

Prophet Muhammad  
(PBUH)

Ethics, Leadership,  
and Communication

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## **DEDICATION**

**To Prophet Muhammad (PBUH)**

## **ACKNOWLEDGEMENTS**

My praise and thanks are due first to Allah, the Mercy of the mercies, exalted in power and knowledge. I am forever indebted to my late mother who taught me about values in my early childhood. Her words of wisdom and prayers will forever be a source of encouragement for the rest of my life. May Allah bless her soul and that of my late father's and make them stay in Paradise .

## **ABSTRACT**

### **Thematic Analysis of Values in the Public Communication of Prophet Muhammad**

The focus of the research in this present study is the values inferred from the public communication of the Prophet Muhammad after reviewing them with a close read. During twenty-three years of delivering the message of Islam through his talks and his actions (Sunnah), the Prophet emphasized the notion of values and principles of Islam. These extraordinary values are the subject of the present study and are combined with transformational leadership values identified by business scholars who define the necessary traits for leaders to be successful.

This study examines the values that the Prophet addressed in his sayings and his actions through textual analysis to find the resonant values and how they encourage others to behave and how they impacted the Prophet's leadership style and ability. This qualitative analysis of the Prophet's sayings shed light on the primary as well as extraordinary values with which he was characterized by during his life.

The primary values of a transformational leader as described by Burns (1978) such as liberty, justice, equality and collective well being can be possessed by any given leader but the extraordinary values, identified through this textual analysis, such as forgiveness, gentleness, kindness,

politeness and truthfulness may not be seen in all leaders. Prophet Muhammad possessed both the primary as well as the extraordinary values that made him a unique leader in the history of humanity.

Based on the results of this study, the Prophet called for the universal brotherhood of man at all times. One of the major functions and goals expressed by the Prophet was to develop a sense of higher character among the people and to help them forget their minor and narrow differences, such as color, race and nationality, so that they could rise above these limitations and reap the fruits of human brotherhood by helping each other in all that is for the common good of humanity.

This study also finds that there are sayings from the Prophet that applied to various activities and relationships among people that occurred during the daylight hours as well as the night. Islam is a way of life. According to the Prophet, the message of Islam was not intended only for the Arabs of the seventh century but was applicable to all humanity and at all future times. This statement underscores the importance of this research that the public communication of the Prophet is continuously timely and will not fade in popularity or importance. The study finds that the Prophet Muhammad's unique education and leadership style led to spread of Islam.

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# CHAPTER I

## INTRODUCTION

Public communication achieved prominence and became a course to be studied as result of great speeches by great leaders of antiquity. These leaders were entrusted the task of influencing the course of political, economic, social, cultural and spiritual destinies of their people through the power of their rhetoric. People all over the world tended to use these speeches as platform to pattern their behaviors and attitudes towards one another.

A good leader is one who combines political skills with moral skills. Through his speech it should be evident that he is the pillar for change. The Prophet Mohammad is one of those leaders who embodied these qualities in both his speeches and actions. He stood like a change agent for all humankind because he blended spirituality with politics and governed from his heart, soul and head. The Prophet's influence is still felt strongly. Hart (1978) listed Muhammad as the most influential individual in the history of humankind because he "was the only man in history who was supremely successful on both the religious and secular levels" (p. 3) and "In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time" (p. 9). The importance of the Prophet's communication, as he is deemed the most influential person in history, makes this research especially valuable as it further explains the importance of reading closely his words and communication and interpreting them for others to understand and learn from.

He was born in Arabia in the year 570 C.E.

(common era), and fulfilled his mission of preaching the religion of Islam (submission to One God) from the age of forty until he departed from this world at the age of sixty-three. During this short period of 23 years of his prophethood, he changed the complete Arabian peninsula from paganism and idolatry to the worship of one God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and wickedness to sobriety and piety, from lawlessness and anarchy to disciplined living, from utter bankruptcy to the highest standards of moral excellence (Shaw, 1946).

Prophet Muhammad's patterns of communication with his family, friends, followers and enemies enabled him to successfully deliver his message of Islam and increase the number of his followers. Over twenty-three years of delivering the message from Allah, Prophet Muhammad developed a communication pattern to invite people to learn about Islam. This study is a textual analysis of values as reflected in the public communication of Prophet Muhammad.

Prophet Muhammad was the political leader and the chief of the first Muslim State in Arabia with Medina as the capital. The most important quality of a military leader coincides with those of a political leader, especially when the leader assumes the highest position in the state, or is establishing a state. Military leadership requires firmness and resoluteness and political leadership requires clemency, forbearance and wisdom. Possessing these qualities for both kinds of leadership is rare in the same individual. Historically, Prophet Muhammad differs from other political leaders in that he neither inherited a throne nor seized power. Rather, he established a state from nothing. A state rests on three pillars: people, land and political authority, which manages the affairs of people. The state

can be defined as “A group of people who are living permanently on a specific geographical territory and who are subjected to a specific political administration” (Abd Allah, 1996, p. 19).

Prophet Muhammad spent 13 years in Mecca advocating peace for war, calm for violence, forgiveness for revenge and the call of justice for tyranny. (Abd Allah, 1996) During this period, he was able to build a community that consisted of people ready to sacrifice their lives in the path of God and the new religion. (Abd Allah, 1996) Prophet Muhammad became convinced that Qoraish would not allow him to make Mecca a “safe and strong base” from which he could start to establish his state. He prepared the believers, which is the first pillar of the state. But he needed the second pillar, land. That was why he turned to another city that would be suitable to form his base. He first chose Taef because of its strategic location near Mecca and its warrior inhabitants. Then, he went to invite its leaders to Islam but they rejected him and verbally and physically abused him. They even incited their children to harm him. Following this, he returned to Mecca disappointed but still hopeful for God’s help and support. (Shah, 1996)

Prophet Muhammad did not give up and continued calling on other tribes to Islam, those that made pilgrimages to Mecca according to ancient Arab traditions. (Salahi, 1995, p. 25) He met a group of 12 men from the city of Yathreb (Madina). In the next year, seventy-three Madinans came and met the Prophet. He felt that he could look forward to having his safe and solid base in Madina. (Abd Allah, 1996) When God gave His permission to the Prophet to immigrate to Madina, he realized that he had ensured the second element of his state: the land. ( Abd Allah, 1996)

Prophet Muhammad still had to establish some sort of organization and political administration in order to have all the necessary elements of the state. The first thing he did after arriving in Madina was to declare that his followers from Mecca and Madina were brethren. The Prophet formulated a treaty, *Al Sahifa*, to govern the relationships between the various elements of the new society for Muslims and non- Muslims. The treaty embodied the provisional constitution of the first Muslim State .

Immediately after his settlement in Madina, Prophet Muhammad established brotherhood between Muslims, particularly between the Emigrants and the Helpers. They loved each other and were very close to each other. For example:

Sa'd ibn Rabi' took his emigrant 'brother' 'Abd al-Rahman ibn 'Awf to his house and said: "Brother, you have left everything you have in Mecca . So, this house, with everything in it, belongs to both of us. Besides, you do not have a wife here, while I have two. Whichever of them you like, I'll divorce her, so that you may marry her." Abd al-Rahman ibn 'Awf answered him in tears: "Brother, may God bless you with your wife! Please show me to the city bazaar so that I may do some business. (Bukhari, 2048)

The brotherhood between the Emigrants and the

Helpers was very deep, so sincere, and so strong that the Helpers shared everything they had with their emigrant brothers. It is an observable fact that the main mission Prophet Muhammad bore for Allah was of peace in the world. The fundamental purpose was for people to make peace with their Creator, peace with the universe and peace with other people. The Qur'an, in very plain words, announces the arrival of the Prophet of peace in these words: " O People of the book! Our Messenger has come to you, Light has come to you from Allah and a book which shows the truth, and Allah leads the way of peace to those who seek His pleasure" (Qur'an 5:17-18). These verses stress that the Prophet was sent to guide the people to the way of peace. Peace is the most common word on the tongue of an observing Muslim's tongue. Whenever two people meet, they exchange the greetings taught by the Prophet: "Peace be upon you," a wish of peace.

Besides stressing the importance of peace, Prophet Muhammad emphasized the importance of education, decreeing education as a must for all people, male or female. Compulsory education constitutes the law of the land, but is not an innovation of modernists. Muhammad had declared it compulsory almost immediately after the establishment of the city state of Madina. It was in the very second year of the establishment of the Madinistic Regime that his law regarding compulsory education began to be implemented with all the vigor and force necessary for an emerging state. And like a practical realist, he also warned his people to save themselves from the point that not all knowledge is practical and useful (Qahtani, 2000). As long as Muslims kept up this breadth of vision, they were considered by the Prophet to be the torchbearers of learning and the standard to judge the various shades of cultures and civilizations in the world.

Prophet Muhammad acknowledged the equality and brotherhood of man. He was not content with just preaching it; he practiced it. One of his closest companions was a former negro slave, Bilaal; one of his trusted lieutenants was an Iranian called Salmaan; a third, Suhayb of Rome. These followers came from different places, spoke different languages, and were of different heritage. However, in their teacher's company, they were all the same, equal to each other without distinction (Great Prophet, n.d.).

Although Prophet Muhammad delivered numerous speeches concerning many extraordinary values and principles that were misunderstood in the West, the religion of Islam is often described as a source of violence, extremism and terrorism (Ahmad & Yousef, 1998). This research seeks to examine the values that are manifested in Prophet Muhammad's addresses during his twenty-three years of Prophet hood and to evaluate the Prophet's leadership traits as evident in his public addresses.

### **Statement of the Problem**

Every detail of Prophet Muhammad's private life and public utterances have been accurately documented and faithfully preserved to our day. The authenticity of the record so preserved is supported not only by the faithful followers but also even by his critics. The public communication of Prophet Muhammad is found in the Qur'an, and in the many *Adith*, or encyclopedias of the word of the Prophet. Many researchers and historians spend their careers ensuring the people have access to the word and will of Allah and the Prophet's delivery of those sayings.

Muhammad was a religious teacher, a social

reformer, a moral guide, an administrative colossus, a faithful friend, a wonderful companion, a devoted husband, and a loving father—all in one. (Lamartine, 1854) He further explains Muhammad's appeal thus:

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all the standards by which Human Greatness may be measured, we may well ask, is there any man greater than he? (pp. 276-277 )

Volumes of books and articles have been written about Prophet Muhammad's life but the values in his public communication have not been extensively analyzed and exposed especially to the western world. Additionally, Prophet Muhammad's teachings and values are usually misunderstood in the West.( Ahmad & Yousef, 1998) Some westerners describe the religion of Islam as a source of violence, extremism and terrorism.(Ahmad & Yousef, 1998) This research seeks to examine the values that are manifest in Prophet Muhammad's public addresses during his twenty-three years of Prophet-hood. The importance of examining Prophet Muhammad's public communication cannot be understated. Especially in these times, his leadership abilities, influenced by the extraordinary values he demonstrated and espoused, provide a glowing example of ethical interactions in secular and spiritual transactions. A closer adherence to the values the Prophet highlighted will benefit humankind, centuries after their utterance.



## **Research Questions**

The purpose of this research is to read and review closely Prophet Muhammad's public communication while answering the following two questions: 1) What are the primary values in the public communication of Prophet Muhammad? 2) What are the other extraordinary values in the public communication of Prophet Muhammad?

## **Significance of the Study**

There are literally thousands of instances and utterances where the Prophet shared his public communication. Scholars and researchers have painstakingly combined them into a compendium of public communication. Additionally, the Qur'an contains his divinely guided writings to the people. However, no studies have shown how the values espoused by the Prophet can influence current practices or how important the extraordinary values themselves were to the Prophet in preaching his words.

Although volumes of books have been written about the life of Prophet Muhammad and his teachings, to date, however, there is no extensive study about the values in the public communication of the Prophet. Prophet Muhammad's stated values in his public communication and his leadership style played a significant role in helping him accomplish his goal of delivering the message of Islam to the world. Researching these values in his public communication will uncover an important aspect of the methods through which the religion of Islam continues to motivate and inspire 1.2 billion Muslims around the world. This research can also inform current secular and spiritual leaders. It will inform them about Islamic values inspired from the Muhammad teachings. While the theory

of transformational leadership is widely researched and respected, the extraordinary values possessed and espoused by Prophet Muhammad can further inform business and personal dealings and provide a framework for ethical decision-making. The extraordinary values of the Prophet Muhammad's words are only realized after conducting a close reading of the Prophet's public communication through a textual analysis. If modern leaders take Prophet Muhammad as an example to live with, the world will be a better place to live in.

To provide a close reading of the Prophet Muhammad's public communication and the values he displayed and spoke of, this research must be situated within previous research on the preaching of the Prophet and literature on leadership. Chapter 2 will focus on the review of relevant literature to this research, including a history of Islamic religious thought, a discussion of leadership as characterized by recent researchers, and the importance of the Qur'an and Ahadith which chronicle the Prophet's preaching. Chapter 3 presents the theoretical framework and methodology utilized in this research, that of textual analysis, and its justification in seeking the answers this research raises. Chapter 4 discusses at length the interpretation of values espoused in Prophet Muhammad's public communication, isolating each one and demonstrating how it is seen in the text(s). Finally, Chapter 5 presents the findings of this research and how the values are framed for wider dissemination to benefit all humankind. Limitations on this study are raised and resolved and implications for further research are suggested.

## CHAPTER II

### REVIEW OF LITERATURE

Prophet Muhammad preached for twenty-three years and consequently the writings in the Qur'an and the Adith contain thousands of accounts of his interactions and public communication. His public communication contained many references to values necessary to follow completely Allah's will. In his book, Muhammad in the Qur'an, Raza (1982) traced the verses in the Qur'an that described Prophet Muhammad's character values: "And verily, you (O Muhammad) are on an exalted standard of character" (Qur'an 68:4). This was not only a claim, but Prophet Muhammad had already won from his fellow-citizens of Mecca the recognition of his magnificent morality inasmuch as he had won the title of *Al-Amin*, a title rarely conceded to anybody in the pre Islamic days (Khan, 1998).

Raza (1982) quoted from the Qur'an a verse that declared Prophet Muhammad to be a mercy to all the generations of men, a worldwide community value: "We sent you not (O Muhammad), but as a Mercy for all creatures" (Qur'an, 21:107). This verse contains not only a reference to the merciful dealings of Prophet Muhammad with his opponents but also signifies that the Prophet's arrival was not only a mercy to the Arabs, but it was also a mercy to the whole of humanity (p. 169). Even today, the writings and words of the Prophet Muhammad are relevant for all of humankind and his words will remain pertinent and appropriate for the masses indefinitely.

The Prophet's manner of preaching is indeed

unique. By leading through example, He was able to share the word and will of Allah through his actions and interactions. In the Qur'an, the Prophet's way with the people was described in the following verse: "By the grace of Allah, you (O Muhammad) are gentle towards the people; if you had been stern and harsh-hearted, they would have dispersed from round about you" (Qur'an 3:159). And also: "Most certainly, you (people) have in the messenger of Allah an excellent pattern (of behavior)" (Qur'an 33:21). This verse points to the most significant truth and a distinguishing character of the Prophet (Raza, 1982, p. 164).

Many accounts of his prophethood describe his interactions with the people and how they held him in esteemed remembrance. In his book, The Sealed Nectar, (1996). Al- Mubarakpuri quoted Ali ibin Abi Talib describing Prophet Muhammad thus:

He was the most generous of heart, truthful of tongue, softest in disposition, and noble in relationship. He who first set eyes upon him feared him, but he who associated with him loved him. Those who described him would say: "I have never seen before or after him anyone similar to him, peace be upon him. (Al-Mubarakpuri, 1996, p. 493)

## **Character Values**

The Prophet Muhammad is continuously remembered for his dealings with those he shared

the word and will of Allah. His kindness to them and his interest in their well being are typically mentioned. Michener (1955) wrote about Muhammad's life and his treatment of the poor and needy, the widow and the orphan, the slave and the oppressed thus:

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty, he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five, his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived, remained a devoted husband. (pp. 68-70)

According to Sharma (1935), "Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him" (p. 12). Mahatma Gandhi, well-known for his compassionate character to all people, described the character of Muhammad similarly to how others describe him:

I wanted to know the best of one who holds today's undisputed

sway over the hearts of millions of humankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. (Young India, nd)

Carlyle, one of the greatest thinkers of the past century, described Prophet Muhammad's sincerity thus:

the great man's sincerity is of the kind he cannot speak of: nay, I suppose, he is conscious rather of insincerity; for what man can walk accurately by the law of truth for one day? No, the great man does not boast himself sincere, far from that; perhaps does not ask himself if he is so: I would say rather, his sincerity does not depend on himself: he cannot help being sincere! (1840, p. 59)

Carlyle's glowing description of the Prophet, based on his research of the Prophet's interactions

with others and his desire for them to do according to God's will, continued describing the Prophet Muhammad as:

a silent great soul, he was one of those who cannot but be in earnest, whom nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen him in formulas; he was alone with his own soul and the reality of things. . . Such sincerity, as we named it, has in very truth some thing of divine. The word of such a man is a voice direct from nature's own heart. Men do and must listen to that as to nothing else, - - - all else is wind in comparison. (1840, p. 71)

Carlyle described Prophet Muhammad's fidelity in the following situation with his wife Ayesha thus:

It is a boundless favour. He never forgot this good kadajah. Long afterwards, Ayesha his young favourite wife, a woman who indeed distinguished herself among the moslems, by all manner of qualities, through her whole long life; this young brilliant Ayesha was, one day, questioning him. "Now am not I

better than kadijah? She was a widow; old, and had lost her looks: you love me better than you did her?" "No, by Allah!" answered Mahomet: "no, by Allah! She believed in me when none else would believe. In the whole world I had but one friend, and she was that!... (1840, p.76)

It would have been easier to repel the temptation of the devil than to give way to the ego of a young, loving, brilliant and beautiful wife like lady Ayesha. Why not let her hear the soft soothing balm of flattery, it will not harm anyone. Even the soul of Khadija, the mother of the Faithful, would look light-heartedly at the trick. There is no shamming, no innocent "white lies" with Muhammad. Traits of this kind show us the genuine man (Deedat, 1990, p. 24).

Finally, Carlyle described Prophet Muhammad's faithfulness and interest in the people as:

a man of truth and fidelity; true in what he did, in what he spake and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! (1840, p.69)

**Community Values:**



Again, it is important to remember that the public communication of the Prophet was meant for those who were able to hear it when he delivered the message, and for those who would, for centuries later, read it or hear it from others. Shaw (1936) described what the modern world would be like under the leadership of Prophet Muhammad:

He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness. (p. 8)

The accomplishments of one man over the space of twenty-three years are indeed impressive. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and completely revolutionized the worlds of human thought and behavior for all times to come. Carlyle (1840) wrote, "how one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades" (pp. 287-288).

The Prophet is the face and voice of Islam, providing a clear and direct path to Allah and His will. Researchers Gibbon and Ockley, explaining the Prophet's importance to the spread and devotion of followers to Islam wrote:

I Believe in One God, and Mahomet, an Apostle of God' is the simple and invariable

profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet has never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. (1870, p. 54)

Muhammad was nothing more or less than a human being. But he was a man with a noble mission, which was to unite humanity on the worship of one and only one God and to teach them the way to honest and upright living based on the commands of God. He always described himself as "a servant and messenger of God," and so indeed every action of his proclaimed to be.

Speaking on the aspect of equality before God in Islam, Sarojini Naidu said:

It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: "God Alone is Great"... I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother. (1918, p. 169)

Today after a lapse of fourteen centuries, the life and teachings of Muhammad have survived without the slightest loss, alteration or interruption. They offer the same undying hope for treating humankind's many ills, which they did when he was alive. This is not a claim of Muhammad's followers but an inescapable conclusion reached by a critical and unbiased history.

Researchers Gibbon and Ockley (1870) continued with their praise of the Prophet: the honors of the Prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. (p. 54)

Even though the Prophet could have exploited his position as a successful secular and spiritual leader, Muhammad never chose to do so. Smith (1874) wrote about how Muhammad restrained his power:

He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports. (p. 92)

The Prophet's ability to lead and inspire has not waned through the years since his death. In fact, his leadership ability continues to inspire. Besant (1932)

described how his admiration for the Prophet increased every time she read about Prophet Muhammad thus:

It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher. (p. 4)

Although the Prophet was widely revered and admired, his legacy and teachings are still interpreted with distrust and skepticism, usually by those in the West. Watt (1953) wrote about Prophet Muhammad's leadership, integrity and being misunderstood in the West thus:

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so

poorly appreciated in the West  
as Muhammad. (p. 52)

But, for each skeptic of the Prophet's words and writings, there are many more who believe in his words and his preaching and find the teachings important for their daily, practical needs. Michener (1955) wrote about the practicality of Muhammad's teachings thus:

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being." (pp. 68-70)

### **Prophet Muhammad's Patterns of Communication as a World Leader**

In his book, Muhammad Man and Prophet, Adil Salahi (2002) wrote about opening up international horizons when Prophet Muhammad planned to spread the message of Islam beyond Arabia . He decided to write to neighboring kings, including those of the superpowers, inviting them to Islam. In order to make the selection of ambassadors to the rulers, Prophet Muhammad selected some of the most competent of his companions as ambassadors to kings and heads of states. The ambassadors were conversant with the languages spoken as well as with the political conditions of the countries to which they were sent. The Prophet sent ambassadors to: Heraclius, Emperor

of the Byzantines of the Eastern Roman Empire; Chosroes II, Emperor of Persian Empire; Negus, King of Abyssinia; Muqawqis, Ruler of Egypt; Harith Gassani, Governor of Syria; Al- Mundhir bin Sawa, Ruler of Bahrain (Salahi, 2002). The dominion, prestige, splendor and might of the above kings and rulers who divided the world during the seventh century would indicate what a memorable step was taken by the Prophet. The wording of the Prophet's letters were all similar; the text of the letter sent to Heraclius was as follows:

In the name of Allah, the Beneficent, the Merciful. This letter is from Muhammad the slave of Allah and his Apostle to Heraclius, the ruler of the Byzantines. Peace be upon him who follows the right path. Furthermore, I invite you to Islam and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your subjects. And I recite to you Allah's statement: O People of the Scriptures! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then if they turn away, say: Bear witness that we are Muslims (those who have

surrendered to Allah). (Qur'an: 3: 64)

All the Prophet's letters were stamped with the words: "Muhammad Rasul-ullah" (Muhammad the Messenger of Allah). Three of the Prophet's letters have been preserved. (Salahi, 2002)

The reactions of the Monarchs differed. Heraclius, Negus and Muqauqis received the letter from the Prophet with such respect that each gave a courteous reply. Negus and Muqauqis showed the highest regard to the envoys. Chosroes II was indignant and tore the letter into pieces, saying, "My slave dares to write me thus." When his reply was conveyed to the Prophet, he said, "even so shall God shatter his kingdom to pieces" (Salahi, 2002) Choroos II wrote to Badhan, who was his governor in Yemen, to get the Prophet sent to him in Ctesiphon. Badhan sent Babwayh to tell the Prophet what Choroos II had written to him and that he had come to take him to the king. But when Babwayh came to Madina, the Prophet told him that God has given Sherveh power and he has killed Choroos II. The prophecy of the Prophet was the reason that the ruler of Yemen became a Muslim, when the news came to him afterwards identical to what the Prophet stated. (Salahi, 2002)

### **Global morals, values and principals of the Prophet Muhammad**

In his book, Islam Teaching and Principles, Higab (1996) stated that the message of Islam is general to all humankind. Scholars who interpret the meaning of the Qur'an state that any verse beginning with the phrase "you people" actually addresses humankind indefinitely. The Prophet Muhammad himself remarked: "I am a messenger, sent by God to you in particular, to humankind in general. I

am warning you...” (p. 224) The message of Islam has a universal stamp, because its purpose is to serve all of mankind without color or racial discrimination. In Islam, all are treated equally: there was one human race at the creation of the universe, one form of human nature, and so it is now. God desires different nations to get to know one another for a purpose of getting together in friendship, which leads to peace instead of strife (pp. 223-224).

