

THE PROPHET MUHAMMAD AS THE IDEAL UNIVERSAL LEADER (pbuh)

BAYRAM ALİ ÇETİNKAYA*

ABSTRACT

The prophet Muhammad (pbuh), the last prophet and also the leader of Islamic geography, is a universal leader who influenced all over the world from the sixth century onward. While he is the last prophet for Muslims, for the followers of other ideologies and religions he is a great person who changed and reshaped the history. However, throughout history in the West the prophet Muhammad has been introduced and spoken of through the qualifications he did not possess. This discourse has a content decorated with negative elements and fed with prejudices. One of the reasons, maybe the most important, for the negative image about the Prophet Muhammad is arisen from the fact that the points concerning him have not been dealt with sufficiently and not based on the sources. Whereas, the life, words and deeds of the Last Prophet is so full of a wide and rich materials that every question find its answer if asked.

Keywords: Prophet Muhammad, leader, ideal universal leader, helpful, merciful.

* Istanbul University, Istanbul, Turkey bacetinkaya@hotmail.com

The prophet Muhammad (pbuh), the last prophet and also the leader of Islamic geography, is a universal leader who influenced all over the world from the sixth century onward. While he is the last prophet for Muslims, for the followers of other ideologies and religions he is a great person who changed and reshaped the history. However, throughout history in the West the prophet Muhammad has been introduced and spoken of through the qualifications he did not possess. This discourse has a content decorated with negative elements and fed with prejudices. One of the reasons, maybe the most important, for the negative image about the Prophet Muhammad is arisen from the fact that the points concerning him have not been dealt with sufficiently and not based on the sources. Whereas, the life, words and deeds of the Last Prophet is so full of a wide and rich materials that every question find its answer if asked.

With Islam, the conflicts between the tribes and persons some of which continued for many years were largely stopped. But, from time to time, also some unpleasant disagreements and struggles took place for some occasions. The prophet Muhammad regarded this kind of events as a mentality of ignorance and tried instantly to prevent events. The little city state of the prophet expanded and after a ten year political and social effort, when he died, spread out an area more than three million square kilometers. This area was equal, except for Russia, to Europe where millions of people lived at that time, and during its conquest, about 250 people killed in the ranks of enemy in the battlefield. The loss of Muslims during these ten years on average consists of a martyr per month. This value given to human life in is unprecedented in the history of mankind.¹ What is interesting here is the fact that in the nine important battles in the life of the prophet is the total loss of enemy is 216 and the loss of Muslims is 138.² The life of the Prophet Muhammad, the Prophet of Love, who spread Islam across such a wide geography with a very little loss has been based upon the principle of “Be *easy and do not be harsh. Cheer people and do not make them averse.*”³ This universal principle reflecting the life philosophy of the Prophet of Love and Peace shows how the views of some ideological and religiously obsessive persons and institutions in the West are not scientific at all, on the contrary, they are prejudiced, inconsistent and intentional.

The Prophet worked, attempted and worshipped and sometimes eat, sometimes went hungry, fasted, sometimes was happy, sometimes sad. Just as he was merciful, so sometimes he was unkind. In short, he lived all possible human aspects in his life. But if a difference

1 Muhammad Hamidullah, *Hiz. Peygamber'in Savaşları*, tr. N. Erinç Yurter (Istanbul: Beyan Yayınları, nd.), 12-13.

2 Ibid, 12-13 (n. 1).

3 Al-Bukharî, “al-Maghazî”, 60, “Ahkâm”, 22; al-Dârimî, “Muqaddima”, 24.

between the Prophet’s life and others lives, it must be sought in his life’s being a model for all Muslims, even for all mankind. There has been nothing in his life beyond natural and legal limits, because he was under the permanent protection and patronage of God the Almighty.⁴

It is an ideal and also a goal for every Muslim to be embellished with virtues that the Prophet possessed, and to resemble him.⁵ Therefore, for Muslims the prophet is a perfect and indisputable model of spiritual responsibility and generosity, i.e. hard on himself, generous, helpful and merciful to others.⁶

Besides, the love of prophet creates a full of love in the hearts of all Muslims. Therefore, “this love is he key for the love of God, since in order to love God, first of all God must love us, and God does not love anyone who does not love His Messenger.”⁷

I. THE PROPHET OF LOVE AND MERCY

The love caused by the geniality of the Prophet who is *more beloved for believers than their parents*⁸ conquered the hearts of the people. Due to this love, none of his companions felt resentful at him and whoever lived together him never wanted to leave him. So, his companions loved her more than their parents, than the ice cold water drunk in a raging thirst time.⁹

The Prophet Muhammad who acted all human in love and compassion was also merciful against his enemies.¹⁰ The Messenger of God, the symbol of love and mercy was a living model of mercy and tolerance for men.¹¹ It is because of this feature of his that God send him as mercy for the peoples.¹² When the acts of the Prophet against the polytheists and unbelievers are considered, it is seen that he always preferred to forgive them. Even his praying for Abu Hurayra’s mother who swore and insulted him is one of the events showing his mercy and love towards people:

4 Afzalurrahman, *Siret Ansiklopedisi*, tr. Commission, 2nd ed, Istanbul 1996, II, 262.

5 For a Muslim philosopher Abû Nasr al-Fârâbî (870-950) the Prophet Muhammad as a human brought the prophecy and wisdom together and he is “in the most superior rank of humanity and in the highest degree of happiness”. See al-Fârâbî, *Kitâb Ârâ Ahl al-Madîna al-Fâdila*, VI. Publication, ed. Albert Nasrî Nâdir, Beirut 1991, 125-126.

6 Nasr, *ibid*, 35.

7 Nasr, *ibid*, 35; see Âl Imrân, 31-32.

8 For such statements see Abû Davud, II, 217.

9 Abd Al-Fattah Abû Ghudda, *Bir Eđitimci Olarak Hz. Muhammed ve Öđretim Metodları*, tr: Enbiya Yıldırım, İstanbul 2001, 39.

10 The Prophet Muhammad’s treatment to his enemies will be dealt with in the next part in detail.

11 Afzalurrahman, *Siret Ansiklopedisi*, I, 51.

12 Anbiya, 107.

Abu Hurayra's mother was an unbeliever and was staying with his son in Medina. She was cursing the Prophet (pbuh) due to her ignorance. Abu Hurayra went to the Prophet and told him this situation. Instead of showing anger and rage, the Prophet (pbuh) threw up his hands to pray and ask good wishing.¹³

At the moments when the angers cut across all boundaries, enmities blazed up, some words of the Prophet solved all disagreements, extinguished angers and hostilities, and thus turned the atmosphere into the sea of love and compassion. Disagreements for years between Aws and Hazraj in Medina were replaced through his efforts by the friendship and brotherhood.¹⁴

The prophet who has both physical and spiritual power such as political power and friendship never forgot his identity and origin. At the same time, he declared this fact without showing any hesitation to all people by saying: "I am neither a king, nor a despot; on the contrary, I am a son of a woman from al-Quraysh eating beef jerky."¹⁵ Love and compassion of the prophet was not only limited to the Arabs and other people, but also covered all creatures whatever their beliefs, races, ranks and genders. The last Prophet who did not neglect the other living beings outside human loved animals and warned his companions not to ill-treat them.¹⁶

II. THE PROPHET WHO DOES NOT CURSE

As mentioned in the sources, when some people came to the Messenger of God and asked him to curse polytheists, he persistently refused this demand saying that "I am not sent this world to curse, but I am sent only as a mercy". The Messenger of God showed a real love and mercy through his exemplary personal life and practices. He declared this by saying "*Allah does not mercy those who are not merciful to others*".¹⁷ Then, the great prophet generalized this

divine principle, thus made it a universal principle through his following words "*The one who does not show mercy will not be shown mercy*".¹⁸

In the Uhud battle when the Prophet Muhammad (pbuh) whose tooth was broken and wounded and his army were dispersed, one of his companions asked him: "Pray that God exterminate those unbelievers and the mass of the wicked who are deprived of sense!..." In response to this demand for cursing, the Prophet raised his hands and prayed: "O God, guide my people to the right path, because they do not know (what to do)..."¹⁹

It is generally regarded as a natural situation to take revenge on the enemy under the conditions of war. But, our prophet never revenged, on the contrary, he forgave his enemies from whom he was suffered all kinds of persecution and trouble and valued them. And this was stated by the Messenger of God as: "My Lord ordered me to forgive my enemies though I have a power to revenge, to meet those who cut their relationship with me, and to give those who deprived me. Even until his prophecy, the Messenger of God did not try to revenge, on the contrary prayed and forgave. After his prophecy he did not curse even his enemies."²⁰

The Prophet Muhammad who silenced the eid festivities provided that they were in the beauties of Islam forbade in times of peace during the festivals to leave the house with weapons, and to carry swords and other weapons.²¹ Indeed, with his words "People carrying weapons against us are not from us" he expressed his sensitivity in this matter.²² These practices of the Prophet correspond to the practices that can be seen only in modern times.

