

Research Article

**The Efforts To Defend The Borders Of The City-State Madinah After The Hijrah
(Migration) Of Muhammad (Saw)**

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Abstract

It Is Known That The Hijrah (Migration) Of Muhammad (Saw) From Mecca To Yathrib (Madinah) And The Work He Did There For 10 Years Is The Most Important Period In The History Of Islam. When The Prophet (Saw) Migrated To Madinah, The Socio-Political Situation Was Relatively Different From That In Mecca. Yathrib Was Inhabited By Members Of Various Tribes And Religions, Especially Christians And Jews. But There Was No Management System Like In Mecca. Muhammad (Saw) Not Only Preached The Religion In Madinah But Also Formed A New Muslim Community Of Different Religions And Described What It Would Look Like. The Thorough Creation Of “As Sahifa”, A Previously Non-Existent Document Guaranteeing The Security And Unity Of The People Of Madinah Of All Religions And Ethnicities, And The Guarantee Of Religious Freedom For All, Indicated The Establishment Of A New State Based On Equality. Through This Document, The Prophet Muhammad Expressed The Priority Of The Principles Of Peace And Tolerance In His Teachings. This Article Analyzes The Work Done By The ‘Sariyas’ (Military Groups) Who Were Sent Out Of The City To Take Measures To Protect The City’s Surroundings From Enemies After An Agreement Was Reached Between The People Of Madinah, And The Opinions Of Historians About It. The Sariyas Were Led By Muhammad (Saw) Himself Or Other Companions. They Were Taken Out Of City At Different Times. Historians Call The Movement Of The Sariyas ‘Ghazot’. This Is Probably Why The Actions Of The Muslims To Ensure Their Own Security Have Turned Them Into Invaders. Historical Sources Indicate The Number Of *Ghazots* Differently. The Article Reveals That It Is Wrong To Recognize Muslims As Attackers Through A Comparative Analysis Of Information About *Ghazot* In The Sources.

Introduction

In The Process Of Studying The History Of Religions, The Study Of The History Of Islam Is Considered Important. It Is Known That The History Of Islam Dates Back To The Last Prophet Muhammad S.A.V. Closely Related To His Life. During The Time Of The Prophet Muhammad (570-632), The Establishment Of Islamic Teachings, Clashes With The Mushriks (Polytheist), And Various Ghazots Attracted The Attention Of World Historians. The History Of Islam Has Been Studied By European Scholars G.E. Von Gryunebaum, V.A. Kremer, A. Müller, Who Have Studied Religious, Cultural And Enlightenment Movements In Their Research. And Russian Researchers A.E. Krymsky, V.Solovev, A.E.Shmidt, V.V.Bartold, E.A.Belyaev, O.G.Bolshakov, P.A.Gryaznevich, L.I.Nadiradze, L.V. Negrya, M.B. Piotrovsky, I.P.Petrushevsky, S.M.Prozorov, E.A.Rezvan Shed Light On The Socio-Economic Relations Of The Early Islamic Period, The Activities Of The Prophet Muhammad, The Foreign Policy Of The State He Founded And The Arab Conquests, Covered The Theocratic Foundations Of The Arab-Muslim State And Issues Of Public Administration.

Researchers Of The East Abdul Basit Badr, Abu Zahra, Akram Diyo Al-Umari, Ahmad Ibrahim Sharif, Ali Ibrahim Hassan, Mamun Hammush, Muhammad Saeed Sogarji, Muhammad Sallobi, A.H. Akseki, F.H. Berki, Zakoi Konrapa, Irfan Yusel, Muhammad Husayn Haykal, Muhammad Hamidullah, Mahmud Misri, Safi Ar-Rahman Mubarakfuri, Shibli Nu'mani Used Ibn Ishaq-Ibn Hisham's “As-Siyra An-Nabawiyya”, The First Source On The

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Life Of The Prophet Muhammad, In Their Work. It Is Worth Noting That These Authors Made A Scientific Analysis Of The Events Of The Period And Approached Them Objectively.