In situations when there were no instructions from Allah to Prophet Muhammad, the Prophet used to counsel and ask his followers about their opinions in the matter. For example, during one of the battles, a follower advised the Prophet to change the location of the Muslim troops. When the Prophet realized that the suggestion of the follower would benefit their fighting the enemy, he asked the troops to change their location as the follower’s suggested (Salahi, 2002). While the Prophet could have made decisions without input, and could have used the power and prestige he enjoyed both secularly and spiritually to influence others for his own gains, the Prophet, instead, was interested in the advice and suggestions from those around him. Muhammad then was a great leader and provided comfort and strength to those whom he counseled and led. He did as suggested by Masserman (1974), an American psychoanalyst, who delineates the different functions that the leaders must fulfill:

Leaders must fulfill three functions: 1) Provide for the well being of the led, 2) Provide a social organization in which people feel relatively secure, and 3) Provide them with a set of beliefs. People like Pasteur and



Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander and Caesar on the other, are leaders in the second and perhaps the third sense Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all time was Muhammad, who combined all three functions. To a lesser degree, Moses did the same. (p.35)

The Prophet Muhammad had all the qualities a leader is supposed to have as described by Masserman (1974). He was a leader not only in one aspect of life but he led his community to success in every field. Hart (1978), in his published book on ratings of those who contributed towards the benefit and uplifting of humankind, placed Muhammad as the number one person who influenced humankind. He realized his choice may be controversial and responded:

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. (p. 33)

Without question, the Prophet Muhammad had many opportunities to lead and guide his spiritual and secular followers. Instead of wielding

his power and prestige for his own gain, he instead spent his time reinforcing his message by treating those around him well, and upholding the values he lauded in his public communication. Scholars of leadership have recognized the Prophet's prowess at inspiring and leading others and have compared his abilities to religious leaders of similar stature, suggesting his success on many levels was superior to others.(Hart, 1978) The Prophet's unique ability to lead and direct, while exhibiting transformational and extraordinary values, makes him a leader to research and to emulate.

### **CHAPTER III**

## **THEORETICAL FRAMEWORK AND METHODOLOGY**

This study utilizes leadership and communication theory as a means of generating data from primary materials. Burns'(1978) theory of transformational leadership has been the basis of more than 400 doctoral dissertations. His theory had a powerful component; what Georgia Sorenson (2000) calls a "values-added" dimension. Until Burns' book, the goal of good leadership was seen as "effectiveness." Burns transformed our view of leadership by insisting that great leadership had moral dimensions. "Moral" to Burns did not mean the everyday virtues or daily ethical dimensions, but adherence to the great public values such as liberty, justice, and equality. Moral leadership was the purview of great leadership. He thus made a distinction between two different but

compatible leadership behaviors—transforming and transactional. He defined transactional leadership as "everyday brokerage" and "the process whereby one person takes the initiative in making contact with others for the purpose of an exchange of valued things" (1978, p. 20).

Moral Value Leadership emerges from, and always returns to, the fundamental wants and needs, aspirations, and values of the followers (Burns, 1978). For Burns(1978), his project is to "deal with leadership as distinct from mere power-holding and as the opposite of beast power" (p. 20). He maintains

M o r a l                      V a l u e  
Leadership — requires      a  
relationship not only of power  
but of mutual needs, aspirations,  
and higher values between  
leaders and followers; requires  
that in responding to leaders,  
followers have adequate  
knowledge of alternative leaders  
and programs and the capacity to  
choose among those alternatives;  
requires leaders to take  
responsibility for their  
commitments—if they promise  
certain kinds of economic,  
social, and political change, they  
assume leadership in the  
bringing about of that change.  
(Burns, 1978, p. 30)

Burns sets up a duality between amoral and moral leaders, and only the moral leaders with higher purpose can be transactional or transformational. Thus, Burns' theory of

morality drives the duality. The hierarchy is as follows: amoral leaders are coercive with a strong will to power, transactional leaders have the moral means to lead, and transformational leaders add to transaction what is lacking, the moral ends of leadership. The moral value leader is both transactional and transformational but in different ways (but never amoral). Transactional Moral Value Leaders lead with modal values (the means over ends) that include: honesty, responsibility, fairness, and honoring one's commitments. Conversely, Transformational Moral Value Leaders lead with transcendent values (the ends over means) that include liberty, justice, equality and collective well-being.

The transactional and transformational choices of leaders in Burns' typology do not include naked power wielders. Also, the transformational ones have modal (means over ends) motives, while the transformational leaders make means consistent with attaining higher ends. The amoral leaders also lack the intent to bring followers to a higher level of moral reasoning. Many readers miss the fact that leadership as defined by Burns (1978), be it transactional or transformational, was about moral values; amoral power-wielders did not qualify as leaders. In this sense, the trinity and hierarchy of amoral, transactional-means, and transformational-ends are based on Burns' theory of power and psychological motives. For Burns (1978), "all leaders are actual or potential power holders, but not all power holders are leaders."(p.18) And psychologically the power wielders are distinguished from leaders, because the former "treat people as things" and real "leaders do not eliminate followers' motives" (Burns, 1978, p. 18). At the top of the leadership pyramid is the transformational leader who "converts followers into leaders and may convert leaders into moral agents" (Burns, 1978, p. 4).

For transactional leaders, the negotiation of resources and transactions was monitored by modal values, "that is, values of means including—honesty, responsibility, fairness, the honoring of commitments—without which transactional leadership could not work" (Burns, 1978, p. 426). For Burns, both transactional and transformational leadership have moral implications. Burns sought a moral use of power, and looked at the transactional and transformational resources of power holders responding in power relationships within some collective. Leaders and followers were in exchange relationships, based on power and moral values. Burns' Transformational Leader is someone who "recognizes and exploits an existing need or demand of a potential follower... (and) looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower" (Boje, 2000, p. 4).

Bass, Avolio, & Goodheim (1987) cite Burns' definition of Transformational Leader. The leader who recognizes the transactional needs in potential followers tend to go further. Transformational political leaders may also use their authority and power to radically reshape through coercive means the social and physical environment, thus destroying the old way of life and making way for a new one" (Bass, et al., p. 18). He further argues that transformational leadership is universally applicable. He proposes that, regardless of culture, transformational leaders inspire followers to transcend their own self-interests for the good of the group or organization, followers become motivated to expend greater effort than would usually be expected.

At one point, Bass et al. (1987) contends that "most leaders do both (transformation and transaction) in different amounts" (p. 22) or "transformational and transactional

leadership are likely to be displayed by the same individual in different amounts and intensities" (p. 26). The transactional leader could contribute confidence and desire by clarifying what performance was required and how needs would be satisfied as a result. The transformational leader induces additional effort by further sharply increasing subordinate confidence and by elevating the value of outcomes for the subordinate" (p. 22). Bass (1985) concludes that "the leadership of the great men (and great women) of history has usually been transformational, not transactional (p. 26).

The research of Bennis and Nanus (1985) adds to the list of leader traits. They also include logical thinking, persistence, empowerment, and self-control as necessary traits. But, most of all, they confirmed transformational (leaders) as being different from transactional (managers). The transformation is to make followers into self-empowered leaders, and into change agents. The leader's job is to articulate vision and values clearly so the new self-empowered leaders know where to go. The necessary traits of a transformational leader are described as the 4 I's: idealized influence (leader becomes a role model); inspirational motivation (team spirit, motivate, and provide meaning and challenge); intellectual stimulation (creativity and innovation); individual consideration (mentoring) (p.25). Transformational leaders know that they need to give their people very good reasons to come with them on their journey to their desired future state. They know that their people need to be motivated to do so and that their motivation is driven by their beliefs. (Allan, 2003).

Barge (1994) summarizes Burns' Transformational Leadership theory and clarifies that leaders rely on their rhetorical skills to create a compelling vision of the future, which prompts shifts in follower beliefs, needs, and values. Transformational leaders do not depend on their ability to manipulate formal rewards and punishments; rather, they set an example for followers and use rhetorical skills to establish a common vision (p. 52).

The role of communication in transformational leadership theory is very important. Barge (1994) argues that effective transformational leaders must possess rhetorical and persuasive skills to compose clear, visionary and inspiring messages. Transformational leaders need to be creative in their communication messages for particular individuals, at a particular place and at given times. One of the key aspects of transformational leadership theory is its ability to create new definitions for situations and to define various contexts (p. 58). The transformational theory emphasizes the power of communication in creating new ways of thinking and organizing collective behavior (p. 60).

Hackman and Johnson (1996) argue that whether or not a leader exhibits transformational behavior may be directly related to the leader's communication skills. Hackman and Johnson state that communication professor Ted Zorn discovered a relationship between the complexity of a leader's system and the tendency to exhibit transformational leadership behavior. Zorn (1991) found those leaders with the most developed cognitive and communication abilities were the most likely to be

perceived as transformational by their followers. They also found in their research that transformational leaders exhibit many specific qualities, and are typically creative, interactive, visionary, empowering and passionate. They are innovative and foresighted who are masterful communicators, able to articulate and define ideas and concepts that escape others. Hackman and Johnson (1996) remind “extraordinary leadership is a product of extraordinary communication” and that “communicating a vision to followers may well be the most important act of the transformational leader” (pp. 81- 82). Nanus (1985) suggests an effective vision has four characteristics, that it “attracts commitment and energizes people, creates meaning for followers, establishes a standard of excellence, bridges the present and the future” (p. 27)

Transformational leaders empower others. The exchange of ideas between leaders and followers does not pose a threat to the transformational leader (Hackman & Johnson, 1996, p. 88). Transformational leaders are passionately committed to their goal. They motivate and encourage others. They have a great deal of affection for the people around them (Hackman & Johnson, 1996, p. 92)

### **Stereotypes Theory**

(Infante et al., 1997) define Stereotypes that they are mental categories shared by group members about other groups based on learned opinions rather than information about a specific individual.



Ford and Stangor (1992) tested the hypotheses that when forming stereotypes of social groups, the attribute dimensions which are most differentiated will most likely become stereotypical. They suggest that stereotypes may be best viewed as the characteristics that are most strongly associated with a group in memory. Therefore, stereotypes of a group are the attributes that are most likely to come to mind when thinking about a particular group.

(<http://www.student.richmond.edu/~sjohnso2/stereotypes.html>)

In the past, when so many attacks were launched against Islam under an open and unabashed crusader flag, various popes used to encourage some fanatics to write booklets containing lies against Islam, distorting the message and reviling the religion. Many of the strongest stereotypes are from this era.

After the church withdrew from this activity, the number of these attacks was obviously reduced. Yet they did not stop altogether. They took another form under a different banner, the pretext of freedom of expression. Only the approach has changed. It is a fact that Islam receives the most hostile media coverage. Back up the claim. It is not difficult to see that Muslim's are being stereotyped as a threat to the "New World Order". (About Al-Islam and Muslims v1.9)

## METHODOLOGY

This study employed textual analysis as a method to analyze the values that Prophet Muhammad manifested in

his public communication. According to Denzin and Lincoln (2002), textual analysis is used to “describe and interpret the characteristics of a recorded or visual message” (p. 225). The purpose of textual analysis is to ascertain the meaning intended by the producer of a text (Hirsch, 1967). Textual analysis can be used to answer the two major questions posed in communication research: “What is the nature of communication?” and “How is communication related to other variables? This research seeks to understand the nature of the public communication of the Prophet Muhammad and address how the extraordinary values he espouses in his public communication are related to his life and Prophet hood.

### **Textual Boundaries:**

Where does a text begin and end? If a text has a determinate state, then it would necessarily follow that we should be able to localize the text. But where? The language of the text suggests that we end the text where language ends (Grigely, 1995, p. 130). However, the language that the Prophet Muhammad used set unlimited boundaries to the text as his messages continue today in written form. The continuous message of the Prophet is important as his message was not intended solely for his local people. His messages and parlaying of values was meant for all people everywhere and for all generations to come. His words evoke emotion and devotion to the teachings of Islam even today. Therefore, the text and language do not end, but instead continue to inspire and invigorate.

### **Textual Event**

Grigely (1995) argues that text might be prepared for a specific event and he raises the issue of the notion of

iterability. Repeatability is a universal quality in textual studies, where efforts are made to produce or reproduce a particular text (p. 93). The sayings of Prophet Muhammad have been known, repeated, produced, reproduced, printed, reprinted and will stay forever in the world since they were delivered by the Prophet fourteen centuries ago.

The researcher chose textual analysis instead of content analysis because

content analysis cannot sufficiently tease out or lay bare all the subtleties and nuances of verbal and visual messages. It is only by a close and critical examination of the verbal text that we can deconstruct and reveal the messages that are subtle and covert. (Roy, 1996, p. 318)

He also cites Hall that:

literary critical, linguistic and stylistic methods of analysis are by contrast, more useful in penetrating the latent meanings of a text, and they preserve something of the complexity of language and connotation which has to be sacrificed in content analysis in order to achieve high validation. (Roy, 1996, p .318)

The connotative meaning of a text is the main aim of textual analysis. The nuances

in the speeches of Prophet Muhammad can only be analyzed and discussed in greater detail using the method of textual analysis. Hall (as cited in Roy , 2001) maintains “textual analysis is performed to examine the discourse...so as to get behind the broad distribution of manifest content to the latent implicit patterns and emphasis” (p. 90).

The analytical discourse that a researcher using textual analysis does on a given data is quite different from what a researcher using content analysis can do with the same data. The latter is mostly concerned chiefly with unit of analysis and the coding categories. He cannot deviate from them. He is limited to the systemic codes rather than going beyond. But a researcher employing textual analysis goes beyond to examine the subtleties, nitty-gritty of both the visual as well as the non-visuals in the text.

This researcher identified themes (values) through a close reading of the speeches of Prophet Muhammad, using Pardun and Krugman (as cited in Potter, 1996) “ line-by-line examination” (p.124). The values in the speeches of Prophet Muhammad were then categorized on the basis of their intent and specific message: character values and community values. These two broad categories for values also contain several other subsets of values (categories).

Prophet Muhammad said about himself that “I am the most eloquent among the Arab” (Faizi, 1997, p.2). His speeches were short and concise, offering wisdom and suggestions of how praise Allah. Some of these sayings

would interpret each other. The sayings were selected out of the populations of the Ahadith, a compendium of sayings by Muhammad. The researcher used the encyclopedia of Ahadith as a primary source for Muhammad's public communication as it contains thousands of instances of Muhammad's public communication and is thought to be, among the Islamic community, the most comprehensive and accurate depiction of his sayings. Many of the thousands of speeches were reviewed. During the close review and reading of the speeches, themes arose from the texts, those of the overarching values of character, and community. More than 70 themes were identified, but only the two categories of extraordinary values and the values which support those categories are examined in this textual analysis. To better explain the Ahadith and its offerings, authors are listed below with brief information on their place within the Ahadith. Examples of the speeches found in the Ahadith collections follow. First, Sahih Bukhari's (2000) collection is considered by researchers as second to none. Bukhari spent sixteen years compiling it, and ended up with 2,602 Ahadith. Secondly, Sahih Muslim (2000) reviewed over 300,000 Ahadith, and extracted approximately 4,000 for inclusion into his collection. Thirdly, the collection of Sunan Abu-Dawud (2000) includes 4,800 Ahadith, chosen from the 50,000 he reviewed. Also, Malik's Muwatta (1985) contains 1,831 Ahadith. Lastly, the Jami' is Tirmidhi's (2000) magnum opus. It contains 3,956 Ahadith. The total Ahadith of the Prophet are 17,189, which were closely reviewed. The samples 113 of the Ahadith were selected depending on the speeches of Prophet Muhammad related to the values addressed. Also, 30 verses from the Qur'an were used when they were related to the values addressed.

The importance of the textual analysis as a methodology is that it allows a researcher the opportunity

to review public communication and to provide the highlighted materials to the audience. By reviewing so many of the Prophet's sayings, literally thousands, this research presents a robust reading of the public communication and its impact upon observing Muslims.

## CHAPTER IV

### INTERPRETATION OF VALUES

Burns identified transcendent values of liberty, justice, equality, and collective well being that transformational leaders must possess. This research suggests that Prophet Muhammad possessed each of the values, namely, liberty, justice, equality, and collective well being. The textual analysis of Prophet Muhammad's speeches also revealed that he possessed more than the four values of a transformational leader as identified by Burns (1978). The researcher identified eight character values and four community values in Prophet Muhammad's speeches, which the researcher has classified as extraordinary values. These extraordinary values that have been identified by the researcher will be explained after the discussion of Burns' transformational leader values. In this section, Prophet Muhammad's speeches that exemplify these transformational values will be highlighted. Specifically, a textual analysis of Prophet Muhammad's public speeches will reveal the extraordinary skills that he possessed and practiced.

## Liberty

People who are slaves are unable to enjoy freedom or taste of liberty. Upon a close examination of his speeches, it is clear that Prophet Muhammad abhorred slavery and proposed measures to abolish it and would impart others to treat all humankind with respect, hoping they would, too, enjoy liberty. His contemporary world was a world of masters and slaves and there were more slaves than masters. The entire economic structure of society was based on slavery. Prophet Muhammad exhorted people to treat their slaves with kindness. Any ill-treatment of the slave entitled him to seek compensation. Prophet Muhammad is reported in Bukhari to have witnessed a master beating his slave in an inhuman manner. The master was severely warned and on having expressed regret he was asked to free the slave to make up for his sin. Once Abu Mas'ud Ansari was beating his slave when he heard a voice behind him saying:

Abu Mas'ud! Allah has more power and control over you than you have over this slave." Abu Mas'ud turned and saw that it was Allah's Messenger. He said: "O Allah's Messenger! I free this slave for the Pleasure of Allah." The Prophet replied: "If you had not done so, the fire of Hell would have touched you."  
(Tirmidhi, 1948)

In other cases a slave might be entitled to earn his freedom by paying off the master from the savings of his wages. Masters who still wanted to keep their slaves were

allowed to retain them on the condition that they feed and clothe them as they feed and clothe themselves.

For a number of minor and major wrongs, Prophet Muhammad substituted the emancipation of slaves for fines or other forms of punishment. When the Qur'an enumerates important virtues, the emancipation of slaves is often included in the list. Before Islam, the common custom was to murder the captured enemy or to keep him as a slave. Islam gave preference to the prisoners of war being released on the payment of ransom or as a matter of charity. The ransom demanded was not always in the shape of money. The Prophet said whoever could teach the children to read and write would be set free. Among the uses of voluntary charity, the emancipation of slaves was recommended as an act of great merit. Zakat, the funds collected by the state from those who had surplus wealth, were to be used to ease all kinds of human distress; setting free the slaves by paying off their masters was one of the purposes for which Zakat funds were to be expanded. Women in particular were equally suffering from this slave practices and so the Prophet tried to address the issue.

Prophet Muhammad saw that women had been enslaved by man and were considered to be mere pieces of property having almost the status of slaves. It was considered a shame to have a daughter, therefore many of them were buried alive after birth, and some were similarly destroyed even after reaching puberty. Prophet Muhammad raised his passionate voice against this cruelty. He said, "The good among you are those who are good to women. Whoever makes sacrifices in bringing up two daughters with love and mercy shall go to paradise." Paradise therefore, stands like the symbol of reward to these who obey the Prophet Muhammad. Thus, he believes that " Paradise is under the feet of your mothers." (Bukhari, 2000, p.506) Bahz b.



Hakim, on his father's authority, said that his grandfather told him that he had asked Allah's Messenger to whom he should show kindness and that the Prophet had replied: "Your mother." He asked who came next and he replied: "Your mother." He asked who came next and he replied for the third time: "Your mother." He again asked who came next and he replied: "Your father, then your relatives in order of relationship" (Abu-Dawud, 5120). Prophet Muhammad helped women in all possible ways to get equal status with men. The Qur'an says, "They have rights similar to those against them" (Qur'an 2:228). The Qur'an preaches a common morality for both the sexes in every respect; in most of the moral orders they are mentioned together. Women shared with men equality before the law. They were granted civil rights which some of the civilized countries refuse to grant them even today. Marriage was made a civil contract between man and woman in which any lawful conditions could be inserted. She was granted the right of inheritance and the right to own property in her own name. Owning property was an unconditional economic privilege not to be left in the hands of certain sexes or gender.

Economic liberation of man was another issue that Prophet Muhammad emphasized. Prophet Muhammad transformed all honest work into worship. He said that the man, who is seeking livelihood for his family, is also worshipping God, stating "The wage-earner is a friend of God" (Bukhari, 2000, p. 486). He was the first great religious teacher who announced in clear terms that for the common man poverty was a great evil. He said, "poverty brings a man to the brink of loss of faith in God" (Muslim, 2000, p.1064). In the revelation, God mentions as one of the blessings conferred on the Prophet that he was originally poor and God had granted him freedom from want. It is a famous saying of the Prophet that poverty

blackens a man's face in both the worlds; every effort, therefore, must be made to ward it off. But this was only one aspect of his economic outlook. He was equally, if not more, afraid of superfluous wealth which makes the possessor luxurious and unjust and warned, "I am not so much afraid of your poverty as of your wealth" (Tirmidhi, 2462). A man is as much enslaved by wrongfully accumulated wealth as he is degraded by poverty. The middle path of economic sufficiency and security is the path of all social justice.

The Prophet prohibited usury, another form of economic exploitation in Islam. Since there is such economic monopoly and exploitation in a capitalistic system, the rich will become richer and the poor will become poorer. At his last sermon, Prophet Muhammad stated: "All dues of interest shall stand cancelled and you will have only your capital back. Allah has forbidden interest, and I cancel the dues of interest payable to my uncle Abbas ibn Abdul Muttalib" (Bukhari, 4403). In the Qur'an, the same point is confirmed: "You who believe fear God and write off anything that remains outstanding from lending at interest if ye are indeed believers" (Qur'an, 2:278). By emphasizing on these elements, Prophet Muhammad wanted to create an equitable community void of suppression and oppression. His main aim was to institute Justice as an important notion of bringing peace to all humankind.

## **Justice**

By reading closely the Prophet Muhammad's speeches, it is apparent that he believed in justice for all humanity. He embodied the commandment of the Qur'an:

O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred and enmity of others make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. (Qur'an, 5:9).

Textual analysis of his speeches also revealed he did not even discriminate between a near relative and a stranger in these matters; if the stranger was in the right, he decreed against his relative and in favor of the stranger.

Once a noble woman of the Quraish committed theft. Her relatives tried to intercede on her behalf. The Prophet called the people and addressed them in these words: "What destroyed your predecessors was just that when a person of rank among them committed a theft (or any crime), they left him alone, but when a weak one of their number committed a theft (or any crime), they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah, daughter of Muhammad, should steal. I would have her hand cut off." (Bukhari, 6787)

This strict fairness of the Prophet in matters of disputes and crimes was in line with the commandment of the Qur'an not to distinguish between a relative and a

stranger in matters of justice: “Whenever you speak, speak justly and fairly, even if a near relative is concerned; and fulfill the Covenant of Allah. Thus, does Allah Command you that you may remember and heed” (Qur’an 6: 152). And again, in *Surah Nisa* we read:

O you who believe! Stand out firmly for justice as witnesses to Allah, even as against yourselves, or your parents, or you’re near relatives, and whether it be against rich or poor. For Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve (from doing justice), and if you distort (justice) or decline to do justice, surely Allah is well-acquainted with all that you do.  
Qur’an, 4:135)

The Prophet firmly established the rule of justice among his people by his own example and practice. When he was on his deathbed, just a few moments before he breathed his last breath, he had it publicly announced:

Is there anyone among you whom I have stricken? Here is my back, let him strike me in return. Is there anyone whose character I have defamed or insulted? Let him now cast reproach upon me. Is there anyone from whom I have taken anything unjustly? Let him now come forward and be indemnified. (Rahaman,

Encyclopaedia of Seerah,  
Vol.III, London, 1994, P.164)

Such was his consciousness and understanding of the rights of other people, and of the need to dispense them with absolute fairness and justice that he did not forget it even at the time of his last breath. This is an ever-living reminder to the Muslims of the great importance of fairness and justice. It is an obligation of the Muslims first to Allah, who gave them a Code of Law concerning the determining of the rights of the people with full justice, and second to the Prophet, who, by his strict adherence to the rule of law, firmly established this principle among them and warned them never to relax its enforcement.

The analysis demonstrates that he was a very fair and just man and succeeded not only in establishing a very high standard of justice but also in setting a code of law that helped to establish and strengthen the rule of law in a country wherein before there had been neither any rule of law nor any respect for law or justice. He so firmly established a system of justice in the country and so firmly and deeply engraved it in the hearts of his people that they truly became the messengers of justice for the oppressed people of the world. Their quality of fairness and goodness is mentioned by the Qur'an in these words: "You are the best of peoples, raised for mankind, enjoining what is right and fair, forbidding what is wrong, and believing in Allah" (Qur'an 3:110). This goes to prove the point that the Prophet did not welcome discrimination of any kind.

The standard of the Prophet's concept of justice was so exalted that he could not tolerate any kind of discrimination between man and man on the basis of color, creed, race, nationality, language, birth or status where it came to judging disputes between them. It was a universal code of law that exceeded the barriers of time and space

and applied equally to all races and all nations. As time went by people unconsciously welcomed this code of law not knowing that it was Prophet Muhammad who gave it birth.

