

1. Prepare the students to take notes on the concept of prophethood in Islam. They will record these different roles and the comments made about these roles by using **Student Handout 1: Note-taking Grid on The Concept of Prophethood**, of which students should receive 2 copies or one 2-sided handout. The following questions can be answered using the notes.
 - What roles did Muhammad play during his life?
 - What types of leadership did he carry out in his society?
 - What did the people in the film say about his leadership?
2. Prepare the students to take notes on the film by giving each student four single-sided copies or two 2-sided copies of **Student Handout 2: Note-taking Grid on Muhammad's Life and Impact**. Tell the students that the three different columns in the grid correspond to the three main categories of information in the film, which are indicated by the column headings.
3. Discuss the note-taking column format for viewing the film with the class and explain how it will be used. Notes in the first column will answer the question:
 - What were the major events in Muhammad's life and in the community's development, described in the film in chronological order?

Notes in the second column will answer the following questions:

- What are the personal qualities that a Muslim strives to achieve?
- How did Muhammad model those qualities in his life?

Notes in the third column will answer the following question:

- How do the American Muslims in the film view Islam and Muhammad's example as models for their own lives and modern conditions?

The answers on the grid will help students complete many of the lessons in this collection. Tell students they may also create their own information anchors such as subject headings and keywords.

Student Handout 1: Note-taking Grid on The Concept of Prophethood

Muhammad’s Functions in Society	Hadith or Historical Event	Contemporary Muslims’ Statement

Student Handout 2: Note-taking Grid on Muhammad’s Life and Impact

(make five copies of this handout for each student)

Historical Events in Muhammad’s Life	Personal Qualities Valued by Muslims	American Muslims’ Views on Islam and Muhammad

Geography and History of the Arabian Peninsula, and Overview of Islam

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

The purpose of this activity is to provide students with background information on the context of the Arabian Peninsula during the sixth and seventh centuries of the Common Era.

Objectives:

The student will be able to:

- locate the Arabian peninsula on a map and identify surrounding bodies of land and water, fertile regions, trade routes and major cities.
- explain the importance of the Arabian peninsula in terms of its location between major trade routes of the Mediterranean, the Indian Ocean and the western end of the Silk Road.
- describe the role of the Makkans in trans-Arabian trade and list several goods that Quraysh caravans transported and sold.
- explain the rise and spread of Islam and major characteristics of Muslim civilization.
- identify the basic beliefs and practices of Islam, including the Five Pillars and explain their relationship to Muslim life, culture and civilization.

Procedure:

1. Have students study the maps depicted in **Student Handout 1: Maps of the Arabian Peninsula**. Using an atlas if needed, name waterways, landmasses, fertile regions and trade routes. Preview places mentioned in the film, including lands such as Arabia, Yemen, Syria, and cities such as Damascus, Jerusalem, Makkah, and Madinah. Students can note geographic features and cities on the outline map provided. These may include the place name terms from the [Pre-Viewing Vocabulary](#) lesson.
2. Assign students to read **Student Handout 2: Background on the Arabian Peninsula**, and answer the questions individually or as a group. The reading provides evidence that the Arabian Peninsula was not an isolated place. It was involved in hemispheric cultural and economic interactions well before the rise of Islam in the region. The geographic features of the peninsula—especially the desert areas—were intimidating, which isolated the region from the surrounding areas, but also protected it from invasion.

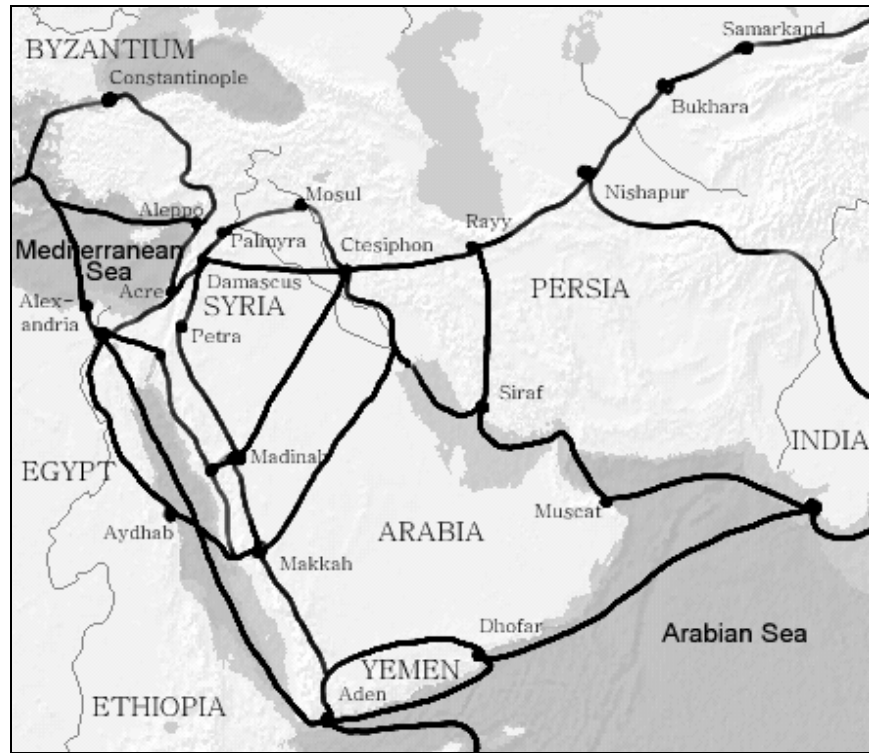
ADAPTATION: For lower level students, use the handout only up to the point before the Qur'an chapter about the Quraysh, and use only the first four comprehension questions.

3. The next activity can be used if the class is not already studying an introduction to Islam, or it may be useful as a substitute for a longer chapter. Assign **Student Handout 3: Overview of the History and Teachings of Islam**, and related study questions. Its purpose is not in-depth study but a brief overview as background information. It may also be used as a wrap-up to a longer, more in-depth study of Islam

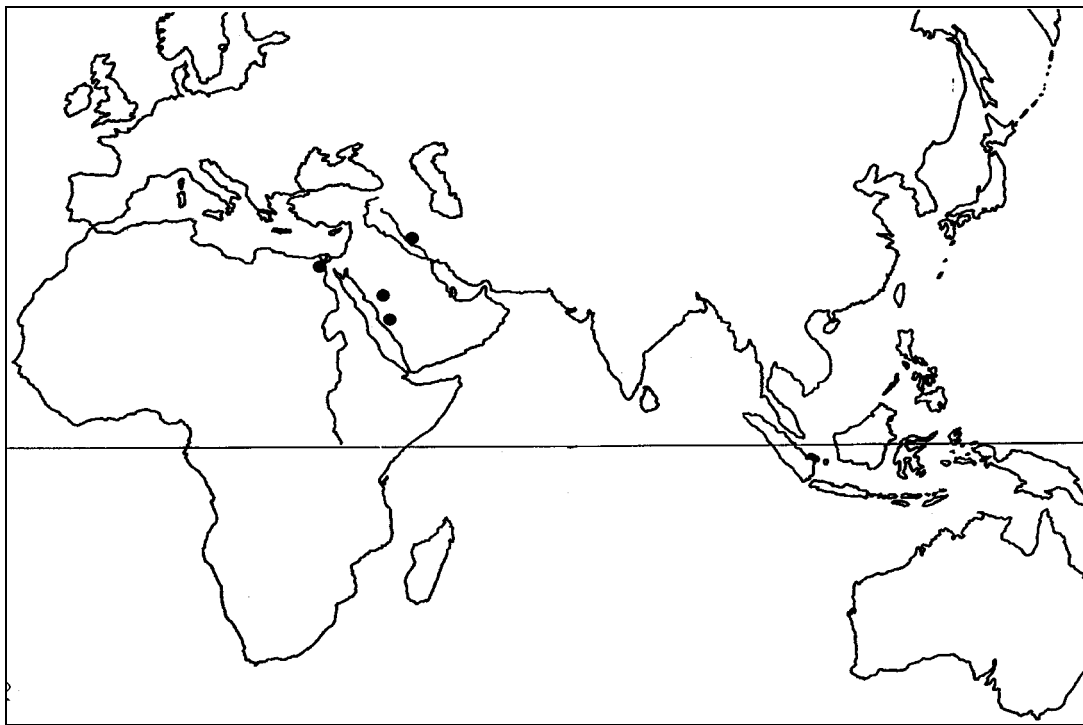
4. The Five Pillars activity helps to show how Islamic beliefs and practices relate to Muslim lives, cultures, and civilizations past and present. It should be done after students have read basic information on Islam, such as Student Handout 3. Using the blank grid from **Student Handout 4: The Five Pillars Have Many Dimensions** and the suggested **Teacher's Key: The Five Pillars Have Many Dimensions**, the teacher leads discussion on the basic meaning of the Five Pillars, their spiritual and worldly, individual and communal implications, and finally, the kind of cultural and historical institutions and developments this practice of worship fostered. If the class is studying Islam over a longer period of time, this graphic organizer may be completed over several class periods, beginning with the first three columns in connection with learning the meaning of the Five Pillars, and continuing with the individual and communal dimensions as the students study Muslim cultures around the world, and finally, the last column may be filled in as students learn about the history of Muslim civilization through time.

ADAPTATION: Small groups may each be assigned one of the rows, i.e. one pillar as a research project, so that the entire class would complete the chart as a collective activity. For younger students or due to time limitations, it may be feasible to complete only the first three columns, or some combination of columns as the teacher sees fit. Some teachers may wish to provide examples to help students get started by filling in a different column in each row, photocopying the partially completed chart.

Student Handout 1: Maps of the Arabian Peninsula



Trade Routes through the Arabian Peninsula



Outline Map of the Eastern Hemisphere

Student Handout 2: Background on the Arabian Peninsula

The Arabian Peninsula is a large land bridge suspended between Africa and Asia. It is among the largest peninsulas on earth, and is surrounded by water on all four sides. To the north lies the Mediterranean Sea and to the west lies the Red Sea. To the east is the Persian (or Arabian) Gulf, and to the south is the Arabian Sea, which is also part of the Indian Ocean.

About three-quarters of the Arabian Peninsula is covered by deserts. Geographers think that the region had changed from savannah, or grasslands to desert by about 8,000 B.C.E., along with the neighboring Sahara Desert in North Africa. Artifacts from hunter-gatherer groups and early settled cultures have been found at many sites. Traces of the earliest towns, cities and civilizations in the Fertile Crescent along the Mediterranean Sea have also been found. The Arabian Peninsula is mostly arid with inhospitable terrain and fertile regions nearly all around the periphery. Along the mountainous Arabian Sea coast to the south, rain-fed and irrigated highland areas support a rich agriculture. These mountains continue up to the Red Sea coast, but they do not receive the monsoon rains, and are mostly arid.

The narrow isthmus of Suez, near the Sinai Peninsula, joins the Arabian Peninsula to Africa. Today, the Suez Canal cuts through that connection, allowing ships to pass from the Mediterranean into the Red Sea and the Indian Ocean. The peninsula is connected to Asia from the Mediterranean coast along the Tigris-Euphrates River system to the head of the Persian Gulf. Arabia is part of a region geographers now call *Southwest Asia*. On a map, you can see the Arabian Peninsula at the center of the eastern hemisphere's continents and waterways. It forms a land bridge between the Mediterranean and the Indian Ocean, and a crossroads between Africa, Asia, and Europe. The Arabian Peninsula is at the center of a huge region of desert stretching from North Africa to Central Asia, called the Great Arid Zone

People settled in areas where they could farm, and herded flocks of sheep and goats in areas where they could graze on seasonal plants. During the first millennium B.C.E., domestication of the camel allowed pastoral nomads to inhabit even more arid parts of the peninsula. More important, the camel allowed people to cross the driest deserts between wells. Camels can travel at a steady rate and withstand the harsh desert climate for long periods without drinking. Invention of a practical camel packsaddle allowed it to carry hundreds of pounds at once. The camel caravan opened the Arabian Peninsula to regional and long-distance trade during the early centuries of the Common Era (C.E.).

The Arabs were skillful in transporting goods safely across the wide barren stretches, guided by signs of nature just as mariners navigated the seas. Seaports along the Arabian coasts linked the peninsula with the Mediterranean trading system, the Indian Ocean and Africa. Towns at caravan stops at oases developed along the overland trade routes, such as the inland towns of Makkah and Madinah, and the older town of Ubars. In the northern part of the peninsula, cities such as Jericho, Jerusalem and Damascus developed during biblical times. During classical times, city-states like Palmyra and Petra grew wealthy from trade on the eastern end of the Asian silk roads. Although the inner regions of the Arabian Peninsula were too difficult to conquer, the caravan routes and their towns in the region were not completely isolated. Arabian camel cavalry fought in imperial armies for the Persians and the Romans. Improvements in the camel saddle during the early centuries of the Common Era increased their strength as a military force and gave them control of the caravan trade. Trade and migration brought them luxury goods, wealth and ideas, including monotheistic belief systems such as Judaism and Christianity, though most tribes in the area remained polytheistic until the rise of Islam.

Nomadic herders, settled farmers, and townspeople shared an interdependent society. They depended upon one another for food, defense and trade. Understanding the relationship between nomadic groups, farmers and townspeople is as simple as bringing together the parts of a sandwich. Herders supplied meat, milk and leather from their animals. Farmers supplied grain for bread as well as dates. Sprinkle salt or spices on the sandwich and trade becomes part of the relationship. Traders needed desert guides and pack animals, and all three groups benefited from long-distance trade goods like silk, wool and cotton cloth, spices, perfumes, jewels, gold, silver and iron goods. The wealth of the townspeople gave them a leading position, which could still be challenged by the desert warriors. Pastoral nomads became guides for townspeople, acting as a shipping service for merchant groups, and providing skilled warriors and riders as security guards for the caravans. If we think of the Arabian Peninsula as a land bridge among the waterways that connect Afroeurasia, we must also think of it as a sand sea that caravan trade crossed like the ships of maritime routes.