The Researches Of Uzbek Scholars M.Usmanov, N.Ibragimov, A.Hasanov, K.Zohidov Are Devoted To The Life Of The Prophet Muhammad And His Companions, The History Of Ancient Arabia, The History Of The Qur'an And The Formation Of The First Islamic State. Some Aspects Of The Studied Issues Are In The Works Of Abdullah Avloni, Alikhantora Soguni. Z. Shakirova Researched The Work Of Muhammad (Saw) After He Migrated To Madinah And The Principles Of Peace.

Keywords: Prophet Muhammad, Medina, Ansar, Arabic Tribes, Agreement, Sariyas, Mushriks.

Note: The Article Describes The Generally Accepted Historical Methods On The Basis Of The Principles Of Historicity, Comparative Logical Analysis, Sequence, Objectivity.

Analysis

In The History Of Islam, After The Migration Of Muhammad Saw To Madinah, An Agreement Was Reached Between The People Of Different Ethnic And Religious Strata In It, And The Political And Social Situation There Stabilized. Naturally, Internal And External Security Is Required In The Newly Formed State. Beginning In The Seventh Month Of The Year 1 Ah, The Prophet Muhammad Took Measures To Protect The Outskirts Of Madinah From Enemies And Began To Send "Sariyyas" (Military Groups) Of At Least Five And A Maximum Of 400 Men Out Of The City. Some Sariyas Were Led By The Prophet Himself And Others By The Companions.

The Marches In Which The Prophet Muhammad Personally Took Part Were Interpreted By Medieval Arab Historians As 'Ghazot', Whether Or Not They Were Fought Or Whether Muslims First Started Them.

Medieval Historians Called The Actions Of Military Groups Under The Leadership Of Muhammad Saw Outside The City Of Madinah To Protect It From The Enemy A "Ghazot". The Word 'Ghazot', Derived From The Arabic 'Ghazv' Stem, Also Means 'Invasion' (Baranov, 2006). For This Reason, The Fact That The Sariyyas Under The Leadership Of The Prophet Muhammad Were Called 'Ghazot' Artificially Turned Muslims Into 'Ghazi' That Is 'Invaders', 'Attackers'. As A Result, The Sariyya Movement Aimed At Protecting The State's Borders Was Seen As An Attack On Other Tribes And Looting.

Historical Sources Vary In The Number Of Sariyas. For Example, Ibn Hisham Counted 38 (As-Sallabi, 2008), Kittani 35 To 56 (Al-Kittani, 2001), Zakai Konrapa 47 (Zakai, 1996), Ibn Ishaq 36, Waqidi 48, Ibn Jawzi 56 And Masudi Said More Than 60 (Al-Asqalani, 2000). Opinions About The Order And Timing Of The Series Of Sariyas Also Differ.

Four Of The Eight Sariyas That Were Taken Out Of The City Before The Month Of Ramadan In The Year 2 Ah Were Led By The Prophet Muhammad Himself. The First Sariya, Led By Hamza Ibn Abdulmuttalib, Consisted Of 30 Cavalries, None Of Whom Were Ansar. This Is Because, In The Two "Aqaba" Agreements Reached On The Eve Of The Migration, The Ansar Agreed To Protect The Muslims Only Inside Yathrib. According To Sources, They Went Out To Observe A Caravan Of 300 Quraysh Men Led By Abu Jahl Returning From Damascus. As The Sides Lined Up To Fight, Majdi Ibn Amr Al-Juhani, An Ally Of The Quraysh And The Medinans, Fell Between Them And Stopped (Al-Waqidi, 2004). But Ibn Hisham Does Not Say That The Meccans Were Returning From Damascus.

The Following Month, A Sariya Of 60 Or 80 Cavalries, Led By Ubayda Ibn Harith, Was Driven Out Of Madinah. When They Encountered 200 Soldiers Led By Abu Sufyan On The Hill Of Hijaz, There Was No Clash Between The Parties, Except For An Arrow Fired By Sa'd Ibn Abu Waqqas.