The Qur'an laid the fundamental basis of human honor and status in these words:

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Surely the most honored of you in the Sight of Allah is (he who is) the most righteous of you. (Qur'an, 49:13)

The following sayings of Prophet Muhammad show how dedicated he was to justice: "No judge should give judgment between two people when he is angry." (Bukhari, 6158). This means that it was practically impossible to bring about justice in a mindset where emotions override one's reason.

If anyone seeks the office of judge among the Muslims and when he gets it and if his justice prevails over his tyranny, he will go to Paradise ; but the man whose tyranny prevails over his justice will go to Hell. (Abu Dawud, 3575)

This can clearly be understood as paying the rightful debt when one fails to allow reason to govern his/her decision. Tyrannical ruling is synonymous to emotional ruling. He

emphasized the idea of going to hell when one wrongfully decides:

Judges are of three types, one of which will go to Paradise and two to Hell. The type that will go to Paradise is the man who knows what is the right (verdict) and gives judgment accordingly. But a man who knows what is the right (verdict) but acts tyrannically (i.e., unjustly) in his judgments, will go to Hell; and the man who gives judgments when he is Gracious Conduct and Charming Manners ignorant of the facts will go to Hell. (Abu Dawud, 3573)

Hell now becomes a symbol of retribution. If anyone wants to escape the wrath of Allah, he has to take rightful decision and not by a tyrant as Tirmidhi (2000) confirms:

“Allah is with the judge as long as he is not tyrannical, but when he is tyrannical, Allah departs from him and the devil attaches himself to him” (Tirmidhi, 1330).

The seriousness of the functions of a judge and wrongness of submitting false evidence is shown by the following hadith of the Prophet. It is reported that two men brought a dispute before the Prophet about inheritance, but neither of them had any proof beyond their claim. The Prophet, while giving judgment in this case, said:

If I give a judgment in favor of one respecting what is rightly his

brother's, I am allotting him only a portion of Hell." Thereupon, both the persons said: "Messenger of Allah, this right of mine may go to my brother" but he replied: "No, rather go and divide it up, aiming at what is right; then draw lots, and let each of you consider the other to have what is legitimately his. ( Bukhari, 6967)

The Qur'an refers to bringing false evidence before the judge in these words: "Do not usurp one another's property by unjust means, nor offer it to the judges, so that you may devour, knowingly and unjustly, a portion of the goods of others" (Qur'an, 2:188). It was by means of these severe restrictions and warnings of the Qur'an regarding false evidence and bribery and the very clear, fair and just treatment of the Prophet that the people came to respect the law of Islam. This means that Prophet Muhammad was not ready to discriminate. He treated everyone as equally important as any other. He was only ready to be an impartial judge in the face of disputes but this did not mean that anyone was allowed to being false in denial before him and expected to get a good judgment. Prophet Muhammad always decided each case on the basis of the evidence, or, in the absence of evidence, the parties were asked to take an oath. Then he gave his judgment according to the Commandment of Allah in that respect:

I am only a human being and you bring your disputes to me, some perhaps being more eloquent in their arguments than others, so that I may give judgment on their behalf it is



what I hear from them. Therefore, Whatever I decide for anyone which by right belongs to his brother, he must not take it, for I am granting him only a portion of hell. (Bukhari, 7181)

By doing this, Prophet Muhammad was interested in striking a balance. He did not see himself trying to favor one party as against the other. Equality of humankind was one of his prime objectives.

### **Equality of Humankind**

Prophet Muhammad preached the importance of the equality of humankind. In his last sermon the Prophet stated:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. (Rahman, Encyclopaedia of Seerah, Vol. III, 1994, P. 204)

The concept of equality was therefore an important concept for Prophet Muhammad that of equality for humans. People are equal in the sight of Allah and in front of the law. They were born from Adam and Eve. Our parents, and all of us are made of dust – no one is better than the other. The concept of equality is based on justice: All are equal and no one can claim that he is more pious or even more righteous than the other except through piety and righteousness. The Prophet stated that “no Arab has any privilege over a non-Arab, except that based on piety” In fact, Prophet Muhammad was advocating collectivism as against individualism of human coexistence.

## **Collective Well Being**

Collective well being is another value that was emphasized several times in the public communication of the Prophet. In his farewell sermon, Prophet Muhammad outlined the declaration of human rights:

O People! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. (Bukhari, 4406)

The Prophet gave examples the people at the gathering

knew very well. Every one knew how sacred “this month” Zul Hijja, “this day” day of Arafa, “this city” city of Meccah . Therefore, the life and property of people are sacred, too. Sanctity of life was being declared by Allah in the Qur’an. People are to be protected and their lives are to be preserved. People have to be dignified, respected and honored. Their properties are to be protected and saved. The sanctity of life is to remain well preserved until the day of judgment. The issue of property was linked the whole concept of usury, this what the Prophet said:

Allah has forbidden you to take usury, therefore all interest obligation shall henceforth be waived. Your capital is yours to keep .You will neither inflict nor suffer any inequality. Allah has judged that there shall be no interest and that all interest due to Abbas Ibn 'Aal-Muttalib be waived. (Muslim,1218)

Usury is like an economic exploitation and is totally prohibited in Islam. Since usury is a form of economic monopoly and exploitation in a capitalistic system, the rich will undoubtedly become richer, while the poor will automatically become poorer. The Prophet in his final and last sermon abolished all type of economic exploitations. Usury was declared to be prohibited and people were not to deal with it, even if they have had agreement or a contract with someone. Nobody was above the law, even the uncle of the Prophet, Abbas Ebn Abdul Motalb, who was around the same age of the Prophet and grew up with him was to wave the usury. There was no difference between relatives and non-relatives.

The Qur'an states emphatically that usury is totally unlawful. Islam abolished all types of economic exploitations. In Surah Al- Baqarah (The Cow) verse number 275, the following is stated:

Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say: Trade is like usury" but God hath permitted trade and forbidden usury. Those who after receiving direction from their lord, desist, shall be pardoned for the past; their case is for Allah (to judge) but those whereat (the offence) are companions of the fire: They will abide therein (forever).  
(Qur'an 2:275)

This is confirmed in the same Surah, verse number 276, The Qur'an states: "God will deprive usury of the blessing, but will give increase for deeds of charity: For he loveth not creatures ungrateful and wicked" (Qur'an, 2:276). A strict judgment from God on the usury comes loud and clear in the following two verses at the same surah:

O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers. If ye do not, take notice of war from God and His Apostle: But if ye turn back, Ye shall have your capital sums: deal not unjustly, And ye shall

not be dealt with unjustly.  
(Qur'an: 2 278-279)

Similarly, in his last sermon, Muhammad spoke of the importance of treating everyone fairly, especially the women of the family. The best declaration for women's rights is spelled out in the farewell speech of the Prophet. He demanded that husbands should treat their wives with kindness and gentleness. Men are to know that their women are their partners. Islam recognizes the duties and responsibilities of both partners and, hence, emphasizes that man is the head, while the woman is the heart of the family. Both are needed and both are complementary to one another. He gave the following guidance for their protection and praise:

O People it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste. (Muslim,1218)

The rights and duties of each spouse towards the other were declared and explained. For instance, he warned them against unjust behaviors: "Do not therefore do injustice to yourselves. Remember one day you will meet

Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone". This means that Allah was not going to tolerate any deviant behavior or transgressions.

In addition to the previous values that fit the values of the transformational leaders based on Burns' (1978) theory of transformational leadership, Prophet Muhammad possessed unique values that he espoused in his speeches, making him a unique leader in the history of humankind. These values are categorized into two major values: character, and community. The major value categories also include many subsets of values. Each of the categories was derived after carefully reading many of Prophet Muhammad's words and the reports of his public speeches.

Muhammad's speeches that highlight eight character values such as gentleness, good character, humility, kindness, moderation, modesty, politeness, and truthfulness. Each of the character values is further explored in the following section.

## **1. Gentleness**

Gentleness is a fine gift of nature. It is that characteristic in one's personality that brings out his true nature. It also creates confidence and security to your immediate partner in communicative dialogue. The Prophet paid more attention to this value in communication because he himself was the practical example of gentility. The Qur'an even refers to this quality of the Prophet in these words: "It is part of the Mercy of Allah that you deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you" (Qur'an, 3:159).

There are many sayings of the Prophet regarding gentleness. The following are just few. “Keep to gentleness and avoid harshness and coarseness. Gentleness is not found in anything without adorning it, and is not withdrawn from anything without diminishing it” (Abu Dawud, 4790). Meaning that for you to be gentle you need to sacrifice something equally valuable because “he who is deprived of gentleness is deprived of good” (Abu Dawud, 4791). The following lines not only confirm the necessity for gentle behavior for humans but the reprisals that can come in the next world if one fails to manifest gentility on earth:

He who is given his share of  
gentleness is given his share of  
good in this world and the next,  
and whoever is deprived of his  
share of gentleness is deprived  
of his share of good in this world  
and the next. (Bukhari, 4791)

Prophet Muhammad made it very explicit that when someone carries on the principle of gentleness here, he too will have some reward in one form or another: “Shall I tell you who is kept away from Hell and from whom Hell is kept away? From everyone who is gentle and kindly, approachable and of an easy disposition” (Tirmidhi, 2412). It is an undeniable fact of history that the Prophet was extremely gentle and tenderhearted. It was not only the question of him not using unwelcome languages; it was an issue of banishing it completely in his entire vocabulary. His softness in speech communication was something to write home about.

The aforementioned examples are proof of the fact that Prophet Muhammad typified an unquestionable characteristic of goodness. His speeches and personal

mannerisms show one of the most important elements of his public communication: The need for Goodness in everyone's character.

## **2. Good Character**

Prophet Muhammad saw the need for maintaining good character in all human beings. The issue of good character was one of prime importance since it was directly related to spirituality. If you do not have a good character, it becomes quite difficult to be the servant of Allah. He said this about good character: "The believers whose faith is most perfect are those who have the best character" (Abu Dawud). He also believe that "Among the best of you are those who have the best character" (Bukhari, 61). This means that he was to like mainly those who have internal goodness in them and in their speeches. Those that he will love dearly are certainly those with best character (Bukhari). When he asked them this rather rhetorical question: "Shall I inform you who are the best among you?" and on receiving the reply "certainly," he said: "Those who are best among you are the ones who live longest and have the best character" (Ahmad). This emphatic statement was self explicit also by that implying that to possess good character was also a way of manifesting certain degree of humility in words and deeds.

## **3. Humility**

The Prophet showed civility, humility and modesty to all, rich or poor, old or young. He preached humbleness to his companions and demonstrated it by his actions. The Prophet is reported to have said: "Shall I tell you about the inhabitants of Paradise ? They are very meek and humble



persons. And shall I tell you about the inmates of Hell? They are very ignoble, uncivil and proud persons” (Bukhari, 2671). These two contrasting statements about hell and paradise indicate the fact that the Prophet was serious about manifesting humility and the lack thereof: “He who has in his heart as much faith as a grain of mustard-seed will not enter Hell, and he who has in his heart as much pride as a grain of mustard-seed will not enter Paradise” (Muslim, 267). Thus, every human was to ensure that he was very clean of heart and not allow the slightest morsel of evil to be in him because “Allah Most High says: Pride is My cloak and majesty My lowest garment, and I shall cause him who vies with Me regarding one of them to enter Hell” (Muslim, 2620). He was in fact cautioning his followers against falling prey to excessive pride. Pride of course leads to a fall out humility.

The humility and gentleness of the Prophet was quite natural and free from all pretensions. People normally show their pride by boasting when they gain victories against their enemies in battle or when they achieve something really great and glorious. But the Prophet behaved naturally in all circumstances. After he entered Meccah victorious, instead of punishing his previous enemies he told them: “Go you are free” (Ibn Ishaq 1955, pp. 550-553). He was natural and in his usual form when he was humiliated and beaten by the people of Ta’if and when he suffered a setback in the battle of Uhud. He was the same humble man when he was entering the city of Meccah as its conqueror at the head of ten thousand victorious soldiers of Islam. He did not show any pride in any way. Instead, he was an epitome of modesty as would be portrayed in his subsequent speeches.

#### **4. Modesty**

Modesty was of equal value to the teachings of Prophet Muhammad. Modesty, according to him was capital in getting to Paradise . To be modest with everyone was nearness to Allah.

About his teachings on modesty the Prophet said: “Shall I tell you about the inhabitants of Paradise ? They are all modest persons.” “Shall I tell you about the inhabitants of Hell? They are all ignoble, rude and proud ones” (Bukhari, 2671). In essence, they were to choose between hell and paradise when deciding to be modest or not to be modest. This statement aforementioned was not in any way intended to threaten his followers. Rather, and, more importantly, it was softly spoken so that it can keep echoing in their minds about why he is insisting about being modest while on earth. The retribution after death may be very frightful if they choose not to be modest while still living.

To show that the Prophet was not only limiting in his message about modesty to followers of Islam, he made this important statement: “Every religion has a character and the character of Islam is modesty” (Muwatta, 47.2.9). In essence, he was rallying support as well for more following in Islam even though other religions equally have important characters.

The Prophet always preferred to follow the middle course between two extremes. Since modesty and kindness are related to each other in treating others, Prophet Muhammad also laid emphasis on kindness as an important element of the spirit

## **5. Kindness**

The Prophet Muhammad taught love, kindness and

compassion to his people, and was seen to be the most loving, kind, and compassionate of all of them. The Qur'an mentions his kind and gentle behavior in these words: "O Messenger of Allah! It is a great Mercy of Allah that you are gentle and kind towards them; for, had you been harsh and hard\_hearted, they would all have broken away from you" (Qur'an 3:159). There are many instances that show his kindness and gentleness, especially to the weak and the poor. Anas, his famous servant, said: "I served Allah's Messenger for ten years and he never said to me, 'Shame' or 'Why did you do such-and-such a thing?' or 'Why did you not do such-and-such a thing?'" (Bukhari, 2038).

Once he said to his wife: "O 'A'ishah! Never turn away any needy man from your door empty-handed. O 'A'ishah! Love the poor; bring them near to you and Allah will bring you near to Him on the Day of Resurrection". He also went much further on to say: "Seek me among your weak ones, for you are given provision, or you are given help only by reason of the presence of your weak ones". (Rahman, Encyclopaedia of Seerah, VOL. VIII, p. 151)  
Allah Almighty is Kind, and the Prophet imitated Allah's example in its perfection by showing kindness to his servants and all creatures without any regard for their beliefs, color or nationality. The Prophet said: "Allah is kind and likes kindness in all things" (Bukhari, 6601).

He never used any harsh words towards anyone. The worst expression he ever used in his conversation was: "What has come over him? May his forehead become darkened with mud". His heart ached within him at the corrupt state of his fellow-beings. The Holy Qur'an testifies to it in these words: "O Muhammad, you will, perhaps, consume yourself with grief because the people do not believe" (Qur'an 26:3). In Surah Kahf, we read: "Well, O Muhammad, it may be that you will kill yourself for their

sake out of sorrow if they do not believe in this Message.” (Qur’an 18:6). And Surah Fatir says: “So let not your life be consumed in grief for their sake.” (Qur’an 35:8).

He took a great interest in the welfare of all people and had great compassion for people in trouble. The Prophet Muhammad imitated the attributes of Allah par excellence and translated them into practice in the highest form possible for man. Kindness is an attribute of Allah, which has no limits. It is extensive and encompasses all things and all beings without discrimination. Likewise was the kindness of the Prophet. He extended it to all beings, both animate and inanimate and benefited all without measure. The Qur’anic words for the Prophet’s kindness, *ra’ufun rahirn* (Qur’an 9:128) are very intensive and comprehensive in meaning and convey the true nature and extent of the Prophet’s kindness to people. The Prophet said: “One of the finest acts of kindness is for a man to treat his fathers’ friends in a kindly way after he has departed” (Abu dawud, 5123)

The issue of treating friends well was also extended to include relations: “He who wishes to have his provision enlarged and his term of life prolonged should treat his relatives well” (Bukhari, 5985). He emphasized on this matter because he deeply held the view that “Only kindness prolongs life, and a person is deprived of provisions for the faults he commits” (Ibn Majah). Bahz b. Hakim, on his father’s authority, said that his grandfather told him that he had asked Allah’s Messenger to whom he should show kindness and that the Prophet had replied: “Your mother.” He asked who came next and he replied: “Your mother.” He asked who came next and he replied for the third time: “Your mother.” He again asked who came next and he replied: “Your father, then your relatives in order of relationship” (Abu dawud, 5120). He dwelled on the issue

of treating orphans humanely as he stated that “The best house among the Muslims is one which contains an orphan who is well treated, and the worst house among the Muslims is one which contains an orphan who is badly treated” (Ibn Majah, 3679). This means that the Prophet cautioned his followers against general maltreatment of anyone regardless of his status. By extending good treatment from friends to relatives and now to neighbors, Prophet Muhammad was intent in making all humans interdependent as he emphasized in the following words: “All creatures are Allah’s dependants, and those dearest to Allah are the ones who treat His dependants kindly” (Rahman, VOL VIII, p. 154). He emphasized the kind treatment of women again and again in his speeches:

Treat women kindly, since they are your helpers; . . . you have your rights upon your wives and they have their rights upon you. Your right is that they shall not allow anyone you dislike to enter your bed or your home, and their right is that you should treat them well. (from the Farewell Sermon of the Prophet)

Once a number of women complained to the Prophet’s wives about their ill-treatment by their husbands. On hearing of this, the Prophet said: “Such persons among you are not good persons.” (Abu Dawud, 1834). This condemnation by the Prophet himself was an indication that no one will be accepted before Allah who, while on earth, decided to be unkind to women. Another person said to the Prophet: “O Messenger of Allah! My relatives are such that although I cooperate with them, they cut me off; I am kind to them but they ill treat me.” The Prophet said this in reply: “So long as you continue as you are, Allah will

always help you and He will protect you against their mischief” (Muslim, 4640). This was not only a way of bringing comfort to the mind of the worried person but one of the communicative techniques of the Prophet to assure who ever found himself in that situation to look up to Allah to be consoled and protected. So it was pointless to preach vengeance to this kind of people suffering from this similar fate. Indeed, Prophet Muhammad was nothing short of a competent counselor.

He was always counseling people to be goodhearted regardless of their sex, age or gender. Once Asma bint Abu Bakr’s mother, who was still an unbeliever, came to see her in Madinah. She told this to the Prophet and said: “My mother has come to see me and she is expecting something from me. May I oblige her?” The Prophet *said*: “Yes, be kind to your mother” (Muslim, 2195). This attitude of the Prophet was equally extended to Zainab as-Saqafia, the wife of Abdullah ibn Mas’ud and an Ansari woman. She went to see the Prophet and to inquire whether it would be a charity if they spent something on their husbands and on the orphans under their care. The Prophet *said*: “They will get a two-fold reward, one for kindness towards their relatives and the other for charity” (Bukhari, 1466).

There are many Ahadith concerning his kindness to animals, birds and insects: “Allah prescribed kindness towards everything; so when you slaughter any animal, slaughter it well; when you sacrifice, make your sacrifice good. And let everyone sharpen his weapon and make it easy for his sacrificed animal” (Muslim, 5055). He made this kind of statement to demonstrate his love for both humans and animals. In essence, Prophet Muhammad was equally showing his followers that he too is feels pain.

## **6. Moderation**

The Prophet always avoided the extremes in life and followed the middle of the road. He was temperate in conduct and expression, following the Golden Mean between the two extremes, neither tending to this way nor to that way but maintaining a moderate course of action under all circumstances. The Prophet taught moderation to his people, both in deeds and words. It is reported that the Prophet said: “Those people who went to extremes (in practicing their religion) were destroyed” (Muslim). He said this because he was there to promote extreme following. Extreme practices were only detrimental to the person practicing it and the society where it is being practiced. Thus he was for moderation. Once three persons came to inquire from the household of the Prophet about his prayer. One of them said: “I shall continuously fast without interruption.” Another said: “I shall, in future, spend the whole night in praying.” And the third one said: “I shall abstain from women and shall never marry.” Later, the Prophet came and asked them about what they had said. He then replied:

Listen, I fear Allah more than all of you do, and I am more conscious of my duties to Him than all of you are. I observe a fast, but then I break it. I offer prayers at night, but sleep as well, and I marry women. This is my way of living. One who turns away from my practice (Sunnah) does not belong to me. (Bukhari, 5063)

The Prophet also said: “Be moderate. Practice religion commensurate with your physical strength. Offer prayers in the morning and evening and in some parts of the evening and in some parts of the night. Follow the middle course;

you will reach the goal” (Bukhari). It is also reported that the Prophet was very moderate in all his actions. Both his prayers and sermons were of moderate duration. In fact, the whole of his life was an example of perfect moderation. The basic principle of the ‘Golden Mean’ was seen in its perfection in the life of the Prophet, in word and deed. The Prophet stressed the great merit and importance of a balanced life on the basis of the ‘Golden Mean’ between the two extreme ways of life in these words:

Do not impose austerities on yourselves so that Allah might impose austerities on you; for people have imposed austerities on themselves and Allah has also imposed austerities on them. Their survivors are to be found in cells and monasteries” (Abu Dawud). The Qur’an explicitly states: “But monasticism, which they invented for themselves, We did not prescribe for them” (Qur’an, 57:27).

It is true that Allah certainly desires that people should not indulge in idle pleasures of this world, and that they should follow a decent life of goodness, piety, and justice to win the pleasure of their Lord. But He does not want them to lead gloomy lives, nor engage in perpetual worship in isolation. He requires them to lead normal lives in a family relationship on a social level, practicing goodness and righteousness in their affairs, private, public, national, and international. The only way for them to achieve this righteousness was for them to be moderate, modest and also be polite in their speeches. He demonstrated the values of politeness everywhere he went.

## **7. Politeness**

The Prophet Muhammad always treated people courteously, irrespective of their social status or religious



beliefs, and entertained everyone who came to his house and all whom he met in the street with the same refined manners. In this respect, he never discriminated between people on the basis of their social status or beliefs, but treated them all alike with courtesy and politeness. The Qur'an mentions this quality of the Prophet in these words:

It is a part of the Mercy of Allah that you deal politely and gently with them. Were you severe, uncivil or harsh-hearted, they would have broken away from you: so pass over their faults, and ask for Allah's Forgiveness for them. (Qur'an, 3:159)

It was his gentleness and politeness that endeared him to all who came into contact with him. There are many instances in history which reveal the miraculous effect of his gentle and courteous way of dealing with the unbelievers. Some who were his deadliest enemies, determined to destroy him and his faith after having some social contact with him, were completely changed by his conduct to them into beings who now loved him more than anything else in this world.

He never used any abusive language to any one in his life, and never uttered even a harsh word to anyone. He even prevented others from using harsh language. If he ever wanted to warn others, he would do so in a very mild and affectionate tone. The Jews addressed him maliciously with the words, A1-sa'mu-'alaikum (i.e., death on you) instead of As-salamu\_ 'Alaikum (i.e., peace on you). Hearing this, his wife, 'A'ishah, could not restrain herself and burst out spontaneously: "May Allah bring death on you." The Prophet reprimanded her, saying that Allah did not like harsh words (Muslim,5656).

The Prophet, as a human being, was sometimes greatly hurt by people's ignorance, but he would not utter a single word of disapproval. The Qur'an refers to this in these words:

O you who believe! Enter not the Prophet's houses -until permission is given to you -for a meal, (and then) not so early as to wait for its preparation: but when you are invited, enter; and when you have taken your meal, disperse, without stopping to gossip. Such behavior annoys the Prophet, but he would be ashamed to dismiss you, but Allah is not ashamed to tell you the truth. (Qur'an, 33:53)

There are many Ahadith of the Prophet which bear witness to his most courteous and polite conduct in social relationships: "Anas said that a woman whose mind was affected once came to the Prophet and said: "Allah's Messenger! I want something from you." He replied: "Mother of so-and-so, take me where you live so that I may accomplish what you want." He then went along with her to her home and helped her with some jobs. (Muslim)

Ali said that Allah's Messenger owed some dinars to a Jewish doctor, and he demanded payment from the Prophet. When he told him that he had nothing to pay him with, the Jew replied: "I will not leave you, Muhammad, until you pay me." Allah's Messenger said: "I shall sit with you, then," and did so. Allah's Messenger offered the noon, afternoon, sunset and night prayers and the next day's morning prayers. The companions were threatening and menacing the Jew. Allah's Messenger being aware of what

they were doing. Then they said: “Messenger of Allah! Is the Jew keeping you in restraint?” to which he replied: “My Lord has prevented me from wronging one with whom a covenant has been made or anyone else.” Then, when the day was advanced, the Jew said: “I testify that there is no God but Allah, and I testify that you are Allah’s Messenger. Then he said that half of his property would be devoted to Allah’s Way, and added: “I swear by Allah that my only purpose in treating you as I have done was that I might know the description of you given in the Torah.

