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Muhammad ﷺ

The Beloved of Allâh

By

Salim bin Muhammad Raffi

Revised by

Darussalam



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh
the Most Gracious, the Most Merciful

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have sent you (O Muhammad ﷺ) not but
as a mercy for the ‘âlamîn (mankind, jinn
and all that exists).”
(Sûrat Al-Anbiyâ’, 21:107)

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Publishers Note

This book 'Muhammad ﷺ — The Beloved of Allâh' was first published in Lahore. I am thankful to Dr. Salim bin Muhammad Raffi to grant me permission to publish this edition by Darussalam.

The Research Department of Darussalam carefully revised the whole book in order to check all the names of the people and places so that they may be reproduced without any error. Same care was taken to verify the authenticity of the events mentioned in the book. In this process some changes were made where it was required in the former edition.

I hope that our efforts will prove fruitful for this publication and it will gain acceptance among the Muslim nation as the style adopted by Dr. Salim bin Muhammad Raffi is very impressive and straight forward which attracts and as well touches the hearts with its honest simplicity.

May Allâh accept his efforts and bless him with all the wealths of this world and the afterworld. We also hope for Allâh's blessings for all the persons who have worked hard to bring this book into existence. *Ameen!*

Abdul Malik Mujahid
General Manager
Darussalam

Civilisations of Pre-Islamic Era

It was in the fertile valleys of the Euphrates, the Tigris and ancient Mesopotamia that man first built cities and extended a form of governmental authority over surrounding settlements. These city-states were the first bastions of civilisation that allowed their people the protection and luxury to develop the necessary social and cultural skills to ensure some semblance of control over large populations. It was here that concepts of social privilege for the ruling classes were born. The revenues from the urban communities, which were based on agriculture, were used to establish a class of aristocracy which ruled these lands by dint of hereditary rights.

There also arose a need to exemplify the status of these rulers by deeming them representatives of higher authority, such as the gods of local myth and legend. Priests and holy men gave credence to such legends. Temples were built and an enormous effort was put into creating a system of belief, which protected the place of the king in the society.

In such an agrarian-based culture, the peasant was deemed worthy of only having the barest essentials for existence. The bulk of the produce went to those who served to maintain internal order, protect the state from external aggression, trade essential material to and from the city or specialise in other important tasks. Those who controlled the revenues patronised all that was refined in cultural life. The fine arts of leather, cloth, wood ornamentation, jewelry making and poetry writing blossomed in the confines of these cities under the patronage of well-to-do classes. Traders and merchants found it hard to sell their wares in times of low agricultural production. The life in the cited settlements was based on a peasant-driven agrarian economy.

Major changes in urban civilisation came in 800-200 BC, sometimes referred to as the Axial Age. Before this time lettered scripts were used by only a select priestly class who guarded and developed their literature in strict isolation. After this Age, the lettered tradition passed to the bourgeoisie and intellectuals especially among the Greeks and later the Romans. This development brought forth a

division of the known Old World into distinctive subgroups and cultures based as much on geographical factors as cultural ones.

The Axial Age

The Greeks regarded the area between the Atlantic and the Pacific and between the equator and the north as the 'inhabited quarter' of the world or the Oikoumene. This Oikoumene remained the setting of most historical life in the hemisphere down to Modern times. Based on an agrarian culture, this area also remained till such a time that other industries began to fuel the economies of the society. However, this only happened in the beginning of the 18th century at the start of the 'Technological Age'.

In the Old World, the Axial Age ushered in the development of four major complexes of civilised tradition:

The European complex included the core area from Anatolia to Italy along the north of the Mediterranean Sea. Greek and Latin were the classical languages spoken in this complex.

The Middle Eastern complex included the region from the Nile to Oxus (Âmu Darya) and extended from centre of the Fertile Crescent to the Iranian highlands. Semitic and Iranian languages were spoken in this area.

The Indic complex included the Indian area and the lands to the south-east of it. Sanskrit and Pali were spoken in this area.

The Far Eastern complex included China and its neighbouring lands. Chinese was spoken in this area.

These regions were in close contact, therefore, mutual influence and even sharing of common heritage in commerce, art, religion and science occurred in these areas.

By the eighth and seventh century BC, the people of the Afro-Eurasian landmass began to develop a system of inter-dependency. They were tied to each other by trade networks and military and social allegiances. The area of the Fertile Crescent also began to boast a diverse mix of people such as the Sumerians, Akkadians, Hurrians, Hittites and Urartians who over the time developed into a cosmopolitan regional high culture. Once the originally binding empires had disintegrated, the market became the major focus of the

high culture and trade, an important determinant of the region's prosperity. This area was to be the birthplace of the future Irano-Semitic traditions.

Hellenic Influence in the Fertile Crescent

During the Assyrian influence in the Irano-Semitic area, Aramaic became the language of the merchant class and later of the court as well as the common peasantry. This tradition asked its followers to conform to a moral order that looked to the attainment of social justice and equality as the supreme goal in civilised life. The Aramaic tradition began to characterise the people of the Fertile Crescent. It became a unifying force for future empires in the region (e.g., the Achaemenid Persian Empire).

It was in 300 BC that Hellenic tradition from the northwest entered the Fertile Crescent with the invading armies of Alexander. The Hellenic tradition revered the external nature of the individual and sought justice in cosmic harmony. It was in this context that later the natural sciences, centring on mathematics and astronomy, became associated with the Hellenistic aspect of culture in the region. This was to remain so till the time of the Islamitic Civilisation's beginning.

The Confessional Religions

The confessional religions were organised religious traditions that looked for personal adherence to moral beliefs embodied in a collection of sacred scriptures.

The fundamental postulate of these religions was that a comprehensive solution to man's problems would involve a world beyond death. The Ibrahimic religious communities, that were chiefly Jewish or Christian, could be traced back to the traditions of Hebrew Prophets. They both recognised the act of Faith of Ibrahim عليه السلام as their point of origin. Out of these two major religious traditions, the religion of Judaism and Christianity started. The latter managed to establish political representation and even official status in the Roman Empire.

The development and spread of other confessional religions such as Zoroastrianism and Mazdaism in Persia, Vaishnavism and Shivaism in India and Buddhism in China ensured that religious allegiances would now form the basis for greater regional demarcation and political identity.