For the taming of Quraysh:

For their taming, we cause the caravans to set forth in winter and summer.

So let them worship the Lord of this House,

Who provides them with food against hunger and with security against fear.

(Qur'an, 106:1-4)

This early Makkan *surah*, or chapter from the *Qur'an*, Islam's holy book, is called "Quraysh," after the leading tribe of Makkah. It describes how the caravan trade allowed the Quraysh to live in prosperity and security through their leadership of these trading groups. Their caravan journeys of winter and summer made their wealthy life in the towns possible. This *surah* contains an important hint about geography. The winter and summer journeys were timed to the monsoon winds on the Indian Ocean, which brought ships laden with goods from India, East Africa and China to the ports of Yemen in one season, and allowed the caravans to regularly buy goods which they transported to Syria and its Mediterranean ports during the opposite season. For this reason, the Arab tribes owed gratitude to God, as the third verse states. God is the Lord of the Ka'bah in Makkah mentioned in the third verse. The annual pilgrimage to the Ka'bah also brought wealth and prestige to the city, a tradition reaching back centuries among the Arab tribes. These short verses provide an interesting window on the life of the Arabian Peninsula at the beginning of Muhammad's mission.

Comprehension Questions:

1. In two sentences, describe the location and topography of the Arabian Peninsula.
2. Identify the different types of people who inhabited the Arabian Peninsula, and describe their relationship to one another. Role-play a conversation between a townspeople, a farmer and a nomad on a market day in one of the oasis towns.
3. What role did trade play in Arabian economy and society, and why was the geographic location of the peninsula important for trade? What role did the monsoon play in bringing luxury goods to Arabia?
4. What religious groups lived in Arabia before Islam?
5. What activities and social values gave importance to the tribe of Quraysh at Makkah?
6. On a map, locate the Silk Roads, and describe how they connected with northern Arabia.
7. How might Arabia's location between India, China and the Mediterranean affect the cultural life on the peninsula?

Student Handout 3: Overview of the History and Teachings of Islam

Islam is the third of the three major monotheistic faiths, meaning those based on belief in One God. Judaism, Christianity, and Islam trace their origins to the teachings of prophets--messengers who received holy scriptures. Their adherents believe that their holy scriptures are the word of God, or were inspired by God.

Based on the teachings of their holy book, the Qur'an, Muslims trace the origins of Islam to the first prophet, Adam. The Qur'an teaches that God sent many prophets to humankind with the same basic message to believe in One God, to worship and to act according to moral standards. Muslims also honor as prophets Noah, Abraham, Moses, and Jesus, as well as others known and unknown. Islam teaches that the earlier scriptures were sometimes lost or altered, and that a final prophet, Muhammad, completed God's message to humankind and the religion of Islam.

The word Islam means "peace through submission to God" and a Muslim is a follower of Islam, "one who seeks peace through submission to God." The Qur'an teaches that all prophets were Muslim in the sense that they were models of submission to God and seekers of truth. Muslim practice is defined by the *Qur'an* (holy scripture) and the *Sunnah* (example set by Prophet Muhammad), transmitted through the *Hadith* (the recorded words and deeds of Muhammad). The Islamic requirements of worship are called the Five Pillars, which are:

- (1) *shahadah* — to state belief in One God and the prophethood of Muhammad,
- (2) *salat* — to pray the five obligatory prayers each day,
- (3) *siyam* — to fast from dawn to sunset during the month of Ramadan each year,
- (4) *zakat* — to pay a percentage of goods or money as obligatory charity each year,
- (5) *hajj* — to make the pilgrimage to Makkah once in a lifetime.

Islamic teachings lay out a way of life based on moral values and just relations among people in the family, community, and the world. Islamic law, or *Shari'ah*, is a system of interpretation of the Qur'an and Sunnah based on scholars' study of the Islamic sources and related disciplines, including logic and Arabic grammar.

Historically, the origin of Islam is the revelation received by Prophet Muhammad, who was born on the Arabian Peninsula in about 570 CE, in the city of Makkah, a caravan stop inland from the Red Sea on a trade route between Yemen and the Mediterranean. Makkah was also the site of an important house of worship called the Ka'bah, which the Arabs associated with the Prophet Abraham (Ibrahim) and his son Ishmael (Ismail).

The revelations he reported receiving at Makkah and Madinah came over 23 years, between about 610 and 622 CE. The revelations were transmitted by Muhammad to his followers in Arabic, and they were memorized and written down during his lifetime. These words were known as the Qur'an, literally, "the recitation." Muslims believe it to be the direct word of God, Whose name in Arabic is Allah. Both the names *Islam* and *Muslim* were given in the Qur'an.

After thirteen years of teaching and persecution at Makkah, the Muslims migrated to Madinah in an event called the Hijrah, which marks the beginning of the Islamic calendar, in 622 CE (Common Era). The years following the Hijrah were marked by conflict between Quraysh and the Muslims, including several major battles and a treaty. Muhammad lived for ten more years, during which the Muslim community grew from a few hundred to many thousands, developed a stable community with a system of beliefs, practices and leadership, and secured a bloodless victory over Makkah. During the ten years at Madinah, Islam attracted followers throughout Arabia, and came to the attention of major regional powers, the Byzantine and Persian Empires.

At the time of Muhammad's death in 632 CE, the Muslim community already represented a growing political, military and religious force in the region. Four successors to Muhammad's political power, called the "Rightly Guided Caliphs," carried on the legacy of Muhammad's leadership, but not his prophethood or revelation. During the century after his death, Muslim armies conquered a huge territory extending from North Africa to Central Asia. The Persian Empire fell, and the Byzantine Empire lost much territory. The early state of the "Rightly-Guided Caliphs" gave way to a civil war over the succession in 660 CE, resulting in the founding of the Umayyad dynasty, with its capital at Damascus, Syria. The end of unified rule over all Muslim lands ended in 750 CE. A revolution against the Umayyads resulted in the founding of a new Abbasid dynasty, with its capital at Baghdad. It lasted until 1258 CE, but other states also broke away to form separate Muslim states—a few at first, then many. Muslim Spain was one of the most important of these states.

During the centuries following the rise of Islam and the expansion of the Muslim state, Islam spread among the population of Muslim-ruled territory in parts of Africa, Europe and Asia. The growth of cities was both a cause and effect of the spread of Islam and economic growth in Muslim-ruled areas. Cultural developments in literature, arts and sciences, manufacturing and trade accompanied the spread of Islam and its influence on religious, intellectual, economic and political life in those regions. Although unified Muslim rule lasted only about a century, Islam kept spreading and Muslim culture and society flourished. By 1500, Islam had spread to West and East Africa, to western and coastal China, and to India and parts of Southeast Asia, and was moving into southeastern Europe. Only in the Iberian Peninsula did Muslims experience permanent loss of territory. The Reconquista by the Spanish and Portuguese was the cause of this loss. After a long period of multi-religious life under Muslim rule, the new Christian rulers converted or expelled Muslims and Jews.

Between 1500 and 1800 CE, Islam continued to spread in several regions, notably Eastern Europe, Central Asia, West Africa and Southeast Asia. Successor states to the short-lived Mongol empire formed Muslim states, which were marked by military conquest, encouragement of trade, and patronage of learning, arts and architecture. Three major states and a number of smaller regional powers were important political, economic, and military forces during this time. In India, the Mughal Empire, heir to the Central Asian conquerors Timur and Babur, ruled in the Northern part of the subcontinent. The Safavid Empire and its successors ruled Iranian and other Persian-speaking territories.

Important cultural expressions of these regional powers were magnificent crafts and urban architecture. Both influenced urban and courtly culture in Africa, Asia, and Europe. Italian and Indian stone artisans, Chinese and Iranian painters, ceramic and textile artisans, as well as artisans working in steel, bronze, silver and gold circulated among the royal courts and commercial workshops. As Afro-Eurasian trade began to link with European and then American trade after the voyages of European mariners, luxury goods for the middle classes were important exports from Muslim ports.

It is fair to say that some of Europe's emerging industries served their apprenticeship to manufacturing in these regions. The ceramic industry in Europe learned from Turkish, Persian and Chinese manufacturers. Asian and African cloth manufacturers served as models for early European textiles. Indian and Chinese textiles were among the goods most in demand. Indian weavers and dyers produced such variety and quality of cottons, silks and woollens that common textiles today still bear specialized names from the exporting regions. Calico, muslin, canvas, (later khaki), seersucker, chintz, voiles, toile, velvet, satin, cashmere (from Kashmir), damask. Persian and Turkish carpets are still sold for high prices in the West.

By the 1600s, Europeans bought the products of Asia with silver and gold from its growing colonies in the Americas and Africa. Spices and food products from the Afro-Eurasian trade combined with new products from the Columbian exchange and stimulated imports and changes in diet and agriculture across the whole world during this period. An enormous trade in sugar, coffee, and tea was another important influence that originated in trade with Muslim and other economic centers in Afroeurasia.

During the nineteenth century, European colonization of Muslim regions increased the economic and political effects of the growing shift in manufacturing and trade toward Europe's favor. Europe's military and industrial powers were twin forces that gradually weakened Muslim states, as it did other states in the Americas, Africa and Asia. By the early years of the twentieth century, the strongest Muslim power, the Ottoman Empire, had been overpowered. After World War I, Ottoman territory in the Middle East and North Africa had been divided up among the French and the British, including Palestine, the Holy Land of all three monotheistic faiths. Turkey, in Asia Minor, was all that remained sovereign of the former Ottoman Empire.

After World War II, nearly all of today's modern Muslim countries had achieved independence from European powers, which grew weak after two huge wars. Palestine had been divided by Britain and the United Nations so that Israel could be created, and after 1967, Israel occupied all the land that could serve as a Palestinian state in keeping with United Nations intentions and resolutions. Algeria did not gain its independence until the 1960s after a brutal resistance against French colonialism. African Muslim countries also gained independence and suffered many economic problems. Development experts and Western governments emphasized the need for Muslim societies to become secular, which often came to mean repression rather than freedom of religion. The need for oil in the industrial countries of the world brought wealth to the oil-producing nations of the Persian Gulf, but also put these countries in the geo-strategic spotlight. Iran struggled against a Western-favored regime, and in 1979, religious and secular revolutionaries appealed to the Shi'i Iranian population to overthrow the Shah, and established the Islamic Republic of Iran. After the fall of the Soviet Union, Central Asian Muslim states, like other former Soviet regions, threw off Russian rule, and promised to become new oil and gas producers for the world if pipelines could be built.

At the beginning of the third millennium CE, there are more than 50 countries with Muslim majorities, and dozens more with significant minorities. Several countries in Europe have large Muslim minority populations, such as Great Britain, France, the Netherlands, Italy and Germany—mostly from former colonies. Several countries in the Americas have growing minorities of Muslims, including between 4 and 7 million living in the United States. About 40% of Muslim Americans are of African American heritage.

Despite oil wealth in some countries, repressive governments and lack of strong economic development and social and political change have led to great frustration in Muslim societies. Domestic and international critics point to the failure of many autocratic or militarist regimes in the region that claim to be secular governments. Dissatisfaction has led to the rise of political parties emphasizing a return to Islamic principles of law as a basis for governance, calling with many other groups for more democratic and representative government. In many countries, political parties whose platform called for such Islamic goals and values won significant support from the voters. Electoral victories by such Muslim parties were met with acceptance by some governments, and with repression by others. Political movements both within and outside governments spoke in the language of Islam against injustices, using jihad to justify violent means. They managed to attract some sympathy at home and provoke fear abroad. The use of prisons, torture and denial of civil liberties stoked the radicalization of these groups, along with their growing frustration over outside intervention by Western nations, particularly the United States. The issue of Palestine grew more violent on both sides for lack of a just and lasting peace, and the lack of balance perceived in the US role in that conflict was shown to be a major source of discontent among Muslims of the world.

The rise of terrorism committed in the name of Islam came to a head in the September 11, 2001 attacks on the United States, causing many to confuse the widely held peaceful teachings of the faith with modern, radical interpretations. On the other hand, in the name of fighting against terrorism, the United States seemed determined to dominate the Middle East as the US war against Iraq was waged as a pre-emptive and liberating effort against the regime of Saddam Hussein. This open-ended war seemed to many Muslims to be a war against Islam itself, with a population of more than a billion worldwide, although US leaders insisted it was not. The major struggle of the new century for Muslims was to achieve positive social change and build modern, economically and politically strong societies based on enduring Islamic principles and values of the faith. As has happened many times in the 1400 years of Islam, Muslim scholars and ordinary people have tried to re-center Muslim thought to restore the balance between rigid or extreme interpretations of Islam, and rejection of the most vital principles of faith.

Study Questions:

1. How long was the period in which the Muslim community developed under the leadership of Muhammad?
2. How long did the following groups rule—the Rightly-Guided Caliphs, the Umayyad Dynasty, the Abbasid Dynasty?
3. How did the breakup of unified rule affect the spread of Islam and the development of Muslim culture?
4. What role did trade play in Africa and Eurasia during the period of Muslims' greatest strength and development? What role did trade play in the weakening of Muslim regions in contrast to Europe and the United States?
5. How did the two world wars impact Muslim regions? How were these impacts affected by colonialism and imperialism?
6. What problems have recently independent countries faced over the past fifty years?