Although he had infinite love and kindness towards everyone, the Prophet of Islam saw no harm in expressing constantly the superiority of some companions to others. During the conquest of Mekka when Khalid b. Walid got angry and reacted to 'Abd al-Rahmân b. 'Awf who reprehended him before the Prophet, he gave precedence to those who embrace Islam previously saying²³ "O Khalid! Be politely with my companions, because if you had the size of the mountain of Uhud and you paid them for the sake of God, you could not reach at the merits of any of my friends."²⁴

13 Al-Bukharî, Adab, 6; Mawlânâ Shibli Numâni, *Son Peygamber Hz. Muhammed (Sîretü'n-Nebi)*, tr: Yusuf Karaca, İstanbul 2005, II, 633.

14 Numâni, *Son Peygamber Hz. Muhammed (Sîretü'n-Nebi)*, II, 543.

15 Ibn Mâja, II, 101; Hâkim, III, 47-48; Halabi, III, 43; İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, Ankara 2003, 270.

16 Afzalurrahman, *Sîret Ansiklopedisi*, I, 51.

17 Al-Bukharî, Tawhîd, 2; Müslim, Fadâil, 66; Tirmizî, Birr, 16, Zuhd, 48; Ahmad b. Hanbal, III, 40; IV, 358, 360, 361, 362, 365, 366; Davudoğlu, *Sahîh-i Müslim Tercüme ve Şerhi*, X, 99-100.

18 Al-Bukharî, Adab, 18, 27; Muslim, Fadâil, 65; Abû Davud, Adab, 145; Tirmizî, Birr, 16; Ahmad b. Hanbal, II, 228, 241, 269, 514.

19 Hamidullah, *İslâm Peygamberi*, I, 124.

20 Afzalurrahman, *ibid*, I, 54.

21 Al-Bukharî, II, 6; Zabiđi; III, 205; Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, 322.

22 Ibn Hanbal, II, 185.

23 Martin Lings, *Hz. Muhammed Hayatı*, tr: Nazife Şişman, XXIV. publication, İstanbul 2004, 453.

24 Ibn Hisham, *al-Siyret al-Nabawiyya*, ed. Mustafa al-Sakka, İbrahim Abyân, Abd al-Hâfız Shalbî, Misr n.d., II, 431.

In short, the Prophet who always forgave the wrong behavior and prevent them by approaching with compassion, believed that the love would suppressed the hate and that the aggression would be defeated and showed this fact to his companions in a practical manner and thus proved it. With his forgiveness, he kept away people from the negative attractiveness of crime and added them to the friends of Islam.²⁵

The Prophet Muhammad (pbuh) who never presented his followers with a purely clerical life as a model adopted the following principle as a philosophy of life both in his neighborhood and international relations:

It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loved those who are just.”²⁶ “The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loved not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.”²⁷

Indeed, this principle is mentioned in many times in the Quran. Accordingly, the Prophet Muhammad (pbuh) described an average person “the minimal way of behavior” and confined the development of merits to the initiative of the personal preference of individual.²⁸

25 Afzalurrahman, *Sîret Ansiklopedisi*, I, 54.

26 Mumtahina, 7-8.

27 Shura, 40-43.

28 Hamidullah, *İslâm Peygamberi*, II, 663-664.

III. THE PROPHET WHO VALUES HUMAN

It was the usual practices of the last Prophet who much valued human and did not tell one's fault to his face²⁹ to pay the debts of the poor before they were buried who did not leave goods to pay their own debts.³⁰ The prophet Muhammad who prayed not only for Muslims but also for all people until dawn never neglected his mission of warning because of the pain and suffering he felt about the fate of mankind by enduring all kinds of trouble to save them from the hellfire for the sins they committed. In order to direct them to a life of goodness and justice, and to keep out from the life of prostitution and evil he did his best.³¹ The following event that shows the compassion, kindness and mercy of our beloved Prophet who taught people the ways of not being slaves of their selves and passions is exceedingly heartbreaking:

A tribe came to the Prophet. Their appearance was very bad. There were tattered rags on them, in a miserable state, half-naked, bare feet and emaciated, their swords hanging from their necks. Seeing this situation, the Messenger of God felt very badly. The color of his face faded and feeling much unhappy went inside. Then he went out and asked Bilâl to call to prayer. After praying, he asked people to help the tribe.³²

This event is a good example against the baseless and offensive words of the some Western intellectuals who adopted ideological and fanatic stance. The prophet Muhammad endured the rude and inappropriate behavior in patience and maturity. Even in case of events beyond endurance, the Prophet of love did not give up to smile. Both as a head of state and a prophet, he was a model of tolerance and patience:

While the Messenger of God was wearing a Najrani Burd (sheet) with a thick border, a bedouin overtook the Prophet and pulled his *ridâ* (sheet) forcibly. I looked at the side of the shoulder of the Prophet and noticed that the edge of the *ridâ* had left a mark on it because of the violence of his pull. The bedouin said, “O Muhammad! Order

29 Sadık Eraslan, Ekrem Keleş, *Güzel Örnek Hz. Peygamber*, Ankara 2003, 50 (narrated by A. Kilanî, *Mawîd al-Safâ fi Shamâil al-Mustafa*, 2-7.

30 Afzalurrahman, *ibid*, III, 247.

31 Afzalurrahman, *ibid*, III, 247.

32 Muslim, *Musâqât*, 67; Afzalurrahman, *ibid*, III, 257.

for me some of Allah's property which you have." The Prophet turned towards him, (smiled) and ordered that he be given something.³³

The Prophet who did not show his noble behavior only to Muslims also showed tolerance and respect to the members of other religions. In this sense, he signed and enforced Medina Treaty, one of the earliest –maybe the first- examples of constitutions together with the polytheist Arabs and Jews after Hijra. With this treaty, the security of non-Muslims' faiths, views, lives and property was guaranteed.³⁴

A. The Geography Where The Religions Became Independent

Indeed, Jews, Christians, Sabians and Zoroastrians and the members of other religions (the people of the dhimmah) used their freedom of belief under the protection of Islam for centuries without feeling any concern for life and goods. In this way, Muslims gave chance to the communities living under their domination to maintain their beliefs, religions, colors and local features and thus presented the old world a unique model.

In the time of the Prophet (pbuh), Jews were located in Medina as the main center. It will be appropriate to mention here an interesting anecdote. When the apostle of God died, his armor was entrusted in place of his dept to a Jewish in the city. This example proves that the head of state (and also a prophet) could borrow, without extortion and confiscate, from any person of different beliefs and become faithful it in a city where the official institutions of Muslims were located. In this small, but significant and profound event, there are numerous benefits that the mechanisms of global violence and power of the present age could obtain, if they "understand".

The members of different religions and beliefs were not only located in the city where the Prophet lived, but also Jews lived were in Khaybar, Wâdi al-Qura, Fadak, Maknâ and Tayma; in Christians in Ayla, Azruh, Dûmat al-Jandal and Najran; in addition partially Zoroastrians in Hajar and Bahrayn used their freedom and beliefs to the end under the patronage of the state by maintaining their ethnic and local identities.³⁵

33 Al-Buhârî, Adab, 68; Ahmad b. Muhammad al-QKastalâni, *al-Mawâhib al-Laduniyya bi al-Minah al-Muhammadiyya*, ed. S. Ahmad al-Shâmî, Beirut 1991, II, 334; Sariçam, Hz. Muhammed ve Evrensel Mesaji, 277. For the examples including the impolite behavior of Bedouins to the Propeht see al-Buhârî, Istiqrâd, 4; Muslim, Musâqât, 120; Ahmad b. Hanbal, II, 23; Ibn Mâja, Sadaqât, 15, 17.