‘Muhammad ibn Abdullah, whose birthplace is in Meccah, whose place of emigration is in Taiba, and whose kingdom is in Syria; he is not harsh or rough or loud-voiced in the streets, and he is not characterized by coarseness of lewd speech’

He would never interrupt when others were talking. He would never point out the weaknesses of others by name but would express his dislike in a general way. He always spoke politely and courteously to all people, whether low or high, rich or poor. All his actions and movements were characterized by simplicity. When mounted, he would not mind seating another, even a slave, behind him. In brief, civility and good and refined manners, courtesy, mildness, pleasant speech, are the main features of the dealings of the Prophet Muhammad’s with the people. And since all these elements are closely related with truth, the next values that Prophet Muhammad considered seriously was the need to abide by truthfulness in their interpersonal and group communications.

## **8. Truthfulness**

The Prophet was recognized, even by the Quraish of Meccah, his worst enemies, who called him by the name of *as-Sadiq* (the truthful) and *al-Amin* (the trustworthy) long

before his Prophet hood because of his honest and truthful dealings as a trader. But the titles *al-Amin* and *as-Sadiq* do not simply imply honesty in money matters alone; they are comprehensive and cover righteousness in every form. Whoever happened to have any dealings with him at this early period never ceased to praise him all his life.

The consistency of his honest and truthful conduct is proven by the fact that he began his mission of Prophet hood with the words: *La ilaha illa 'Llah* (there is no deity but Allah) and ended his Mission with the same thought when he said, on his death bed:

“Lord! Blessed Companion on High.” Having sincerely and faithfully rendered his obligations towards Allah’s creatures, he then returned to the loving bosom of Allah and His Companionship on High (Bukhari, 4463).

He loved truth intensely, adhered to truth and preached truth all his life. He never uttered a single lie all his life, either before or after his Prophet hood. In the battle of Hunain, when the fighting became rough and fierce and the Muslim warriors were in disarray, and running in all directions and when defeat seemed certain, the Prophet was not in the least in doubt about his mission. He declared openly: “I am the Messenger of Allah; there is no untruth in this” (Bukhari, 4317). This implies that truth was deeply ingrained in the mind of the Prophet and the only thing he could do with it was to pass it on to his listeners.

It is because of his universal reputation for honesty and integrity that the Qur’an says: “O Muhammad! We know that what they say grieves you, but it is not you whom they charge with falsehood; these wicked people are, in fact, denying the Revelations of Allah”(Qur’an, 6:33).

The Prophet went further to say a true action leads to the path of virtue, and virtue paves the way of a person to paradise, and this person continues to speak the truth until, in the Sight of Allah, he is named *as-S'iddiq* (the Truthful). Lying, on the other hand, leads to vice, and vice leads to indecent acts and a person goes on lying until, in the Sight of Allah, he is called a liar (Bukhari, 116).

This shows that truth brings peace of mind, but falsehood disturbs the mind. When the mind is disturbed as a result of vice, there is no way an individual can achieve peaceful coexistence with another brethren. This is also related to interpersonal transactions:

A sale agreement is revocable until the buyer and seller part company. If they tell the truth and disclose everything relevant to the transaction, it becomes full of blessings for both of them; but if they speak falsely and conceal that which should be disclosed, the blessing of the transaction is wiped out. (Bukhari, 2079)

Once a man asked the Prophet about who the best kind of person can be and his reply was very clear on this matter:

Four characteristics belong to a believer: when he speaks, he speaks the truth: when he is trusted, he fulfils his trust; when he makes a promise, he abides by his promise; and when he is in dispute with anyone, he does not use obscene words (but sticks to the truth). (Bukhari)

These sayings clearly show that, according to the Prophet, a truthful and righteous person is one who is truthful in words, in intentions, in motives and in actions. The Prophet was an embodiment of truth, honesty and righteousness. He did not speak anything but truth all his life, did not preach anything but truth and did not practice anything but truth. He presented the word of truth from his Lord to mankind and stuck to it under all circumstances; in victory and defeat; in weakness and strength; and in poverty and richness. He never felt doubtful, weak or disappointed, for he had full trust in his Lord that truth must prevail over falsehood in the final analysis: “Nay, We hurl the truth against falsehood, and it knocks out its brain, and behold, falsehood perishes! Ah! Woe be to you for the (false) things you ascribe (to Us)” (Qur’an, 21:18).

It is an undeniable fact that truthfulness is an indispensable quality of a Prophet. And this quality was found in absolute perfection in the person of the Prophet. The Prophet loved truth and righteousness and never spoke a lie throughout his life. And even his opponents recognized this great quality of the Prophet. When the Prophet gathered together all his relatives near Mount *Safa* to convey his Message to them, he asked them whether they had ever heard him tell a lie. They all replied that they never had.

Once a group of the chiefs of the Quraish went to the Prophet and repeated the offer previously made by Utbah. The Prophet replied in these words:

My object is quite different from what you have said. I have not come to you with my call for the purpose of amassing wealth, or to secure leadership of the

clan or to become your king. In fact God has sent me to you as His Messenger and has revealed to me the Law and has ordered me to warn you and to give glad tidings. So I have conveyed to you the injunctions of God and have done my responsibility for your welfare. Now if you accept what I have conveyed to you it will be good for you here and Hereafter. But if you reject it, I will patiently wait for the Divine dispensation when God shall decide between you and me. (Rahman, Encyclopaedia of Seerah, Vol. VIII, p. 161).

This reply of the Prophet showed his determination to fight for the truth, which he held to be dearer than life. His prayer after returning from Ta'if, where he was abused, ridiculed, stoned and left bleeding from wounds, showed the depth and height of his love for truth and his sincerity in being willing to suffer anything for it. Weary and wounded, he prayed to his Lord in these most passionate and honest words:

O Lord! To You alone I make  
complaint of my helplessness,  
the paucity of resources and my  
insignificance before  
humankind. You are the most  
Merciful of the mercifuls. You  
are the Lord of the helpless and

the weak, O Lord of Mine! Into whose hands would You abandon me, into the hands of an unsympathetic foe who would sullenly frown at me, or the enemy who has been given control over my affairs? But if Your Wrath does not fall upon me, there is nothing for me to worry about. . . I seek protection in the light of Your Countenance, which illuminates the heavens and dispels every darkness, and which controls all affairs in this world as well as in the hereafter. May it never be that I should incur Your Wrath, or that You should be wrathful to me. And there is no power nor resource, but Yours alone.

There is no doubt that this prayer confirms his extreme love for the truth and belief in the Majesty and Grandeur of Allah. This prayer also affords an insight into the working of the Prophet's mind and reflects the loftiness of his thinking, the purity of his spirit and the nobility of his feelings. It was a spontaneous expression of his deep love for God, his implicit faith in His Mercy and Help.

Prophet Muhammad defined a truthful and righteous man in these words: "He who is truthful in words, in motives, in intentions, in determination, in obedience, in actions and in religious duties" (Rahman, Encyclopaedia of Seerah, Vol. VIII, p. 162).

In addition to the eight character values that have been explained, Prophet Muhammad espoused four



community values: 1. charity, 2. forgiveness, 3. hospitality, and 4. mercy in his public communication. Each of the values will be further explored in the following section.

## **1. Charity**

The Prophet Muhammad did not like anyone to go away empty-handed; whoever came to him asking for food was given it to his full satisfaction. He would give to the needy and the destitute whatever he had in his house, so that occasionally the Prophet was left with nothing for himself and his family to eat. Sometimes, he and his family did not get any food for several successive days. It is said that his charity reached its climax during the month of Ramadan, when it became like an overflowing stream. The Prophet said that he only maintained and distributed things; it was Allah who provided everything. Many sayings of the Prophet are recorded asserting the excellence of charity even though it may be insignificant in quantity or value.

If anyone gives as charity the equivalent of a date from something lawfully earned, for Allah accepts only what is lawful, Allah will accept it with His Right Hand, then foster it for the one who gave it as one of you fosters his colt, until it becomes like a mountain.  
(Bukhari, 1410)

Allah certainly believes in rewarding cheerful givers. The more you give the more you shall receive. For instance, when he uttered this statement that “Any Muslim who gives a garment to a Muslim to wear will be in Allah’s safe-keeping as long as a shred of it remains on him.”

(Tirmidhi, 2484). This was an indication to the fact that there will be no room in paradise for those who are stingy or who only wait to receive and not give and when someone is in direct need of help, there should be room in your heart to give something to that needy person since “the most excellent charity consists in your satisfying a hungry stomach” (Baihaqi in Shuab al-Iman).

Islam has greatly widened the scope and dimensions of charity, in Islam, for every act of kindness and generosity is considered to be charity. And everything or every word that benefits human beings, animals or vegetation, is an act of charity. Once the Prophet said that every Muslim must give charity. He was asked how this applied to one who had nothing. He replied that he should work with his hands, gaining benefit for himself thereby and enough to give charity. He was then asked what would happen if he were unable to do this or did not do it. He replied that he should help one who was in need and destitute. He was then asked what should he do if he did not do that. He replied that he should enjoin what is good and right. Then he was asked what he should do if he did not do that. He replied that he should refrain from evil, for that would be charity for him. (Bukhari, 1445)

These and other such saying of the Prophet show the real dimensions of charity in Islam. It is related:

Forgiveness was granted to an unchaste woman who, coming upon a dog panting and almost dead with thirst at the mouth of a well, took off her shoe, tied it with her head\_ covering, and drew some water for it. On that account she was forgiven.

(Rahman, the Encyclopaedia of Seerah, Vol. VIII, p.186)

The Prophet was asked whether people received a reward for what they did to animals, and he replied, “A reward is given for doing good to every creature” (Bukhari, 2009). It is also related that: “A woman was punished on account of a cat which she kept shut up and it died of hunger. She did not feed it or let it out so that it might eat things creeping on the earth”(Muslim, 6675). The question of reward was such that if anyone followed closely the Prophet messages and practiced them, he was going to be admitted unconditionally in Paradise as was the case with “a man who came upon a branch of a tree overhanging a road and decided to remove it from the way of Muslims to keep it from annoying them, was sent to Paradise” (Muslim, 6670). This statement was also corroborated in the following speech of Prophet Muhammad: “A man asked the Prophet to teach him something from which he would receive benefit. He told him to remove from the way things which caused discomfort and harm to the Muslim” (Muslim, 6674). This is just to confirm the statements of the Prophet. “If you people greet all whom you meet, provide food, care for the well \_being of your kindred, you will enter paradise in peace” (Tirmidhi, 1854 ). This was further supported by the following statements that pin pointed the issue of helping each other:

When you smile in your brother’s face, or enjoin what is right and good, or forbid what is wrong and evil, or direct someone who has lost his way, or help a person who has had eyesight, or remove a stone, thorns or bones from the way, or pour water from your bucket into

your brother's bucket, it counts to you as charity. (Tirmidhi, 1956)

This notion of charity was again discussed at length in his subsequent speeches to his followers.

### **Charity Spent On Relatives**

The Prophet greatly praised the giving of charity to near relatives and the members of one's family. He was in fact restating the fact that charity starts at home. Muslim, states clearly how this charity could be beneficial:

Of the dinars you spend as a contribution in Allah's Way, or to set free a bondman, or as charity given to a poor man, or in support of your family, the one spent in support of your family produces the greatest reward. (Muslim, 2311)

In fact, Prophet Muhammad was very concerned about family growth. This is why he laid more emphasis on family charity values as a condition for peace and love. For example, a man asked him what kind of charity was most excellent and he replied: "What a man with little property can afford to give; and he begins with those for whom he is responsible" (Abu Dawud, 1676). "Charity given to a poor man is just charity, but when given to a relative it serves a double purpose, being both charity and a connecting link (*sila rahmi*)" (Tirmidhi, 658). These *Ahadith* clearly point out the great excellence of any charity spent on the needs of the members of one's family and other relatives. And of course when you are charitable with your family, friends and other relatives, then you can easily forgive one another.

## 2. Forgiveness

Prophet Muhammad never took revenge for any personal injury to himself. He did not take revenge even on his deadly enemies and when they were all standing before him defeated and at his mercy after the victory of Meccah, he asked them: “What do you think I am going to do with you?” They said “a generous brother and a son of a generous brother” he forgave them all “Go you are all free”. He was a true reflection of the Qur’anic verse as he exemplified the teachings that were all therein stated. It is said that the Prophet’s mercy was seen in its most glorious and most magnanimous form in his forgiveness of his enemies at the height of his power and glory, when he had the power to take full revenge on them and would have been fully justified in doing so. But he forgave all his enemies and did not take revenge on any of them. His most admirable and praiseworthy act, and it is without parallel in human history, is that he never took revenge on anyone for personal injuries to himself. It was reported by ‘A’ishah that the Prophet that he never took revenge on anyone, on his own behalf, for anything (Muslim, 2327).

It is easy to teach high morals and lofty principles of love and mercy but quite another thing to practice them. The most distinctive quality of the Prophet was that he not only taught high principles to his people but also practiced them at a time when, as mentioned above, he was at the height of his power, something no man had ever done before him.

He forgave those who had injured him, beaten him, abused him and done everything to destroy him and his faith. He even forgave the man who had injured his daughter, Zainab when she was leaving Meccah, an injury from which she later died. All his deadly enemies,

including Abu Sufyan, Ikramah (son of Abu Jahl) and many other chiefs of Meccah, were among those who benefited from his forgiveness.

Prophet Muhammad extended his pardon to his bitterest enemies, who tried to expel him and his companions not only from his native land, but also from his last resort, Madinah. This ability of the Prophet to pardon is vividly illustrated in his precepts and principles. He said: ‘Moses, son of Imran, once asked: “O my Lord! Who is the most honorable of your servants to You?” He said: ‘He who pardons when he becomes powerful’” (Rahman, the encyclopaedia of Seerah, Vol. VIII, p178).

### **Prophet Muhammad’s Teachings and Practice on Forgiveness**

The Prophet practiced in his ordinary daily life what he taught to his people. According to ‘A’ishah, the Prophet never returned evil for evil, but would forgive and pardon (Tirmidhi, 2016). Regarding the words of Allah Most High: “Repel evil with what is better” (Qur’an, 41:34). Ibn Abbas said that they meant showing patience when angry and forgiveness when badly treated, for when people acted in this way Allah protected them and their enemy became as submissive to them as though he were a close friend. Ibn Mas’ud said: “I heard the Prophet narrating the account of one of the Prophets of Allah who was assaulted and wounded by his people; while wiping the blood from the face, he prayed: ‘O Allah! Forgive my people because they do not know what they are doing’. This was further explained in the following words:

He who, in spite of having the capacity to avenge (a wrong), controls his anger (and forgives),

will be singled out and called by Allah, the Holy, the Exalted, over and above the multitude, on the day of judgment, and given a beautiful reward. (Abu Dawud, 4777)

In the Battle of Uhud, the Prophet was wounded and his face was covered with blood, but he was saying, “O Allah! Guide my people, for they are ignorant” (Bukhari). Once an unbelieving Arab Bedouin found the Prophet sleeping alone under a tree. He was holding a sword and saying to the Prophet: “Who will now save you?” The Prophet replied smilingly: “Allah, the All-Powerful.” Suddenly, the sword fell from the Arab’s hand and the Prophet, taking it in his hand, said to him: “Who will save you from my hand?” The Bedouin then pleaded for his life and the Prophet showed his usual magnanimity and forgave him. Once the Meccans sent a spy to kill the Prophet. He was caught and brought to the Prophet. He was very frightened, but the Prophet told him not to fear saying: “Even if you want to kill me, you will not be able to.” Then he was pardoned by the Prophet and set free.

In the highest kind of nobility in the hour of his greatest victory over his life enemies, and in his graceful forgiveness of his staunch opponents at the height of his power is an eternal tribute to the overflowing and unmatched benevolence and kindness of the Prophet Muhammad. In this unparalleled and unique example of forgiveness is also a lesson for the dominant nations of the Western World. It does not reduce their power, nor lower their status in the eyes of the world, nor does it minimize their greatness or undermine their authority; on the contrary, it adds tremendous moral strength to their action and greatly increases their stature among the nations of the world.

Learn some lessons from the example and practice of the Prophet, and see for ourselves that it pays in the long run. Justice must be administered equally and fairly between all, friend or foe. Benevolent and kind conduct will win over for you many friends who were your enemies before, and you will succeed in your efforts in peace—making in the world but the primary condition is benevolence and forgiveness to enemies and sincere advice to friends to stop their aggressiveness and cruelty. And if a super-power fails to learn lessons from history and continues to back aggressive iniquitous nations, it must know that the law of Nature does not distinguish between colors or races, or between East and West. But falls mercilessly on alike.

### **3. Hospitality**

Hospitality was another key value in the speeches of Muhammad. Being hospitable to your neighbor was another way of showing love and kindness. He stated clearly that:

He who believes in Allah and the Last Day should honor his guests. Provisions for the road are whatever will serve for a day and a night; hospitality extends for three days; what goes beyond that is charity; and it is not allowable that a guest should stay until he makes himself a burden. (Bukhari, 6019)

Hospitality then was not to be abused by the person receiving it. If the person receiving hospitality becomes a burden then it goes beyond his ideals. It was to be mutually compromising by the two parties. As corroborated by the



following quotes: “If you come to people who order for you what is fitting for a guest, accept it; but if they do not, take from them what is fitting for them to give to a guest” (Bukhari). A companion asked the Prophet, “messenger of Allah, tell me: if I come to a man who does not entertain me or show hospitality and he afterwards comes to me, should I entertain him or treat him as he treated me?” The Prophet said: “Entertain him”. (Tirmidhi, 2006)

He also emphasized the idea of sharing with one another. People should eat together because there is more blessing in eating together than trying to eat separately (Ibn Majah). He then stated that “Good comes more quickly to the house in which food is provided (to the guests) than the knife comes to the camels’ hump” (Ibn Majah). “When one of you is invited to a meal, he must accept it. If he wishes, he may eat, but if he wishes he may leave the food alone” (Muslim). “If anyone rejects an invitation, he has disobeyed Allah and His Messenger” (Bukhari). The Prophet forbade people to accept the food of those who invite people for self—glory and ostentation (Abu Dawud). “When one of you visits his brother Muslim, he should eat his food without asking questions. Eating the food of your brother is a sign of love and sincerity in your dealings with him.

### **Examples from the Prophet’s Practice**

A man prepared some food especially for the Prophet and also invited four other persons with him. But an extra person who had not been invited also joined them. On arriving at the door of the host’s house, the Prophet said to the host: “This man has accompanied us. If you like, he will join us, otherwise he will go back.” The host replied: “O Messenger of Allah. I invite him.” (Bukhari). “He who serves drinks should himself be the last person to drink”. (Tirmidhi) This was a kind gesture that is closely link with

mercy that forms the next part of our analysis.

#### **4. Mercy**

Muhammad was a symbol of love and mercy. The Qur'an says: "we sent you not but as a mercy for all creatures" (Qur'an, 21:107). The most important feature of his mercy was that it was universal and not confined to the Muslims or to the Arabs. His mercy covered all members of humanity. Once he was asked to invoke a curse upon the non-believers. But he replied, in anger: "I was not sent on the earth to curse; I was sent only as a mercy." He also said: "I am just a mercy which has been bestowed." (Baihaqi in Shuab al-Iman) The Prophet Muhammad was extremely merciful to all, including his enemies and the unbelievers. Many sayings about incidents of his mercy towards men, women, children and animals are recorded in the pages of history. He said: "Allah will not show mercy to him who does not show mercy to others" (Bukhari, 5997). A nomadic Arab came to the Prophet and asked him: "Do you kiss children? We do not kiss them." The Prophet replied: "I cannot help you, since Allah has withdrawn mercy from your heart". (Bukhari, 5998) Showing mercy to children was as important as prayer. He would not respect those who fail to show mercy to children: "He does not belong to us who does not show mercy to our young ones or respect our old ones, and who does not recommend what is right and reputable and prohibit what is wrong and disreputable". (Tirmidhi, 1921) To crown his statement about showing mercy to every creature regardless of his condition he made the following statements:

If anyone strokes an orphan's head, doing so only for Allah's sake, he will have blessings for

every hair over which his hand passes; and if anyone treats well an orphan girl or boy under his care, he and I will be like this in paradise. Putting two of his fingers together. (Tirmidhi, 1918)

The abounding mercy of the Prophet won him very many friends and supporters of the Faith among the Arabs and brought them very close to him. The Qur'an mentions his kindness and mercy in these words: "He is most kind and merciful to the believers" (Qur'an, 9:128). And *Surah Anbiya'* refers to this great and noble quality of the Prophet in these words: "We have not sent you but as a mercy for all creatures" (Qur'an, 21:107). The Arabic word *rahmah* has a very wide and comprehensive meaning and became well established in the lifetime of the Prophet. It means mercy, compassion, kindness, sympathy, etc.

There are many *Ahadith* of the Prophet which show the divine aspects of mercy in Islam: "The believers are like a single man; if his eye is affected, he is all affected, and if his head is affected, he is all affected" (Muslim, 6589). He (the Prophet) then interlaced his fingers as a demonstration. This can also be demonstrated "He who strives on behalf of a widow and a poor person is like one who strives in Allah's Way" (Bukhari, 6006).

Prophet Muhammad's public communication reveals several values that he espoused and practiced in his interactions with all he came in contact. The values he suggests are important to remember and to practice in order to become a successful leader, able to inspire and direct those around you.

## CHAPTER V

### DISCUSSION and CONCLUSION

Prophet Muhammad's unique communication and leadership style led to the spread of Islam, not only within Arabia but also outside to the north, south, east, west and southwest of Arabia . His communication with his followers surprised his enemy who came to negotiate a peace treaty with him. As a leader during wartime or as a leader during peacetime, Prophet Muhammad proved to master skillful techniques with which he accomplished his goals in delivering the message of Islam. His methods, techniques and style of communication were somewhat similar to those of Jesus Christ, Buddha, Gandhi but different from those of Moses and Confucius and a vast number of present day leaders.

Prophet Muhammad communicative values of liberty, justice, modesty, and politeness were matched with practical deeds. The people saw this action of his and identified with. Like Christ, Gandhi and Buddha he preached from the deeper most part of his heart and govern from genuine cognitive sensitivity. He was different from Moses who on the other hand was a coercive military and political leader. He was also different from Jesus in the sense that while he had the knack for political wisdom and courage to influence the destinies of his people, Christ had no political role as a leader. Thus, Prophet Muhammad by combining the two skills as manifested in his speeches demonstrated to the eyes of all humankind that he was indeed a great leader worthy of note.

The messages of the Prophet as viewed and

analyzed in this study have a multipurpose implications both for the Moslem world and the Western world. His skillful use of rhetoric demonstrated his commitment for meaningful competent communication for humankind in general. His speeches demonstrated that he sought to see all humankind from the lens of kindness, modesty, moderation, justice, liberty, gentility, generosity and love.

Regardless of religion and political affiliation, Prophet Muhammad use Islam as a channel to preach kindness. This study has shown through his manifold communicative talents that he tried to influence thoughts by advocating kindness in our dealings with one another. By indicating to his wife Aisha sometime when she intended to send a needy man away that she should love the poor, it was an indirect way to teach all humankind to share love and kindness regardless of a person's economic background. This same implication in the speeches of the Prophet can be discerned in his notion of modesty.

The world today is far from modest. Political factions and all sorts of social and economic discrimination have segmented the human race. People now think more in terms of class. Modesty is exclusive to 'members of the club'. If you do not belong you can neither be heard nor seen. Prophet Muhammad speeches on the need for modest behavior and his exemplary behavior seen throughout this study have a significant meaning to our lives. When he said that every religion must have some kind of meaningful character, he laid emphasis on the fact that Islam was a modest religion. .

The prophet was calling on all Islamic believers to question their conscience whether by following the belief system of Islam, they were practicing its basic tenets of modesty. He who is not has to examine his conscience and

choose the rightful path and not be a hypocrite. This is how significant Mohammad's message is to the world of today. This is what he intended to achieve in his message. Since modesty is akin to moderation, the Prophet's communication themes also laid emphasis on it.

His speech about abstaining from extremism in the practice of Islam has a greater significance to our world of today. His intended his message about religious extremism to be upheld through out the lifespan of humankind. He was so emphatic about this issue because he believed that by practicing extreme Islamic rituals or ideals, the person or persons doing so would be following something else than Islam and that kind of attitude could send a different signal to his enemies. And the only way to show to potential followers of Islam that by practicing extreme Islam, they were not true followers of Allah, he said: "Those people who went to extremes( in practicing their religion) were destroyed." This therefore, shows in no ambiguous terms that Prophet Muhammad condones extreme religious practices.