Student Handout 4: The Five Pillars Have Many Dimensions

Pillar	Meaning	Spiritual	Worldly	Individual	Communal	Cultural Influences
SHAHADA						
SALAT						
ZAKAT						
SIYAM						
HAJJ						

Teacher's Key: The Five Pillars Have Many Dimensions

Pillar	Meaning	Spiritual	Worldly	Individual	Communal	Cultural Influences
SHAHADA	Profession of the creed: There is no god but God, and Muhammad is the messenger of God (Allah)	Acknowledges that there is One Creator, and that He has sent messengers and revelation to humankind	Islam forbids worship of idols or images, which also means bowing to false gods or humans; places limits on materialism	Focuses on the individual's direct relationship with God, without any intermediaries	One simple message universal to time and place; reverence for the prophets and earlier scriptures like Bible & Torah; acceptance of earlier religions	--There is no central religious authority in Islam, no theocracy since no one can claim knowledge of God over others --Limitation on the power of worldly authority over Muslim societies; Islamic jurisprudence = Islamic law system developed --Arabic language of Qur'an spread
SALAT	Five obligatory prayers at the time and in the way taught by Muhammad	Obedience to God's command to worship; Regular purification during each day	Physical act and spiritual act joined; healthful exercise and mental relaxation	--Self-discipline and self-renewal woven into life pattern --Opportunity to seek forgiveness and ask God for help	--Binds society together in regular worship and contact --Established regular pattern to daily and weekly social life	--Establishment of masjids (mosques) everywhere groups of Muslims went; architecture, decoration and sacred art --need to set prayer times led to study of astronomy, math, geography to set prayer times and direction—rise of colleges & universities for science and religion
ZAKAT	Giving to the poor and those in need a percentage of wealth beyond basic needs	Purification of wealth by giving a portion away—"a loan to God"	Constant and dependable stream of charity available to Muslim society	Limitation on greed and accumulation of wealth Stimulated both required and voluntary additional charity	Early development of charitable institutions and foundations; collective public works free from state control, tax exempt	(WAKF) charitable foundations developed as permanent source of funding for mosques, schools & colleges, universities, hospitals, wells and travelers' accommodations, institutionalized help for the poor
SIYAM	Fasting from dawn to sunset during the month of Ramadan (9 th lunar month)	Fasting is a tradition of prophets; purpose is coming near to God; annual renewal of spirit	Fasting is said to contribute to health, rid the body of poisons	Self-discipline & sense of achievement; breaking up bad eating habits; God-consciousness	Whole community participates, visits, shares food, renews contact --Additional prayers & Quran readings	--Ramadan is an international celebration all over Muslim world --Stimulated math & astronomy for setting lunar calendar
HAJJ	Making the journey to Makkah to perform the rites during the pilgrimage season	"Dress rehearsal for Judgment Day" Standing before God; recalls obedience of Abraham	Orients Muslims even in remote places toward a world community; encourages travel and communication	--Developed sense of individual being accountable to God --Gave people the desire to travel, think beyond own backyard	--Brought people together to trade and exchange knowledge --Organized huge pilgrim caravans from each city; established roads, wells, ports for better travel	--Contributed to the mobility & connectedness of Muslim society over 14 centuries --Renewed common beliefs and practices, overcoming local traditions --Increased trade & scholarship

Biographical Sketch of Muhammad's Life

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

The following brief narrative on Muhammad's life demonstrates the sequence and significance of events in the life of the man who Muslims believe was the last messenger sent by God. Because the film interweaves the narrative of his life with commentary and vignettes on the lives of contemporary Muslims, this brief biographical sketch will provide students with a context for the narrative of Muhammad's life given in the film.

Objectives:

The student will be able to:

- list major events in Muhammad's life in chronological sequence.
- explain the importance of major events in Muhammad's life that led to the rise and spread of Islam.

Procedure:

Assign **Student Handout: Muhammad, the Prophet of Islam**, which provides a narrative of Muhammad's life for students to read. Then ask students, individually or in groups, to answer the comprehension questions, which are linked to both major points made in the film and the concept of prophethood in Islam.

Student Handout: Muhammad, the Prophet of Islam

MUHAMMAD, THE PROPHET OF ISLAM ca. 570 – 632 C.E.

Muhammad (son of Abdullah) is known as “Prophet Muhammad” among believers in the religion of Islam. According to Islamic teachings, he was the last prophet, or messenger of God, who received revelation. When Muslims mention Muhammad's name, they ask God to bless him, as they do for other prophets such as Adam, Abraham, Moses and Jesus. Muhammad was born into the tribe of Quraysh, in the Arabian city of Makkah. Quraysh was the tribe that took care of the sacred Ka'bah, or house of worship, and gave water and food to pilgrims who visited it. Quraysh traced its ancestry to Abraham and his son Ishmael, and believed that the two of them founded Makkah and built the Ka'bah.

Muhammad's father died before he was born and his mother died when he was a child. Muhammad lived with his grandfather, and later his uncle, Abu Talib. Abu Talib was generous but not wealthy, and taught Muhammad to trade on their caravan journeys to Syria. A wealthy Makkan widow named Khadijah employed Muhammad to sell her goods in Syria. She was so pleased with his work that she asked him to marry her. For twenty-five years, Khadijah and Muhammad were happily married. Their four daughters lived to be adults, but two sons died.

Muhammad did not like the idol-worship of the Makkans or the unjust way the rich treated the poor and even members of their own tribe. He often spent time in thought and prayer in a cave outside Makkah. There on the Mountain of Light (Jabal al-Nur), Muhammad first experienced the call to prophethood. Muhammad described how the Angel Gabriel awoke him and told him to read. Muhammad replied that he could not read. Gabriel then said, “*Read (or recite) in the name of your Lord who created, created man from a clinging clot.*” (Qur'an, 95:1-2) These were the first verses of the Qur'an, the holy book of Islam.

Muhammad was about forty years old then. The experience frightened him and he hurried home, shivering, to his wife, who wrapped him in a blanket. Khadijah reassured him that his search for truth would not lead him astray. Her cousin Waraqah, a man of faith who knew the Christian holy books, reassured them that Muhammad's call to prophethood was true. He also warned them that his own tribe would reject him as other prophets had been rejected by their people.

After a short time, Muhammad began experiencing more revelations. These new verses told Muhammad to preach to his family. Members of Muhammad's household and immediate family accepted Islam, including his wife Khadijah, the first Muslim woman. Later, he gathered members of his tribe and warned them to believe in one God and turn away from worshipping idols and behaving unjustly. All of them rejected him except for his young cousin Ali, son of Abu Talib. The earliest Muslims were mostly poor people, slaves and women. Some important Makkans joined him, but the most powerful leaders of the Quraysh continued to reject him. His growing influence among the members of Makkan society threatened their prestige and power. They bribed him with offers of wealth and power, but he refused to give up. Quraysh persecuted the Muslims and finally banished them to a dry valley and forbade anyone from trading with them. Khadijah and Abu Talib both died during the boycott. During this time Muhammad sent a small group of Muslims to Ethiopia to seek asylum, or protection from persecution, which was granted by its Christian king, the Negus. The Quraysh feared that Muhammad's preaching against the idols would reach their visitors during the pilgrimage, causing people to stop visiting the Ka'bah.

Visitors from Yathrib, a city north of Makkah, did respond to Muhammad's teaching. Seeing the suffering of the Muslims, they pledged to protect Muhammad and his followers in their town. Gradually, the Muslims left Makkah. When Quraysh plotted to kill Muhammad, he and a close companion, Abu Bakr, secretly left Makkah to join the Muslims in Yathrib. Muhammad's journey in 622 C.E.—called the **Hijrah**—marks the beginning of the Muslim calendar. Yathrib was renamed *Madinat an-Nabi*, or "City of the Prophet." The people of Yathrib invited Muhammad to become their leader and arbitrator to solve the tribal warfare that was tearing Yathrib apart. Muhammad drew up an agreement of cooperation among the Muslims and the tribes of the city. To help the refugees from Makkah, who had left all that they owned behind, Muhammad joined each migrant from Makkah (Muhajirun) in brotherhood with a Muslim from Madinah (Ansar). This policy helped the refugees to begin new lives, and helped the new Muslims of Madinah learn Islam from the experienced Muslims from Makkah.

Muhammad's successful escape from the murder plot enraged the Makkan leaders. They had gained the wealth of the refugees, but they saw a greater danger from the Muslims. Muhammad's growing influence among the tribes of Arabia might replace Quraysh's leadership. They tried to weaken or eliminate the Muslims. Throughout his time in Makkah, Muhammad had not fought against Quraysh's persecution of the Muslims. In Madinah, according to Islamic teachings, a Qur'anic verse now told the Muslims to fight the Makkans. The first battle came at the arrival of a Makkan caravan near the wells of Badr. Although the Muslims were greatly outnumbered, they defeated the Quraysh in the Battle of Badr. The Quraysh sought revenge in a second battle at Uhud, where many Muslims and Quraysh died, but the outcome was a standoff.

Unable to defeat the Muslims as easily as they expected, Quraysh planned to attack Madinah with the help of allied tribes. Instead of going out to meet the attack, the Muslims fortified the city by digging a deep trench around an undefended part of Madinah. The Makkans had never seen such a defense, and were used to quick raids, but not siege warfare. During the Battle of the Trench, Quraysh and their allies camped outside the trench and tried to break through. After many of their allies lost patience and went home, the weather turned bad, and Quraysh broke camp and returned home, humiliated. Their prestige with local tribes was in serious trouble, and their economic power was weakened by the new threat to their caravans.

After the Battle of the Trench, Muhammad decided to make the pilgrimage to Makkah. Although the Quraysh had the ancient duty to honor visiting pilgrims, they stopped the Muslims outside of Makkah at a place called Hudaybiyyah, and denied them the right to visit the Ka'bah. Instead of entering the city, Muhammad succeeded in getting Quraysh to make a peace treaty. The treaty allowed the Muslims to make pilgrimage the next year, and Quraysh agreed to ten years of peace, with other terms that seemed to benefit the Makkans. The treaty was a victory for Muhammad, however, for three reasons: (1) The Quraysh, after trying to exterminate the Muslim community, had been forced to recognize it as a bargaining partner. (2) The Quraysh had failed in its traditional duty by keeping Muhammad away from the Ka'bah, and was already weakened by defeat in battle. (3) The treaty gave both the Quraysh and Muhammad the right to make alliances with other tribes, and allowed Muslim influence to grow unchallenged.

A short time later, the Quraysh broke the treaty. Muhammad marched an army of thousands toward Makkah. Recognizing certain defeat, the Quraysh surrendered the city without a fight. Muhammad granted amnesty, or safety, to any Makkans who stayed in their houses. He removed the idols from the Ka'bah, and the Islamic call to prayer sounded from its roof, as it has every day since. After the conquest of Makkah, many people in Arabia began to accept Islam.

During this time, Muhammad married several women, including 'Aisha, the daughter of Abu Bakr, and Hafsa, the daughter of 'Umar, two important companions. Other wives were mainly older widows, or women who helped to cement relations with their tribes. All agreed to the marriages. His wives spoke of him as a fair and affectionate husband, and passed on the record of his words and deeds to later generations.

Revelation of the Qur'an continued for 23 years, until shortly before Muhammad's death in 632 CE. He recited the final verse during a sermon on his Farewell Pilgrimage. By that time, the Qur'an had already been memorized by many of Muhammad's followers, recited in his presence, and written down by secretaries such as Zayd ibn Thabit. Many also had memorized or recorded Muhammad's words and deeds, which became known as the *hadith*. The pattern of Muhammad's life came to be called the *Sunnah*, the second source of Islamic knowledge after the Qur'an. Muhammad was buried in Madinah in the house where he died, which was connected to the main mosque, or masjid, that had been the gathering place in Madinah. Today, the masjid where he lived is known as the Mosque of the Prophet, or Masjid an-Nabawi.¹

Study & Discussion Questions:

1. What was the origin of the city of Makkah? How did trade and the pilgrimage make the city important to the Arabs?
2. Describe Muhammad's childhood. At what stage of life did the call to prophethood come, according to Islamic teachings?
3. What response did the Makkans show toward the Qur'an and the teachings of Muhammad? How did the various Makkan groups express their reactions?
4. What was the purpose of the Hijrah, and what did it achieve for the Muslims from Makkah and Yathrib?
5. In your view, what was the most important factor that helped win the victory over Quraysh?

¹ Lings, Martin. *Muhammad, His Life Based on the Earliest Sources*. Inner Traditions Intl. Rochester Vermont. 1983; Douglass, Susan L., ed. *World Eras, Rise and Spread of Islam 622-1500*. Gale. 2002.

Biographical Notes on the Experts in the Film

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

In the interest of evaluating the sources of historical information, students can benefit from reviewing the qualifications and backgrounds of the experts they will see in the film. This optional activity may be done either as a pre-viewing or a post-viewing activity, or it may be used as a teacher resource or student informational handout.

Objectives:

The student will be able to:

- identify the presenters featured in the film by name and qualification
- evaluate the presenters' qualification to speak on the topic of Muhammad and Muslim history
- recognize the point of view expressed by the presenters in the film footage

Procedure:

Have students read through **Student Handout: Biographies of Scholar-Speakers**. Either before or after viewing the film, discuss one or more of the following three pre- and post-viewing questions:

- Pre-viewing question: What is the name, profession and title of the expert?
- Pre-viewing question: If you were the film-maker, why would you choose these people to appear as experts in the film? What are the qualifications of each expert to talk on the subject?
- Post-viewing question: What is the expert's relationship to and point of view on the subject of Muhammad and Islam?

ADAPTATION: The handout can be given on a F.Y.I. basis to students, or teachers may use the brief biographical notes for their own preparation, or it may be used on an "as-needed" basis in the event that a question about the credibility of one of the scholars comes up in discussion.