34 For this document see Muhammad Hamidullah, *al-Wathâiq al-Siyâsiyya (Hz. Peygamber Döneminin Siyasi=İdarî Belgeleri*, tr: Vecdi Akyüz, İstanbul 1997, 63-73.

35 İbrahim Sariçam, Hz. Muhammed ve Evrensel Mesaji, Ankara 2003, 315-316; Ahmet Özel, "Gayri Müslim",

B. The Protocol Implemented To The Foreign Delegations

In the time of the prophet, the groups of messengers and delegations from the aforementioned places and other geographies came to visit Medina the second center of the sacred. Sometimes when these delegations were staying there more than ten days, houses of someone such as 'Abd al-Rahmân b. 'Awf, Mughîra b. Shu'ba, Abû Ayyûb al-Ansârî and some others from al-Ansâr would allocate for them. In addition, the places around al-Masjid al-Nabawî in which Ashâb al-Suffa who were in scholarly activities stayed and a tent which was set up next to al-Masjid al-Nabawî were prepared for the visitors. The Prophet gave some of those who came to meet him amân-namas and ahid-nâmas (documents including the written orders and instructions, rights and privileges given to the groups, provisions of agreement) and official documents showing the lands assigned to them. He was also appointed governors among them to some regions. Again while the blessed Messenger was sending Muslims zakât officers, he sent jizya collectors to those who remained Christian. In fact, these official delegations were evidence that all of Arabian Peninsula accepted the prophecy and domination of the Prophet Muhammad (pbuh).³⁶

1. Christians of Najran

Sometimes the last prophet of God called countries, tribes to accept Islam by sending them letters. And the apostle of God sent one of these letters to the Christians of Najran:

From Muhammad to the monks of Najran: In the name of Abraham's, Isaac's and Jacob's God! I truly invite you from worshipping creatures to worshipping and praying God, and I also call you, beyond the treaty made with creatures, to the treaty of alliance with God. If you reject, jizya comes, if you reject jizya, I declare war against you. That's the thing.³⁷

Indeed, a group of representatives from Najrani Christians visited Medina. An example of tolerance shown by the Messenger of God about the freedom of worship can be seen in the meantime:

DîA, XIII, 420.

36 Sariçam, Hz. Muhammed ve Evrensel Mesaji, 356.

37 Muhammad Hamidullah, *İslâm Peygamberi*, tr: Salih Tuğ, Ankara 2003, I, 619; cf. Hamidullah, *al-Wathâiq al-Siyâsiyya (Hz. Peygamber Döneminin Siyasi=İdarî Belgeleri*, 194.

When the delegation of Najrani Christians came to the Prophet at Medina, they entered his mosque in the afternoon to meet him. It was their prayer time, so they began to perform their prayer in the mosque. Some Muslims were about to prevent them from doing so, but the Prophet, upon whom be peace, said, 'Let them pray.' So they faced eastward and performed their prayer.³⁸

As Muslim historians said, they turned towards east and maybe pulled out their idols of cross and performed their worship peculiar to Christians.³⁹ Representatives of Najranites and their archbishop Abû Hârîsa b. Alqama asked the Prophet (pbuh) questions. And he answered them through revelation. During these negotiations the following verses were revealed:

Say: O People of the Book! Come unto that tenet which we and you hold in common: that we shall worship none but God, and that we shall not ascribe divinity to aught beside Him, and that we shall not take human beings for our lords beside God. And if they turn away, then say 'Bear witness that it is we who have surrendered ourselves unto Him'.⁴⁰

They responded to the invitation of the messenger of God by saying "They are already Muslim." The Prophet Muhammad (pbuh) explained that as long as they worshipped Jesus and Cross, they cannot be regarded as Muslim. Upon the fact that they did not respond positively to this invitation that would reach eternal happiness, the Najranites called to the trial through prayer (*mubâhala*) in which the both sides will curse upon those who lie. This situation is revealed in al-Kalâm al-Qadîm as follows:

And if anyone should argue with you about this [truth] after all the knowledge that has come unto you, say: "Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves; and then let us pray [together] humbly and ardently, and let us invoke God's curse upon those [of us] who are telling a lie."⁴¹

However, the Najranites did not act bravely in accepting this proposal and instead they

agreed to pay tribute. In return, the Prophet (pbuh) gave them a letter that legally guarantees their freedom of worship, faith, life, property and honor.⁴² This characteristic of the Prophet of Islam who was a permanent defender and practitioner of freedom of religion and worship appears very clearly in the contents of the agreement he made with the Najranite Christians in question. It is even difficult to say that the developed countries of contemporary world have fully reached the rights and freedoms the text of this agreement provided in the field of religion and belief. Let's look at some of the provisions of this agreement now:

...The rights of a protected neighbor, their lives, religious, wealth, retainers, and servants, those of you who are present or abroad, their bishops and monks, and monasteries, and all that they own, be it great or small are under protection of God and the Prophet. , their bishops and monks, and monasteries will not be discharged. They will not be forced to go war and nor pay tithe (customs). The army will not set foot on their lands. If one claims a right, a fair judgment will be made in Najran...Their duty is to do their best in their loyalty and responsibilities. They will not be persecuted and oppressed...⁴³

So, Jews and Christians who lived in Syria, the North of Islamic State of Medina, in the South in Yemen and Najran did not accept Islam and preferred to pay *jizya*, protection tax, by making agreement. As a result, they lived for centuries in peace, being their lives, properties and faith under protection.⁴⁴

Nevertheless, it is seen that the subjects outside the Muslims were pleased with the practices in the Islamic geography concerning rights, law and justice. The dimensions of the treaty made by Najranite Christians with Islamic State turned into a warmer relationship. Directly consulting the Prophet, they surrendered to the Islamic justice and made from the Prophet the following request: "In order to solve our financial disagreements, any one you will choose among your companions will serve as a judge among us, since we trust you in this matter." These demands made by Najranites inspiring confidence got a response with the fact that the Prophet sent them Abû 'Ubayd b. Jarrâh.

The points reached in that period shows that the fighters of justice and faith proved these

38 Hamidullah, *İslâm Peygamberi*, tr: Salih Tuğ, Ankara 2003, I, 920; Sariçam, *Hz. Muhammed ve Evrensel Mesajı*, 278.

39 Ibn Hishâm, *al-Sîrat al-Nabawiyya*, II, 573 vd; Hamidullah, *İslâm Peygamberi*, II, 1023.

40 Âl Imrân, 64.

41 Âl Imrân, 61.

42 Afzalur Rahman, *Sîret Ansiklopedisi*, II. ed İstanbul 1996, I, 478.

43 Hamidullah, , *al-Wathâiq al-Siyâsiyya* (Hz. Peygamber Döneminin Siyasi=İdarî Belgeleri, 194-198.

44 Afzalurrahman, *Sîret Ansiklopedisi*, I, 463.

goals of theirs through their rules in the Islamic geography. Indeed as a result of campaign launched against Byzantium after the death of the Prophet, Syria was conquered. Fifteen years after the conquest the following words of a Nestorian monk proved the reality of what has been said above:

Tays (i.e. Arabs) God ruled at the present also became our lords. But, apart from not fighting with Christianity, they also defended our religion, showed respect to our clergy and great figures, and did not interfere in our church and monastery.⁴⁵

These words of a Christian monk also shows that Muslims did not attacked, do harm and terminate the temples of the People of Book. Even they allowed them to repair the temples with the danger of collapse.

2. The Treaty Made by the Prophet (pbuh) with the Christians of Najran

Also the treaty the Prophet made with the Christians of Najran in question includes many lessons that must be taken by the global powers who try to control the World whatever the cost. Now let's take the articles of treaty one by one which represents a set of principles for the countries of the third millennium and the heads of state.