Sariyas Were Sent Almost Every Month. In The Ninth Month Of The Hijrah, A Group Of Eight Men Led By Sa'd Ibn Abu Waqqas Went To Harrar In The Lands Of The Hijaz. In The Month Of Safar Of The Hijrah Of The Second Year, The Sariyah Led By The Prophet Muhammad Went To Abwa, Between Makkah And Madinah, And There Was No Fighting. However, On Their Return To Madinah, An Agreement Was Reached With The Banu Damra Tribe Not To Fight Each Other (As-Sallabi, 2008). By Making A Pact With The Nomadic Tribes Around The City, The Prophet Muhammad Prevented Their Possible Attacks And Ensured The Security Of Madinah. According To The Alliance Of These Tribes With The Quraysh, The Caravan Of The Meccans Moved Freely On Their Lands. The Lack Of Mutual Agreements With The Newly Formed City-State Led Them To Attack. In The Month Of Rabi 'Al-Awwal, The Sariyya, Led By Umayya Ibn Khalaf, Went To Buwat To Observe A Caravan Of

100 Qurayshi Men And Returned Without Encountering Any Ambush. In The Same Month, Kurz Ibn Jabir Al-Fihri Attacked A Herd Of Cattle In Madinah. The Muslims, Led By The Prophet Muhammad, Chased Them To Badr In Order To Repel The Herd But Could Not Reach Them And Turned Back. In The Month Of Jumadil-Akhir The Following Year, The Sariya, Led By The Prophet, Set Out To Observe The Quraysh Caravan On Its Way To Damascus And Made A Treaty With The Banu Mudlij Tribe Living Around Madinah. In This History, It Was Called Al-Ushayra (Al-Ashyra) (Al-Sogharji, 2003). Every Time The Prophet Muhammad Left Madinah, He Would Leave One Of The Companions In His Place. The Study Results Showed That The March Of The Sariyas Did Not Target The Invasion, Nor Did It Have The Opportunity To Do So.

However, The Representatives Of The Sariya, Whom The Prophet Sent To A Place Called Nakhla Between Makkah And Taif To Inquire About The Condition Of The Quraysh, Acted Against The Strict Instructions. The Fact That They Attacked A Small Caravan Of The Quraysh, Killed One, And Took Two Captives Completely Changed The Course Of Events. The Reason Is That The Clash Took Place In The Month Of Rajab, One Of The Four Holy Months Revered By The Arabs Since Ancient Times.

According To The Historian Ali Ibrahim Hasan, When The Members Of The Sariyya Returned To Madinah, The Prophet Muhammad Said To Them, "I Did Not Order You To Fight In 'Shahri Haram' (Holy Month)." Hamdi Bin Muhammad Nuruddin Nufal Narrates The Incident Of Nakhla As Follows: "The Sariya, Led By Abdullah Ibn Jahsh, Consisted Of Eight People. The Prophet's Letter To The Chief Of Saria Was To Be Opened And Read Two Days Later. When 'Abdullah Read The Letter At The Appointed Time, He Was Ordered To Go To A Place Called Nakhla Without Stopping, To Follow The Quraysh Caravan That Had Passed Through The City Of Damascus, And To Inform Them Of The Time Of Their Return." (Nur Ad-Din An Al Nufal, 2006).

On The Way To The Said Place, The Chief Of The Sariya Lost The Camels Of Two Men And Was Left Behind. Probably The Reason For The Attack Of The Caravan Led By Abdullah Ibn Jahsh Was That The Quraysh Men Had Killed The Two Men Left Behind. Because The Companions Never Acted Against The Instructions Of The Prophet Muhammad. There Is Another Reason Why We Are Quoting This Idea, That The Two People Who Were Lost On The Way When Sariya Returned To Madinah Did Not Return. When The Mushriks (Polytheists) Came To Ask For The Release Of Their Captives, The Prophet Muhammad Said, "I Will Not Release Them Until Our Friends Come Back, And If You Kill Them, We Will Kill Yours As Well." When Sa'd Ibn Abu Waqqas And Utbah Ibn Ghazwan Returned, The Prophet Took Fidyah Goods (Islamic Donation) For The Captives And Set Them Free. However, One Of The Captives Converted To Islam And Remained In Medina (Al-Umari, 1994).