Student Handout: Biographies of Scholar-Speakers

BIOGRAPHIES OF SCHOLAR-SPEAKERS

Karen Armstrong is a well-known author in the United Kingdom and the United States. She writes on the topic of world religions. Her book, *Muhammad, Biography of a Prophet* was published in 1991. Armstrong was born in England and became a nun at the age of 17. She attended Oxford University and received a bachelor's degree in modern literature. While at Oxford, she decided to give up the life of a nun and later wrote a book about her experiences called *Through the Narrow Gate*. She worked in Jerusalem, filming a TV documentary on the life of St. Paul, which led her to write books on the monotheistic faiths. In writing about the life of Muhammad, she tried to dispel various misunderstandings that Christians and Jews have about Muslims.

Professor M. Cherif Bassiouni is a professor of criminal law at DePaul University. Professor Bassiouni has a doctorate in judicial science (S.J.D.) from George Washington University. He is also president of the International Human Rights Law Institute at DePaul, and heads several other international organizations on criminal law and human rights. In 1992, he was appointed, as a member of the U.N., to investigate violations of human rights in the former Yugoslavia. From 1995 to 1998, he served as vice-chairperson of the U.N. committee to set up an international criminal court. He was nominated for the Nobel Peace Prize in recognition of his lifelong work to establish an International Criminal Court.

Dr. Reuven Firestone is professor of Medieval Judaism and Islam at Hebrew Union College in Los Angeles. Dr. Firestone received his master's degree in Hebrew literature in 1980 and became a rabbi in 1981. He completed his Ph.D at New York University in Arabic and Islamic studies. From 1987 to 1992, he taught Hebrew literature at Boston University. Professor Firestone lectures at major universities in the United States and Israel, and gives presentations at churches and synagogues throughout the US and abroad. Professor Firestone has served on the international "Voice of Peace" radio project. He has been involved in various committees dealing with Jewish-Muslim and Jewish-Arab relations in the United States.

Professor Seyyed Hossein Nasr is professor of Islamic Studies at George Washington University in Washington D.C. He has made important contributions to the study of Islam and Islamic Philosophy, writing books on Islamic science, philosophy, and Sufism. He studied classical religious education and Persian literature in Iran. He continued his studies at MIT (Massachusetts Institute of Technology) where he graduated with honors in physics and mathematics in 1954. At Harvard University in 1958, Dr. Nasr received a Ph.D in the history of science and philosophy with a special emphasis on Islamic science. His books on science, Islam, and Sufism have been translated into several languages. He has contributed to several encyclopedias, including the Oxford Encyclopedia of the modern world. He was honored to have a complete volume of *Library of Living Philosophers* dedicated to his works and thought.

Professor John O. Voll is professor of Islamic history at Georgetown University and director of the Georgetown Center for Muslim-Christian Understanding. Dr. Voll received a Ph.D in History and Middle East Studies from Harvard University. He has served as president of the Middle East Studies Association and the New England Historical Association. Dr. Voll studies Muslim revival and reform movements of recent and earlier centuries. Dr. Voll and John L. Esposito recently co-authored a book called *Makers of Contemporary Islam*. Dr. Voll received a medal from President Husni Mubarak of Egypt for his contributions to scholarship on Islam.

Hamza Yusuf is a scholar with a strong background in traditional Islamic knowledge. He studied Arabic and other religious sciences in the Middle East and North Africa for ten years. After he returned to the United States, Yusuf received a Bachelors of Science degree in nursing. Then he went on to receive a Bachelors of Arts degree in religion at San Jose State University. Yusuf gives presentations on Islam in many countries around the world and also translates traditional Arabic texts into English. He is co-founder of the Zaytuna Institute, an organization that teaches the traditional Islamic disciplines (fields of study).

Mohamed Zakariya is an Islamic calligrapher, artist, and a master woodworker, engraver and machinist. Zakariya began his study of Islamic calligraphy with A.S. Ali Nour in Tangier and then in London in 1964. He was later invited to study calligraphy in Istanbul, Turkey. He studied with two famous Turkish calligraphers, Hasan Celebi and Ali Alparslan. He received the distinguished *ijaza* (diploma) in *thuluth/nasih* script from Mr. Celebi in 1988. He then received the *ijaza* from Dr. Alparslan in *ta'liq* script in 1997. Zakariya presents workshops on Islamic calligraphy and his artwork has been shown in many galleries and museums.

Sequencing Events in Muhammad's Life

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This lesson emphasizes the thinking skill of chronological sequencing. Students will reconstruct the major events from the narrative of Muhammad's life in chronological order.

Objectives:

The student will be able to:

- sequence events from the narrative of Muhammad's life in chronological order.
- describe major events in Muhammad's life and explain how they affected the development of the Muslim community and the spread of Islam.

Procedure:

1. Cut the chronology contained in **Student Handout: Sequencing Events in Muhammad's Life** into strips of one event per strip. Place these strips in a box and mix. Note that the sequence as provided on the handout is the answer key.
2. Have students, working either in pairs or small groups, pick two strips from the box. Then have each group discuss and decide which of their two events came first. Allow two to three minutes for this activity.
3. Have each group present to the class, and record the events on the board or write on a flip chart or large paper. As each group presents their first event, they add it to the chronology presented by the previous group. The next group brings their event and allows the class to decide where their event occurs in the chronology that the teacher or recorder is simultaneously generating on the board. The third group's result is then chronologically sequenced with that of the previous two groups, and so on, until the first round is over.
4. Next, have each group deliberate briefly to decide where their second event fits into the class chronology. Then call each group to chronologically add their second event to the growing timeline until it is complete. By the end of the activity, students will have discussed and argued for the accuracy of their views, and will have begun to think about the significance of the events.

EXTENSION: Discuss the significance of major events in the chronology, answering the following questions: (a) In what way was each event important to fulfilling Muhammad's mission, (b) how did the event affect the development of the Muslim community, and (c) how did the event contribute to the spread of Islam in the Arabian Peninsula and beyond.

Student Handout: Sequencing Events in Muhammad's Life

Muhammad was born to Aminah and Abdullah, son of Abd al-Muttalib in 570 C.E.

Muhammad was a shepherd as a young boy and went on several trading caravans to Syria with his uncle Abu Talib.

Khadijah, a wealthy widow who employed traders, asked Muhammad to take her goods to Syria and sell them. Khadijah was so impressed by Muhammad's fine character that she proposed marriage to him. Khadijah and Muhammad had four daughters and two sons, who both died in infancy.

In 610 C.E., on a retreat to a cave on Jabal al-Nur (Mountain of Light) outside of Makkah, Muhammad received the first verses of the Qur'an from God, according to Muslim beliefs. Frightened, Muhammad left the cave and went home to Khadijah, who comforted and reassured him, and accepted the truth of what he said.

A verse told Muhammad to preach the message of the Qur'an to his family and members of his clan. Only his cousin Ali, who was 13 at the time, responded.

Muhammad began preaching to the people of Makkah, telling of a Day of Judgment, the resurrection of the dead, and the promised afterlife.

In the year 617, the Quraysh, unable to convince Muhammad to stop preaching, banished the Muslims and their supporters to a dry valley and refused to trade with them. Muhammad's uncle, Abu Talib, lost his business and the Muslims nearly starved. Abu Bakr, once a wealthy trader, lost everything. In 619, Muhammad's wife Khadijah died, and then Muhammad also lost his protector, Abu Talib.

In the year 620, the most remarkable spiritual event of Muhammad's life occurred – the Night Journey called Isra' and Miraj—in which Muslims believe Muhammad was transported to Jerusalem and then to Heaven. Muslims believe that God gave Muhammad the order for Muslims to pray the five daily prayers on this night journey.

The Muslims were offered asylum in a city north of Makkah called Yathrib (later, Madinah). The migration of the Muslims to Yathrib, in 622, is called the Hijrah. Hearing of a plot to kill Muhammad, he and Abu Bakr escaped to Madinah together, and received a joyful reception.

Muhammad purchased land for the first masjid, or house of worship, and established a mutual defense and cooperation pact among the tribes of Madinah, with himself as the leader of the city. This document was called the "Constitution of Madinah." Muhammad paired immigrants from Makkah with the Muslims from Madinah in a relationship of brotherhood.

Muslims believe Muhammad was sent a verse from the Qur'an allowing the Muslims to fight against those who had turned them out of their homes because of their beliefs. The first battle between the Muslims from Madinah and the Quraysh from Makkah took place at Badr in 624 C.E. The Muslim army of about 250 defeated the Makkani army of more than a thousand fighters, according to historical accounts.

A year after the Battle of Badr, the Makkans sent an army to get revenge for their defeat. This battle was called the battle of Uhud. With many losses on both sides, the two sides withdrew in a stalemate.

The third major battle between the Quraysh and the Muslims was the Battle of the Trench, in which the Quraysh and their allies besieged Madinah. The Bani Qurayzah, a Jewish tribe in Madinah, sided with Quraysh and broke their treaty with the Muslims. When the Makkans finally left amid storms and the desertion of their allies, the Muslims turned to attack the Bani Qurayzah for siding with the attack against Madinah.

After the Battle of the Trench, in 628, Muhammad decided to lead a pilgrimage to Makkah. The Muslims camped at Hudaibiyyah, just outside Makkah, where they were halted by Quraysh. The Makkans didn't want to let the Muslims make the pilgrimage but entered into a peace treaty with Muhammad. The treaty at Hudaibiyyah called for ten years of peace between the Muslims and the Makkans, and allowed the Muslims to make their pilgrimage the following year.

A year after the treaty at Hudaibiyyah, Muhammad and his companions completed their pilgrimage. Muhammad asked Bilal ibn Rabah, a former slave and among the earliest Muslims, to give the call to prayer from the top of the Ka'bah. This angered the Makkans, who were camped in the hills outside Makkah until the Muslims completed their pilgrimage. They couldn't believe that a former slave stood on top of their sacred house.

The Makkans broke their treaty with the Muslims by attacking a tribe allied with the Muslims. Muhammad immediately marched on Makkah and took the city peacefully in 630 C.E.

Muhammad returned to Madinah after the conquest of Makkah. He made a final pilgrimage to Makkah, also called the Farewell Pilgrimage, to define the rites of the pilgrimage. He also gave his farewell address where he told Muslims to treat each other humanely.

Muhammad became ill with a strong fever. On June 8th, 632, Muhammad died. Abu Bakr, the leader of the Muslim community after Muhammad's death, reminded the grieving Muslims that Muhammad was only human, and that they should worship God and not Muhammad.

Key Figures in Muhammad's Life

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This lesson introduces students to key figures in the life of Muhammad and describes their contributions to the formation of the early Muslim community. This activity and the informational handouts fill the gap left by nearly all traditional textbook materials and most introductions to Islam, which focus exclusively on Muhammad as an explanation for the rise of Islam. To the contrary, Muslim society developed in response to the problems, needs, strengths and weaknesses of the people living in the society of his day. Muhammad lived with these people, responded to their questions and shaped their collective actions, setting a model of consultation. Reading the short biographical sketches helps to fill in the picture of a multi-dimensional society. In addition, Muslims today refer to these "founding fathers and mothers" of Islam as role models and people who set important precedents.

Objectives:

The student will be able to:

- explain the relationship between key historical figures and Muhammad, and describe the social dimension of the Muslim community development.
- describe the personalities of those followers who carried Islam forward after Muhammad's death.
- analyze the significance of each historical figure for the development of the early Muslim community.

Procedure:

1. In groups, have students read the biographical sketches of key historical figures in Muhammad's life contained in **Student Handout 1: Key Figures in Muhammad Life**.
2. Each group will develop a cluster diagram similar to **Student Handout 2: Muhammad's Family, Companions, and Opponents**. The teacher can photocopy the diagram, blocking out the names, which students can supply from the reading. Identify which historical figures are early companions, later companions, close family, or key opponents, and show the later connections and roles of these persons, such as marriage, leadership of the Muslim state, etc.
3. Each group will analyze the significance of at least one historical figure by answering the following questions:
 - How was the historical figure important to the events in the narrative of Muhammad's life?
 - How did he or she contribute to or oppose the early Muslim community during Muhammad's life?
 - After having read all of the biographical sketches, select one figure and describe one unique characteristic of that person.
 - What role did the person play after the death of Muhammad, and how did their experience prepare them for their later contributions and actions?