The people of Najran will pay each year two thousand dresses as jizya. In addition, in accordance with the determined fixed rate they are obliged to pay all kinds of fruit, grain and animal. Besides, whatever they are from armor, camel, horse or goods will be taken from them at the rate determined. In case of a war between Yemen and Muslims, Najranites will give armor, horse and camel in the rate determined. Any loss out of things borrowed from them will be compensated by the Islamic State. Lives, goods and beliefs of Najranites and those under their protection are under the patronage of the messenger of God. Places of worship and religious freedoms will be preserved. Place of no one from the bishops, priests and war deserters will be changed. Their properties will not be changed whatever the developments.

They have no right for exchange of interest and herding feud. If one from Najranites claims a right, the problem is solved among them in peace. They are not permitted nor to persecute neither to be persecuted. After the treaty came into force, protection and patronage is abolished from those who got interest, no one is arrested because of other's persecution. All

⁴⁵ Hamidullah, *İslâm Peygamberi*, I, 919-920 (narration; Assemani Bibl, Orient, III, 2, p. XCVI).

written is under the protection and patronage of God.⁴⁶ So, the rights and freedoms given by the Prophet in the beginning and his life to the non-Muslim people are so comprehensive ad human that this point is voiced by those under protection and patronage. It is possible to infer the patience and tolerance of the Prophet from what Anas b. Mâlik reported: "I have been in the service of the Prophet for ten years. He never reprehended me for what I did and not do or what I could not do."⁴⁷

IV. THE EGALITARIAN PROPHET

The Prophet, as a unique example of humility, who never rejected people when they asked him something, when sometimes slaves and servants came with a bowl and asked him to sink his hands into the bowl to bless them, he did not reject them even in the perishing cold of winter morning.⁴⁸ The understanding which approached and addressed people with their human existence, not with their social status, race, religion and beliefs put into practice by the prophet we followed him.

The matter which modern understanding ways of administration tried to realize, but failed to achieve completely, i.e. the fact that the prophet Muhammad who raised the society under his rule to a higher position to the extent that cannot be compared with any ruler is regarded as unique as a political president among counterparts. Not only attempted to the ornate and ostentatious, but also he did not give opportunity to the fact that this understanding appeared and became a tradition. Despite he did not receive education; he did his best as a leader and achieved it perfectly. His clothes, house, speech, in short his life was not formally different from other people.⁴⁹ While talking to him, they called him as "O Messenger of God", "O Apostle of God" and even "O Muhammad" or with his nickname "O Abâ al-Qâsim". At that time everyone was talking to each other in a "free" and "easy" way. Except for a time to attack of an enemy or a state of war, no guard kept vigil: this fact was valid not only for his house in Medina but also for the time when a headquarter was established during a campaign.

⁴⁶ Hamidullah, , *al-Wathâiq al-Siyâsiyya* (Hz. Peygamber Döneminin Siyasi=İdari Belgeleri, 194-198; cf. Rahman, *Sîret Ansiklopedisi*, I, 443-444.

⁴⁷ Davudoğlu, *Sahîh-i Müslim Tercüme ve Şerhi*, X, 88-90; Dârimî, *Muqaddima*, 7; al-Qastalânî, *al-Mawâhib al-Laduniyya bi al-Minah al-Muhammadiyya*, II, 341; Afzalurrahman, *Sîret Ansiklopedisi*, III, 187-188.

⁴⁸ Davudoğlu, *Sahîh-i Müslim Tercüme ve Şerhi*, X, 107-109; Afzalurrahman, *Sîret Ansiklopedisi*, III, 187-188.

⁴⁹ See. Muslim, *Talâq*, 26-30.

Contrary to the modern leaders of the world, everybody had a chance to meet the prophet who entered among the people and no one had difficulty and trouble in this matter. He walked and did shopping in the streets, quarters and bazaars as one from the people. There was a private officer who gave him information about the official and non-official visitors. Except very poor, it was already a usual situation that such reporters were at the disposal of everyone.⁵⁰

He was so intimate a prophet with his companions that he sometimes he went for a walk with his close friends. The following case is a rare example for this matter:

One day, together with a small number of Companions he went for a walk to the desert and a sheep was bought to eat. One of the companions said: "Let me slaughter a sheep and skin." Other said "Let me extract the meat from the bones" and so everyone undertook a duty. Upon this, the Messenger of God said "Let me collect wood and brushwood for fire". But, despite the companions said "No you don't need to do that, we do it.", he said insistently "No never! This is not correct. I must join you in doing them."⁵¹

The Prophet who was treating people in a fair and kind way was so respectful to the people that even when performing prayer, if he felt that someone came and wanted to talk to him, he definitely cut his prayer short and began in no time to show interest in comers.⁵²

To sum up, the Prophet Muhammad was sent to not only to Muslims and all people of the world to recover man's feature of "bloodthirstiness" and place instead of it the peace, love, tolerance and mercy. There are countless human merits and values that the West which ignores, scorns, insults and humiliates the religion and sacred of "other" will learn and take from "the prophet of mankind". In this case, the rights and freedoms that were given by the Prophet to the non-Muslim people were so comprehensive and human that this fact was admitted by the protected ones.

Habits of Bedouin society of ignorance were also maintained in Medina, the city of the Prophet. Even in case of the raw behavior and acts of Bedouins sometimes showed towards

the Prophet of Islam, the Prophet tried to give them what they wanted without getting angry and hurting them:

While he was in the company of Allah's Apostle (pbuh) with the people returning from Hunain, some people (bedouins) caught hold of the Prophet (pbuh) and started begging of him so much so that he had to stand under a kind of thorny tree and his cloak was snatched away. The Prophet (pbuh) stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."⁵³

Even if the Prophet gave goods at his disposal to those around him, there were still those wanted him to give them. Once, one of them asked him to the extent that he would harass the Prophet.

Once, the Prophet (pbuh) was sitting together with companions. A bedouin came upon the Prophet and pulled his garment so violently, Then the bedouin said, 'O Muhammad! This property does not belong to you and to your father. Give me a camel-load of goods.' Thereupon the Prophet (pbuh) loaded up the camel of bedouin barley and palm.⁵⁴

V. THE PROPHET FORGIVING THOSE WHO DAMAGED HIMSELF AND HIS FAMILY

The Prophet who followed in education facilitator and attractive ways encouraged patience and tolerance and asked Muslims not to give chance to anger and violence. He reminded this point which constituted one of important principles of his mission by saying "*Teach, facilitate, do not complicate, keep quiet when you got angry.*", and then he repeated three times the word "keep quiet when you got angry".⁵⁵

Indeed, the pardoner Prophet forgave 'Abd Allâh b Ubay, the leader of Medanian

53 Al-Buhârî, Jihâd, 24; Numânî, Hz. Muhammad (Sîretü'n-Nebi), II, 588.

54 Al-Buhârî, Khums, 19; Muslim, Zakât, 28; Numânî, Hz. Muhammed (Sîretü'n-Nebi), II, 588.

55 Ibn Hanbal; I, 239, 283, 365; Sarıçam, Hz. Muhammed ve Evrensel Mesajı, 319.

50 Ibn Sa'd, *al-Tabaqât al-Kubrâ*, ed: Ihsân Abbas, Beirut n.d. I, 379-380; Muhammad Hamidullah, *İslâm Peygamberi*, tr. Salih Tuğ, Ankara 2003, II, 1077.

51 Al-Buhârî, Maghâzî, 29; al-Qastalânî, *al-Mawâhib al-Laduniyya bi al-Minah al-Muhammadiyya*, II, 343; Hamidullah, *ibid*, II, 1078-1079.