The Quraysh Took Advantage Of This Incident And Made A Great Fuss, Saying, "Muhammad Fought In The Holy Month, And He Knew That What Allah Had Forbidden Was Lawful." They Tried To Spread Evil About The Prophet And The Muslims All Over Arabia. In Such A Critical Situation, The Following Verse Was Revealed By Allah, Which Means The Actions Of The Polytheists Were Worse Than The Shortcomings Of The Muslims: « They Ask You Concerning Fighting In The Sacred Months. Say, "Fighting Therein Is A Great (Transgression) But A Greater (Transgression) With Allah Is To Prevent Mankind From Following The Way Of Allah, To Disbelieve In Him, To Prevent Access To Al-Masjid Al-Haram (At Makkah), And To Drive Out Its Inhabitants, And Al-Fitnah Is Worse Than Killing." And They Will Never Cease Fighting You Until They Turn You Back From Your Religion (Islamic Monotheism) If They Can» (Qur'an, 2:217).

It Is Known That The Arabic Word 'Fitna' Is Used In Several Senses, Including 'Turn Someone Back From His Religion' (Taufik, 2010). In This Verse, The Meaning Of The Word Is Very Clear In The Last Sentence: "And They Will Never Cease Fighting You Until They Turn You Back From Your Religion."

It Is In This Sariya That The Purpose Of This Movement Is Interpreted Differently, As It Is The First Execution And Looting In Islam History. Many European Historians Say That Muhammad Sent This Sariya In The Month Of Rajab As If To Show That The Customs Of The Polytheists Were Insignificant To Him (Bolshakov, 2000), While Others Said That When The Attacks On Caravans Failed, He Tried To Do Something Suspicious As The Holy Month Of Rajab Came. He Sent A Sariyya Led By Abdullah Ibn Jahsh To Mecca To Investigate The Situation. The Instruction In The Paper Given To Him Had Two Meanings, And For Them, The Prey Was Important, And The Chief Of The Sariyya Attacked The Caravan Without Knowing What To Do (Muller, 2004). Verses 39 Of Surat Al-Hajj, 190 Of Surat Al-Baqara, And 75 Of Surat An-Nisa', Which Were Revealed During This Period, Were The First In Islam To Allow The Muslims To Fight Against The Enemies In Certain Circumstances. It Was Then Clear That The Young Muslim State Had To Use Force To Protect The Inviolability Of Its Borders (Hasanov, 2006).

The Reason Why There Was No Conflict Between The Meccans And The Muslims Until The Second Year Of The Hijrah Was That The Muslims Were Not Hostile To Them. However, The Emigrants Had The Right To

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Seize The Remaining Property In Mecca From The Quraysh. After The Battle Of Badr, Before The Battle Of Uhud, The Messenger Of Allah Saw Led Four Of The Five Sariyyas. According To Historical Sources, The Prophet Went To One Of The Wells Called Al-Qudr Following The Tribes Of Banu Sulaym And Ghatafan In The Month Of Shawwal. They Went Back After Not Encountering Any Ambush There For 3 Days. Two Months Later, The Sawiq Ghazot, Which Took Place In The Month Of Dhul-Hijjah, Was Originally Organized By The Meccans. The Quraysh Were In Contact With The Jews Of Yathrib And Received Information About The Muslims From Them. Unable To Withstand Defeat At The Battle Of Badr, Abu Sufyan Secretly Came To Najd At Night With An Army Of 200 Men To The Fortress Of Salam Bin Mishkam, The Chief Of The Banu Nadir Tribe. Abu Sufyan And His Companions, Who Had Received Information About The Muslims From Mishkam Who Had Entertained Them, Cut Down Date Palms In A Place Called Urayd On The Outskirts Of Madinah And Set Fire To Two Houses. Upon Learning That They Had Killed A Muslim And His Servant And Fled To Mecca, The Prophet Muhammad Chased Them And Went As Far As Qarqat Al-Qudr But Could Not Catch Them. This Ghazot Is Called The "Saviq (Barley) Ghazot" Because The Meccans Left Bags Full Of Crushed Barley On The Road To Make It Easier To Escape (Mubarakfuri, 2019). In The Month Of Muharram 3 Ah, When The Muslims Learned That The Banu Salaba And Mahorib Tribes Were About To Unite And Attack The Outskirts Of Madinah, They Left The City Under The Leadership Of The Prophet Muhammad And Reached The Land Of Those Tribes, Zu Amar. It Turned Out That They Were Scared And Escaped To The Mountain. In The Month Of Rabi' Al-Okhbir, The Prophet Muhammad Went Out To Bahran With 300 Warriors, Where He Stayed Until The Month Of Jumad Al-'Ula And Returned. There Were No Fights Or Clashes At That Movement.