Student Handout 1: Key Figures in Muhammad's Life

Abu Bakr was the first person to accept Islam outside of Muhammad's immediate family. He was a close friend who was near in age to Muhammad. He was a wealthy Makkian merchant who lost almost all his wealth during the ban on trade with the Muslims of Makkah. At the time of the Hijrah, or migration to Madinah, Abu Bakr asked Muhammad if he could leave Makkah with those going to Madinah. Muhammad told him to wait, hinting that he may have the opportunity travel with Muhammad himself. They both made a dramatic escape from Makkah after escaping a murder plot to kill Muhammad by leading Makkian families. They stayed in a cave for several days south of the city while the Makkans searched for them. Eventually they made their way to Madinah. This journey was a major turning point for the Muslim community and gave Abu Bakr special status as Muhammad's companion on the Hijrah.¹

When Muhammad fell ill, Abu Bakr was the only companion of Muhammad to lead the communal prayer in his place. This was one of the reasons some say Abu Bakr was chosen as the first Caliph, or successor, to Muhammad after his death. Upon taking office Abu Bakr asked the Muslims for obedience only if he kept to Muhammad's example, asking for assistance in this. In Muslim history, this was a memorable statement about the importance of limited government. When Muhammad died, the Muslim community was in a state of disbelief and confusion. Abu Bakr addressed the Muslims, saying, "O people, whoever among you worships Muhammad, Muhammad has died. But whoever among you worships God, indeed God is the Living and does not die." Then he quoted a verse from the Qur'an: "Muhammad is but a messenger; and messengers have passed away before him. Will you, when he dies or is slain, turn back on your heels (back to your old religion)? He who turns back does not hurt Allah. And Allah will reward the thankful." (Qur'an, 3:144)²

'Amr (Abu Jahl) was one of the strongest opponents of Muhammad in Makkah. Abu Jahl was about to become an important man in Makkah when Muhammad began calling the Quraysh to Islam. Not only did Abu Jahl reject Islam, he also persecuted and tortured to death some early Muslims who were enslaved. Abu Jahl had been called Abul Hakam, "the Father of Wisdom," but the Muslims of Makkah called him Abu Jahl meaning, "the Father of Ignorance" because of his violent opposition to Muhammad. Abu Jahl often took every opportunity to insult and humiliate Muhammad. After one such incident, Muhammad's uncle Hamzah, who was not yet a Muslim, was returning from hunting when a woman told him what Abu Jahl had done to his nephew. Furious, he went straight to Abu Jahl and struck him with his bow saying, "Will you insult him, now that I am of his religion, and now that I stand for what he stands for?" The incident was curious because Hamza—a renowned warrior—actually did accept Islam after realizing what he had said, and also because it could have set off a clan war in Makkah, had Abu Jahl's friends defended him. Abu Jahl was killed at the battle of Badr.³

Abu Sufyan, a rich merchant who sent caravans to Syria, was an important leader of the Quraysh when Muhammad began to preach. Abu Sufyan opposed Muhammad in Makkah but did not abuse him in the same way that Abu Jahl did. He participated in all three major battles against the Muslims. The first battle at Badr began when the Makkans tried to protect Abu Sufyan's caravan. However, when it became clear that the Muslims were going to capture Makkah itself, Abu Sufyan decided to become a Muslim. Muhammad made his house a place of asylum, or safety, for the people of Makkah.⁴

Abu Talib, Muhammad's uncle, was a poor but influential elder from the important clan of Bani Hashim. He took care of Muhammad as an orphaned child, and when Muhammad married, he returned the favor by taking Abu Talib's son Ali into his household. Abu Talib gave tribal protection of his clan to Muhammad, a tradition that kept the Makkans from harming him while Abu Talib lived. Although Abu Talib never accepted Islam, he was loyal to his nephew to the end. When Abu Talib was dying, leaders of the Quraysh visited him hoping he would broker an agreement with Muhammad. Abu Talib sent for his nephew and said, "Son of my brother, these notables of your people have gathered here for your sake for give and take." The Makkan clans did not try to carry out the murder plot until Abu Talib had died.

'Aisha bint Abu Bakr was the daughter of Abu Bakr. She was the first wife Muhammad married after the death of his first wife Khadijah when Aisha was still quite young. 'Aisha was known for both her intelligence and quick temper. Nothing made her more jealous than when Muhammad would speak about Khadijah. 'Aisha said to him, "It is as if there had never been any other woman in the world except Khadijah." Muhammad praised her, saying, "She was the wife who believed in me while others rejected me. When people called me a liar, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow." 'Aisha's closeness to Muhammad gave her insights and knowledge about Muhammad and his teachings that made her one of the major scholars of hadith after the death of the Prophet. She was also a source of knowledge for Muslims who wanted to model their lives after the life of Muhammad.⁵

Ali ibn Abi Talib was the son of Muhammad's uncle, Abu Talib, who grew up in Muhammad's household. Ali was the second person to become a Muslim, when he was only ten years old. After Muhammad was told to spread the message of Islam to his family, Muhammad invited the men from the clan of Hashim to a meal. He asked them who would help to spread God's message. No one offered assistance but Ali, who stood courageously among the clansmen. Many of them were amused that Muhammad's only aid was from a thirteen-year-old boy. In the years that followed, however, Ali played a vital role in the Muslim community. He was counted among the closest companions, a valiant warrior, and a wise and brave leader. In the murder plot, young clansmen intended to strike while Muhammad slept. When they learned of the plot, Muhammad escaped to Madinah while Ali slept in his empty bed. Seeing they were foiled, the clansmen left. They did not dare to kill the son of Abu Talib. Ali remained in Makkah for a few days to settle some of Muhammad's financial transactions before he left for Madinah. Ali married Fatima, Muhammad's youngest daughter, and they had three children, Hasan, Hussain and Zaynab. Ali served as Muhammad's scribe, writing the treaty of Hudaibiyyah. After Muhammad's death, Ali became one of the major scholars of Islamic law, and became the fourth "rightly-guided" Caliph after the death of Uthman. According to the Shi'i branch of Muslims, Ali ibn Abi Talib was the rightful heir to Muhammad's leadership of the Muslim community, although Ali did not press that claim over Abu Bakr. Ali was later killed in the course of a conflict over the succession that led to the founding of the Umayyad dynasty by Muawiyah, son of Abu Sufyan.⁶

Bilal ibn Rabah was a slave of Ethiopian descent who lived in Makkah early in Muhammad's prophethood, and who accepted Islam while still a slave. His master was a wealthy merchant opposed to Muhammad's teachings. He tortured Bilal by placing large stones on his chest under the noonday heat. Abu Bakr bought Bilal and set him free. Bilal migrated to Madinah, and was chosen to make the first call to prayer, or *adhan*, in Islam, and that unique call can be heard wherever Muslims are found. During the pilgrimage, Muhammad asked Bilal to climb to the roof of the Ka'bah to call the *adhan*. His voice echoed throughout the valley. Bilal served as Muhammad's treasurer in Madinah, taking care of the wealth gained in battles and raids and distributing it to the needs of the community. Bilal was buried in Damascus, Syria where he traveled to after Muhammad's death.⁷

Fatimah bint Muhammad was the fourth daughter of Muhammad and Khadijah. She was five years old when Muhammad received the first revelations of the Qur'an. She sometimes accompanied her father when he prayed at the Ka'bah. One day some of the leaders of Quraysh poured some filth on Muhammad as he prayed, and Fatimah wept for her father as she wiped off the mess. She migrated with the Muslims to Madinah. There she helped take care of the poor people who came to study and live at the masjid. Fatimah married Ali when she was twenty years old. Ali and Fatimah had three children, Hassan, Hussain, and Zaynab. Muslims known as Sharif, or descendants of Muhammad, trace their ancestry through Hassan and Hussain, Fatimah's sons.⁸

Khadijah was a wealthy widow in the caravan trade in Makkah. She had hired Muhammad to buy and sell her goods in Syria. Impressed by Muhammad's honesty, skill and good character, she asked him to marry her. According to Muslim sources, she is said to have told Muhammad, "I love you for your kinship with me, and your honor amongst your people. I love you for your trustworthiness and for the beauty of your character and the truthfulness of your speech."

Khadijah was forty years old when she married Muhammad, who was then twenty-five years old. For the next fifteen years, Muhammad and Khadijah were happily married, and she was his only wife. They had four daughters, and two sons who died in infancy. Khadijah comforted and reassured Muhammad after his experience in the cave at the beginning of his prophethood, and she took him to her cousin Waraqah, a Christian hermit for advice. Khadijah was the first Muslim convert, and endured persecution by the Makkans. Her death a few years later was a great blow to Muhammad, who relied upon her encouragement and friendship. He remained loyal to her memory throughout his life.⁹

'Umar ibn al-Khattab lived in Makkah during the earliest days of Islam. 'Umar was known for his uncontrollable temper, skill as a warrior, and imposing personality. 'Umar was a strong believer in the idols that the Makkans worshipped, and actually decided to kill Muhammad to end the division in the Makkan community over Islam. On his way to do the deed, he met a man from his own clan who was secretly a Muslim. The man told him to first go to his own sister and her husband who had become Muslims. 'Umar rushed to his sister's house and confronted her, striking his sister. His action startled himself and made him feel bad. According to tradition, he then asked to see the Qur'an, and was overcome by the beauty of its language and message. He then asked to go to Muhammad to declare Islam instead of killing him. 'Umar went straight to the Ka'bah in the middle of Makkah and publicly proclaimed that he was Muslim. He then began to pray and dared anyone from Quraysh to stop him. Of course, no one did. 'Umar's acceptance of Islam helped the Muslims at Makkah practice their faith more openly, because he was a strong defender. 'Umar became one of Muhammad's close companions and was one of the migrants to Madinah. Muhammad married 'Umar's daughter Hafsa.

After Muhammad's death, 'Umar became the second successor to Muhammad, governing for fourteen years, the longest of the four "Rightly Guided Caliphs". Known for justice and equity, he made important rulings in response to new situations that arose after Muhammad's death. His rulings were important to the development of Islamic law, the Shari'ah.¹⁰

Salman al-Farisi was a Persian slave born in Isfahan, in present-day Iran. He worked in the date orchards of Madinah. He became a Muslim after Muhammad immigrated to Madinah, and Muhammad bought him his freedom. Salman is best known for his role in the Battle of the Trench, when the Makkan army besieged Madinah. Salman suggested a strategy that was common in Persia, but had not been used in Arabia before. Using his advice, the Muslims dug a trench around Madinah, which was deep and wide enough to prevent the Makkans' horses from crossing it. The Muslims kept the Quraysh out of Madinah until they and their allies grew tired and hungry. When the weather turned bad and their allies deserted, the Quraysh ended the siege. With Quraysh humiliated in front of their allies, the Battle of the Trench gave the Muslims a major victory, which led to the peace treaty at Hudaibiyyah.¹¹

End Notes

¹ Lings, Martin. *Muhammad, His Life Based on the Earliest Sources*. Inner Traditions Intl. Rochester Vermont. 1983.

² Harun, Abd as Salam. *Tahdheeb Seerat Ibn Hisham*. Mu'assasat Ar Risalat, Beirut, Lebanon. 1995.

³ Lings, Martin. Ibid.

⁴ Lings, Martin. Ibid.

⁵ Bakhtiar, Laleh. *Muhammad's Companions*, Volume I. KAZI Publications. Chicago, IL. 1993.

⁶ Lings, Martin. Ibid.

⁷ Lings, Martin. Ibid.

⁸ Bakhtiar, Laleh. Ibid.

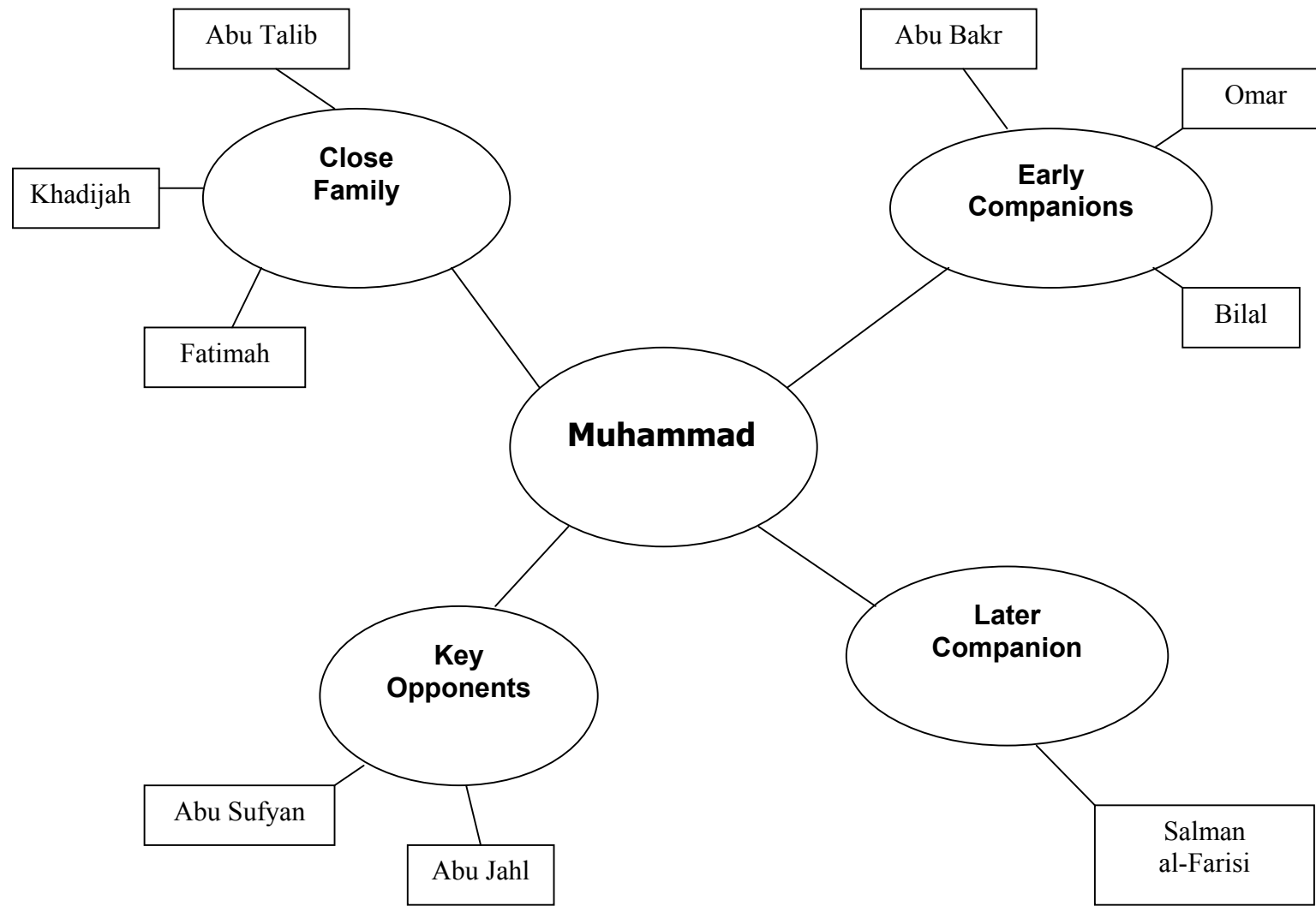
⁹ Lings, Martin. Ibid.