The findings on the Prophets values of moderation revealed that he placed a lot of weight on mannerism. Humankind has to match words with deeds. Believers were not to say one thing and do the other. When told by some of his followers that they will abstain from women and devote their entire energy to prayer, he responded by stating that he was married. This was like an indirect way to inform the speaker that there was no room for pretense. By choosing to abstain you open yourself to irresistible temptation. Getting married would therefore serve as the means to shun sin and other forms of temptation. This is certainly the landmark of difference between Muhammad and other spiritual and secular leaders of his time and today. To begin with, some other spiritual leaders remained unmarried and

by deciding to do so created a pattern for their followers to follow suit. But experience has shown that most of these followers could not faithfully follow their religion without falling into the temptation of bodily pleasures. This could have been unwelcome by Muhammad. He foresaw this kind of contradiction and so taught by examples. It was like doing justice to nature's calling. The Prophet was in essence advocating justice between sexes.

Muhammad suggested Justice for all humankind. Without justice to the weak, the poor, and the women, there could not be peace in the entire world. "...Whether it be against rich or poor...follow not the lust of your hearts, lest you swerve from doing justice." (Qur'an, 4:135) This powerful statement has become apocalyptic. Humankind today have all prone to worshipping themselves and yielding to mundane pleasures of money and women and as such have resorted to indulging in all forms of corruption at the detriment of justice. The poor and the weak remain poorer and weaker while the powerful -those with influence and affluence have hijacked the world and set wrongful precedence of monetary and political gains. This study has found out that what Muhammad said echoes in our world of today and no one seem to heed his advice. Hence, this study is like a mirror or an awakening to those in spiritual and moral slumber to reconsider their thoughts and do justice because Allah tolerates only justice in his kingdom. He intended this message for all and not only to Arabs.

General human condition, the world over was the main preoccupation in the speeches of Prophet Muhammad. When he spoke lengthily about truthfulness, he was indirectly sending the strong message of truth as the pillar of strong faith in any religious person. The society that we live today is constantly turning its back on truth and replacing it with untruth or multiple truths to justify

falsehoods. Humankind has sort of fashion a way to go around truth and honesty by resorting legitimizing falsehood intended to achieve political, social, economic, cultural and spiritual gains. The Prophet's message about truth analyzed in this study serves as a waking call to our consciences about hell and Paradise . We may be having temporary pleasures on earth by resorting to false statements, teachings, lectures and counseling but we are in effect preparing ourselves for hell and not Paradise because Allah has no place for liars in his kingdom. We should therefore refrain from such wrong practices and be models of truth while still on earth.

The Prophet's message of Islam was intended for the Arabs during the seventh century and to all humankind at all times thereafter. He took advantage of the peace treaty between himself and the Quraish tribe, his main enemy, and sent ambassadors to the world leaders of his time. He informed them about the message of Islam. Most of these leaders responded positively. He used Islam as an example to convince and influence other leaders of his time.

The Prophet Muhammad was supremely successful on both the religious and secular level. As a private person, he was a husband, father, friend and businessman; as a public figure, he was a leader, legislator, judge, statesman and general; as a Messenger of God, he was a law-giver, preacher, theologian, saint and mystic. Such a combination is unique in history. There are sayings from the Prophet related to every activity that a person might encounter during the day or during the night. Islam is a way of life. By exemplifying these qualities that he preached to his people, the Prophet was in essence warning against all other rulers who were saying what they do not practice. He also laid the foundation stone for responsible leadership. A leader was not to be protected by the army and fierce dogs



but by the loyalty given by his people. By shaking hands and taking children under his arms, the Prophet made himself human and approachable. This was a lesson that he wanted to teach to all other leaders in the world.

The farewell speech of the Prophet Muhammad was directed to all humankind at all times and for all generations. He laid down the foundation of morality, justice, equality, brotherhood, and accountability. He abolished economic exploitation and human enslavement. In his speeches on liberty, he preached against the institution of slavery. When he witnessed the slave beating episode, The Prophet demonstrated one of the rare instance of humane leadership by letting Abu Mas'ud Ansari, the accused in this instance that only Allah has 'power and control over human beings'. This served as a powerful lesson to him awakening his conscience to the realization that indeed, he was doing something very wrong. The fact that he let go of the slave by referring to Muhammad that he let the slave go because of his intervention is to show the power of communicative skills of the Prophet. He did not speak harshly or threateningly, rather he used speech in such a subtle way as to prick the conscience of people. This is what most leaders do not do today. This study then serve as the panacea for future leaders who want to rule spiritually or secularly. Communicative tactics should be the first consideration for any leader. It is with it that you either make or mar. He has set the tone for interpersonal communicative interaction especially in the case of conflict resolution. Liberty , according to Muhammad did not mean carrying a large army to invade your enemy. Rather, it was the management of speech delivery.

He demanded that the congregating Muslims deliver his message to all humankind. Accordingly, they did deliver the message. For this reason, the message of Islam

has spread through the centuries to every corner of the world. The global population of Muslims is now more than one billion. He has used Islam as the vehicle to transport others into his flock. The values espoused in his speeches have generated untold number of response exemplified by the geometric increase in the number of his followers. This is prove of the fact that people all over the world are recognizing the power behind his messages and are slowly becoming aware of themselves. He demonstrated how political leadership can be fruitful.

In his political leadership communication, the Prophet's demonstration of extreme self-control made his followers to love him and his enemies either to give up and join his religion or to fear him and stay away. There was no human being who had his life more scrutinized and documented than the Prophet Muhammad. His behavior toward his companions was perfect and towards his foes was fair. In essence, he was kind of educating them about governance.

In his educational communication, the Prophet used different approaches in dealing with different circumstances. Education and training are not merely the matter of correcting mistakes; they also involve teaching and showing the basic principles of the rules and the regulations and using various methods to establish these concepts firmly in peoples minds and hearts, by example, by exhorting them, by telling stories or by discussing incidents.

The study finds that the narrative methods that the Prophet used to deliver his message through his sayings made his ideas clear and convincing. His narrative fidelity and truthfulness raised no questioned from his followers or enemies. Even before his Prophet hood, he was known by

“the trusted and the honest one”. The textual analysis of his speeches clarified his message to be correctly understood. By talking of values that are necessary to influence and inspire others, he provided a basis for understanding how he was able to accomplish so much during his brief Prophet-hood. Hundreds of books have been written for that purpose in most languages of the world. The Prophet taught exactly what the ancient Prophets had been teaching. The high and noble aim of preaching such a universal religion is to unite the nations of the world, establish peace, and eradicate all causes of conflict. Today the world is out of joint. People all over the world are searching for peace. The light of scientific knowledge is spreading. But it has signally failed to dispel clouds of hatred and hostility which spread darkness. Every now and then, plans for world peace are put forward. But they prove all to be superficial. The most effective panacea for world peace was proclaimed by the Prophet Muhammad. He forcefully exhorted the people that they should cherish reverence for the Prophets of all nations, and live up to their revealed teachings. This style of speech communication was tried with unparalleled success in Arabia , where the warring tribes were cemented into brotherhood. It can even be tried today. It will surely lay the foundations of real and enduring union and peace. Belief in the unity of God alone can bring about unity among nations. As this teaching is universal in character, the Prophet who gave it to the world, was rightly entitled "mercy for all people". Just as one universal religion is an effective means of uniting the nations, it is also a guarantee for establishing international peace and justice. The Prophet laid the foundation and the guidelines for establishing peace and justice among the nations. If any teachings can put an end to conflicts and strengthen the bonds of human brotherhood in these times of crisis, it is the Prophet's teachings.

The Prophet Muhammad's life and teaching center on the values he espoused in his public communication. His teachings focus on values identified by Burns (1978) who defines a transformational leader and in addition focus on extraordinary values which are gleaned from a textual analysis of his public communication. Bass (1985) explained that transformational leaders "inspire followers to transcend their own self-interests for the good of the group or organization" and that "followers become motivated to expend great effort than would normally be expected" (p. 18) when they are adequately inspired. Muhammad did inspire, and continues today to inspire followers to follow his teachings and public communication and his directives.

Textual analysis was utilized in this research to review the writings of Muhammad in the Qur'an and the Ahadith, or writings about the Prophet, as it allows the researcher to describe and interpret the characteristics of the messages and to ascertain the meaning of the texts. This research is important as it cites the values of transformational leaders as cited by Burns (1978) with the findings here that extraordinary values the Prophet exemplified and espoused include character, and community. Muhammad demonstrated character values of gentleness, good character, humility, kindness, modesty, moderation, politeness, and truthfulness. He suggested community values of charity, forgiveness, hospitality, and mercy. The values he suggested are an excellent complement to the transformational leadership values of liberty, justice, equality, and collective well-being.

Moses, Jesus, and Muhammad had very different styles of presenting their messages or leading followers. Moses is described as pro-active, forceful military, political and religious leader. Conversely, Jesus who taught from

his heart and had a core of believers and followers. His impact became more apparent after his death in the continuation of his “mission” by the disciples and the many followers of his reach today. Muhammad’s interactions with all people, both in spiritual and secular dealings, impressed upon them the importance of his character and values. Because of his strong values, he was believable and trustworthy, encouraging all to follow the will of Allah.

The Prophet was successful in his leadership because he suggested and lived the values important to leadership. His public communication was successful because he provided a living example of his suggestions within his own interactions with family, believers, and non-believers. His daily interactions as husband, father, friend, businessman, public figure, and messenger of God all reinforced his leadership ability and values orientation. The importance of Muhammad’s public communication through history is unquestioned (Hart, 1992). Muhammad’s extraordinary leadership values, identified in this research, complement the transformational leadership values found and further researched by countless researchers. These additional values can inform current and future leaders who want to be truly inspiring and transformational in theory and practice, at home and in organizational settings. This textual analysis found more than 70 values in the public communication of Muhammad and they were condensed into the broader categories of family, character, and community values. There are many future research opportunities using the public communication of the Prophet Muhammad.

This study concludes that the life of the Prophet Muhammad was like an open book, especially when he started to deliver the message of Islam. Prophet Muhammad practiced what he preached. The Prophet’s

wife Aisha was asked about his moral character. She responded that his morals were based on the Qur'an. It is clear that his extraordinary values, which allowed him to accomplish so much, too were based on the teachings of the Qur'an and the words and will of God.

Prophet Muhammad was a farsighted visionary leader. The Hudaibiyah treaty showed the Prophet's wisdom in accepting some terms in the treaty that a companion of the Prophet like Omar ibn al Khatab refused. It was proven later on that these terms that the Prophet accepted and Omar refused were for the benefit of Islam.

This study concludes that Prophet Muhammad intended for his message of Islam to be global. As soon as he signed the Hudaibiyah with Quraish, he sent ambassadors to invite kings and states around the Arabia to Islam. The Prophet said "each Prophet used to be sent to his people in particular, while I was sent to all humankind, and Allah, glory to him, the exalted said in the noble Qur'an: "say: humankind! Lo! I am the messenger of Allah to you all, (the messenger) of Him to whom belongs the dominion of the heavens and the earth" (Qur'an, 7:158).

The results and discussion of analyses showed that the Prophet Muhammad possessed not only transformational leadership values but that he also possessed extraordinary values which made him a unique leader in the history of humankind. The transformational leadership values Prophet Muhammad exemplified are liberty, justice, equality, and collective well being. His public communication also demonstrated the values he espoused. He preached of family values that include affection and kindness for children, children honoring their parents, the importance of educating the children, financial security for wives after the husband's death, husbands

treating their wives with kindness and gentleness, respecting even foster parents, brothers, and sisters, and the importance of loving and honoring relatives. The Prophet Muhammad's speeches focused also on character values that include gentleness, humility, kindness, moderation, modesty, politeness, and truthfulness. His public communication included the admonition of community values that included charity, forgiveness, hospitality, and mercy.

### **Limitations of the Study and Recommendations for Further Research**

In such a limited time of this research, it would be impossible to have covered every value that the Prophet addressed during his twenty-three years of Prophet hood and in the thousands of writings about him in the Ahadith. Because of the fecundity of writing about the life of the Prophet, the time would not allow to explore all the values the Prophet addressed.

Another limitation of the study is that the researcher is an observing Muslim and therefore the textual analysis can be subjective. On the other side of the coin, being a Muslim, the researcher would be an insider to address the values of Prophet Muhammad. The researcher's whole life is to learn, understand and practice the values that Prophet Muhammad delivered through his public communication.

To address the issue of values in the public communication of the Prophet Muhammad in details, the researcher recommends that specialists in the science of Ahadith and Communication specialists should work together and study in depth the values exhorted in the public communication of the Prophet. A study to clarify the ethics and values in Islam is needed, especially in the

West where the religion of Islam is misunderstood among many westerners.

The researcher recommends a comparative study between the values in the public communication of Prophet Muhammad and the values in the public communication in the West. That study could shed the light on the similarities and differences between the Islamic cultures values and the western cultures values.

The researcher recommends a focus group study between two groups. The first group should be composed of a variety of people representing different Islamic cultures and find out how much of the values that the Prophet Muhammad addressed have been applied in their daily life activities. The second group should be composed of variety of people from the western world. The focus group participants could identify and agree on specific values in public communication representing ideologies of the western world and find out how much these values are applied by this group in their daily life activities. A comparison between the two groups (Moslems and Westerners) and the application of their values in daily practice would yield very interesting results.

The research on this topic has made the researcher aware of the need for a type of encyclopedic treatment of the values that the Prophet addressed. The profound impact that the Prophet's teachings have had on all humankind led the researcher for an exploration in particular the values that he set forth, specifically the values involving character of the individual and the values of the community at large.

The findings in this research suggest there are many additional opportunities to study the public communication of Prophet Muhammad and the values he espoused while



demonstrating transformational leadership. Recommendations for future research include seeking the Prophet's words in all written texts and their application in modern times to the time of writing and delivery by Muhammad. The writings on each value are plentiful enough to suggest that each value the Prophet addressed could be a topic of research by itself.

Finally, this research suggests that a comparison of applying the values of the Prophet's speeches between females and males is worthy of consideration, and a comparison of non-Moslems applying the values suggested by Muhammad and the adoption of Western values by observing Moslems would be beneficial to understanding better the impact of Muhammad's leadership and speeches on the global community.

## CHAPTER 6

### Prophet Muhammad Models of Political Communication

#### **Introduction**

It is difficult to discuss separately the political and the military characteristics of the prophet's leadership. He was the political leader and the chief of the first Muslim State in Arabia of which Madina was the capital. This chapter examines the prophet's political communication.

Politics can be defined as the "art of ruling human

societies”(Abd Allah, Political Systems, p. 9) (in Arabic). Or as the “Science of government and the art of relationships of government, and is used to describe the group of affairs which concern the state or the manner followed by rulers (Kayyali & Zohairi, Encyclopaedia of Politics, p.327) (in Arabic).

The most important qualities of a military leader coincide with those required in the political leader, especially when the leader assumes the highest position in the state, or is establishing a state. Military leadership requires firmness and resolution while political leadership requires clemency, forbearance and wisdom. Having qualities for both kinds of leadership can rarely be found in people.

The prophet Muhammad differs from other political leaders in that he neither inherited a throne nor seized power. Rather, he established a state from nothing that is why to better understand his political communicative skills, three research questions were posed for this study:

RQ 1: How did the prophet communicate on establishing of the state?

RQ 2: How did the prophet communicate on home affairs?

RQ 3: How did the prophet communicate on the external affairs?

## **Methodology**

Qualitative Content analysis is the method of data

collection for this research: “ Prophet Muhammad style of Political Communication as a world leader.” This methodology is an approach to qualitative and research that is used to identify specific characteristics in textual messages (Morris R., 1994). The textual messages in this research are the speeches and conversations that the prophet had with his companions and followers. In addition, his orations or sermons that he delivered to address the mankind in general.

During the twenty-three years of the prophet-hood of Muhammad, there were many of the speeches, orations or sermons that Prophet Muhammad communicated to people. The message of Islam was not only for the people of the Arabia , but also was intended to be universal.

Contents analysis looks at the characteristics of communication messages, their contents and the producers of these messages ( Rubin, R.B., Rubin, A.M. & Piele, L.J. 1996). The study is analyzing some of the speeches and events through which the prophet communicated the message of Islam to the people.

The unit of analysis of this study is the Prophet Muhammad’s individual speeches to his followers. Codes such as dates, events, locations and circumstances (peace or war). Using the content analysis, as a method to collect the data requires defining the categories involved in the research study. The definition of the categories will help to clarify the coding scheme and that will lead to the reliability of the research. (Hamza, M. J., May 1997)

The researcher is investigating the effects that the speeches of the prophet had on his followers. This will shed the light on the communication techniques and strategies that the prophet used to deliver his message to the world.

The Prophet Muhammad's techniques in his political communication and his leadership style played a significant role in accomplishing his goal in delivering the message of Islam to the world. Researching these techniques and style uncovered an important phase of the methods through which the religion of Islam is reaching 1.2 billion Muslims on the planet of Earth.

The prophet's strategy in his leadership political communication was unique compared to other leaders. One of the primary duties of a political leader is to be aware of his surroundings and circumstances. This would give him the ability to look for solutions to improve it. The prophet did not seek to build a kingdom. He worked towards establishing a state, which embraced new principles, which went against the previous traditions.

A state rests on three pillars: people, land and political authority, which manages the affairs of people. The state can be defined as "A group of people who are living permanently on a specific geographical territory and who are subjected to a specific political administration." (Abd Allah, Al Nodhom, p. 19)

The Prophet Muhammad spent 13 years in Makka facing war with peace, violence with calm, revenge with forgiveness and tyranny with the call of justice. During this period, he was able to build a community, which consisted of people ready to sacrifice their lives in the path of God and the new religion. The Prophet Muhammad became convinced that Qoraish would not allow him to make of Makka a "safe and strong basis" from which he can start to establish his state. He prepared the believers, the first pillar of the state. But he needed the land, the second pillar. That was why he turned to another city, which would be suitable to form his basis. He, firstly, chose Taef because it was the

nearest town to Makka. Taef enjoyed a strategic location and its inhabitants were firm warriors. Thus he went to invite its leaders to Islam but they rejected him and harmed him. They even incited their children to harm him. Following this, he returned to Makka disappointed but still hopeful in God's help and support.

The prophet did not give up and kept on calling to Islam other tribes, which used to make pilgrimage to Makka according to ancient Arab traditions. He met a group of 12 men from the city of Yathreb (Madina). In the next year, seventy-three Madinans came, met the prophet. He felt that he could look forward to having his safe and solid basis in Madina. When God revealed His permission to the prophet to immigrate to Madina, he realized that he had ensured the second element of his state: the land.

He still had to establish some sort of organization and political administration in order to have all the necessary elements of the state. The first thing he did after coming to Madina was to declare that his followers from Makka and Madina were brethren to each other. The prophet formulated a treaty to govern the relationships between the various elements of the new society, Muslims as well as non- Muslims. The treaty was called Al Sahifa ("document, treaty, covenant"). The treaty embodied the provisional constitution of the first Muslim State .

This chapter will discuss one of the prophet's characteristics: forbearance. In the opinion of Aristotle, forbearance is the middle way between swift anger and passivity. Anger is not blameworthy when it is subject to the intellect. The blameworthy form of anger is when it is expressed towards things, which do not deserve anger, or for improper reasons, or when it lasts for a longer time than is proper.

According to al-Ghazzali, forbearance consists in curbing the power of anger and subjugating it to the intellect. In his opinion, the first stage is to imitate forbearance or restraint of anger. When he becomes accustomed to that for a time, then forbearance became his character. Natural forbearance is an indication of perfection of the intellect and its control over anger. Some studies define forbearance as self-control.

The prophet Muhammad was the highest example of forbearance because Allah taught him and taught well. Allah says:

“Make allowances for people, command what is right, and turn away from the ignorant. If an evil impulse from Shaytan pricks you, seek refuge in Allah. He is all hearing, All-Seeing. As for those who are godfearing, when they are disturbed by visitations from Shaytan, they remember and immediately see clearly.”

The command is to be steadfast and seek forgiveness from Allah when you are angry and moved to revenge.

## **The manifestation of forbearance in the life of the Prophet**

There were several manifestations of forbearance in the life of the prophet. They include: The manifestations of forbearance in the life of the Prophet, were very numerous, the followings are examples:

1. After the Prophet defeated the Banu'l-Mustaliq, some of the Ansar and Muhajirun quarreled and 'Abdullah ibn Ubayy al-Khazraji said "The Muhajirum have constricted us and crowded us in our own land. By Allah, when we return to Madina, the stronger will expel the baser from it!"

The Prophet heard those words. 'Umar ibn al-Khattab was with him and said: "Command 'Ubbad ibn Bishr to kill him!" The Prophet said "Umar, how will it be when people say that Muhammad kills his companion? No, announce that we are leaving."

That was at a time when the Prophet did not normally travel. The people set out and while they were travelling, Usayd ibn Hudayr asked him, "Prophet of Allah, by Allah, you are returning at an early hour when you do not normally travel." The Messenger said to him, "Have you heard what your companion said?" He said, "Which companion?" He said, "'Abdullah ibn Ubayy." He asked, "And what did he say?" He replied "He stated that when he returns to Madina the stronger will expel the baser from it." Usayd said, "So you, Messenger of Allah, be kind to him. By Allah, when Allah brought you to us his people were preparing to crown him. He thinks that you have wrested a kingdom from him."

Then the Prophet traveled with the people until evening, then through the night until morning, and then through the beginning of the day until the sun was too hot for them. Then he camped with them and as soon as they touched the ground, they fell asleep. He did that to distract them from what had happened the previous day.

Then the son of 'Abdullah ibn Ubayy presented

himself to the Prophet and said that if his father must be killed, then his son should be the one to kill him. The Prophet said, “ No, we will be kind to him and be a good companion to him as long as he remains with us.”

Here the Messenger was in a situation where a person would normally be very angry; he was also in a position to punish ‘Abdullah ibn Ubayy for the sedition which he was inciting. But he showed forbearance to him and refused to allow him to be killed, refused to threaten him with expulsion from Madina, refused to allow his son to kill him and, on top of all this, promised to be kind to him and be a good companion to him. This is a great example of forbearance.

2. Wahshi, the client of Jubayr ibn Mut’im killed Hamza ibn ‘Abdu’l-Muttalib in the Battle of Uhud. When the Prophet conquered Makka, Wahshi fled to Ta’if. When the delegation of Ta’if went to the Prophet to submit, all avenues were closed to him.

Wahshi said, “ I said, ‘ I will go to Syria , Yemen or some other land.’ By Allah, I was in that state of anxiety when a man said to me, ‘ Woe to you! By Allah, he does not kill anyone who enters his religion and bears witness.’ When he told me that, I went out to the Messenger of Allah without fear of him until I was standing face to face with him and then gave the testimony of truth. When he saw me, he said, ‘ Is it Wahshi?’ I said, ‘ Yes, Messenger of Allah.’ He said, ‘ Sit down and tell me how you killed Hamza.’ When I finished telling him, he said, ‘ Bother you! Remove your face from me. I do not want to see you.’ So I used to avoid the Messenger of Allah wherever he was so that he would not see me, until Allah Almighty took him.”



What unique restraint of rage! What immense forbearance the Messenger of Allah showed. He met the killer of his noble uncle, his friend comrade in jihad, and his brother by suckling! He was angry with his killer and able to take revenge on him, even if he had been strong and free, let alone a slave who had been freed by his master after killing Hamza and so without helper or protector.

3. A Bedouin came to the Messenger to ask him for something. He gave him something and then asked him, “Have I been generous to you?” The Bedouin said, “No, and you have not behaved well.” The Muslims became angry and made for him, but he, indicated to them to hold back.

Then he went inside his house, sent for the Bedouin, and gave him more. Then he asked the man, “Have I been good to you?” “Yes, may Allah repay you well from your family and tribe,” he replied. Then the Prophet said to him, “you said what you said and that had an effect on my Companions. If you like, you can say what you have just said in front of them so that it will remove what they feel in their hearts against you.” The Bedouin agreed.

Next morning or evening he came and the Prophet said, may Allah bless him and grant him peace, said, “This is the Bedouin who said what he said. We gave him more and now he states that he is pleased. Is that the case?” The Bedouin said, “Yes, may Allah repay you well from your family and tribe.”

The Messenger “I and this Bedouin are like a man

who has a she-camel which bolts from him. People pursue it, but they only make it shy away more. Then the owner of the camel cries out to them, 'Leave me with my camel! I am kinder to it and know it better.' So he goes to it from in front and takes some sweepings from the earth and slowly drives it back, until it comes and kneels and he puts his saddle on it and gets up on it."