After The Battle Of Badr (624), The Quraysh, Who Wanted To Go To Syria On Business In The Month Of Jumad Al-Okhbir, Preferred To Go Through Iraq For Fear Of Crossing Madinah. Upon Learning Of This, The Prophet Sent Zayd Ibn Haritha With About 100 Cavalries To Capture The Caravan (Ibn Hisham, 2004). He Captured A Caravan Worth 100,000 Dirhams And Its Guide Near The Well Of Al-Qarada. When The Captured Guide Was Brought To Medina, He Converted To Islam. The Capture Of A Large Caravan Of Quraysh For The First Time In The History Of The Sariyas After Badr Was A Severe Blow To The Trade Of The Meccans (Mubarakfuri, 2019).

It Is Possible That This Caravan May Have Been Attacked If The Clause In Al-Sahifa, Which Forbade The Quraysh To Trade, Was Added After The Battle Of Badr.

Returning From The Battle Of Uhud (625), The Prophet Muhammad Called On Those Who Took Part In The War To Chase After The Polytheists. They Stopped At Hamra Al-Assad, 8 Miles From Madinah. The Quraysh, Who Were Preparing To March Back To Medina, Lost Their Fighting And Returned To Mecca When They Heard That The Muslims Were Following Them. The Muslims Stayed In Hamra Al-Assad For Three Days And Returned.

The Defeat Of The Muslims In The Battle Of Uhud Changed The Attitude Of Those Around Them. Attacks By Internal And External Enemies Against Them Began To Become Apparent. Two Months After This Battle, The Tribe Of Banu Assad Attacked Madinah. In The Month Of Safar In The Year 4 Ah, 10 Companions Were Killed As A Result Of The Conspiracy Of The Banu Udala And Al-Qara Tribes, And 70 As A Result Of The Conspiracy Organized By 'Umar Ibn At-Tufayl. However, The Prophet Muhammad Did Not Launch A Counterattack In Order To Preserve The Respect And Status Of The Muslims.

At The End Of The Month Of Rabi 'Al-Okhbir, The Army Led By The Prophet, Who Opposed The Attack Of The Ghatafan Tribe Organized By The Muharrib And Banu Salaba Tribes, Could Not Find Any Bedouins.

In The Battle Of Uhud, In Accordance With Abu Sufyan's Promise To The Muslims, "We Will Meet Again In Badr Next Year," The Prophet Went Out With An Army Of 1,500 In The Month Of Sha'ban. However, It Is Known That Abu Sufyan Came To The Valley Of Al-Zahran With An Army Of 2,000 Soldiers And Returned Without Encountering The Muslims (Al-Waqidi, 2004). There Were No Attacks On Muslims For A Year After These Events.

In The Month Of Rabi 'Al-Awwal In The Year 5 Ah, It Was Reported That Highwaymen Were Preparing To Attack Madinah In Dawmat Al-Jandal, Near Damascus. The Muslims Came Out Against Them With 1,000 Soldiers. But Historical Sources Do Not Mention That Blood Was Shed In This Battle. During The Period After This Series, The Attacks Of Internal And External Enemies Ceased.

After The Battle Of Khandaq (Trench), Until Shawwal Month In The Year 6 Ah, The Prophet Muhammad Made Peace With The People Of Madinah And Sent A Total Of 13 Sariya Against The Nomadic Tribes Who Did

Not Agree To Live In Peace. But The Tribe Of Banu Salabah Killed All Their Members While They Were Asleep, Except For Ibn Maslama, The Leader Of The Sariya Of 10 Men. When The Other Sariyas Were Sent, There Were No Clashes As The Rivals Fled Before They Approached.