¹⁰ Lings, Martin. Ibid.

¹¹ Lings, Martin. Ibid.

Student Handout 2: Muhammad's Family, Companions, and Opponents

MUHAMMAD'S FAMILY, COMPANIONS, AND OPPONENTS



The "Constitution of Madinah" and the Mayflower Compact

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This lesson introduces students to the Constitution of Madinah, written in 622 CE, and draws parallels with the Mayflower Compact of 1620 CE. Although these two documents are separated by a thousand years of history, they both represent religious communities establishing a charter for self-governance following an experience of persecution and migration to a new land. The lesson gives students access to two primary source documents.

Objectives:

The student will be able to:

- describe the historical setting of the Constitution of Madinah and the Mayflower Compact.
- compare the purposes of the Constitution of Madinah and the Mayflower Compact.

Procedure:

1. Have students read **Student Handout 1: "The Constitution of Madinah"** and **Student Handout 2: The Mayflower Compact** in groups.
2. Using **Student Handout 3: Document Comparison**, have students use a two-column chart to answer the following questions concerning each document in the handout.
 - Who were the participants in the agreement? Describe them.
 - What was the situation that brought about the need to create a pact?
 - What solutions do each of the documents propose for living in peace together?
3. Have students compare their answers to the questions on both sides of the two-column sheet. Then, on a separate piece of paper, have students list similarities between the two documents and the situations that engendered them.
4. Next, have each student present their observations and create a master list of similarities between the two documents and the historical situations that brought them into being.

Student Handout 1: The Constitution of Madinah

THE “CONSTITUTION OF MADINAH”

Background Information

The Constitution of Madinah is a voluntary pact among three groups, namely the Muslims from Makkah, the Muslims from Yathrib, and the non-Muslims of Yathrib. It followed a period of disagreement over leadership in Yathrib, which was one reason that the people of the city invited Muhammad to come to the city. The Constitution was unique in Arabian history, because it went beyond the system of tribal loyalty that people depended upon. Not breaking completely with tradition, the Constitution incorporates the tribes into an agreement in which loyalty, rights and responsibilities are based on voluntary association and religious belief. The groups named “Bani” refers to the clans, a subgroup of a tribe, often living in a certain neighborhood in the city. The following excerpt is from a biography of Muhammad’s life, and explains the Constitution further. “[Upon arriving at Madinah,] The Prophet gave orders that his newly acquired courtyard should be made into a mosque. They began work on it immediately. Most of the building was done with bricks, but in the middle of the northern wall, that is, the Jerusalem wall, they put stones on either side of the prayer niche. The palms in the courtyard were cut down and their trunks were used as pillars to support the roof of palm branches, but the greater part of the courtyard was left open.

The Muslims of Madinah had been given the title of *Ansar*, or Helpers, by the Prophet. The Muslims of Makkah, who had left their homes and emigrated to Madinah, were called *Muhajirun*, or Emigrants.

It was to be hoped that these two parties would be strengthened by a third, and the Prophet now made a covenant of mutual obligation between his followers and the Jews of the oasis, forming them into a single community of believers but allowing for the differences between the two religions. Muslims and Jews were to have equal status. If either a Jew or Muslim was wronged, then he must be helped to his rights by both Muslims and Jews. In case of war against polytheists, the two parties must fight as one force, and neither Jews nor Muslims were to make a separate peace, but peace was to be indivisible. If there were differences of opinion or dispute or controversy, the matter was to be referred to God through His Messenger. There was, however, no express stipulation that the Jews should formally recognize Muhammad as the Messenger and Prophet of God, though he was referred to as such throughout the document.

[From Martin Lings, *Muhammad, His Life Based on the Earliest Sources*, pp. 125-126]

Primary Source: The "Constitution of Madinah" (622 C.E.)

The Prophet's Document Between the Muhajirun (The Emigrants), the Ansar (The Helpers from Madinah) and the Jews (of Madinah):

Bismillah al-Rahman al-Rahim (In the name of God the Merciful, the Compassionate).

- (1) This is a document from Muhammad, the Prophet (governing the relations) between the believers and the Muslims of Quraysh and Yathrib, and those who followed them and joined them and struggled with them.
- (2) They are one community (*ummah*) to the exclusion of all men.
- (3) The Quraysh *Muhajirun*, according to their present custom, shall pay the blood money within their number and shall redeem their prisoners with the kindness and justice common among believers.
- (4) The Banu 'Awf, ... with kindness and justice.
- (5) Banu al Harith...
- (6) Banu Sa'idah...
- (7) Banu Jusham ...
- (8) Banu al Najjar
- (9) Banu 'Amr ibn 'Awf ...
- (10) Banu al Nabit...
- (11) Banu al Aws... with kindness and justice.
- (12a) Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kindness.
- (12b) A believer shall not take as an ally against him the freedman of another Muslim.
- (13) The God-Fearing believers shall be against the rebellious or anyone who seeks to spread injustice, or sin, or enmity, or corruption between the believers; the hand of every man shall be against him even if he be a son of one of them.
- (14) A believer shall not slay a believer for the sake of an unbeliever, nor shall he aid an unbeliever against a believer.
- (15) God's protection is all-embracing, the least of them may give protection to a stranger on their behalf. Believers are friends and protectors one to the other, to the exclusion of outsiders.
- (16) To the Jews who follow us belong help and equality. He shall not be wronged nor shall his enemies be aided.
- (17) The peace of the believers is indivisible. No peace shall be made when believers are fighting in the way of God. Conditions must be fair and equitable to all.
- (18) In every foray a rider must take another behind him.
- (19) The believers must avenge the blood of one another shed in the way of God.
- (20a) The God-fearing believers enjoy the best and most upright guidance.
- (20b) No polytheist shall take the property or person of Quraysh under his protection nor shall he intervene against a believer.
- (21) Whosoever is convicted of killing a believer without good reason shall be subject to retaliation unless the next of kin is satisfied (with blood money), and the believers shall be against him as one man, and they are bound to take action against him.

- (22) It shall not be lawful to a believer who holds by what is in this document and believes in God and the Last Day, to help an evil-doer or to shelter him. The curse of God and His anger on the Day of Resurrection will be upon him if he does, neither repentance nor ransom will be received from him.
- (23) Whenever you differ about a matter, it must be referred to God and to Muhammad.
- (24) The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
- (25) The Jews of Banu 'Awf are one community with the believers (the Jews have their religion and the Muslims have theirs), their freedmen and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families.
- (26) The Jews of Banu al Najjar are like the Jews of Banu 'Awf.
- (27) The Jews of Banu al Harith ...
- (28) The Jews of Banu Sa'idah
- (29) The Jews of Banu Jusham ...
- (30) The Jews of Banu al Aws ...
- (31) The Jews of Banu al Tha'labah ...
- (32) Jafnah, a clan of the Tha'labah, are as themselves.
- (33) The Jews of Banu al Shutaybah ...
- (34) The freedmen of Tha'labah are as themselves.
- (35) The close friends of the Jews are as themselves.
- (36a) None of them shall go out to war save with the permission of Muhammad.
- (36b) But he shall not be prevented from taking revenge from a wound. He who slays a man without warning slays himself and his household, unless it be one who has wronged him, for God will accept that.
- (37a) The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and righteousness is a protection against sinfulness.
- (37b) A man is not liable for his ally's misdeeds. The wronged must be helped.
- (38) The Jews must pay with the believers so long as war lasts.
- (39) Yathrib (Madinah) shall be a sanctuary for the people of this document.
- (40) A stranger under protection shall be as his host doing no harm and committing no crime.

Student Handout 2: The Mayflower Compact

THE MAYFLOWER COMPACT

Paul Johnson writes in his book *A History of the American People*:

An important event occurred on the voyage, when the Mayflower was two months out from England, and the discomforts of a crowded voyage were leading to dissension. On November 21, the colony's leaders assembled in the main cabin and drew up a social compact, designed to secure unity and provide for future government. In effect it created a civil body politic to provide 'just and equal laws,' which were founded upon church teaching, the religious and secular governance of the colony to be in effect indistinguishable. This contract was based upon the original Biblical covenant between God and the Israelites. But it also reflected early 17th-century social-contract theory, which was later to receive such notable expression in Thomas Hobbes' *Leviathan* (1655) and Locke's *Treatise of Civil Government* (1690).

"What was remarkable about this particular contract was that it was not between a servant and a master, or a people and a king, but between a group of like-minded individuals and each other, with God as a witness and a symbolic co-signatory. It was as though this small community, in going to America together, pledged themselves to create a different kind of collective personality, living a new life across the Atlantic. One of their leaders, William Bradford, later wrote a history, *Of Plymouth Plantation*, in which he first referred to them as Pilgrims. But they were not ordinary pilgrims, traveling to a sacred shrine, and then returning home to resume everyday life. They were, rather, perpetual pilgrims, setting up a new, sanctified country that was to be a permanent pilgrimage, traveling ceaselessly towards a millenarian goal. They saw themselves as exceptions to the European betrayal of Christian principles, and they were conducting an exercise in exceptionalism." [From Paul Johnson, *A History of the American People*, pp 28-29]

The Mayflower Compact (1620)

"In the name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord, King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith.

Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the General good of the Colony; unto which we promise all due submission and obedience.

In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth. Anno Domini, 1620."

Student Handout 3: Document Comparison

Constitution of Madinah	Mayflower Compact
Who were the participants in the agreement? Describe them.	
What was the situation that brought about the need to create a pact?	
What solutions does each of the documents propose for living in peace together?	

Three Major Events in the Rise of Islam

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This lesson allows students to examine three important events in the life of Muhammad and the development of the Muslim community with respect to jihad, or legitimate warfare.

Objectives:

The student will be able to:

- explain the significance of the Hijrah (Muhammad's migration from Makkah to Madinah), the treaty of Hudaibiyah, and the "Opening of Makkah" to the development and survival of the Muslim community and to Muhammad's life.
- explain the factors that led to each event.

Procedure:

1. Working in small groups and using **Student Handout: Three Major Events in the Rise of Islam**, students should use the class chronology and their notes to discuss the significance of three watershed events in the development of the Muslim community: (1) the Hijrah, (2) the treaty of Hudaibiyah, and (3) the victory over Makkah.

OPTION OR ADAPTATION: This activity can be combined with the [Sequencing Events in Muhammad's Life](#) activity on placing events in chronological order. While that activity involves comprehension, this one involves higher-order thinking and analysis. The questions given below can be used as a reference for the chronology activity during discussion.

2. Have students answer the following questions about the factors that contributed to each event. The answers in brackets and italics offer suggestions for the teacher, but many discussions will carry the ideas further.
 - Why did Muhammad allow groups of Muslims to migrate to Madinah from the city of Makkah? [A: *He allowed them to emigrate in order to get away from the danger of further persecution.*]
 - What event led to his own migration to Madinah, together with Abu Bakr? What did the Quraysh leaders plan, and what was their response to his escape from Makkah? What did the leaders of Makkah gain from the departure of the Muslims, and what did they lose or risk losing? [A: *The Quraysh murder plot led to his emigration. They planned to kill him, and when he escaped, they sent tribesmen to capture him. The leaders gained the property and homes of the Muslim emigrants; they lost control over the Muslims, and risked the Muslims gaining influence among tribes loyal to Quraysh, and creating a center of influence out of the Quraysh's reach.*]

- What reaction did Quraysh display to the establishment of the Muslim community at Madinah? How did hostilities between the two groups begin? What battles took place? [A: *The Quraysh sought to continue their trade in the region unchallenged by the Muslims, and they sought to weaken and if possible eliminate the Muslim community. The conflict began when Muslim forces met a Quraysh caravan and the Battle of Badr resulted. Major battles included Badr, Uhud and Khandaq.*]
- What was the purpose of Muhammad's journey to Makkah with his followers after the Battle of Khandaq? What symbol of their peaceful intention was clearly understood by the Quraysh? [A: *Muhammad led his followers, unarmed showing the recognized signs that they intended to make pilgrimage to Makkah, their pilgrim dress and animals marked for the sacrifice.*]
- Were the Muslims allowed to enter Makkah for the pilgrimage? What was the outcome of the challenge posed by the Quraysh to the Muslims? [A: *The Quraysh, in violation of their role as custodians of the Ka'bah and hosts of the pilgrimage, denied them entry. Muhammad, however, asked the Quraysh to negotiate and secured a treaty with them.*]
- Muhammad compromised on almost every point in the treaty of Hudaibiyyah. Why would the treaty be called a "clear victory" in the Qur'an? How did the treaty of Hudaibiyyah change the relationship between the Muslims and the Quraysh? [A: *The treaty represented the long-sought recognition of the Muslims as a bargaining partner, as a legitimate entity with whom a treaty could be made. Before that, no such entity had existed other than tribes, and the Muslims had been considered renegades from Quraysh itself. Furthermore, the denial of entry to the pilgrims was a clear violation of Quraysh's traditional role as host of the pilgrimage, just as Quraysh's leadership in battle and position as head of tribal alliances had been destroyed by their inability to defeat the Muslims. Finally, the treaty committed Quraysh to conditions that didn't allow them to continue to pressure the Muslims. It forced them to give up trying to destroy the Madinan community in order to maintain the terms of their agreement.*]
- Makkah was finally captured peacefully by the Muslims when the Makkans broke the treaty. What enabled the Muslims to capture Makkah without a fight? [A: *The Muslim forces had become stronger both in military skill, in numbers of adherents to Islam, and in alliances with other tribes. While the Quraysh position had become steadily weaker, militarily, economically and politically. By the time they broke the treaty, a mere show of force with the assembly of 10,000 troops outside Makkah was enough to overcome the city with only token opposition.*]

Student Handout: Three Major Events in the Rise of Islam

The Hijrah	The Treaty of Hdaybiyyah	The Opening of Makkah

The Concept of Treason in Comparative Law

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This lesson explores the theme of treason raised in the film in relation to the Battle of the Trench.