52 Eraslan, Keleş, *En Güzel Örnek Hz. Peygamber*, 49-50 (narration; Abd al-Qadir al-Kilanî, *Mawrid al-Safa fi Shamâil al-Mustafa*, n.d. 2-5).

hypocrites who was one of those who gave damaged most to him, his family and Muslims. ‘Abd Allâh b ‘Ubay used every opportunity he found to hit the dignity and authority of the Prophet. In the battle of Uhud, he left together with his 300 followers⁵⁶ and harmed the resolution and resistance of Muslims. He slandered Aisha in the incident known as the incident of al-Ifk⁵⁷ and caused a chaos and in this sense in order to damage the Messenger of God he built the Masjid al-Dirâr and provoked Mekkian polytheists to fight against Muslims. Nonetheless, the Prophet forgave him, even behaved him politely.⁵⁸ The attitude of the Prophet towards a person whose hypocrisy he had a doubt at all is truly an extraordinary act and the peak of forgiveness.

As to Ibn ‘Ubay, in the month after Tabuk he fell seriously ill, and after a few weeks it was clear that he was dying. The traditional accounts differ as to the state of soul in which he died, but all are unanimous that the Prophet led the funeral prayer for him, and prayed beside his grave when he had been buried. According to one tradition, when the Prophet had already taken his stand for the prayer, ‘Umar went to him and protested against the bestowal of such grace upon a hypocrite, but the Prophet answered him, saying with a smile:

Stand thou behind me, ‘Umar. I have been given the choice, and I have chosen. It hath been said unto me: Ask forgiveness for them, or ask it not, though thou ask forgiveness for them seventy times, yet will not God forgive them.⁵⁹ And did I know that God would forgive him if I prayed more than seventy times, I would increase the number of my supplications.” Then he led the prayer and walked beside the bier to the cemetery and stood beside his grave. Not long afterwards the verse was revealed, with reference to the hypocrites: “And never pray the funeral prayer over one of them who died, nor stand beside his grave, for verily they disbelieved in God and His Messenger, and died in their iniquity?”⁶⁰

This verse had been already revealed as part of the Revelation which came immediately after the return from Tabuk. Nor was it any longer applicable to Ibn ‘Ubay, for the Prophet

visited him in his illness and found that the imminence of death had changed him. He asked the Prophet to give him a garment of his own in which he could be shrouded, and to accompany his body to the grave, which the Prophet agreed to do. Then again he spoke, saying: “O Messenger of God, I hope that thou wilt pray beside my bier, and ask forgiveness of God for my sins.” Again the Prophet assented, and after his death he did as he had promised. The dead man’s son ‘Abd Allâh was present on all these occasions. .⁶¹

Thaqîf were not the only tribe to send envoys to the Prophet. Many other envoys came to Medina from all over Arabia in this “year of deputations”, as the ninth year of the Hijrah is called. Amongst others were those which came from different parts of the Yemen, including letters from four Himyarite princes who announced their acceptance of Islam and their repudiation of polytheism and its adherents. The Prophet replied cordially; he stressed the obligations of Islam, bidding them treat well his messengers whom he would send to collect the taxes incumbent upon Muslims, Christians and Jews, and specifying that “a Jew or a Christian who kept his religion shall nor be turned away from it but shall pay the poll tax ... and shall have the protection of God and His Messenger”.⁶²

The prophet who was not vindictive did not take revenge from anyone especially for those made against him, on the contrary he forgave even the most notorious and brutal ones. As Aisha said, the Prophet never spoke bad, inappropriate, offensive or obscene words, he did not speak up in outside and did not respond to evil with evil. On the contrary, he forgave, ignored the errors and approached the problems in tolerance.⁶³

The leading polytheists of Quraysh threatened, jeered, annoyed, swore to him, in short they made him all kinds of physical and spiritual persecution to the last prophet of God to the extent that while he was migrating to Medina they laid siege to his house and attempted to kill him. Further, they fought against him, shed his blood, injured him and martyred his friends. But, despite all these, when the Prophet entered Mekka in triumph with a very strong army he did not take revenge from anyone, even he forgave the notorious polytheists.⁶⁴ Another ruthless application of Quraysh, the Prophet’s own tribe, was the economic and social boycott. Quraysh made a three year economic and social embargo in Mekka over the Prophet and his relatives.⁶⁵

61 Lings, Hz. Muhammed’in Hayatı, 444.

62 Lings, *ibid*, 444.

63 See Ibn Ishaq, *al-Sira*, 135-150 and 254.

64 Eraslan, Keleş, *En Güzel Örnek Hz. Peygamber*, 52.

65 Ibn Ishaq, *al-Sira*, 137-147.

56 Ibn Sa’d, *al-Tabaqât al-Kubrâ*, II, 39; see also Muhammad b. Umar Wâqidî, *Kitâb al-Maghazî*, ed: Marsden Jones, Beirut 1984, II, 415 ff.

57 See. Wâqidî, *Kitâb al-Maghazî*, II, 426- 439.

58 Muhammad b. Ishaq b. Yasâr, *al-Sira*, ed: Muhammad Hamidullah, Konya 1981, 303-304; Afzalurrahman, *Sîret Ansiklopedisi*, I, 52-53.

59 Tawba, 80.

60 Tawba, 84; al-Bukhârî, *Janaâiz*, 47, 56; Wâqidî, *Kitâb al-Maghazî*, III, 1057-1058; Lings, *Hz. Muhammed’in Hayatı*, 443-444.

As a result of social and economic boycott, apart from the Messenger of God, his wife Khadija, his uncle Abû Tâlib and other relatives, except for Abû Lahab, were forced to settle in a valley called Shi'b Abî Tâlib. With this boycott, the Prophet Muhammad (pbuh) and his relatives were subjected to a very severe social and political isolation. These historical notes depict, even if a little bit, the trouble and suffering:

As one of those who were suffered here said to us, he found a piece of skin, a waste of an animal cut in a long time ago and the idea of boiling it in the water and cooking made him much happy. One day, the fact that one of the polytheist nephews of Khadija who stayed in the city sent a package of food caused to break out a bloody fight in the city. Undoubtedly, it was possible to supply grain from the pilgrims coming from outside during the Ashur al-Hurum (sacred months). However, these refugees who were deprived from all mercantile and economic opportunities in the city...soon used up in the Money at their disposal.⁶⁶

The Muslims there were subjected to unprecedented brutal and inhuman treatment in world history and remained hungry in deprivation, suffering and pain. Their dignified and proud resistance against this boycott further intensified the hostility of Quraysh. But, despite all, the Prophet, when he was in Medina, gave permission to the transportation of wheat from Yamâma to Mekka, thus Mekkan people could survive.⁶⁷ This shows that the Prophet Muhammad did not reject to help even his enemies in their difficult time, if they need help. The Prophet Muhammad's compassion and mercy covered all people regardless of race, religion, language and ethnic origin.

Therefore, the practices of mercy and compassion made by the Prophet Muhammad provide us opportunities to re-consider our behavior towards Muslims and all people. Because the fact that the Prophet we followed did not respond, in a similar way, to the sufferings and tortures he was subjected to forces us to this. The following case shows the limits of a Muslim in such cases. 'Umair b. Wahb who wished to put a treacherous plan into practice was among the enemies of the Prophet. In the third year of the Hijra, he was sent Medina by Safwân b.Umayya with various promises to kill the Prophet to take the revenge of those who were

killed in al-Badr. 'Umair came to Medina and was caught with his poisoned sword and was brought to the presence of the Prophet. The Prophet prevented 'Umar to walk over 'Umair. The Prophet beckoned 'Umair and disclosed his intention and aim to his face. The Prophet did not say anything and not punished 'Umair who was highly surprised to this situation, and because of this gentle and fair treatment led Umair to change his mind and to become Muslim. After he returned to Mekka, he began to call people to Islam.⁶⁸

Despite the brutal and excruciating tortures, the Prophet never cursed those who did this. The Prophet prayed and forgave those who made hostility against him. His enemies attempted to kill the Prophet on the one hand; he showed mercy and prayed for them on the other hand. For example, When Habbâb b. Arad, one of the companions of the Prophet, was under heavy pressure, he said "O Messenger of God! Invoke curse upon your enemies." Upon hearing this, his face went red (as a sign of disapproval). Once, the fact that his Companions asked him to invoke curse, whereupon he said: "I have not been sent as the invoker of curse, but I have been sent as mercy".⁶⁹

His treatment to the Mekkans was merciful, whereas they expelled him from the lands where he was born, dissociated him from Ka'ba, his relatives and family, and made him all kinds of trouble and torture. The historical facts we found in the sources are so clear that they do not leave room for any comment. After the conquest of Mekka, the Mekkans gathered in front of Ka'ba. The Prophet asked them: "Do you know what I am going to do to you?" They said "You are son of a blessed brother!"⁷⁰ We hope you will forgive us. If you take revenge, truly we harmed you." The Prophet said to them "I say to you, such as Joseph said to his brothers: 'Today, no reproach shall be uttered today against you. May God forgive you. He is the most merciful of the merciful!'"⁷¹

Then, the Prophet whose forgiveness the words lacked to express said to them his first and last words in a noble state of spirit: "Today, you are not responsible for anything anymore. Go, all of you are free."⁷² All of these statements led the reader inevitably to ask himself whether there was another leader and commander in the history of mankind who treated his enemies in such a manner.