Can you see how the Messenger of Allah, bless him and grant him peace, was forbearing to this man he gave to in spite of the fact he was ungrateful for what he had already been given? Do you see how he gave to him a second time and then heard his pleasure and supplication? Do you see how he removed the anger of his companions towards this Bedouin so that none of them would punish him for his incivility and ingratitude?

4. A young man came to the Prophet, and said, "Prophet of Allah, will you give me permission to commit fornication?" The people shouted at him and the Prophet said, "Bring him near. Approach." He came up and sat in front of him. The Prophet said to him, "Would you like your mother to do it?" The young man said, "No, may Allah make me your ransom!" The Prophet said, "So people do not like it for their mothers. Would you like it for your daughter?" The young man said, "No, may Allah make me your ransom!" The Prophet said, "So people do not like it for their daughters. Would you like it for your sister?" and he went on to mention his aunts. Every time the man said, "No, may Allah make me your ransom!" and the Prophet would say, "So people do not like it."

Then the Prophet put his hand on the breast of the

young man and said, “ O Allah, purify his heart and forgive his sin and protect his private parts. Make nothing more hateful to him than fornication.”

Here the wisdom of the great teacher is very clear. He did not rebuke the young man or confront him with his foolishness but was kind to him and began to provide make examples for him so that he would see the ugliness and atrocity of what he proposed. Then he added to that the kindness of a loving father and prayed for the young man to be healed of his disease from which he had thought there was no release or cure.

5. At the Battle of Uhud, his Companions asked him to curse the idolaters who had wounded his face and broken his tooth so that the blood flowed down his face. He said, “ I was not sent as a curser. I was sent as a summoner and a mercy. O Allah, forgive my people. They do not know.”

That day was critical: the Muslims were not victorious and many of their great men were killed and wounded. Even the Prophet himself did not go unscathed from the injury. But even so, he would not call on Allah to destroy his people, since he was steadfast and forbearing. He continued to have great hope that their senses would return to them and they would be guided to the religion of Allah.

6. Anas narrated: “ One day I was walking with the Messenger of Allah, when a badouin caught up with him and pulled him violently. The Prophet was wearing a Najrani cloak with a thick border and I saw that the neck of the Messenger of Allah had a mark from the edge of the cloak owing to the strength of the man’s tugging.

“ The Bedouin said, “ Muhammad! Load up these two camels of mine with some of the property of Allah which is in your possession. You will not let me load up from your property nor your father’s property.’ The Prophet Allah bless him and grant him peace, was silent and then said, ‘ The property is the property of Allah and I am His slave.’ Then he said, ‘ Shall retaliation be taken from you, Bedouin, for what you did to me?’ The Bedouin said, ‘ No.’ the Messenger said, ‘ Why not?’ The Bedouin said, ‘ Because you never repay evil with evil.’ The Messenger of Allah, laughed and then commanded that the Bedouin have one camel loaded with barley and another with dates.”

The Prophet was forgave the Bedouin who was rude to him, spoke insolently to him, and used unbefitting coarseness. Then he gave him what he wanted and probably more than he wanted.

7. Before he was a Muslim, Zayd ibn Sa’na came to demand that the Prophet repay a loan to him. He pulled his garment from his shoulder, seized hold of him and behaved coarsely towards him. ‘ Umar chased him off and spoke harshly to him while the Prophet, may Allah bless him and grant him peace, merely smiled. He said, “ I expect something other than this from you, ‘ Umar. You should command me to repay the man well and command him to ask for his debt correctly.” Then he said, “ Three days are left till it is due.” He told ‘Umar to repay him what was owed and to add twenty sa’s because he had alarmed him. This was the cause through which Zayd became Muslim.
8. The Messenger of Allah made a division of goods and one of the Muslim Bedouins said: “ This is a division by which the Face of Allah is not intended.”

When the Prophet, Messenger of Allah was told that, his cheeks became red and he said, “ May Allah have mercy on Musa! He suffered more abuse than this and remained patient.”

The prophet became angry as is proper, because his anger, as Ali ibn Abi Talib said, was not for this world’s sake. He was angry for the sake of the truth and nothing could withstand his anger until the Truth had been vindicated. It is like Aisha (a wife of the prophet) who said: the Prophet never took revenge for himself unless the honor of Allah was violated. Then he took revenge for the sake of Allah.” Even the anger of the Messenger never transgressed the limits of fairness in any instance.

These are some of the examples to show how the prophet manifested forbearance in his teachings and relationships with the people.

In his political leadership communication, the Prophet demonstrated extreme self-control. This made his followers to love him and his enemies either to give up and join his religion or to fear him and stay away. There was no human being that had his life more scrutinized and documented than the Prophet Muhammad. His behavior was perfect with companions and fair with his foes. The next chapter will further demonstrate his personality traits with respect to educational communication.

## CHAPTER 7

### Prophet Muhammad Models of Educational Communication

#### Introduction

Prophet Muhammad pattern of educational communication with his family, friends, followers and enemies enabled him to increase his support and strengthen his position to deliver his message of Islam. Over twenty-three years of delivering the call of Allah (God in Arabic), Prophet Muhammad developed educational communication patterns to help people learn about Islam.

The purpose of this chapter will be to demonstrate Prophet Mohammad's patterns of communication with individuals and the masses..

The Prophet Muhammad emphasised the importance of Education. In the annals of human history, we hardly get another man who laid that emphasis on Education as did

Muhammad. As the Supreme Head of the first Islamic State, he decreed Education as

Important for all people, male or female. Talk of compulsory education is not innovation of our modernists. Muhammad had declared it compulsory almost immediately after

the establishment of the City State of Madeenah. It was in the very second year of the establishment of the Madeenistic Regime that his Law regarding Compulsory Education began to be implemented with vigor and force possible for a nascent

state. Like a practical realist he also warned his people to save themselves from 'knowledge which is of no use'. In other words, he asked you to separate the kernel from the husk and to distinguish the substance from the shadow. And pray, also look at the breath of the vision of this great Revolutionary. He orders to take the good from everywhere one gets it and further counsels that knowledge is the lost of wealth of a believer and commands to acquire it whatever its source. So long as the Muslims kept up this breadth of vision they were the torchbearers of light and learning and were considered the norm to judge the various grades of cultures and civilizations of the world.

The Prophet Muhammad declared equality and brotherhood of man. He was not content with just preaching it, but practiced it. One of his closest companions was a former

Negro slave, Bilaal; one of his trusted lieutenants was an Iranian called Salmaan; to name a third Suhayb of Rome. Each coming from different directions, of different languages, and of different heritage. But in their Teacher's company they were all companions, equal to each other

without distinction. Color and country did not stand in the way of

Muhammad's revolutionary and all embracing brotherhood.(The Great Revolutionary Prophet, <http://www.islam>).

How the knowledge was preserved In Quran Allah says: We have, without doubt, sent down the message: and we will assuredly guard it (from corruption). (Qur'an 15:9) The promise made by Allah (SWT) in Qur'an 15:9 is obviously fulfilled in the undisputed purity of the Qur'anic text throughout the fourteen centuries since its revelation. However, what is often forgotten by many Muslims is that the divine promise also includes, by necessity, the Sunnah of the Prophet (PBUH), because the Sunnah is the practical example of the implementation of the

Qur'anic guidance, the wisdom taught to the Prophet (PBUH) along with the scripture, and neither the Qur'an nor the Sunnah can be understood correctly without the other.

Allah (SWT) preserved the Sunnah by enabling the companions and those after them to memorize, write down and pass on the statements of the Prophet (PBUH), and the descriptions of his way, as well as to continue the blessings of practicing the Sunnah.

Later, as the purity of the knowledge of the Sunnah became threatened, Allah (SWT) caused the Muslim Ummah to produce individuals with exceptional memory skills and analytical expertise, who traveled tirelessly to collect thousands of narrations and

distinguish the true words of prophetic wisdom from those



corrupted by weak memories, from forgeries by unscrupulous liars, and from the statements of the large number of Ulama (scholars), the companions and those who followed their way. All of this was

achieved through precise attention to the words narrated, and detailed familiarity with the biographies of the thousands of reporters of hadith.

The prophet Muhammad reported that seeking knowledge has its principles and its stages; so whoever fails to acquire or seek knowledge based on these principles and on this gradation of seeking knowledge such will fail to acquire it. And this is an issue was emphasized hoping to drive this into the hearts of the

students of knowledge and those who have knowledge, and that is to acquire knowledge piecemeal, over the passage of time. As was said by the famous scholar Ibn Shihab Az-Zuhri, "Whoever aims to acquire knowledge all at once, it will leave him all at once. Rather knowledge should be acquired over the passage of days and nights"

Just as when a child is taught the basics of writing and the basics of speaking and enunciating, s/he has to be taught this gradually, bit by bit, so if s/he continues to do this, s/he improves till s/he is eventually able to write and speak well.

Malik, an Islamic scholar, when it was said to him that this is from the simple part of knowledge replied: There is nothing easy in the knowledge. Allaah has said: "Verily we shall send down to you a weighty word."

So one who considers knowledge to be weighty and difficult will obtain it. But as for one who takes issues up saying: this is clear, and this is straightforward..., such a

person will just pass over it rapidly and in doing so will lose out on a lot. Therefore, it is imperative to take things step by step in the acquisition of knowledge

with the idea that nothing in it is simple - rather that all of it is weighty, with regards to its understanding, with regards to consolidating what is known, and with regards to persevering in acquiring knowledge; for it is weighty and it requires continuance and following up - for knowledge is forgotten if it is left, but if a knowledge seeker perseveres in it and continues, it will remain. ( Shaikh Saleh ibn Abdul-Azeez Aal-Sheikh, Seeking Knowledge and One's Intentions, <http://salafipublications.com>)

The beneficial knowledge has certain ways and means by which it is obtained and certain paths that are taken in its acquisition and memorisation. Allah says in Quraan: "And say: O Lord, increase me in knowledge [Taa Haa 21:114]

And the Prophet Muhammad used to say: "O Allaah, benefit me with what you have taught me and teach me that which will benefit me and increase me in knowledge."

And for this reason one of the wise people, upon being questioned, "What is the way by which knowledge is obtained?", answered: "With eagerness is it followed, with love is it listened to, with sole concern is it gathered, [teach your knowledge to the one who is ignorant, and learn from the one who teaches, for if you do that, you will come to know what you were ignorant of and you will memorize that which you (yourself)

have learnt." And for this reason, Imaam ash-Shaafi'ee an Islamic scholar said: My brother! You will not acquire knowledge except by six matters: Intelligence, zeal, striving, competence/proficiency, the companionship of a

teacher, and a long time! Acting upon the knowledge, the Prophet Muhammad said: "A servant's two feet will not move on the Day of Judgement until he is questioned about four (things): His youth, how he spent it, his knowledge, how he acted upon it, his wealth, how he earned it and how he spent it and his body, how he used/wasted it." ( Saeed bin Wahf al-Qahtani, Guidelines For Acquiring Knowledge, <http://salafipublications.com>)

Islam is a religion based upon knowledge. The text of the Quran is replete with verses inviting man to use his intellect, to ponder, to think and to know, for the goal of human life is to discover the Truth which is none other than worshipping God in His Oneness. The Hadith literature is also full of references to the importance of knowledge. Such sayings of the Prophet as "Seek knowledge from the cradle to the grave", (Hadith)

and "Verily the men of knowledge are the inheritors of the prophets", (Hadith)

have echoed throughout the history of Islam and incited Muslims to seek knowledge wherever it might be found. During most of its history, Islamic civilization has been witness to a veritable celebration of knowledge. That is why every traditional Islamic city possessed public and private libraries and some cities like Cordoba and Baghdad boasted of libraries with over 400,000 books. Such cities also had bookstores, some of which sold a large number of titles. That is also why the scholar has always been held in the highest esteem in Islamic society. (Islam, Knowledge, and Science, <http://www.usc.edu/dept/MSA>)

The Prophet used to teach the Sunnah to his companions in word and deed, and urged them to follow it, as he said in his hadeeth: "Adhere to my Sunnah" and "Whoever

neglects my Sunnah does not belong to me.” ‘Abd-Allaah ibn Mas’ood narrated that the Prophet Muhammad said: “There is no Prophet whom Allaah sent to any nation before me, but he had disciples from among his nation, and companions who followed his Sunnah and obeyed his commands.” (Narrated by Muslim, no. 71). (Adhering to the Sunnah of the Prophet, <http://www.usc.edu/dept/MSA>)

The Prophet Muhammad lived according to the Qur'an, he was the true spirit of the Qur'an. This was so that others would follow his example and because it is the way Allah has commanded man to behave. The goal was to make the companions of the Prophet and Believers adopt a way of life that was of a True Muslim.

Jafar son of Abbu Talib acting as the Muslim spokesman to the king of neighboring Abyssinia summarized the teachings of Muhammad to explain their situation thus:

O King! We were living in ignorance, idolatory and immorality. We honoured no relative and assisted no neighbour. The strong among us exploited the weak. Then God sent us a prophet, one of our own people whose descent, conduct and good faith and morality we are all well acquainted. He called us to the unity of God, and taught us not to associate any other being with him. He forbade us the worship of idols which we and our fathers used to worship. He commanded us always to speak the truth, to remain true to our trust, to love the relatives and to be good neighbours. He forbade us to slander the virtuous women or consume the property of the orphans. He ordered us to fly from vices and to abstain from the evil, to offer prayers, to give alms and to keep the fast. We believed in him; we followed him. Our people, however, persecuted us and sought to bring

us back to idolatry and their other abominations. As they made life intolerable for us in Mecca , we chose your country and came here to live under your protection in peace.”

The king refused to deliver up the refugees and the Quraish returned to Mecca discomfited. (Zahur-ul-Haque, Muhammad the Greatest Leader, pp. 51-53)

The art of writing and penmanship has a glorious record in the history of Islamic education. The word ‘pen’ has a strange fascination for the historian and beautiful legends are related about its origin and the priority of its creation. According to a Tradition, the pen was one of the earliest of creation. In the Quran, there occurs a verse which runs as follows: “Read in the name of the lord who created Man from a drop of congealed blood. Read and thy Lord is highly Benevolent; verily He is thy Lord who taught thee with the pen and taught man what he did not know.” Implying the sanction and approval of the art of the writing by the Divine power and commending its use for Men.

The prophet did not like to lose any opportunity for the propagation of this art of writing and when seventy Meccans were made captives in the battle of Battle of Badar. They were asked to teach the skill to ten children or adults as a compensation for their ransom money which was forty Awqiyah for each captive. Those who had no ransom money to pay readily agreed to the arrangement.(Abdul Ghafur Chaudhri, Muhammad the Educator of Mankind, pp. 290-292)[

## CHAPTER 8

### **Prophet Muhammad's Patterns of Peaceful Communication**

#### **Background**

The Prophet Muhammad was assigned the mission of peace in the world by Allah. His fundamental purpose was to attain peace with the lord, peace with the universe and peace with the people. The Quran, in very plain words, announces the arrival of the prophet of peace in these words: “ O People of the book! Our Messenger has come to you, Light has come to you from Allah and a book which guides to the truth, whereby Allah leads to ways of peace those who seek His pleasure.” ( 5:17-18) These verse stress that the Prophet was sent to guide the people to the way of peace. The west misunderstood Islam and stereotyping it with violence and terrorism.

What does it mean to be a Muslim? Islam literally means submission, and, in Arabic, the root word for Islam (SLM) is peace. To be Muslim, then, is the struggle to peacefully submit to reality, and this implies a perfectly balanced sense of self. Self that is founded on the knowledge of its

place in creation, and that exists in perfect empathy with the rest of Creation.)from an article in Islam online: The Conquering Force of Islam,By Ramzi Kysia, 11/12/2001) Peace is the most common word on a Muslim's tongue. Whenever two people meet, they exchange greetings, wishing each other peace: "Peace be upon you." But peace cannot prevail where there is justice. Since the concept of justice may differ from one man to another, or from one society to another, Muslims believe that real justice is that which is specified by Allah (God).

Where does a text begin and end? If a text has a determinate state, then it would necessarily follow that we should be able to localize the text. But where? The language of the text suggest that we end the text where language ends. ( Grigely, P. 130) The language that the prophet used set unlimited boundaries to the text. The message of the prophet was not intended for his local people. It was for all people every where and for all generations to come.

Joseph Grigely argues that text might be prepared for a specific event and he raises the issue of the notion of iterability (iterare, to repeat; iterum, again). Repeatability is a universal quality in textual studies, where efforts are made to produce or reproduce a particular text. (Joseph Grigely, Textualterity, Art, Theory, and Textual Criticism, P. 93)

Significance of the Study

The religion of Islam is misunderstood in the western world. The Muslims images in the west are stereotyped with violent, terrorism and backwardness. Understanding the Religion of Islam would correct the wrong ideas and introduce the religion of Islam with its valuable values and principles to the non-Muslims. The values of Islam, if applied, would be a public and private policy. A way of life, every one would enjoy and live in peace with each others regardless their different backgrounds, colors or ethnicity’

### **The Narrative Techniques of Prophet Mohammad**

We are a species of storytellers. And it should be no surprise—humans have been on Earth far longer than written language. Long before recorded history, the only means our ancestors had to preserve their history is through stories told and retold through countless generations. Today we call these folk tales, old wives tales, fairy tales. Although the Bible is a book of stories, its really a book of rules and human values cleverly disguised to be infinitely applicable.

Donald Foster’s favorite Bible story is Mel Brooks playing Moses. He proclaims, "I bring you the Word of God! I bring you these stone tablets containing the Fifteen.... [sound of falling, smashing, crumbling rock] "...containing the Ten Commandments!" A story, even in jest, is a marvelous way to convey a message and have it stick.

The prophet Muhammad used the narrative methods to highlight a specific value or to give an example of what he was talking about. Al- Bara bin Azib narrated that when Prophet Muhammad concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, “Muhammad, Allah’s Apostle.”



The pagans said, “Don’t write: ‘Muhammad, Allah’s Apostle’ for if you were an apostle we would not fight with you.” Allah’s Apostle asked Ali to rub it out, but Ali said, “I will not be the person to rub it out.” Allah’s Apostle rubbed it out and made peace with them on the condition that the prophet and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

Authors West & Turner, citing Walter Fisher and the Narrative Paradigm, assert that a narrative method is a better rhetorical tool than a rational approach. In addition to Fisher's list describing the narrative paradigm, Donald Foster adds:

Humans imagine themselves in the story.

A story creates images, which as we know, are compelling.

People are more likely to trust a story as a factual recounting of :

On the other hand, an appeal to logic (the prime tool in a rational paradigm) engages the listener's mind in analytical thinking. By its very nature, analytical thinking demands a contrary hypothesis—even if unconscious—so begins with a negative perspective.

An important aspect is that the listener must find a meaning in the narrative—I believe, the listener must feel *part* of the story. He must identify with the players, with the message, or with the circumstances. During any communication, of any type, the narration must "pull in" the listener.

Another key feature is narrative rationality—in essence, the "believability" of the message. It must be factual, truthful, and correspond to elements of knowledge and belief the

listener already holds as truth. Anything else generates cognitive dissonance. The Muslim audiences believe the prophet in all his narrations of any story. The narration method is a means to deliver a specific rule or instruction. When the prophet tells a story related to his instruction that will make it easy to remember and to apply when it is needed. For the non-Muslim audiences,

Coherence in a narrative is the property of "feeling right". The story matches and fits with the listener's expectations, values, and experiences. The narrative must fit the listener's "mental model". Another characteristic, fidelity, is "ringing true".

Some of Fisher's properties of narrative sound like the process in a court of law. Are the statements true and factual? Has any important data been omitted or distorted? What is the reasoning? How is the data relevant? Does the narrative address the important and significant issues?  
(Donald Foster, The Narrative Paradigm Theory)

## **The Prophet on Good and Evil** Prophet on Good and Evil Prophet on Good and Evil

Allah in the Quran commands people to return the evil that is done to them by others to not only with good, but with best!.

Verse 13:22 "Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off evil with good: for such there is the final attainment of the (Eternal) Home."

Verse 23:96 "Repel evil with that which is best: We are Well-acquainted with the things they say."

Verse 41:34 "Nor can goodness and evil be equal. Repel (evil) with that is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!."

Verse 28:54 "Twice will they be given their reward, for that they have persevered, that they avert evil with good, and that they spend (in charity) out of what We have given them."

Verse 42:40 "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) Loveth not those who do wrong."

Whether people speak evil of you, in your presence or behind your back, or they do evil to you in either of those ways, all is known to Allah Almighty. It is not for you to punish. Your best course is not to do evil in your turn, but to do what will best repel the evil. Two evils do not make a good.

You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah Almighty!. Your credit for returning evil with good and paying for charity is double. Also if you forgive and return the evil with good, then Allah Almighty will love you and

reward you.

"It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him). (The Quran, 3:159)" \_ "Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good. (The Quran, 3:134)" \_ "Hold to forgiveness; command what is right; but turn away from the ignorant. (The Quran, 7:199)" \_ "Allah loveth not that evil should be noised a broad in public speech, except where injustice hath been done; for Allah is He Who heareth and knoweth all things. (The Quran, 4:148)" \_ "Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. (The Quran, 17:53)" \_ "Who avoid vain talk; (The Quran, 23:3)" \_ "And when they hear vain talk, they turn away therefrom and say: 'To us our deeds, and to you yours; peace be to you: we seek not the ignorant.' (The Quran, 28:55)"

"...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people...(The Quran, 5:32)" In this Noble Verse we clearly see that Allah honors all the innocent souls that He created. Killing any innocent soul is abhorred by Allah Almighty that He considers it as a crime against all of Mankind.

"Those who invoke not, with God, any other god, nor slay

such life as God has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment. (The Quran, 25:68)" In this Noble Verse we clearly see that Allah Almighty considers the innocent soul "sacred". He will punish those who kill the innocent souls (by throwing them in hell).

Negative impressions of Islam are most often based on a lack of accurate and objective information. As God states in the Quran, Islam's revealed text: 'O mankind! We created you from a male and a female and made you into nations and tribes that you may know and honor each other (not that you should despise one another). Indeed the most honorable of you in the sight of God is the most righteous.' (49:13)"The Quran also states: 'Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance.' (16:125)

5:16 "Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight"

8:61 "But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah. for He is One that heareth and knoweth (all things)."

25:63 "And the servants of ((Allah)) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";

28:55 "And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."

49:9 “If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just).” ( The above Quran Verses were translated by Yousef Ali. The Internet search engines were used to gather verses related the peace keyword)

**In the last farewell, the Prophet made it clear that:**

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly."

The message of the Prophet that he delivered included a very important concept, i.e., equality of mankind. People are equal in the sight of Allah and in front of the law. They were born from Adam and Eve. Both of these parents, and all of us are made of dust – no one is better than the other.

The concept of equality is based on justice: All are equal and no one can claim that he is more pious or even more righteous than the other except through piety and righteousness. (Sakr,1998, p. 19)

Um Kulthum heard Prophet Muhammad saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.”