Objectives:

The student will be able to:

- identify the significance of the Battle of the Trench to the survival of the Muslim community.
- analyze the issue of treason in the United States Constitution and during the Battle of the Trench.

Procedure:

Have students organize into groups and read **Student Handout: The Battle of the Trench**, which contains background information on the Battle of the Trench, the comments of Professor Firestone on the Bani Qurayzah, and the clause on treason in the third article of the United States Constitution. After each reading, have the groups answer the following questions on the readings.

Battle of the Trench:

- What kept the Quraysh and their allies from capturing Madinah?
- What would have been the fate of the Muslims and their allies if the Quraysh and their allies had succeeded in capturing Madinah?
- Why would the Bani Qurayzah's siding with the Quraysh be seen as treason?

Professor Firestone's Comments:

- Why did members of the Jewish community in Madinah oppose Muhammad?
- What were the terms of agreement between Muhammad and the Jewish tribes in Madinah?
- Who decided the punishment for the Bani Qurayzah after they were captured by the Muslims?

Article III, Section 3 of the United States Constitution:

- Could the definition of treason given in Section 3, Article 3 of the Constitution apply to the actions of the Bani Qurayzah? If so, why?
- Why do you think treason is punished so severely in U.S. law? Give several reasons.
- If there had not been a written agreement (see the [Constitution of Madinah](#) lesson Handout 1, item #14, #17, #37a) between the Bani Qurayzah and the Muslims of Madinah, could their actions have been considered treasonous?

Student Handout: The Battle of the Trench

A. The Battle of the Trench

The Battle of the Trench occurred in 627 C.E. between the Quraysh and their allies and the inhabitants of Madinah. The year before the battle, one of the three Jewish tribes of Madinah had been expelled by the Muslims due to a foiled plot to kill Muhammad. The tribe left Madinah and went to the walled fortress of Khaybar. A leader of the Bani Nadir asked the Quraysh to help raise an army that would put an end to the Muslims at Madinah. Muhammad received word from friends in Makkah of the coming attack. He called his companions to consult on what to do. Salman al Farisi, a freed slave originally from Persia, suggested that the Muslims dig a deep trench as they did in Persia to keep the enemy cavalry from entering the city. The Muslims had only a week to dig the trench around the part of Madinah that was not protected by walls and natural barriers. They finished the trench in six days, just before the Makkans and their allies arrived.

The armies advanced towards the city of Madinah, hoping to storm the city with their cavalry. When they saw the trench in front of them and the Muslim archers on the opposite side, they were dismayed. The trench frightened their horses, which could not jump across it, and any horseman that rode down into the trench would be trapped and picked off by archers. The Makkans had to take the city quickly though, because they had not brought enough supplies for a long encampment. There was little to feed them or their animals outside the city. The Makkans repeatedly tried and failed to storm the trench. The Muslims guarded the trench in shifts around the clock. No one passed over.

A leader of the banished Jewish tribe then went secretly to the Bani Qurayzah, another Jewish tribe still in Madinah, and convinced its leader to break their agreement with the Muslims and join the Makkan alliance. This would allow the enemy to enter the city through a fortress that protected one side of the city. The defection of the Bani Qurayzah was dangerous to the Muslims who were already weak and tired from the siege. The Makkans planned to send troops into the fortress of the Bani Qurayzah and capture the Muslim women and children while the men were guarding the trench. Upon hearing of the defection, Muhammad sent three hundred troops to the center of Madinah to hold off the attack. As it happened, a dispute broke out between the Makkans and the Bani Qurayzah who kept delaying the attack. A dispute erupted between the two because the Bani Qurayzah wanted to hold some nobles of Quraysh hostage to make sure they were sincere in their offer. During this dispute, the weather turned cold and the wind blew down all of the tents of the Quraysh and their allies. The Quraysh and their allies lost heart and withdrew their troops to go home.

After the Quraysh and their allies left, the Muslims besieged the fortress of their former allies. Seeing that they were trapped, the Bani Qurayzah negotiated a surrender. Muhammad agreed to allow the Aws, former friends of the Bani Qurayzah who asked for leniency, to choose an arbitrator from their own clan to decide the fate of the inhabitants of the fortress. Sa'd ibn Mu'adh, the chief of the Aws, was chosen to pass judgment on the Bani Qurayzah. He had been wounded at the Battle of the Trench and was brought on a stretcher to the fortress of Bani Qurayzah. He judged that the men would be executed and that the women and children would be taken as slaves.

B. Comments by Guest Scholars on the Banu Qurayzah

Professor Firestone: When Muhammad came to town, the organized Jewish community did not accept his prophecy. There were, according to the Islamic sources, some individual Jews that did accept him, but the community as a whole did not. If the Jews would accept his prophethood then he has tremendous and complete confirmation of his prophethood. But the Jews were so well respected that when they rejected his prophethood, and they did it actively, they became a very serious political threat to his very existence in Madinah. Islamic sources say that the Jewish community did indeed aid the enemy in trying to defeat Muhammad. This was absolutely against the terms of the Madinah agreement. The Jews and the Muslims would choose an arbitrator to determine what would be the future of the Jews. The person who was chosen was a man who was mortally wounded in the battle of the Trench. He determined that the women and children of the Banu Qurayzah would be taken as slaves and the men would be killed.

Hamza Yusuf: Muhammad agreed with this judgment when he judged. He said, "You have judged according to God and His messenger." Approximately 700 men were killed. They were executed. This definitely occurred.

C. Article III, Section 3 of the United States Constitution

Treason against the United States shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

The Congress shall have Power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.

The Concept of Prophethood in Islam

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

According to Islamic teachings, the concept of prophethood is based on the idea of a relationship between humankind and God over the span of human history. According to monotheistic teachings, God did not merely send words as guidance for humankind, but sent human beings who lived everyday lives, who were part of their societies, and whom people grew to love deeply. It is said that Muhammad was the living Qur'an, as he and other prophets in the monotheistic tradition were models for human behavior described in the scriptures. This lesson addresses the concept of prophethood in Islam.

Objectives:

The student will be able to:

- list some of the qualities that made Muhammad successful and revered as a person.
- describe the roles Muhammad played in the community.
- use the description and roles of Muhammad to develop a concept of prophethood in Islam.
- relate prophethood to the Qur'an as a primary source document.

Procedure:

1. Organize students into groups and have them read **Student Handout 1: Quotes on the Characteristics of Prophethood**, which summarizes the comments of experts in the film.
2. Next, using **Student Handout 2: Roles and Personal Qualities of Prophethood**, have each group make a cluster diagram to organize the personal qualities and leadership or social roles of Muhammad that were mentioned in the film.
3. Then have students use their film notes to find an example from Muhammad's life that demonstrates the personal quality or role that the film attributed to Muhammad.
4. Have the class meet to evaluate and discuss the concept of prophethood based on their cluster diagrams.
5. Students then use **Student Handout 3: Concept of Prophethood in the Qur'an** to find the functions and qualities mentioned in the film in a primary source document (the Qur'an). Students write the verse number next to the quality or function in their cluster diagram that exemplifies that quality or function.

6. Discuss the spiritual and social values attached to the concept of prophethood in Islam, and compare it to other monotheistic traditions' prophets and religious figures, as well as other examples of historical leaders.

EXTENSION: Students answer the following questions in discussion groups, and then present to the class:

- Which personal qualities and roles that Muhammad embodied could be emulated by any Muslim after his death? Which ones were unique to prophets and could not be emulated?
- How are desirable personal qualities projected through the social, spiritual, and political roles he played in the society of his time (i.e. judge—mercy; businessman—honesty; political leader – steadfastness; father and husband – protection)?

Student Handout 1: Quotes on the Characteristics of Prophethood

Hamza Yusuf: The revelation does not come in a lump sum. It doesn't come down from heaven--here is the book, now go out and teach it to the people, No. It is coming down slowly. It is coming down as events unfold. It's explaining events but it is also coming down in a way that he can absorb it because the idea is that this thing is so tremendous, this thing is so immense, it is not something we can give you all at once. This is going to take time.

Karen Armstrong: Muhammad was always very insistent that he was not a divine figure. And he always warned his followers not to do with him what the Christians had done to Jesus, and put him on a pedestal and say that he was God or divine. He was not, he was an ordinary human being and the Muslims have taken that seriously. But what they do say is that Muhammad is the perfect man, that if you look at Muhammad you can see how a perfect act of surrender to the divine can be made. He used to say, "I never once experienced a revelation without feeling that my soul had been torn from my body."

Karen Armstrong: He would feel a great weight descend upon him. He would sweat profusely even on a cold day. Sometimes it would be like the reverberations of a bell and "that would be the hardest for me."

Michael Wolfe: He tells them to be good to each other and not to violate each other's rights, for men and women to treat each other humanely, for brothers and sisters to treat each other well, for Muslims to treat each other as brothers and sisters. He calls an end to blood killing, to the vendetta, which has bled this culture terribly since he was born. At the end of Muhammad's sermon he does not list his achievements. This man has unified a people, he has taught them monotheism, he has brought them to peace and yet he does not mark these as his accomplishments. Quite the opposite, he asks his community, "Have I fulfilled my mission to God and to you?" You can hear in his words the desire to hear a completed mission. This is a man of faith who is unsure of his effects. This is a very human moment in which he needs to know and he asks. And the people affirm that yes, three times they say, "Yes, you have fulfilled your mission."

M. Cherif Bassiouni: This was not a leader who was looking for his legacy in time. It wasn't for any purpose other than to make sure that when he was going to face his Maker, he was going to be accountable and he would be in a position of saying, Allah, I did the best I could, and I hope I was successful in doing it. And that's all we can do as human beings.

Hamza Yusuf: [Muhammad died on June 8, 632] Abu Bakr comes into this scene of pandemonium and he immediately stands up and says, "If you worshipped Muhammad, know that Muhammad is dead, but if you worship Allah, He is Alive and never dies." Suddenly the people come to their senses. Muhammad is a man and men are mortal, and this is his legacy. He did everything within his power to prevent himself from being worshipped because he recognized that, that was a danger inherent in religious tradition, that the object becomes the messenger and not the one sending the message.

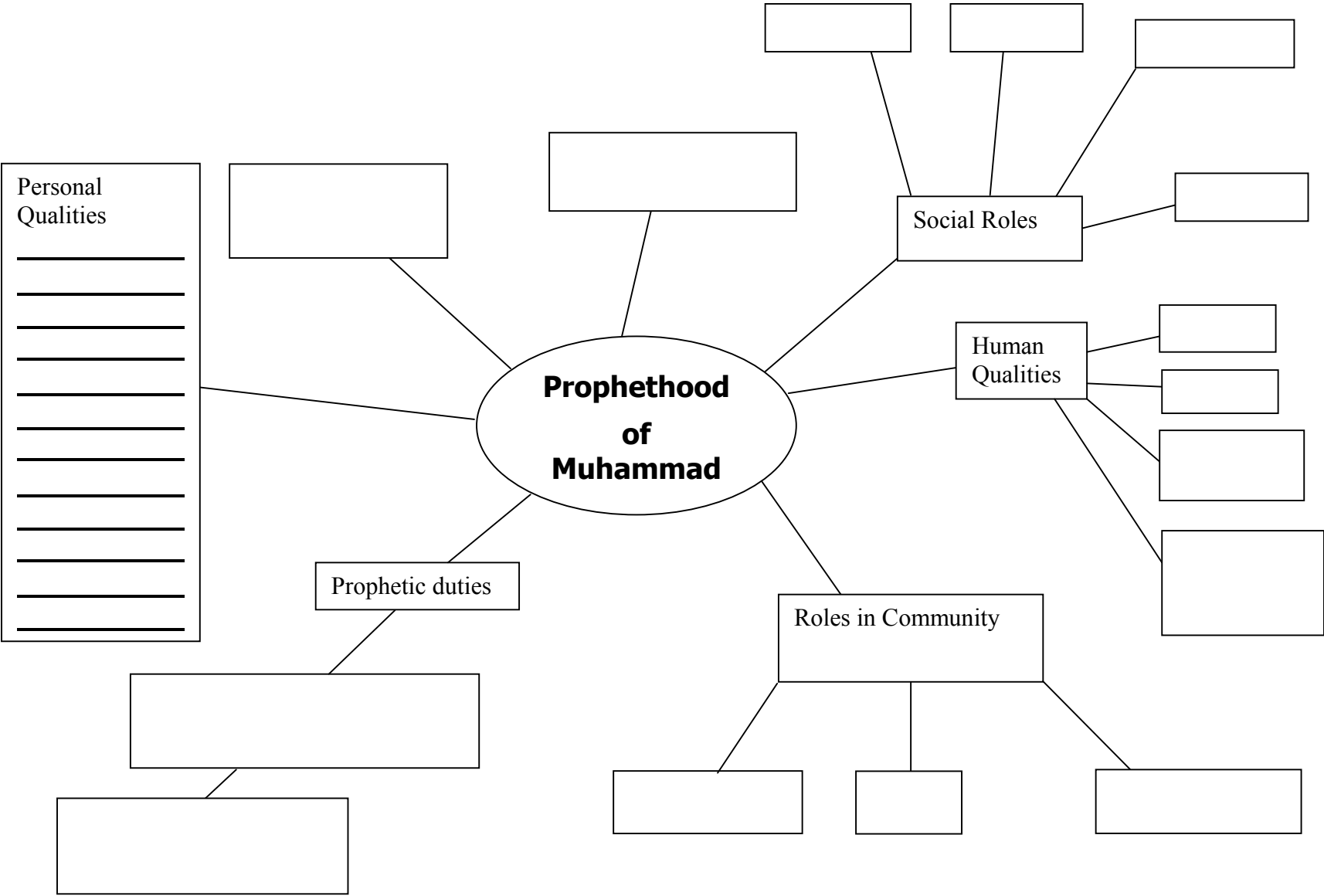
Kevin James: Prophet Muhammad was a man, he's flesh and blood, who brought one of the most eloquent revelations to mankind. He has set an example to mankind through his behavior, through his actions, a living example. This is a legacy he has left for Muslims.