68 Afzalurrahman, *ibid*, III, 273.

69 Muslim, *Birr*, 87 (h. no: 2599); al-Qastalânî, *al-Mawâhib al-Laduniyya bi al-Minah al-Muhammadiyya*, II, 332; Afzalurrahman, *ibid*, III, 274.

70 Ibn Hishâm, *al-Siyrat al-Nabawiyya*, II, 412; Ahmad b. Yahyâ Jâbir Balâzurî, *Futûh al-Buldân*, ed: Abd Allah A. al-Tabbâ', Umar A. al-Tabbâ' Beirut 1987, 57; Ibn Athîr, *al-Kâmil fi al-Târikh*, II, 252.

71 Balâzurî, *Futûh al-Buldân*, 57; Abû Ghudde, *Bir Eğitimci Olarak Hz. Muhammed ve Öğretim Metodları*, 43.

72 Ibn Hishâm, *al-Sîret al-Nabawiyya*, II, 412; Ibn Athîr, *al-Kâmil fi al-Târikh*, II, 252.

66 Ibn Ishaq, *al-Sîra*, 140; Wâqidî, *Kitâb al-Maghazî*, II, 828; Ibn Sa'd, *al-Tabaqâ al-Kubrâ*, I, 188, 208, 210; Ahmad b. Yahyâ Jâbir Balâzurî, *Ansâb al-Ashrâf*, ed. S. Dhakkar, R. Zarkâlî, Beirut 1996, I, 266, 270-273; Hamidullah, *İslâm Peygamberi*, I, 113-114.

67 Ibn Athîr, *al-Kâmil fi al-Târikh*, Beirut 1979, II, 87-90; Afzalurrahman, *Sîret Ansiklopedisi*, III, 273.

When the holy Prophet who always preferred forgiving to revenge seized the sovereignty of Mekka, he voiced this feature of his through the following words when he ordered the soldiers of Islam what to do. “Do not kill the wounded, do not follow those who escape, do not kill captives. Those who closed his door is in safe.”⁷³

Soon after the Prophet delivered a speech which was full of peace, love and humanity, the atmosphere of Mekka suddenly changed and left its place to peace and calm and at the end of the day Mekkans accepted Islam. With the words of Hamidullah “nothing else they accepted so deeply and sincerely. They were not now the people of a defeated and occupied city but the equivalents in terms of rights and responsibilities to the vanquishers.”⁷⁴

VI. SERMONS OF THE APOSTLE OF GOD IN THE CONQUEST OF MEKKA

During the days of conquest the Prophet Muhammad declared all over the world that Mekka was a city of peace through the following sermons:

In the year when Mekka was conquered, the tribe of Khuza'a killed a man from the Banû al-Layth instead of one of their men who killed by them. This case is reported to the Prophet (pbuh). He rode on his mount and delivered the following sermon:

God restrained the elephant from entering Mekka. However, he made the apostle of God and the believer superior to the Mekkans. Mekka did not make Mekka lawful for anyone before me. And it will not be lawful anyone after me. It made lawful for me only in one hour of the day. It is that hour. Its thorn is not break off; its tree is not cut. No one can take the lost except for those who want to look for and find its owner. “Whoever is killed, he can ask the better than two things. Either he takes blood Money or retaliation is made to the killer.”⁷⁵

Without shedding blood and even without letting out a scream, in one day the hearts and the minds changed completely, but the time stopped, as to the place, it was already sacred. But, without losing anything, without being held captives, they became dominant.

73 Balâzurî, *Futûh al-Buldân*, 55.

74 Hamidullah, *Hiz. Peygamber'in Savaşları*, 89.

75 Hamidullah, *al-Wathâiq al-Siyâsiyya* (Hz. Peygamber Döneminin Siyasi=İdari Belgeleri), 101-102.

Soon after the conquest, Bilâl ascended to the top of the Ka'ba and gave the call to the prayer.⁷⁶ Upon seeing this, Atta ibn Asid, one of the Mekkan polytheists leaned over one of his friend's ear and said: “Thank God that my father is not alive now. If he heard that a Negro climbed the holy Ka'ba and brayed like an ass, he would never accept this.” Soon after he heard that a general amnesty was declared, he was agitated and suddenly jumped forward and approached the Prophet saying: “I am son of Asid and I bear witness that there is no God but Allah and you are his Messenger.” The prophet said: “Well, I appointed you the governor of Mekka.” We know that the prophet soon returned to Medina without leaving any soldier to establish a garrison in Mekka, and left the rule of Mekka to a Mekkan who newly accepted Islam and never regretted this. This shows us the ways how to win one's heart.⁷⁷

After the conquest, Mekka did not changed in social level but also in individual level. In this sense Wahshî who killed Hamza, the Prophet's uncle and sword of Islam, following the conquest embraced Muslim. The Prophet even forgave her by only saying “do not appear to me, you remind me of my uncle.”⁷⁸ When Abu Sufyan's wife Hind, the woman who pulled out Hamza's liver and heart and broke them into pieces the, gave the Prophet the pledge of allegiance and embraced Islam, the Prophet said to her nothing. She was so impressed with his noble character that the following words spontaneously poured from his mouth: “O Apostle of God! There was nothing more hatred in my eyes than your tent, but, today, there is nothing dearer in my eyes than your tent.”⁷⁹

After Hind, Wahshî whom she promised freedom⁸⁰ in return for killing Hamza⁸¹ was still hesitating where to go when a man of Thaqif assured him that the Prophet would put no man to death who entered Islam. So he went to Medina, and going to the Prophet, he made his formal attestation. Even as he did so one of the believers who was present recognized the slayer of Hamzah and said: “O Messenger of God, this is Wahshî.” “Let him be,” said the Prophet:

For one man's Islam is dearer to me than the slaying of a thousand disbelievers.”

Then his eyes rested on the black face in front of him. “Are you indeed Wahshî?” he said,

76 Ibn Athîr, *al-Kâmil fi al-Târikh*, II, 254.

77 See Ibn Hishâm, *al-Sîrat al-Nabawiyya*, II, 413; Ibn Athîr, *al-Kâmil fi al-Târikh*, II, 262; Abû Ja'far Muhammad b. Jarîr et-Tabarî, *Târikh al-Rusul wa al-Mulûk*, ed: M.Abû al-Fadl Ibrahim, VI. ed, Cairo 1990, II, 524-525; Hamidullah, *Hiz. Peygamber'in Savaşları*, 89-90; Haykal, *The Life of Muhammad*, 410.

78 Ibn Hishâm, *ibid*, II, 272.

79 Al-Buhârî, *Maghazi*, 27; Afzalurrahman, *Siret Ansiklopedisi*, III, 271.

80 Ibn Ishâq, *ibid*, 303; Waqidî, *Kitâb al-Maghazi*, I, 286.

81 See Ibn Ishâq, *ibid*, 312; Ibn Athîr, *ibid*, II, 156; Waqidî, *Kitâb al-Maghazi*, I, 285, 300.

adding at the man's assent: "Be seated, and tell me how thou slewest Hamzah." When the javelineer had finished, the Prophet said: "Alas, take your face from me, let me not look upon you again."⁸²

Following these words Hind who got Hamza killed to Wahshî came veiled together with Mekkan women to the presence of the Prophet, and they wanted to enter Islam.⁸³ The conversation between them is really a very remarkable and interesting:

He said, "And do not commit adultery." She answered, "Does a free woman commit adultery, O apostle of God?" He said, "And you shall not kill your children." She said, "I brought them up when they were little and you killed them on the day of Badr when they were grown up. "You shall not steal" He said.

