

Mohammad's 3 Temptations

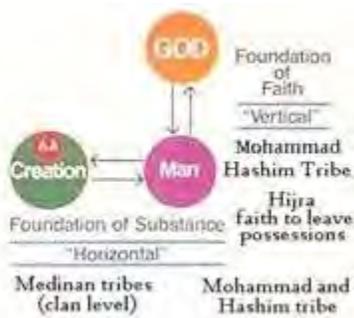
To restore symbolically the 3 blessings and to restore the loss of Jesus' success over Satan's 3 temptations, Mohammad underwent 3 temptations offered by the Quraish. A deputation approached the Prophet and offered the following tempting terms to leave his give up his mission.

"If your ambition is to possess wealth, we will amass for you as much as you wish; if your aspiration is to win honor and power, we are prepared to swear allegiance to you as our overlord and king; if you have fancy for beauty, you shall have the hand of the finest maiden or your own choice".

Mohammad responds with: "I am neither desirous of riches nor ambitious of dignity nor of dominion. I am sent by God, who has ordained me to announce glad tidings unto you. I give you the words of my Lord; I admonish you. If you accept the message I bring you, God will be favorable to you both in this world and in the next. If you reject my admonitions, I shall be patient, and leave God to judge between you and me."

Mohammad's rejection of the Quraish temptations was viewed as an insult which increased their plotting to get rid of him. However, because Mohammad had successfully restored the tribal level (by uniting his powerful tribal kinfolk, Banu Hashim, around himself as the Prophet) the Quraish were unable to attack or kill the Prophet physically, without confronting the whole tribe in a bloody battle. Consequently, as a new scheme to destroy the Prophet and his protective tribe, the Quraish issued a formal social and economic ban (blockade) on the Banu Hashim tribe. This ban was a public rejection of Mohammad's prophethood by most of the Quraish tribes, signified the failure of the clan level restoration at this point, and brings to close the first 7 year course of alternative restoration, with tribal level restoration fulfilled.

Mohammad's 2nd Course of Restoration (Clan Level)



Foundation of Faith

The Banu Hashim tribe lived in a state of want for 3 full years, suffering often the pangs of hunger and thirst. During these 3 years and the following 3 years the Hashim tribe endured persecution with constant faith in God and Prophet Mohammad (never complaining) and through such suffering, established a condition to separate Satan from themselves. The followers of Mohammad supported and protected him at all times, even though their physical lives were often threatened with death.

This constant support of the Prophet restored the failure of the followers of Jesus, who fled away from Prophet/Messiah Jesus, when their personal lives became endangered because of his persecution. This constant faith established the Hashim tribe in the Abel position under the leadership of Prophet Mohammad.

In the 10th year of Mohammad's mission, just after the end of the Quraish boycott, Khdijah and Mohammad's dear uncle and protector (Hazrat Abu Talib) died. With the loss of these two powerful and great supporters, the Prophet and Hashim tribe had to face grave difficulties. Because of this constant rejection and apparent impossibility of the Quraish tribes (Cain position) uniting with the Hashim tribe (Abel position), Mohammad decided to go elsewhere to establish the clan level restoration.

Therefore, for the purpose of clan level restoration, Mohammad journeyed to a town called Taif, 40 miles from Mecca. Here he stayed for 10 days teaching the people his revelations, in spite of constant rejections and ridicule. Unfortunately no one accepted Islam here and the Prophet himself endured a stoning that drew much blood and threatened his life. However, the indemnity condition established through Mohammad's keeping faith in God (on the clan level) while suffering so and faced with the threat of death, allowed him to successfully begin the clan level restoration, a short time later during the pilgrimage to Mecca of many outside tribes.



The Holy Prophet called on each of these outside tribes (who were performing the Pilgrimage) and expounded to them the theories of Islam. However, the Quraish and Abu Lahab managed as usual to see that none of the outsiders paid any attention to the Prophet, and the consequence was that whenever Mohammad approached any tribe, it harshly rejected him. This rejection continued until Mohammad met a few men from the Khazraj tribe of Median. Now these particular men knew and were expecting a Prophet as prophesied in the Jewish scriptures and when they grasped the beauty of Mohammad's teachings, they believed at once that he was the prophesied Prophet. These men then returned to Medina and began to spread the good news of Mohammad's Prophethood. The following year 12 men from Medina visited Mecca and promised to support Mohammad and his mission with their lives, at what is called the Pledge of Aqaba.

This Pledge of Aqaba and the consequent spreading of Islam to various tribes in Medina by these 12 men and Mohammad's disciple (Musab-bin-Umair), successfully established Mohammad's restoration work beyond the tribe level into the clan level. Islam spread fast in Medina, sometimes whole tribes accepting in one day. The next year's pilgrimage brought roughly 70 men to Mecca to make the Pledge of Aqaba. At this time the Medinans invited Mohammad to return to Medina and lead their tribes. Mohammad however, decided to wait for God's command to transfer the center of his work from Mecca to Medina.

By the time of the 70 Medinans' Pledge of Aqaba, the persecution of the Moslems in Mecca had reached its summit and all known forms of torture were obstinately meted out to the Muslims. Consequently, the Prophet decided that the persecution might end in a general massacre and so he advised his followers to seek immediate safety in Medina. Under perfect secrecy the Moslem families in twos and threes left Mecca and went over to Medina where they were warmly received.