M. Cherif Bassiouni: Muhammad's legacy is obviously the seed that he planted. It is his righteousness, his honesty, his integrity, his model as a political leader, his model as an individual, a man who has made great accomplishments in his time and yet who didn't let his ego get the best of him. He remains, I think, more than anything else, a great role model.

John O. Voll: Muhammad is the kind of person that combines political and military, and social, and religious, and intellectual dimensions of life in ways that are important for those of us in the 21st century who are struggling to put together complete lives ourselves.

Najah Bazy: If I were to have met Prophet Muhammad on the street I feel like I would know him and he would know all of us. The beauty of it is that we live our lives through his example. But, he's not God. Our reverence is to God; our reference is to him. So, how I walk and how I speak, and how I carry myself, and how I treat my husband, and how I treat my mother and my father, and how I behave as a sister and a daughter and a nurse and a friend and a neighbor, that's all Prophet Muhammad in action.

Student Handout 2: Roles and Personal Qualities of Prophethood



Student Handout 3: Concept of Prophethood in the Qur'an

He has revealed to you (*Muhammad*) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel. [*Qur'an*, 3:3]

And if they argue that with you (*O Muhammad*), say: "I have surrendered myself to Allah, and (*so have*) those who follow me." And say to those who have received the Scripture and those who read not: "Will you too surrender yourselves to Allah?" If they become Muslims they shall be rightly guided; if they turn away, then your duty is only to inform them. Allah is Seer of all His servants. [*Qur'an*, 3:20]

Muhammad is but a messenger; and messengers have passed away before him. Will you, when he dies or is slain, turn back on your heels (*go back to your old religion*)? He who turns back does not hurt Allah. And Allah will reward the thankful. [*Qur'an*, 3:144]

It was by the mercy of Allah that you were lenient with them (*O Muhammad*). Had you been stern and hard-hearted, they would have surely have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them in the conduct of affairs (*of the community*); and when you are resolved, put your trust in Allah. Allah loves those that trust (*in Him*). [*Qur'an*, 3:159]

Say (*O Muhammad!*): "We believe in Allah and that which is revealed to us and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes; and that which was vouchsafed to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and to Him we have surrendered." [*Qur'an*, 3:84]

O Messenger! Make known that which has been revealed to you from your Lord, for if you do it not, you will not have conveyed His message. Allah will protect you from men (*who mean mischief*). Surely, Allah guides not the disbelieving people. [*Qur'an*, 5:67]

Such (*stories*) are some of the narratives of the Unseen which We have revealed unto you (*O Muhammad*). Before this neither you nor your people knew them. So have patience. For the end is for those who are righteous. [*Qur'an*, 11:49]

And nothing prevented mankind from believing when the guidance came unto them but that they said: "Has Allah sent a human as (His) messenger?" Say: "Had there been in the earth angels walking at peace, We would have sent down for them from heaven an angel as messenger." [*Qur'an*, 17:95-96]

Verily in the messenger of Allah you have a good example for him who hopes for Allah and the Last Day, and has remembered Allah much. [*Qur'an*, 33: 21]

COUNCIL ON ISLAMIC EDUCATION

Muhammad: Legacy of a Prophet

Personal and Civic Values in Islam

Prepared by: Susan Douglass and Aiyub Palmer

Overview:

This lesson addresses the values expressed by contemporary Muslims in the film and their relationship to the Qur'an and Hadith, the two sources of Islamic teachings.

Objectives:

The student will be able to:

- list values expressed by contemporary Muslims.
- link values expressed by contemporary Muslims to primary sources from early Islamic history.
- explain how these values relate to a contemporary or personal situation.

Procedure:

1. Have students form groups and use their film notes to list personal, social, and civic values expressed by the contemporary Muslims in the film.
2. Have students write one or two sentences describing how the contemporary Muslims in the film have tried to exemplify those values in their lives.
3. Using **Student Handout: Personal and Civic Values in Islam**, have students match the contemporary quotes of Muslims in the film to the hadith that best describes the value. This will require students to think about both the meaning of the modern quote and the how it relates to the hadith. The **Teacher's Key: Personal and Civic Values in Islam** provides answers to the matching activity.
4. Have students write a paragraph describing a contemporary situation or personal dilemma that might be related to the values expressed in the texts.

EXTENSION: List some characteristics and habits of persons who serve as personal role-models for the students and discuss how they can emulate these qualities and apply the values of their role-model in daily or professional life.

Student Handout: Personal and Civic Values in Islam

Values Expressed by Modern Day Muslims	Quotes from the Qur'an and Hadith
1. "One of the things the Prophet Muhammad, peace and blessings be upon him, taught us was that it is our duty to correct injustices in the world." – Jameel Johnson, Congressional Aide	—— "None of you [truly] believes until he wishes for his brother what he wishes for himself." [Hadith in al-Bukhari]
2. "Prophet Muhammad, he asked the question to the people around him, 'Do you love your Creator, serve your fellow man first.'" – Kevin James, FDNY Fire Marshall	—— "O believers! Why do you say what you do not do? It is most odious in Allah's sight that you should say that which you do not do." [Qur'an, 61: 2-3]
3. "The Prophet put that emphasis on inner development, jihad, struggle with yourself to improve yourself in your intent for the sake of God." – Kevin James, FDNY Fire Marshall	—— "O people, Surely we have created you from a male and female, and made you tribes and families that you might know one another. Indeed, the noblest of you with Allah is he who is best in conduct." [Qur'an, 49:13]
4. "He said to these people, these are your neighbors, your brothers and sisters, and he establishes that sense of humanity, that ummah." – Najah Bazy, nurse	—— "Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart – and that is the weakest of faith." [Hadith in al-Bukhari]
5. "Prophet Muhammad has taught us that we don't even understand, we could never comprehend the value of taking care of the ill or providing for the dying and maintaining their dignity." – Najah Bazy, nurse	—— "There should be neither harming nor reciprocating harm." [Hadith from Ibn-Majah]
6. "This piece (of calligraphy) is the golden rule in Islam. It is the basis of relations between people." – Mohamed Zakariya, master calligrapher	—— "He is not one of us who does not show tenderness to the young and who does not show respect to the elder." [Hadith from at-Tirmidhi]
7. "Before you reform the society you have to reform yourself." Imam Qazwini, religious leader	—— "A man said to the Prophet (may the blessings and peace of Allah be upon him): Counsel me. He (the Prophet) said: Do not become angry. The man repeated [his request] several times, and he (the Prophet) said: Do not become angry." [Hadith in al-Bukhari]

Teacher's Key: Personal and Civic Values in Islam

Values Expressed by Modern Day Muslims	Quotes from the Qur'an and Hadith
<ol style="list-style-type: none"> 1. "One of the things the Prophet Muhammad, peace and blessings be upon him, taught us was that it is our duty to correct injustices in the world." – Jameel Johnson, Congressional Aide 2. "Prophet Muhammad, he asked the question to the people around him, 'Do you love your Creator, serve your fellow man first.'" – Kevin James, FDNY Fire Marshall 3. "The Prophet put that emphasis on inner development, jihad, struggle with yourself to improve yourself in your intent for the sake of God." – Kevin James, FDNY Fire Marshall 4. "He said to these people, these are your neighbors, your brothers and sisters, and he establishes that sense of humanity, that ummah." – Najah Bazy, nurse 5. "Prophet Muhammad has taught us that we don't even understand, we could never comprehend the value of taking care of the ill or providing for the dying and maintaining their dignity." – Najah Bazy, nurse 6. "This piece (of calligraphy) is the golden rule in Islam. It is the basis of relations between people." – Mohamed Zakariya, master calligrapher 7. "Before you reform the society you have to reform yourself." Imam Qazwini, religious leader 	<ol style="list-style-type: none"> 1. "Whosoever sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart – and that is the weakest of faith." [Hadith in al-Bukhari] 2. "None of you [truly] believes until he wishes for his brother what he wishes for himself." [Hadith in al-Bukhari] 3. "A man said to the Prophet (may the blessings and peace of Allah be upon him): Counsel me. He (the Prophet) said: Do not become angry. The man repeated [his request] several times, and he (the Prophet) said: Do not become angry." [Hadith in al-Bukhari] 4. "O people, Surely we have created you from a male and female, and made you tribes and families that you might know one another. Indeed, the noblest of you with Allah is he who is best in conduct." [Qur'an, 49:13] 5. "He is not one of us who does not show tenderness to the young and who does not show respect to the elder." [Hadith from at-Tirmidhi] 6. "There should be neither harming nor reciprocating harm." [Hadith from Ibn-Majah] 7. "O believers! Why do you say what you do not do? It is most odious in Allah's sight that you should say that which you do not do." [Qur'an, 61: 2-3]

American Muslim Responses to September 11, 2001

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Overview:

This lesson discusses the events of September 11th in terms of values discussed in the life of Muhammad.

Objectives:

The student will be able to:

- summarize the comments of contemporary American Muslims on the events of September 11th and evaluate their responses in terms of the values these comments reflect.
- explain the relationship between the responses of the American Muslims shown in the film and the Islamic values from the Qur'an and Muhammad's example described in the film.

Procedure:

1. Have students read **Student Handout 1: American Muslim Responses to September 11th** which contains quotes of contemporary Muslims regarding the attacks on the World Trade Center and Pentagon.
2. Then, in groups, have students use **Student Handout 2: Understanding American Muslim Responses** to summarize the views of Daisy Khan (architect), Kevin James (FDNY Fire Marshall), and Mohamed Zakariya (calligrapher) in column 2.
3. Discuss as a class how the reactions of the contemporary Muslims to September 11th are related to the Islamic values covered in the lesson on [Personal and Civic Values in Islam](#).

Student Handout 1: American Muslim Responses to Sept. 11

M. Cherif Bassiouni (Professor of Law):

Jihad is misused. There is absolutely nothing in Islam that justifies the claims of Osama bin Laden or al Qaida or other similar groups to kill innocent civilians. That is unequivocally a crime under Islamic law. Acts of terror, violence that have occurred in the name of Islam are not only wrong, they are contrary to Islam.

Kevin James (FDNY Fire Marshall):

September 11th, I hooked up with two other fire marshals. We found a place to park near the bridge, there was about two inches of soot, and if it were white and colder out, you would have sworn that it was snow. I came over the Brooklyn Bridge and it was like something out of a movie, it was very quiet, you know that muffled sound like your in a blizzard when you can't hear your feet hitting the ground, it was very quiet. So we put on our turn-out gear and we started heading over there. I think I can speak for all of us, we were in a state of shock. In the back of my head I thought, don't be Muslims doing this. I just felt sick. We could see this fragment of the World Trade Center sticking up almost like a lopsided crown. We started walking down one way and we saw some firefighters dazed. They said, "Don't go down there, there is still more collapsing." We were dying to go out there and do something, figuring that some of the brothers, that anyone, could still be trapped under the rubble. But it was frustrating. But you gotta understand, they don't want to lose more people on top of those already lost. This is just, I mean, of course, out and out madness. The Prophet himself, because of the circumstances, engaged in battle, warfare, but he had a certain code of conduct, which he followed. You have to separate fanaticism, which every religion has, from the reality and truth of that religion. These are fanatics who have lost sight of what the purpose of religion is, and they are acting, you know, on their own.

What hurt me probably most of all in the World Trade Center attack was that here is a religion that I had entered because of the universality and the tolerance that are throughout the Book and the sayings of the Prophet. Yet these people that did that and were behind it and planned it were so intolerant and so disregarding of their own tenets that they could do something so horrific and kill people in such a horrible manner. It was hard, it was hard, you know that sinking feeling in the pit of your stomach. It's like, you know, after you do all this work and you try so hard and now this. The Prophet says, if you're planting a tree and the end of the world comes, you finish planting the tree. It means you just keep on going and try to live your life according to what you believe in, and for me and others to keep this from ever happening again.

September 11th underscored the need to have dialog with non-Muslims and other faiths to understand each other and try to resolve these hotspots that fester and cause this type of hatred.

Daisy Khan (Architect):

The death and destruction in New York City that was caused by this terrible, terrible event in the name of Islam has propelled the Muslim community to respond in many different ways. And one of the ways I want to respond is the way the Prophet would have responded which is to just talk about the humanity we all belong to.

Mohamed Zakaria (Muslim calligrapher):

Catastrophes have brought us here but not all is lost. Through our art we pick up all these broken pieces and try to put them back together again and make something that's going to work.

Revenge, suicide bombing and things of that kind, they have no place in Islam, they must never have a place, never, never. Islam is really a soft thing, not a hard thing and so we must approach it with softness and be soft to each other. The Prophet said, make it easy and not difficult. So we should put away all those angry words, the harsh and strident rhetoric that we've been dealing with for all these years that we've suffered with this sweet religion through this beastly stuff, and come out into the light and be bright in America, be bright and look in the mirror, that's what we have to do.

Student Handout 2: Understanding American Muslim Responses

Contemporary Muslims	Summary of Comments on September 11 th
Daisy Khan (Architect)	
Kevin James (FDNY Fire Marshal)	
Mohamed Zakariya (Muslim Calligrapher)	