At this stage, Hind found no way out and realized that Islam is not only a political necessity, but also includes the principles of human life and said: "O Messenger of God! Indeed, theft is something bad, but my husband is very stingy and miser man. Sometimes I had to steal from my husband a quantity for essential needs of my home". The Prophet Muhammad could not help laughing, and say the following: "Well, this much is not prohibited."⁸⁴

The Prophet did not withhold, without exception, the kindness and mercy he showed other people to his enemies. Because he had so noble a spirit that he did not take revenge. The best event he did not take revenge from his earlier enemies in Mekka took place in the conquest of Mekka.⁸⁵

'Ikrima, the son of Abû Jahl, the leading enemy of Islam fled to Yemen on the day of the conquest of Mekka. However, his wife who embraced Islam went to the Yemen and convinced him and he brought him to Mekka and embraced Islam and came to the Prophet. Seeing him the Prophet got up in excitement and happiness, and went towards him so quickly that the upper part of his garment fell down and he said "O cavalry who immigrated, we are pleased with your return."⁸⁶

82 Al-Buhârî, *Maghazi*, 26; Ibn Hishâm, *al-Siyret al-Nabawiyya*, II, 72; cf. Wâqidî, *Kitâb al-Maghazi*, II, 863, I, 332; Lings, *Hiz. Muhammed'in Hayati*, 443.

83 Ibn Athîr, *al-Kâmil fi al-Târikh*, II, 251.

84 Ibn İshâq, *al-Sîra*, 312; Ibn Athîr, *ibid*, II, 252-253; Hamidullah, *Hiz. Peygamber'in Savaşları*, 89-90.

85 Afzalurrahman, *Sîret Ansiklopedisi*, III, 271.

86 Ibn Hishâm, *al-Sîrat al-Nabawiyya*, II, 418; Ibn Athîr, *al-Kâmil fi al-Târikh*, II, 248; Afzalurrahman, *Sîret Ansiklopedisi*, III, 271.

Another example was the Prophet's call of Tâif to Islam and they responded to the call of Islam mockingly. They did not only refuse to take the Prophet under their protection⁸⁷, but also they tortured him throwing stones at him and left him in blood. When an angle who came to him meanwhile said to him "If you order I can destroy the mountains over them", but the Prophet replied "Maybe one day one of their descendants who worship God emerges."⁸⁸

VII. THE PROPHET WHO ACTS AGAINST HIS ENEMIES FRIENDLY

The Prophet Muhammad showed the same courtesy and mercy he showed other people to his enemies without exception. One of the most difficult things for a person is to just and to give them their freedom while they are at his own hands. Here the prophet had this qualification most perfectly. In every civilization and society it is seen a legitimate right to take revenge on the enemy, and very few people forgive their enemies while under their own domination. The massacres made in Andalusia when Christian forces defeated the Muslims, in Palestine and, the genocides, the street by street, house to house, including women and children, young-old are registered in the memory of history.⁸⁹

Today, it is not fair to forget what Americans, the heirs of the crusaders, made to the Indians and Blacks, the massacres made by the French to the Muslims in Algeria, and the genocides by the Germans to Jewish people, and to charge Ottomans, who followed the Prophet who founded the Civilization of Love, as guide with genocide. Let's have a look how the Prophet who builds this Civilization of Love and Mercy realized this: "Habbar b. Aswad do a great harm to the daughter of the Prophet, Zaynab. Habbar hurt her when she attempted to immigrate from Mekka to Medina. Zaynab suffered from a miscarriage from which she never recovered. In addition to this, Habbar also committed other crimes. For this reason, Habbar was amongst those who would be killed on the day of the conquest day of Mekka. Habbar wanted to flee to Iran. But, asking for forgiveness of the Prophet, he came to the presence of the Prophet and said to him: "O apostle of God! I wanted to flee to Iran, but I remembered your favor and forgiveness. All what you heard about me are true. I accept my ignorance and

87 Ibn Hishâm, *ibid*, II, 420; Haykal, *The Life of Muhammad*, 136-137.

88 Ahmad b. Hanbal, I, 298.

89 Afzalurrahman, *ibid*, III, 270-271.

crime. Now I came to accept Islam.” At that moment, the sense of mercy rose the top and the distinction between the friend and enemy finished.⁹⁰

The Prophet of Love, Muhammad strictly prevented and forbade to kill the children, women of enemy and those not participated in war.⁹¹ However, it must not be forgotten that the Prophet did not hesitate even for a moment to declared war against those who declared war against him. We can conclude this from the following decisive words of the Prophet. “I am the prophet of mercy as well as the prophet of battle.”⁹² ‘Amr b. ‘Umayr, before being a Muslim, had sent by the Prophet Muhammad to Abyssinia, to Negus, as a diplomatic envoy. During this task, he was not a Muslim yet. And this shows that the Prophet did not hesitate to employ also non-Muslims as envoy.⁹³

The Prophet Muhammad (pbuh) who did not wish by any means that the tribes and communities embrace Islam by violence and force of arms never attempted to do such a thing. Even, he absolutely rejected the pressure and demands in this direction, and thought that entrance of people into Islam with their free will and preference is compatible with the divine law: As has been seen in the example of Banû al-Dil,⁹⁴ the prophet who paid attention to the voluntary acceptance of people never waited for an opportunity to take revenge from Mekkan pagans who made him all kinds of torture. On the contrary, his high moral and personality saw a duty to help his enemies when they fall into the clutches of hunger and famine.

VIII. THE PROPHET WHO TREATED CAPTIVES AS HUMAN

The Prophet who treated the captives gently, tolerant and generous also asked the companions to behave like him. Besides, he insisted that Muslims must make an effort to meet the needs of the prisoners of war and to emancipate them.⁹⁵ According to the Holy Quran,

it is the Islamic state’s duty to give captive his food⁹⁶ and feed him. In the early of Islam, the apostle of God shared the captives among the warriors and advised them to treat them well. Sources report that the captives ate the same foods with those who captured them. The Prophet Muhammad even gave dress in the battles of Badr and Hunayn to the needy prisoners. Thus, various suffer and troubles of prisoners were tried to meet.⁹⁷

A Case in Point: Treatment of the Prophet (pbuh) to the Prisoner Thumâma b. Usâl: It was as result of unlimited patience and tolerance of the Prophet that the aforesaid Thumâma b. Usal embraced Islam. Thumâma had visited Mekka, before the apostle of God emigrated to Medina. When the Prophet called him to Islam, Thumâma replied as follows: “I kill you, if you repeat this proposal again.” In a later time, the same person attempted to kill the envoy sent by the Prophet, but with the intervention of his uncle he avoided this. A military unity of Muslims which suddenly came up here pressured Thumâma and captured and brought him to Medina. He was kept tied to one of columns of al-Masjid al-Nabawi. According to an account reported by Ibn Hisham, those who were in this military patrol knew him before. As soon as the Prophet Muhammad (pbuh) knew him, he ordered that he be respected and he himself sent foods to this gluttonous and voracious prisoner, since the milk taken from a camel at once was not sufficient for him. Whenever the Messenger of God passed by him, he was calling him to enter Islam. The answer that Thumâma gave was always the same: “If you kill me, you kill one whose blood must be paid for, If you want a ransom, ask what you like.” without giving any response to these words, the Prophet Muhammad was getting away from there. Meanwhile, Thumâma saw all what happened in the mosque and thus he understood thoroughly what Islam means. After three days, upon the fact that he repeated his usual answer, the Messenger of God ordered Thumâma be released without demanding ransom. Thumâma went out of the mosque and entered al-Baqi, and took a bath there and came to the presence of the Prophet Muhammad (pbuh) and declared his being a Muslim. Upon this said the Messenger of God: “Until now, I have thought that you are the most hatred person of the world, but now, I appreciate you more than anyone.” When the evening came, they brought him food as usual. But he would only take a little of it and only a small quantity of the camel’s milk. The Muslims astonished at this, but when the Apostle of God heard of it, he said: “Why are you astonished at a man who at the beginning of the day ate with an unbeliever’s stomach

⁹⁶ “And they give food out of love for Him to the poor and the orphan and the captive” See Insan, 8.