George Bernard Shaw said about The Prophet Muhammad: "He must be called the Savior of Humanity. I believe that if a man like him (Prophet Muhammad) were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness." \_ (The Genuine Islam, Singapore, Vol. 1, No. 8, 1936)

A man came to the Prophet one day and said, "I want to perform *Jihad* [struggle]." Mohammad asked, "are your parents alive?" and when the man said they were, he told him, "perform *Jihad* by taking care of them" (al-Bukhari). \_ In the West, there is a misconception that Islam was forced on people and spread by war. In fact, Islam was spread largely through trade, and its converts were often from among the poor, and those who suffered from unjust oppression within their societies. Like Jesus, Mohammad taught that the poor would enter heaven before the rich, and that all people are equal before God, except in piety. The Prophet Mohammad did fight when the family of Islam was threatened, and popular tradition holds that inscribed on his sword were the words, "Forgive him who wrongs you; join him who cuts you off; do good to him who does evil to you; and speak the truth even if it be against yourself." \_ The word for war in Arabic is *harb*. To fight is *unhf*, and to kill is *qateel*. *Jihad* means none of these. *Jihad* is to struggle, to strive, and to overcome. In Islam, there are two forms of *Jihad*: greater and lesser. Greater *Jihad* is the struggle within ourselves to destroy our egos, to become less selfish and submit our wills to the greater Will of God. Lesser *Jihad* is the struggle against worldly oppression, and it must be understood in this context. It is our failure to live in submission to God that leads to our personal pains and failures in life, and it is through those shortcomings that we can come to commit injustice against others. As people of faith, it is our duty to help both the oppressed and the

oppressors. We help the oppressed by lifting their oppression, and we help the oppressors by preventing them from doing harm to their brothers and sisters in the world. \_There is no such thing as the concept of a holy or a just war in Islam. All wars result either in or from injustice - or both. Muslims are permitted to fight only against injustice and in self-defense. When Muslims fight, they are severely restricted in how they can fight. The ends do not justify the means. Two of the most repeated phrases in the Qur'an are that God loves those who act equitably, justly and mercifully, and that God does not love those who exceed limits. In war, Muslims must not kill non-combatants, children, the elderly, or the infirm. Nor are Muslims allowed to use torture, or to destroy crops, animals, or people's homes in war. And if in the course of war the enemy honestly sues for peace, then, regardless of who has advantage, peace must be granted. Indeed, the Prophet Mohammad taught that a perfect Muslim is one from whose tongue and hands mankind is at all times safe (al-Bukhari and Muslim). .)from an article in Islam online: The Conquering Force of Islam,By Ramzi Kysia, 11/12/2001)

Qaradawi stated that "Islam, the religion of tolerance, holds the human soul in high esteem, and considers the attack against innocent human beings a grave sin, this is backed by the Qur'anic verse which reads:\_" Who so ever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he has killed all mankind, and who so ever saves the life of one, it shall be as if he had saved the life of all mankind," (Al-Ma'dah:32).\_"The Prophet is reported to have said, 'A believer remains within the scope of his religion as long as he doesn't kill another person illegally',".\_Haphazard killing where the rough is taken with the smooth and where innocents are killed along with wrongdoers is totally forbidden in Islam. No one, as far as Islam is concerned, is held responsible for another's



actions. Upon seeing a woman killed in the battlefield, the Prophet, peace and blessings be upon him, denied the act and said: "That woman shouldn't have been killed anyway!".\_ Even in times of war, Muslims are not allowed to kill anybody save the one who is indulged in face-to-face confrontation with them. They are not allowed to kill women, old persons, children, or even a monk in his religious seclusion.\_ Qaradawi then asserted that is why killing hundreds of helpless civilians who have nothing to do with the decision-making process and are striving hard to earn their daily bread, such as the victims of the latest explosions in America , is a heinous crime in Islam. The Prophet, peace and blessings be upon him, is reported to have stated that a woman was qualified to enter Hell because of the cat she locked up to death.\_ "If such is the ruling applied in protecting animals, no doubt, aggression against human beings, a fortiori, deserves greater protection, for human beings are honored by Allah Almighty and are His vicegerents on earth," he added.\_ "I categorically go against a committed Muslim's embarking on such attacks. Islam never allows a Muslim to kill the innocent and the helpless. (Yusuf al-Qaradawi -Islam Online- News Section – Nov. 05, 2001)

The two main sources of the religion of Islam: The Quran and the traditions (Sayings and deeds of the Prophet Muhammad) clearly are against killing innocent people. A man asked the prophet: "which act in Islam is the best?" The prophet replied, "to give food, and to salute everyone, whether you know them or not." In another tradition, the prophet said: "You will not enter paradise until you believe, you will by no means believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Give currency to salutation amongst you"\_

**Conclusion**

The narrative methods that the prophet used to deliver his message through his sayings made his ideas clear and convincing. His narrative fidelity and truthfulness was not questioned from his followers or enemies. Even before his prophethood, he was known by “the trusted and the honest one”. Textual analysis of his sayings would clarify his message to be correctly understood. Hundreds of books are written for that purpose in most languages of the world.

The Prophet taught exactly what the ancient Prophets had been teaching. The high and noble aim of preaching such a universal religion is to unite the nations of the world, establish peace, and eradicate all causes of conflict. Today the world is out of joint. People all over the world are searching for peace.

The light of scientific knowledge is spreading. But it has signally failed to dispel clouds of hatred and hostility which have spread darkness. Every now and then, plans for world peace are put forward. But they prove all too superficial.

The most effective panacea for world peace was proclaimed by the Prophet Muhammad. He forcefully exhorted the people that they should cherish reverence for the Prophets of all nations, and live up to their revealed teachings.

This panacea was tried with unparalleled success in Arabia , where the warring tribes were cemented into brotherhood. This panacea can be tried even today. It will surely lay the foundations of real and enduring union and peace.

Belief in the Unity of God alone can bring about unity among nations. As this teaching is universal in character, the Prophet who gave it to the world, was rightly entitled "Mercy for all people.”

Just as one universal religion is an effective means of uniting the nations, it is also a guarantee for establishing international peace and justice.

The Prophet laid the foundation and the guidelines for establishing peace and justice among the nations. If any teachings can put an end to conflicts and strengthen the bonds of human brotherhood in these times of crisis, it is the Prophet's teachings. (www.islamia.com The Prophet Muhammad on International Peace and Justice by Maulana Sadr-ud-Din Sahib)

## CHAPTER: 9

Prophet Muhammad style of Communication as a World leader

Introduction

Hudaibiya treaty between Prophet Muhammad and Qoraish was a beginning of a new phase in the prophet's journey to accomplish his mission and preach his sermon of divine faith to all nations. The prophet planned to spread the message of Islam beyond Arabia . He decided to write to neighboring kings, including those of the superpowers, inviting them to Islam. In order to make the selection of ambassadors to the rulers, he asked his companions to

assemble in the Mosque. After performing the obligatory prayer, he addressed them: “ O people! Allah has sent me as the one who is compassionate to mankind and the prophet to the world. Therefore, preach (the message of Islam) on my behalf, Allah will have Mercy upon you. The prophet then selected some of his very competent companions as ambassadors to kings and heads of States. The ambassadors were conversant with the languages spoken as well as with the political conditions of the countries to which they were sent.

This chapter will attempt to answer the following questions:

1) How did Prophet Muhammad communicate with the other world leaders in his time in particular and the mankind in all the times in general?

2) What values and communication strategies are evident from the letters to the world leaders and the last sermon of the prophet to all mankind?

The Prophet Muhammad’s techniques in communication and his leadership style played a significant role in accomplishing his goal in delivering the message of Islam to the world. Researching these techniques and style will uncover an important phase of the methods through which the religion of Islam is reaching 1.2 billion Muslims on the planet of Earth.

The prophet sent ambassadors to:

1. Heraclius, Emperor of Byzantines ( Eastern Roman Empire )
2. Chosroes II ( Emperor of Persian Empire )
3. Negus, King of Abyssinia
4. Muqawqis, Ruler of Egypt
5. Harith Gassani, Governor of Syria
6. Al- Mundhir bin Sawa, Ruler of Bahrain

The dominion, prestige, splendour and might of the above kings and rulers who divided the world among themselves during the seventh century, would indicate what a memorable step was taken by the prophet.

The wording of the Prophet's letters was similar. The text of the letter sent to Heraclius was as follows:

“In the name of Allah, the Beneficent, the Merciful. This letter is from Muhammad the slave of Allah and his Apostle to Heraclius, the ruler of the Byzantines. Peace be upon him who follows the right path. Furthermore, I invite you to Islam and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your subjects. And I recite to you Allah's statement:

“O People of the Scriptures! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then if they turn

away, say: Bear witness that we are Muslims (those who have surrendered to Allah). (Qur'an: Surah 3, Ayah 64)."

All the Prophet's letters were stamped with the words: "Muhammad Rasul-ullah" (Muhammad the Messenger of Allah). Three of the Prophet's letters have been preserved.

The reactions of the Monarchs were different. Heraclius, Negus and Muqauqis received the letter from the Prophet with all due respect that each gave a courteous reply. Negus and Muqauqis showed the highest regard to the envoys. Chosroes II was indignant, he tore the letter into pieces, saying, "My slave dares to write me thus" when his reply was conveyed to the prophet, he said, "even so shall God shatter his kingdom to pieces." Choroos II wrote to Badhan, who was his governor in Yemen, to get the prophet sent to him in Ctesiphon. Badhan deputed Babwayh to tell the prophet what Choroos II had written to him and that he had come to take him to the king. But when Babwayh came to Medina, the prophet told him. "God has given Sherveh power his father and he has killed Choroos II." The prophecy of the prophet was the reason that the ruler of Yemen became a Muslim, when the news came to him afterwards identical to what the prophet stated.

## **Global morals, values and principals of the prophet Muhammad**

The material life that the people of this world are living make some people to kill themselves because of the lack of the spiritual side of their life. Religions are the primary source of a balanced life. In this research, I will address what the religion of Islam would offer the world a balanced religious and secular life.

Michael H. Hart in his book *The 100: A Ranking of the Most Influential Persons in History* stated:

“ My choice of Muhammad (The Prophet of Islam) to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”

In his book, “Islam Teaching and Principles” Mohamed Higab stated that the message of Islam is general to all mankind. Scholars who interpret the meaning of the Quran state that any verse beginning with the phrase: “ You People” actually addresses mankind. The prophet Muhammad himself remarked: “ I am a messenger, sent by God to you in particular, to mankind in general. I am warning you,..” The message of Islam has a universal stamp, because its purpose is to serve all of mankind without color or racial discrimination. In Islam, all are treated equally: there was one human race at the creation of the universe, one form of human nature, and so it is now. God desires different nations to get to know one another for a purpose: A) getting together in friendship leads to peace instead of strife. B) It helps man to make better use of the wealth of the earth through co-operation and exchange, rather than remain limited to the production of one religion. The surplus in anyone kind of goods may be exchanged for another, which that region needs and does not possess. This is an example of how the prophet Muhammad addressed religious and secular issues in his message to mankind.

## CHAPTER 10

### Prophet Muhammad's Last Sermon

After praising and thanking Allah the Prophet said:

"O People, lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen to what I am saying very carefully and take these words to those who could not be present here today.

O People, just as you respect this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib [the Prophet's uncle] be waived. Every right arising out of homicide in pre-Islamic days is henceforth waived and the



first such right that I waive is that arising from the murder of Rabi'ah ibn al Harith ibn.

O People, the unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, and to forbid that which Allah has made permissible. With Allah the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumada and Shaban.

Beware of Satan, for the safety of your religion. He has lost all hope of that he will be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste. O People, listen to me in earnest, worship Allah, say your five daily prayers, fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black and a black has no superiority over a white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was

given freely and willingly. Do not therefore do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware: do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you.

I leave behind me two things, the Qur'an and my Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed Your message to Your people."

In international communication and Globalization, Oliver Boyd-Barrett stated that cultural studies has a great deal to offer in the study of how global texts work at a local level...The prophet Muhammad directed his last speech to all mankind. He was addressing his speech to the loving and the sincere Muslims who were with him at that time, but he was speaking to all mankind. He was speaking to all mankind through those Muslims. For this reason He said to them: O people or O mankind. He used this terminology eight times in the same speech. He never used the terminology of: O Muslim! Or even O Believers! His message was and is still to every person everywhere in the world irrespective of his religious or political affiliation.

The universal values of the last sermon of the prophet Muhammad are:

- **Equality of Mankind**

The message that the prophet delivered, included a very important concept, i.e., equality of mankind. People are equal in the presence of ALLAH and in front of the law. The prophet stated that “ no Arab has any privilege over a non-Arab, except that based on piety.”

### · **Declaration of Human Rights**

The charter of the UN on Human Rights was written in the 40's, but the human rights in Islam were recognized, declared and executed for over 1400 years. Every place one reads in the farewell Sermon of the Prophet Muhammad, will find clearly the declaration of human rights. This declaration is summarized as follows:

1. Freedom to all
2. Sanctity of life, wealth and property
3. Equality of all races
4. Justice in front of the law and in front of ALLAH
5. Women's rights and obligations. They were to be treated as partners but not as subjects.
6. No exploitation or monopoly. The rich is not to be richer while the poor is to be poorer.
7. Rights of others are to be preserved and to be delivered.
8. People are to take this declaration seriously, they are to preach it and to practice it too, every where they go or move.

- **Sanctity of Life and Property**

The sanctity of life and property was pronounced clearly by the prophet in his farewell speech. People are to be protected, their lives are to be preserved and their properties are to be saved.

- **Abolition of Usury**

The concept of economic exploitation is totally prohibited in Islam. Usury is a form of economic exploitation; therefore, Islam prohibited this type of business. Because of such economic monopoly and exploitation in a capitalistic system, the rich will become richer and the poor will become poorer.

- **Rights and Duties of Women**

In his farewell speech, the prophet Muhammad spelled out the best declaration for women's rights. He demanded that the husbands should treat the wives with kindness and gentleness. Men are to know that their women are their partners. The prophet recognized the duties and the responsibilities of both partners and emphasized that the man is the HEAD, while the woman is the HEART of the family.

In their book, "Leadership A Communication perspective", M. Z. Hackman and C. E. Johnson described the democratic leader's communication style that the leader encourages the followers participation and involvement in determination of the goals and procedures. The democratic leader realizes that the followers are capable of making informed decisions. Democratic leader does not get intimidated by the suggestions provided by the followers but believes that the contributions of others would improve

the overall quality of the decision making.

In situations that there were no instructions from ALLAH to Prophet Muhammad, the prophet used to ask his followers about their opinions in the matter. For example, during one of the battles, a follower advised the prophet to change the location of the Muslim troops. When the prophet realized that the suggestion of the follower would benefit them while fighting he asked the troops to change their location to the follower's suggested one.

## **Conclusion**

The prophet message of Islam was intended to the Arabs at the seventh century but to all mankind at all times. He took advantage of the peace treaty between him and Quraish tribe, his main enemy, and sent ambassadors to the world leaders at his time. He informed them about the message of Islam. Most of these leaders responded positively except one.

The prophet Muhammad was supremely successful on both the religious and secular level. There are sayings from the prophet related to every activities that the person might encounter during the day or the night. Islam is a way of life.

The farewell speech of the prophet Muhammad was directed to all mankind at all times and for all generations. He laid down the foundation of morality, justice, equality, brotherhood, and accountability. He abolished economic exploitation, human enslavement.

He demanded that the congregating Muslims should deliver his message to all mankind. Accordingly, they did deliver the message. For this reason, the message of Islam

has spread through the centuries to every corner in the world. The number of the Muslims has exceeded one billion people.

## **The Last Sermon of Prophet Muhammad**

### Background

Pilgrimage in Islam was prescribed during the 9<sup>th</sup> year of the Islamic Hijra or 623 C.E. The prophet of Islam deputed Abu Baker to lead the pilgrims to perform the Haj. During the 10<sup>th</sup> year of Hijra, the Prophet left Medina on the 26 of Zul Qi'dah with an average of 90,000 Muslims who joined him to perform Haj. On the 9<sup>th</sup> of Zul Hijjah the Prophet left Makkah to Arafat with a group of Muslims who exceeded 115,000. At the Mount of Mercy (Al Rahmah), the prophet mounted his camel, and addressed the Muslims while Rabi'ah Ibn Umayyah Ibn Khalaf was repeating after the Prophet sentence by sentence. This khotba was the last one that the Prophet delivered. The haj performance to Makkah and Arafat was the only one and the last one that the Prophet did. For this reason, the speech that he gave was called Khutbatul Wida': The farewell Speech, the Farewell Khutba, The farewell Sermon, or the Farewell Address. (Sakr, The farewell Khutbah of the Prophet, p.13). This research is to analyze the text of the Farewell address of the Prophet Muhammad from semiotics and discourse analysis approaches.

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In his address, the Prophet addressed several issues:

- Freedom to all
- Sanctity of life, wealth and property
- Equality of all races
- Justice in front of the law and in front of Allah
- Women's rights and obligations
- Exploitation and Monopoly
- Rights of others

### Research Question

The study seeks to investigate the following specific research questions:

After about fourteen centuries from delivering the Last Sermon of the prophet, are the issues at the statement of the problem still relevant to the human society in the modern times? Or were they just related the Prophet time and place only?

### Methodology:

Textual analysis is a method used by researchers to “describe and interpret the characteristics of a recorded or visual message” (Denzin & Lincoln, 1994, p.225). Textual analysis describes the content, structure, and functions of messages contained in texts. The purpose is to ascertain the meaning intended by the producer of a text (Hirsch, 1967); other scholars focus on how consumers perceive and interpret text, regardless of the meaning intended by the

producer.

Textual analysis can be used to answer the two major questions posed in communication research: “What is the nature of communication?” And “How is communication related to other variables?”

Within textual analysis is embodied rhetorical criticism that owes its working definition to Aristotle’s work on “the available means of persuasion” Rhetorical criticism itself is defined as “a systematic method for describing, analyzing, interpreting, and evaluating the persuasive force of messages embedded within texts” (Denzin & Lincoln, 1994, p.229)

In the farewell address, the language that the prophet used set unlimited boundaries to the text. The message of the prophet was not intended for his local people. It was for all people every where and for all generations to come. The prophet used the terminology “O People” He did not use “O Muslims” or “O Believers”. He asked the attended people to deliver His words to others and the others to others.

Joseph Grigely argues that text might be prepared for a specific event and he raises the issue of the notion of iterability (iterare, to repeat; iterum, again). Repeatability is a universal quality in textual studies, where efforts are made to produce or reproduce a particular text. ( Grigely, P. 93) The last sermon of The Prophet Muhammad has been known, repeated, produced, reproduced, printed, reprinted and will stay forever in the world since it was delivered by the Prophet fourteen centuries ago.

At lest, two million Muslims from around the world every year, they stand at the same mountain of Arafat in Makkah



and they remember the Prophet's last sermon and its universal values that brought to the world.

### **The Prophet's Message on Human Kindness**

Jafar son of Abbu Talib acting as the Muslim spokesman to the king of neighboring Abyssinia summarized the teachings of Muhammad to explain their situation thus:

“O King! We were living in ignorance, idolatry and immorality. We honored no relative and assisted no neighbor. The strong among us exploited the weak. Then God sent us a prophet, one of our own people whose descent, conduct and good faith and morality we are all well acquainted. He called us to the unity of God, and taught us not to associate any other being with him. He forbade us the worship of idols, which we and our fathers used to worship. He commanded us always to speak the truth, to remain true to our trust, to love the relatives and to be good neighbors. He forbade us to slander the virtuous women or consume the property of the orphans. He ordered us to run away from vices and to abstain from the evil, to offer prayers, to give alms and to keep the fast. We believed in him; we followed him. Our people, however, persecuted us and sought to bring us back to idolatry and their other abominations. As they made life intolerable for us in Mecca , we chose your country and came here to live under your protection in peace.”

The king refused to deliver up the refugees and the Quraish returned to Mecca discomfited (Zahur-ul-Haque, Muhammad the Greatest Leader, pp. 51-53).

The above statement from Jafar shows what kind of sensemaking that the Prophet made to his people when he started communicating his message. At the last sermon

address, the prophet was not addressing his local people only but the humankind at large. The Prophet message made sense at his time and changed the life of the people from the condition that Jafar described above to Islamic nations, their populations exceeds 1.2 billion Muslims. The Prophet last sermon contains universal values and principles if they are applied; there would be justice, fairness and equality between people regardless their races, colors or ethnicity's.

The religion of Islam is misunderstood in the western world. The Muslims images in the west are stereotyped with terrorism and backwardness. Interpreting, analyzing and understanding the last sermon of the Prophet Muhammad would correct the misunderstanding and introduce the religion of Islam with its valuable values and principles to the non Muslims. The values mentioned in the last sermon of the Prophet, if applied, would be a public and private policy. A way of life, every one would enjoy and live in peace with each others regardless their different backgrounds, colors or ethnicity

## **Universality of the Speech**

The Prophet directed his Speech to all humankind. He used the term "O People" seven times. He used the terminology "O Men" once. In the farewell address, the Prophet did not use the terminology "O Muslims" or "O Believer). The prophet intention was to address all people regardless their religions, colors or times (his time or any time after him until the day of Judgement). The Prophet's message was and still is to every person every where in the world

In Surah Saba ' in the Qur'an Allah Says:

*“We have not sent you but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sin), but most understand not.” (34:28)*

After praising and thanking Allah the Prophet began with the words:

"O People! Lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen carefully to what I am saying and take these words to those who could not be present here today."

At the beginning of the address, the prophet asked the people to pay close attention to what he was about to say. He demanded that his message to be delivered to all mankind, to be transformed and transported from place to place and from generation to generation. The task of doing that was laid upon the shoulder of those who were listening to him to deliver his message to all mankind.(Sakr, 1998, p. 35) Did they deliver his message as he requested? The number of Muslims around the globe would answer this question. There are over 1.2 billions Muslims.

One of the main businesses of the people at the time of the prophet was commerce and trade. The Muslims Merchants as they traveled from land to land, they delivered the message of Islam as they were dealing with people every where they been to.

*"O People! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds."*

The prophet gave examples with matters that the people at the gathering knew very well. Every one knew how sacred “this month” Zul Hijja, “this day” day of Arafa, “this city” city of Makkah . Therefore, the life and property of people are sacred too.

Sanctity of life has been declared by Allah in the Quran. People are to be protected and their lives are to be preserved. People have to be dignified, respected and honored. Their properties are to be protected and saved. The sanctity of life is to remain well preserved until the day of judgement. (Sakr, 1998, p.22)

*"Allah has forbidden you to take usury, therefore all interest obligation shall henceforth be waived. Your capital is yours to keep .You will neither inflict nor suffer any inequality. Allah has judged that there shall be no interest and that all interest due to Abbas Ibn 'Aal-Muttalib be waived."*

The concept of economic exploitation is totally prohibited in Islam. Since Usury is a form of economic monopoly and exploitation in a capitalistic system, the rich will undoubtedly become richer, while the poor will automatically become poorer. The Prophet in his final and last sermon abolished all type of economic exploitations. Usury was declared to be prohibited and people are not to deal with, even if they have had agreement or a contract with someone. (Sakr,1998, p. 23) Nobody above the law, the uncle of the prophet “Abbas Ebn Abdul Motalb” who was around the same age of the prophet and both grew up together was to wave the usury that he was to receive like anybody else. There was no difference between relatives and non-relatives.

The Qur’an states emphatically that usury is totally

unlawful. Islam abolished all types of economic exploitations. In Surah Al- Baqarah (The Cow) verse number 275, the following is stated: *Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say: "Trade is like usury" but God hath permitted trade and forbidden usury. Those who after receiving direction from their lord, desist, shall be pardoned for the past; their case is for Allah (to judge) but those whereat (the offence) are companions of the fire: They will abide therein (forever).*

At the same Surah, verse number 276, The Qura'n stated: *God will deprive usury of the blessing, but will give increase for deeds of charity: For he loveth not creatures ungrateful and wicked.*

A strict judgement from God on the usury issue came loud and clear in the following two verses at the same surah:

*278. O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers.*

*279. If ye do not, take notice of war from God and His Apostle: But if ye turn back, Ye shall have your capital sums: deal not unjustly, And ye shall not be delt with unjustly. (Sakr,1998, p. 24, 25)*

*"Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabiah ibni al-Harithiah."*

At the above statement, the Prophet declared the Termination of Pagan Society. The laws ruled by the Pagan society were over; and they were terminated, abolished and

replaced by the divine rules of Allah. Again, there was no exception, even when it comes to one of his relative.

*"O men! the unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, and to prohibit what Allah has made permissible. With Allah, the months are twelve in number. Four of them are holy, three are successive and one occurs singly between the months of Jumada and Shaban."*

The number of the months in the book of Allah is twelve since He created the universe. These months are solar or lunar. Both of which are of great importance to human beings: to calculate the number of years, to make use of arithmetic and many more are the benefits of the calendars.

In surah Al-Tawbah (Repentance), Allah says:

*"The number of months in the sight of Allah is twelve (in a year)- So ordained by Him the day He created the heavens and the earth..." (9:35)*

Allah decided that there are four months in the year that are sacred. These months are Zul Qidah, Zul hijjah, Muharram and Rajab. Muslims are to observe their sacredness; no one has the right to change them or to temper with the calendar. (Sakr,1998, pp. 30-31)

*"Beware of Satan, for the safety of your religion. He has lost all hope that he will be able to lead you astray in big things so beware of following him in small things."*

The prophet instructed the humankind to worship Allah, to obey Him and to follow His Rules and regulations. He informed them that Satan lost hope in making people to worship him, but he did not lose hope in diverting them

from practicing the teachings of Islam. He will create animosity among people, and he will be able to divert their attention from the straight path. The Prophet warned humankind from falling into the path of Satan. (Sakr,1998, p. 26)

*"O People it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste."*

The best declaration for women's rights is spelled out in the farewell speech of the prophet. He demanded that husbands should treat their wives with kindness and gentleness. Men are to know that their women are their partners. Islam recognizes the duties and responsibilities of both partners and, hence, emphasizes that man is the HEAD, while the woman is the HEART of the family. Both are needed and both are complementary to one another. The rights and duties of each spouse toward the other were declared and explained. (Sakr,1998, p. 26)

*"O People! listen to me in earnest, worship Allah, say your five daily prayers, fast during month of Ramadan, and give your wealth in Zakat. Perform Haj if you can afford it."*

The prophet asking the people to listen to him in a very serious mental state about the five pillars of Islam:

1. Witnessing that there is no God except *Allah* (the

Arabic word for The God)

Witnessing that Muhammad is God's Messenger

2. Performing the five prayers a day
3. Fasting the month of Ramadan
4. Giving *ZAKAT* (giving percentage of one's wealth to the poor)
5. Performing Haj to Makkah, once in a lifetime if it can be afforded.