Muslims Have Been Fighting Against Various Categories Of Enemies For Six Years. When A Truce Was Made With The Quraysh And The Jews In Khaybar, They Almost Escaped The Attacks Of The Hostile Parties. Then, Their Main Enemies Were The Nomadic Polytheists, Who Were Not United Into Any State Or City, Each Living In A Scattered State. There Was A Need To Unite Them Or Prevent An Attack. From The Month Of Rabi 'Al-Awwal 7 Ah, There Were No Bloody Clashes Between The 8 Sariyas And Any Tribe, Which Were Issued To Prevent The Invasion Of The Nomads, On The Contrary, A Truce Was Reached, And Most Of The Rivals Converted To Islam (Mubarakfuri, 2019).

European And Eastern Scholars Have Expressed Differing Views On The Actions Of The Sariyas. According To August Müller, When The Prophet Muhammad Came To Yathrib, The Number Of Muslims Increased, And As His Position Was Strengthened, He Was Able To Fight The Meccans. He Went On To Plunder The Caravans To Alleviate The Difficult Economic Situation Of The People Of Madinah. The Passage Of The Trade Caravan Route Through Madinah Made It Easy To Reach The Prey. He Began Sending Looting Squads To Attack The Caravans, And In Many Cases, Commanded Them Himself. Due To Their Late Stay, The Timely Escape Of Caravans, Or The Fact That Neighbouring Tribes Defended The Quraysh Under An Agreement Between Them, These Efforts Often Failed (Muller, 2004).

Zakai Konrapa, On The Other Hand, Notes That The Sariyas Were Sent To Know The Condition Of The Enemy And Their Readiness, To Block The Quraysh's Trade Route, To Create Conditions For Muslims To Visit The Kaaba, To Maintain Peace, And To Protect Islamic Murshids (Zakai, 1996).

According To Shibli Nu'mani, After The Migration, The Quraysh Sent Several Military Groups To Madinah, And The Timely Informed Prophet Sent Sariyas Outside To Protect The City-State Borders (An-Nu'mani, 2000).

Ahmad Ibrahim Sharif Comments: "For The First Two Years, The Task Of The Sari Was To Protect And Control The Borders, To Prevent The Quraysh Trade From Passing Through The Lands Of The New State. Because, According To Al-Sahifa, It Was Necessary To Inform The Quraysh And The Neighbouring Tribes That The Lands Of The New State Were Protected. Given The High Status Of The Quraysh Among The Arabs, The Messenger Of Allah Saw Wanted To Reach A Truce Because He Knew That An Alliance With Them Would Be Beneficial For The New State. Nevertheless, The Sariyas Alarmed The Quraysh Because If Their Caravans Moved To Damascus Or Iraq, They Would Have To Fight The New Government And Change Their Attitude Towards The Muslims. Except For The Sariya Sent To Nakhla, The Caravans Were Not Attacked. From What The Prophet (Peace And Blessings Of Allaah Be Upon Him) Said To The Members Of The Nakhla Sect, It Can Be Concluded That Their Task Was Not To Invade Or Fight" (Ash-Sharif).

Safi Rahman Mubarakfuri States That The Following Purposes Were Intended For Sending The Sariyas: 1) To Inspect The Roads Around Madinah And The Roads Leading To Mecca; 2) To Gather Information On Enemy Actions To Prevent A Sudden Attack And Ensure Security; 3) To Make Agreements With The Tribes Living On These Roads; 4) To Inform The Polytheists, Jews And Bedouins Around The City That The Muslims Are Strong; 5) To Attack The Caravan Of The Quraysh And Show That Their Trade And Life Are In Danger, And To Give Them Freedom In The Way Of Spreading Islam By Forcing Them To Make Peace With The Muslims. If They Do Not Agree, Muslims Choose The Path Of War - Depriving Them Of Access To Trade Routes, Responding To Their Oppression (Mubarakfuri, 2019). In General, In Addition To The Above Evidence, We Believe That The Conclusion That "Muslims Would Have Chosen The Path Of War If The Enemy Did Not Agree" Is Controversial Because Muslims Were Never The First To Start A War.