⁹⁷ Hamidullah, *İslâm Peygamberi*, II, 1002.

⁹⁰ al-Qastalâni, *al-Mawâhib al-Laduniyya bi al-Minah al-Muhammadiyah*, I, 573; Afzalurrahman, *ibid*, III, 272.

⁹¹ Al-Buhari, IV, 21; Hamidullah, *ibid*, II, 1002.

⁹² Ahmad b. Hanbal, V, 405; Taqiy al-Din Ibn Taymiyya, *Siyâsat al-Shar‘iyya fi Islâh al-Râi wa al-Râiyya*, Beirut 1988, 25; Hamidullah, *İslâm Peygamberi*, II, 1035; İsmail Yakıt, *Hz. Peygamber’i Anlamak*, İstanbul 2003, 68-78.

⁹³ Hamidullah, *ibid*, I, 446-447.

⁹⁴ Hamidullah, *ibid*, I, 448

⁹⁵ Afzalurrahman, *Siret Ansiklopedisi*, III, 275.

and at the end of the day with a Muslim's. An unbeliever eats with seven stomachs, the believer with the only.”

After a while, Thumâma left Medina and made a visit to Mekka and there prayed in Bayt Allâh in front of everyone in accordance with the Islamic principles and surprised them. They suddenly captured him to kill, but upon one of them reminded how much Mekka is in need of the grain to come from Yamâma, they released him. But Thumâma said to them: “From now on, you will not be able to take even a single grain from my country, unless Muhammad (pbuh) did not permit.” Indeed, after a while, since famine appeared in Mekka, the opponents of the Prophet (pbuh) were obliged to request the Apostle of God to remove this embargo. And he did what they requested (This event took place in the sixth year of Hijra.)⁹⁸

IX. THE PROPHET WHO PROTECTED BELIEFS, RELIGIONS AND THEIR REPRESENTATIVES

Muhammad (pbuh), the Prophet of peace, turned the Islamic geography into a region where the beliefs and religions became free. The Prophet's activities in this sense are proven by the documents at the disposal of members of other religions. The last apostle did not interfere with the beliefs, devotions, religious rituals and sacred of people and communities and gave serious warnings to the governors and rulers he appointed. He himself talked to the governors as to how they treat the subject. The Prophet Muhammad (pbuh) did not only provide the freedom of faith and religion for the Muslim subject, but also provided the same freedoms for the other religions, no matter with book or not, in the Islamic geography. Freedoms also cover the fields of life, property, faith, conscience, worship and religion.

A. Rights And Freedom Given To Jews

Among the first groups to whom the freedom of faith, worship, life, property and enterprise were given were Jewish subjects. Although Jews, according to Karen Armstrong, suffered holocaust in the West, the Prophet Muhammad showed them much tolerance in Medina. His comparison of the Jews' position in both cultures is noteworthy.

⁹⁸ Ibn Hishâm, *al-Siyrat al-Nabawiyya*, II, 638-639; Diyarbakrî, *Târikh al-Kamîs*, II, 3; Hamidullah, *İslâm Peygamberi*, I, 403-404.

It is very difficult for us, the westerners, to understand the treatment of the Prophet Muhammad to Jews in Medina, because it reminds us very embarrassing ghosts of our past. However, the Prophet Muhammad's behave towards the three great Jewish tribes in the oasis was very different from the religious and racial hatred and Jewish genocide that influenced the Christian Europe during one thousand years. Indeed, Christians' unrealistic fears of Jew found voice in the secular crusades of Hitler launched on Jews. The Prophet Muhammad had no such fantasies or fears. He had also no aim to purify Medina from Jews. His fight with Qaynuka was completely political and the fight never involved the smaller Jewish tribes who obeyed the Testament and lived with Muslims in peace.⁹⁹

The earliest regulations about Jews were made in the Constitution (*Wathîqa*) of Medina. In this sense, Jews were promised to help and support. Again, all the Jews living in Medina have the right to choose their own religion and perform its worship and rituals freely to live in safety and confidence. Muslims and Jews act together against their enemies. Some parts of Medina Charter in which rights and freedoms of Jews are mentioned are as follows:

B. The Constitution (Wathîqa) Of Medina

To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided. The Jews of the Banû '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.

The Jews shall contribute to the cost of war so long as they are fighting alongside the believers. 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 loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped. The Jews must pay with the believers so long as war lasts.

The contracting parties are bound to help one another against any attack on Yathrib.

The Jews of Banû al-Aws, their freedmen and themselves have the same standing

⁹⁹ Armstrong, *Hiz. Muhammed İslâm Peygamberinin Biyografisi*, 270.

with the people of this document in purely loyalty from the people of this document. Loyalty is a protection against treachery. He who acquires ought acquires it for himself. God approves of this document.”¹⁰⁰

CONCLUSION

The Blessed Prophet whose love covers all living beings was a person who showed a unique mercy and compassion to all creatures of God in this world. His mercy and love were not confined only to the Aras and non-Arabs, on the contrary, covered all mankind regardless of faith, color, race, position of authority and gender. The first addressees of his love and mercy were his relatives at home, his family, children and servants. The Prophet Muhammad (pbuh) who was sent as a mercy for all creatures was a model of peace and mercy for mankind. Contrary rhetoric about in the West and East are incompatible with the historical and scientific facts. The practices of the Prophet were, regardless of race, color, language, and ethnic origin, for the well-being and benefit of all humanity. If a difference between his life and other people is to be displayed, it must be sought in his being a model for all Muslims even for all mankind.

In conclusion, the modern global paradigm promises man a paradise in this world. But this model destroys living beings and environment through wars, nuclear weapons on the one hand; it turns man's life into hell by sacrificing human values and merits for pleasure and pragmatism on the other hand. But, the religion of peace, Islam, and its Messenger of Love present happiness and paradise in both worlds.

To sum up, contrary to the arguments of those who tried to perceive Islam with some religious, ideological prejudices, the Prophet Muhammad presented the world love, peace, tolerance and, despite the differences, the principles and model of living together without shedding blood and persecution, and showed this, first of all, in his life, family and relatives. Accordingly, the new universal paradigm which the mankind is looking for in the turning point of the third millennium is hidden in his life philosophy. The words and actions of the last Prophet (pbuh) made a great contribution to the world peace as a result of a concern about the realization of respect to human honor, and the prevention of cruelty and savagery. It is due to this flood of love and peace that his followers kept the people from different

religions, languages, cultures, races and ethnic origins together and ruled them in Jerusalem, Byzantium, Andalusia and Balkans. The words of the Beloved one of God (Habîb Allâh) do not contain any meaning but love and affection, since he is the Prophet of the religion of love and peace. The Prophet who values man for his being man is an example of kindness and compassion. Since he did not make discrimination between people, he is an egalitarian prophet. Even though he is in need, he is generous to the extent that he gives what he needs to other. Whoever is persecuted and wronged, appeals to him, not matter who appeals to him, nor his identity, religion, neither ideology, because he protects and defends the oppressed.

The Prophet Muhammad who treats his enemies friendly is a man but not an ordinary man. It is impossible to find a person to substitute and represent him. The faiths and religions maintain their existences under his protection. Representatives of other faiths and religions are under his protection. Even the temples were protected in line with his orders from the attacks and demolitions. Ultimately, the Prophet Muhammad is the Source of Infinite Love, because he is the “Most Beloved” Prophet. At the same time, he is a universal and ideal leader for humanity.

100 Ibn Hishâm, *al-Siyrat al-Nabawiyya*, I, 503-504; Hamidullah, *al-Wathâiq al-Siyâsiyya* (Hz. Peygamber Döneminin Siyasi=İdarî Belgeleri, 63-72.