O.G. Bolshakov's Opinion On This Issue Is Close To That Of A. Mueller. According To Him, The Task Of The Sariyas Was To Plunder The Caravans, But Their Attacks, Which Lasted Until The Second Year Of Hijrah, Was Unsuccessful (Bolshakov, 2000), (Klimovich, 1986), (Piotrovsky, 1991).

In Other Words, He Turns The Muslims Under The Leadership Of The Prophet Muhammad Into Robbers. V. Irving Also Said, "Muhammad Began To Attack The Caravans Of Makkah In Revenge For Those Who Expelled Him From Mecca. The Blessings Of The World Prevailed Over His Activities" (Irving, 1990).

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G.E. Von Gryunebaum States: “At That Time, Muhammad Had No Choice But To Attack The Caravans Of Mecca, As The Emigrants Who Came To Medina With Nothing Had To Be Provided Economically” (Gryunebaum, 1988).

Muhammad Haikal, Analyzing The Quotations From Many Western Orientalists, Summarizes Them As Follows: "Historians Believe That The Purpose Of Sending The Sariyas Was To Avenge Of Those Who Were Expelled From Mecca By The Quraysh. Therefore, In The Summer, The Quraysh Caravans Going To Or Returning From Damascus Were Attacked, And Their Property Was Looted. The Sariyas Were Also Sent To Make Alliances With The Tribes Between Medina And The Red Sea To Control The Routes Through Which The Quraysh Trade Caravans Passed. Because, The Truce Made It Easier To Attack The Quraysh Caravans. Muhammad Formed The Bay'ah Of Aqaba With The Intention Of Waging War In Alliance With The Ansar. Muhammad Haykal Himself, On The Other Hand, Sees The Goal Of The Sariyas As Reaching A Mutual Agreement. According To The Researcher, The Avoidance Of Enmity Between The Parties Was Necessary For The Muslims To Be Able To Preach The Religion Freely And For The Meccans To Be Safe On The Trade Route (Haikal).

Conclusion

Based On A Comparative Analysis Of Data From Historical Sources, The Following Conclusions Were Drawn:

1. The Encounter Of The First Sariya With The 300-Man Army Of Abu Jahl Indicates That The Quraysh Were Approaching Medina To Attack The Muslims.
2. There Is No Information In The Sources That Muslims Plundered Or Looted The Caravan Before The Nakhla Incident, So It Is Incorrect To Say That The Sariyas Were Sent Mainly To Plunder The Quraysh Caravans. If The Aim Of The Muslims Was To Plunder, The People In Sariyas Would Have Been Numerous From The Very Beginning.
3. The Goal Of The Sariyas Was Not To Plunder. They Consisted Only Of Emigrants, And Most Of Them Were Blood Relatives Of The Quraysh People. This May Be Proof That It Was Not Easy To Kill Each Other.
4. The Treaties Of The Meccan Caravans With The Tribes On The Trade Route In Winter And Summer Are Mentioned Twice In Surat Al-Quraysh. The Prophet And The Muslim Community Knew That They Had No Right To Violate Inter-Tribal Agreements. Therefore, It Is Illogical For The Sariyas To Attack The Quraysh Caravans.
6. The Purpose Of Sending The First Sariyas Was Not To Take Revenge Or Plunder To Improve The Economic Situation But To Be Prepared For Any Danger And Aware Of The Enemy's Actions, Which Were Several Times More Powerful.
7. According To The Results Of The Research, In Order To Clarify The Fact That The Sariya Movement Is Called “Ghazot” By Historians, It Is Worthwhile To Interpret The Word Considering Its Russian Translations: «Совершать Поход», «Стремиться К Чему-Либо», «Поход» That Is “March”, “Expedition”, “Journey”, “The March Of Military Forces.”

Conflict Of Interests And Contribution Of Authors

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