*"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly."*

The message of the Prophet that he delivered included a very important concept, i.e., equality of mankind. People are equal in the sight of Allah and in front of the law. They were born from Adam and Eve. Both of these parents, and all of us are made of dust – no one is better than the other.

The concept of equality is based on justice: All are equal and no one can claim that he is more pious or even more righteous than the other except through piety and righteousness. (Sakr,1998, p. 19)

*"Do not therefore do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware,*



*do not astray from the path of righteousness after I am gone."*

Islam prohibited transgressions at all levels. Justice is the name of the game. Whoever commits injustice and transgresses his limits, the penalty will fall upon him. Allah does not like those who commit injustice, and those who are transgressors. The prophet asked people to stick to the right path at all times. (Sakr,1998, p. 23)

*"O People! No Prophet or apostle will come after me and no new faith will be born. Reason well, therefore O People! and understand words that I convey to you. I leave behind me two things, the Quran and the Sunnah and if you follow these you will never go astray."*

The prophet declared that neither new religion nor a prophet would come after him. Muslims are to be united only if they take the Qur'an of Allah and the sunnah of the Prophet (the Prophet's Sayings, Deeds and Actions) as their standards for their life activities. They will be guided by Allah; they will stay on the straight path. Allah demanded from the Muslims to obey him and to obey His Prophet. In surah Al-Imran (The family of Imran) Allah says: *"And obey Allah and the Apostle; that you may obtain mercy."* While in Surah Al- Nisa (The Women), the Qura'n states the following: *"He who obeys the Apostle, obeys Allah..."*

*"All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly."*

The prophet made the attended people responsible about transforming his words to others where they are (place to place), and whenever they will be (generation to

generation). The Prophet acknowledge that whoever would receive his words in a later time, might be more knowledgeable and understanding of the meaning of his words more than who listen to him directly.

*"O Allah, be my witness, that I have conveyed your message to your people."*

As part of this sermon, the prophet recited to them a revelation from Allah, which he had just received, and which completed the Quran, for it was the last passage to be revealed:

“This day the disbeliever's despair of prevailing against your religion, so fear them not, but fear Me (Allah)! This day have I perfected for you, your religion and fulfilled My favor unto you, and it hath been My good pleasure to choose Islam for you as your religion.” (Surah 5, Ayah 3)

The sermon was repeated sentence by sentence by Safwan's brother Rabiah (RA), who had powerful voice, at the request of the Prophet and he faithfully, proclaimed to over ten thousand gathered on the occasion. Towards the end of his sermon, the Prophet asked

*"O people, have I faithfully delivered unto you my message?"* A powerful murmur of assents *"O Allah! yes!"* arose from thousands of pilgrims and the vibrant words *"Allahumma Na'm,"* rolled like thunder throughout the valley. The Prophet raised his forefinger and said: *"O Allah bear witness that I have conveyed your message to your people."*

## **Conclusion**

The farewell address of Prophet Muhammad was indeed

addressed to all humankind at all times and for all generations. It encompasses many aspects of life (general and specific). He laid down the foundation of morality, chastity, modesty, justice, equality, brotherhood, and accountability. He abolished economic exploitation, human enslavement, paganism, transgression and all systems that contradict with the system of Allah.

He demanded that the congregating Muslims should deliver his message to all humankind. Accordingly, they did deliver the message. The final Address of the Prophet should be taught in schools and its universal values and principles are to be followed by all segments of the society. These values and principles made sense when they were first delivered. They are making sense now. All people are in need to them every where. They will make sense forever until the day of judgement, because the original source of these values and principles came from GOD the CREATOR of the universe

## CHAPTER 11

### The prophet Muhammad Pattern of Communication toward Women

Introduction:

The condition of women before Islam: \_Islam came at a time when women all over the world were being oppressed and exploited.

The most any society would accord the woman was to admit that she was part of the human race. They never gave her dignity or rights and responsibilities equal to those of men. The Greeks considered her to be an object of pleasure and amusement. This view was articulated in the text of Deemo Stayn: \_He said: “*We take prostitutes for pleasure, lovers to care for our daily health, and wives to give us legitimate children.*” \_The Romans gave the father and husband the right to sell her to whomever they pleased. \_The Arabs gave the son the right to inherit the wife of his father (not his own mother) just like he would inherit his father’s wealth and his steed! That is if she were lucky enough not to have been buried alive at birth. \_This was the case with the rest of the world’s societies, like the Persians and the Hindus. \_Women remained in this horrible state without protesting or rebelling against it. No one else was to do so either. Nor were there any social or economic developments that would require a betterment of her status. \_Then Prophet Muhammad came, proclaiming her rights and her equality with men. He established for her all of her rights to bring her out of the miserable state that she was in and elevated her to the noble status that she deserved.

In Islam there is absolutely no difference between men and women as far as their relationship to God is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Qur'an says:

And for women are rights over men similar to those of men over women. (2:226)

The Qur'an, in addressing the believers, often uses the expression, 'believing men and women' to emphasize the equality of men and women with regard to their respective duties, rights, virtues and merits. It says:

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in God's praise, for them has God prepared forgiveness and great reward. (33:35)

This clearly contradicts the assertion of some the Christian Fathers that women do not possess souls and that they will exist as sexless beings in the next life. The Qur'an says that women have souls in exactly the same way as men and will enter Paradise if they do good :

Enter into  
Paradise

, you and your wives, with delight. (43:70) Who does that which is right, and believes, whether male

or female, him or her will quicken to happy life. (16:97)  
(Abdur Rahman, Women in the Qur'an and the Sunnah -

Ahmadu Bello University

Zaire

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The religion of Islam is misunderstood in the western world. The Muslim Women's image in the west are stereotyped with backwardness and being oppressed by men. Understanding the Religion of Islam would correct the wrong ideas and introduce the religion of Islam with its

valuable values and principles to the non-Muslims. The values of Islam, if applied, would be a public, private policy and a way of life. The western media show the Muslim women in a negative image. This study is to introduce the real status of the Muslim women from the two main sources of Islam: The Quran and the tradition of the prophet Muhammad.

## Prophet Mohammad and his message about Women and Islam

During the time of the Prophet, Islam diminished the excessive practices of Jahiliyyah by imposing new laws using the principle of gradualism. Islam granted women their dignity and allowed them to claim equal rights with men in all spheres of life. The Qur'an teaches Muslims that God created both men and women from the same soul:

“O mankind! reverence Your Guardian-Lord,  
Who created you From a single Person,  
Created, of like nature, His mate, and from  
them twain Scattered (like seeds) Countless  
men and women.”

In the period of nascent Islam, women played prominent roles in all realms of life: religious, political, educational, legal, moral, economic, and military. A few examples will show what Islam accomplished in raising the educational level of women and will highlight Muslim women's contributions to the growth of knowledge in Islamic society.

The Prophet gradually but persistently allowed women to assume important positions in society. He designated his wife A'isha as a religious authority by stating "take half of your religion from this ruddy-complexioned woman." Through the Prophet's encouragement, A'isha played a visible and active role in the political, legal, and scholastic activities of the Muslim community. The Prophet chose her as one of the people who would pass on knowledge of the Qur'an and his practices to later generations of Muslims. A'isha herself taught famous scholars about the Qur'an and Hadith. In addition, she narrated 2,210 Hadith of the Prophet, and scholars have noted that one-fourth of the norms of Shari'ah law were also narrated by her.<sup>70</sup> In almost every respect, A'isha appears to have been not only one of the Companions of the Prophet, but also an exceptional person.

Other women played prominent roles in the growth and enrichment of Islamic civilization. Imam Nawawi stated that Umm al-Mu'minin Hafsa "was one of the intellectual and intelligent persons." He also spoke about the mother of Anas, Umm Sulaim, as one of the learned and knowledgeable Companions of the Prophet. Imam Nawawi expressed a similar opinion about Umm Atiyah, saying "[s]he is reckoned among those of the Companions who won excellence and honor and participated in jihad with the Prophet." Imam Bukhari stated that "Umm Darda' sat in Tashahud [as a witness] as a man sits and was a jurist (therefore her actions are authoritative)."

Islam did not prevent women from participating in armed revolutionary resistance or legal decision-making. Zaynab, Ali's daughter, was a revolutionary, and Umm Atiyah, Hafsa, Asma' bint Abi Bakr, and Sahla bint Suhail were all jurists. Women also participated in the bay'ah and, thus, were an integral part of the political process. In fact,

through the bay'ah, they contributed later on to the election of the third khalifah. In short, women were equal participants in the growth of the early Islamic state.

The well-known saying of Omar Ibn al-Khattab, the second Rightly-Guided khalifah, demonstrated the change in the status of women which had occurred with the advent of Islam: "By God, we did not pay attention to women in jahiliyyah until God said about them in the Qur'an what is said, and gave them their share in matters." (Leila P. Sayeh And Adriaen M. Morse Jr, An Incomplete Understanding Of Gradualism Islam And The Treatment Of Women, 30 Texas International Law Journal 311)

when prophet Muhammad died after twenty three years Islam only spread in Arabia . This religion of Islam was basically spread by four or five individuals who had the most in teaching. One of them was the prophet's wife `Aa'isha. She is among the most to have narrated his statements and likewise she is amongst the three, four, five who have mostly given religious pronouncements, who have given religious verdicts, explained what these verses in the Quraan meant or what the words of the prophet meant.

Women play limited roles in almost all religion in the world. Look at the philosophers Plato, Aristotle and others - all were men. The early church fathers writings were basically men and until today the idea of women scholarship is limited in some areas of the church. The French writers at the French revolution and Voltaire and the Russians were men. The founding fathers of the United States were men, and also other civilizations are basically based upon men. Islam is the only civilization which is known by humanity where a leading input in terms of its



transmission and establishment was based upon the efforts of women. (Ali Al-Timimi, Elevation of Women's Status)

\_ Equality Between Men and Women in Islam:

\_Islam establishes the principle of equality between men and women in all aspects of life that they are equal in, because both of them are equally human. It distinguishes between them in some areas, taking into consideration the natural differences between them and the special qualities that each of them has.\_The areas of equality are as follows:\_1. Equality in their human origins:\_Islam conclusively establishes that all human beings have a common origin. This fact is mentioned in many verses of the Qur'ân:

“O Mankind, fear your Lord who created you from a single soul and created from it its mate and brought forth from the two of them many men and women.”

“O Mankind, verily we created you from a male and a female and made you into nations and tribes so you may know one another. Verily the most honorable of you with Allah are the most righteous.”

2. Equality in their destiny:\_Islam also establishes that all of mankind is going to return to Allah who created them, and everyone – male and female – is going to be recompensed for his or her worldly deeds. They will receive well if they did good and they will be requited with evil if they did evil. Allah says:

“And every one of you will come to Him alone on the Day of Resurrection.”

Allah says:

“A human being will have nothing except for what he does. And his deeds will be seen. Then he will be recompensed fully.”

Allah says:

“So their Lord accepted of them their supplication and answered them: ‘I will never allow the work of any of you to be lost, male or female. You are from each other.’”

Allah says:

“Whoever works righteousness as a believer, whether male or female, we will truly give a good life and We shall pay them a reward in proportion to the best of what they used to do.”

According to the Qur'an, men and women are equal before God; women are not blamed for violating the "forbidden tree," nor is their suffering in pregnancy and childbirth a punishment for that act. Islam sees a woman, [\[HAC1\]](#)

whether single or married, as an individual in her own right, with the right to own and dispose of her property and earnings. A marital gift is given by the groom to the bride for her own personal use, and she may keep her own family name rather than adopting her husband's.

Roles of men and women are complementary and collaborative. Rights and responsibilities of both sexes are equitable and balanced in their totality.

In his Farewell sermon, the Prophet Muhammad declared: "O People it is true that you have certain rights with regard to your women but they also have rights over you.

Remember that you have taken them as your wives only

under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and

clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste."

The best declaration for women's rights is spelled out in the farewell speech of the prophet. He demanded that husbands should treat their wives with kindness and gentleness. Men are to know that their women are their partners. Islam recognizes the duties

and responsibilities of both partners and, hence, emphasizes that man is the HEAD, while the woman is the HEART of the family. Both are needed and both are complementary to one

another. The rights and duties of each spouse toward the other were declared and explained. (Sakr,1998, p. 26)

Woman enjoys certain privileges of which man is deprived.

She is exempt from some religious duties, i.e., prayers and fasting, in her regular periods and at times of confinement. She is

exempt from all financial liabilities. As a mother, she enjoys more recognition and higher

honor in the sight of God (31:14-15;46:15). The Prophet acknowledged this honor when he declared that

Paradise  
is under the feet of the mothers.

She is entitled to three-fourths of the son's love and kindness with one-fourth left for

their father. As a wife she is entitled to demand of her prospective husband a suitable dowry that will be her own. She is entitled to

complete provision and total maintenance by the husband. She does not have to work or share with her husband the family

expenses. She is free to retain, after marriage, whatever she possessed before it, and the husband has no right whatsoever to any of her

belongings. As a daughter or sister she is entitled to security and provision by the

father and brother respectively. That is her privilege. If she wishes to work or be self-supporting and

participate in handling the family responsibilities, she is quite free to do so,

provided her integrity and honor are safeguarded.(  
Hammuda Abdul-Ati, The Status of Woman in Islam from "Islam in focus")

### **Why are so many Women converting to Islam ?**

At a time when Islam is faced with hostile media coverage

particularly where the status of women in Islam is concerned, it may be quite surprising to learn that the majority of converts to Islam are WOMEN

According to "The Almanac Book of Facts", the population increased 137% within the past decade, Christianity increased 46%, while Islam increased 235%. In a recent poll in the ( US ), 100,000 people

per year in America alone, are converting to Islam. For every 1 male convert to Islam, 4 females convert to Islam, Why?

1. The Bible Convicts Women as the original Sinners, (ie. Eve picking from the forbidden tree){Genesis 2:4-3:24}. The Koran Clarifies it was Adam Not Eve {Qur'an 7:19-25}
2. The Bible says "The Birth of a Daughter is a loss" {Ecclesiasticus 22:3}. The Qur'an says both are an Equal Blessing { Qur'an 42:49}
3. The Bible Forbids Women from Speaking in church {I Corinthians 14:34-35}. The Qur'an says Women Can argue with the Prophet {58:1}
4. In the Bible, divorced Women are Labeled as an Adulteress, while men are not {Matthew 5:31-32}. The Koran does Not have Biblical double standards\_{ Qur'an 30:21}
5. In The Bible, Widows and Sisters do Not Inherit Any Property or Wealth, Only men do{Numbers 27:1-11}The Koran Abolished this male greediness { Qur'an 4:22} and God Protects All.

6. The Bible Allows Multiple Wives {I Kings 11:3} In The Koran, God limits the number to 4 only under certain situations (with the Wife's permission) and Prefers you Marry Only One Wife { Qur'an 4:3} The Koran gives the Woman the Right to Choose who to Marry.

7. "If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives" {Deuteronomy 22:28-30} One must ask a simple question here, who is really punished, the man who raped the woman or the woman who was raped? According to the Bible, you have to spend the Rest of Your Life with the man who Raped You. The Prophet Muhammad Says {Volume 9, Book 86, Number 101} Narrated by Aisha:" It is essential to have the consent of a virgin (for the marriage)".

9. Women were given rights to Vote less than a 100 years ago in the ( US ), while the Quran (42:38) gave Women Voting rights almost 1,500 years ago.

10. Islam has unconfined Women and has given them the human right to reach for the sky. There have been Muslim Women Presidents through out the centuries, The Muslim countries have voted for and elected Female Presidents. (Mohamed Ghounem & Abdur Rahman, Why are so many Women converting to Islam ?)

## Conclusion

Islam has immensely improved the status of women compared to the Judaeo-Christian tradition. The Quran has offered women dignity, justice, and protection which ,for long, have remained out of their reach. That's why it is no

surprise to find that most converts to Islam, today, in a country like Britain are women. In the U.S. women converts to Islam outnumber men converts 4 to 1. The problem is that the majority of the population in the West do not know these facts. They easily believe the media's distorted image of Islam. What the Quran has given to women is unparalleled in the history of religion. ( Sherif Muhammad, February 10, 1995, Women in Islam Versus Women in The Judaeo-Christian Tradition:The Myth & The RealityFriday khutbah). Today people think that women are liberated in the West and that the Women's liberation movement began in the 20<sup>th</sup> century. Actually, the women's liberation movement was not begun by women but was revealed by God to The Prophet Muhammad in the seventh century. The Qur'an and the Traditions of the Prophet (Hadith or Sunnah) are the sources from which every Muslim woman derives her rights and duties.( Mary Ali & Anjum Ali, Women's Liberation Through Islam)

## CHAPTER 12

### Prophet Muhammad Pattern of Communication towards Children

Introduction:

According to a companion of the prophet, he had never

come across a person who was more affectionate towards children than the prophet. Collections of Traditions contain chapters on his affection for children. They reveal his amazing sympathy with the child's mind and method for their informal training in daily life, which persuaded the children to cooperate enthusiastically for their training and education.

This book addresses "the theory of learning through interaction with the environment that involves reciprocal causation of behavior, personal factors, and environmental events." The focus is on the children as they were treated by the prophet Muhammad.

### Prophet Mohammad and Children

According to the prophet's guidance, listed below are some of the ways of instilling strength and honor in children's character: \_ Taking them to gatherings and letting them sit with grown-ups (row models). \_ This will increase their understanding and wisdom, and make them try to imitate adults. The followers of the prophet used to bring their children with them when they went and sat with the Prophet. One of the stories that describe this was narrated by Mu'aawiyah ibn Qurrah from his father, who said: "The Prophet used to sit with a group of his Companions. One man had his little son with him; the prophet would bring the child from behind and make him sit in front of him..." \_ **Teaching them good manners** \_ Among the manners that should be taught are those described in the hadeeth narrated by Abu Hurayrah from the Prophet: "The young should greet the old, the passerby should greet one who is sitting, and the small group should greet the larger group." (Al-Bukhaari, 5736). \_ Giving them the praise and respect they deserve in front of others \_ This is made clear by the following hadeeth: Sahl ibn Sa'd said that the



Prophet brought a cup and he drank from it. There was a boy, the youngest of all the people, on his right and some elders on his left. He said, "O young boy, will you allow me to give this to these elders?" The boy said, "I will not give away my share of your blessings to anyone, O Messenger of Allaah," so he gave the cup to him. (Reported by al-Bukhaari, 2180) **Teaching them sports**\_Avoiding humiliating them, especially in front of others\_Never belittling their ideas, and encouraging them to take part\_Consulting them and asking for their opinions\_Giving them responsibilities in accordance to their age and abilities\_Teaching them to be brave as appropriate – including how to speak in public\_Making sure their clothes are modest and protecting them from inappropriate clothing, hairstyles, movements and ways of walking\_Avoiding extravagance, luxury, laziness and idleness\_‘Umar said: "Get used to a rough life, for luxury does not last forever."\_Avoiding wastes of time, because these go against strength, honor and seriousness\_These are some of the ways and means which will increase strength and honor, and protect children.

Teach them the Qur’aan and the correct sayings of the prophet, and the good manners of Islam, such as honoring one’s parents, upholding ties of kinship, honesty, trustworthiness, etc. Make sure that they regularly pray in a group. Also teach them the Islamic etiquette of eating, drinking, speaking, etc. If they grow up with these good manners, they will be guided and will remain steadfast, by the permission of Allaah, and they will grow up in a good way that will benefit them and their nation. (From Fataawa al-Lajnah al-Daa’imah, 12/261-262)

Allaah has enjoined the children to honor and respect their parents. He has made the parents’ rights very great and has connected duties towards to parents to duties towards Him

and the obligation to worship Him alone. Allaah says (interpretation of the meaning): “Worship Allaah and join none with Him (in worship); and do good to parents...” [al-Nisaa’ 4:36] And Allaah has given the children rights over their parents, such as education and a good upbringing, spending on their needs, and treating them fairly.

One of the bad social phenomena that are to be found in some families is the lack of fair treatment towards the children. Some fathers and mothers deliberately give gifts to some of their children and not others. According to the correct view, this is unjust action, unless there is some justification for it, such as one child having a need that the others do not have, e.g., sickness; debt; a reward for memorizing the Qur’aan; not being able to find work; having a large family; full-time studies, etc. The parent should have the intention – when giving something to one of his children for a legitimate reason – that he will do the same of any of his other children should the need arise. The general evidence for this is the verse from Quran (interpretation of the meaning):

“Be just: that is nearer to piety; and fear Allaah.” [al-Maa’idah 5:8].

The specific evidence is the saying of the prophet narrated from al-Nu’maan ibn Basheer, who said that his father brought him to the Messenger of Allaah and said: “I have given this son of mine a slave that I had.” The Messenger of Allaah said: “Have you given something similar to all of your children?” He said, “No.” So the Messenger of Allaah said: “Then take (the slave) back.” (Narrated by al-Bukhaari; see al-Fath, 5/211). According to another report, the Messenger of Allaah said: “Fear Allaah and be fair to your children.” He said: so he came back and took his gift back. (al-Fath, 5/211). According to another report, “Do not

ask me to bear witness to this, for I will not bear witness to injustice.” (Saheeh Muslim, 3/1243).

Undoubtedly some children are better than others; this is well known. But the father has no right to show favoritism because of that. On the contrary, he has to treat them all fairly because the Prophet said: “Fear Allaah and treat your children equally.” So it is not permissible for him to prefer one child over another because he is better or honors his parents more. He has to treat them all equally and be sincere towards all of them, so that they will all be steadfast in honoring their parents and in obeying Allaah and His Messenger. He should not favor some over others in gift-giving, or bequeath wealth to some of them and not others. All of them should be equal in inheritance and in gift-giving, according to what is prescribed in the Islamic law concerning inheritance and gift-giving. If they are wise and tolerant, and they say, Give our brother such-and-such, and they clearly do not mind, and they say, We don’t mind if you give him a car or whatever... and this is clearly done freely and not because they are too shy or are afraid of him, then that is OK.

The point is that they must be treated fairly. But if they are wise, whether they are male or female, if they have no objection to one of them being given something for special reasons, then that is OK and they have the right to do that.

(Majmoo’ Fataawaa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz, vol. 9, p. 234)

Examples of children brought up around the Prophet:

1. Fatima ( the daughter of the prophet)

Aishah. (the wife of the Prophet) said when the Prophet use to see his daughter (Fatima) approaching, he would welcome her, stand up and kiss her, take her by the hand and sit her down in the place where he was sitting." She would do the same when the Prophet came to her. She would stand up and welcome him with joy and kiss him.

Fatimah's fine manners and gentle speech were part of her lovely and endearing personality. She was especially kind to poor and indigent folk and would often give all the food she had to those in need even if she herself remained hungry. She inherited from her father a persuasive eloquence that was rooted in wisdom. When she spoke, people would often be moved to tears. She had the ability and the sincerity to stir the emotions, move people to tears and fill their hearts with praise and gratitude to God for His grace. (Internet, Alim on line)

## 2. Jafar ibn Abi Talib

Jafar ibn Abi Talib was a brother of Ali ibn Abi Talib, both were cousins of the prophet. Because of the mistreatment that the Muslims received from Quraish, Jafar asked the prophet if he and some other Muslims could emigrate to Abasynia. Its king was famous for being fair and just. Under the leadership of young Jafar the Muslims group arrived to Abasynia and the king granted them his protection. Quraysh did not let them stay without attempt to bring them back to Makka. Both groups, Quraish representatives and the Muslims were in front of the king to decide about the final status of the Muslims. Jafar advanced and made a speech that was moving and eloquent and which is still one of the most compelling descriptions of Islam. The appeal of the noble Prophet and the condition of Makkan society at the time. He said: "O King, we were a people in a state of ignorance and immorality, worshipping

idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly and the strong among us exploited the weak. "We remained in this state until Allah sent us a Prophet, one of our own people whose lineage, truthfulness, trustworthiness and integrity were well-known to us. "He called us to worship Allah alone and to renounce the stones and the idols which we and our ancestors used to worship besides Allah.

"He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness, not to appropriate an orphan's property nor slander chaste women. "He ordered us to worship Allah alone and not to associate anything with him, to uphold prayer (Salat), to give (help to poor) Zakat and fast in the month of Ramadan. "We believed in him and what he brought to us from Allah and we follow him in what he has asked us to do and we keep away from what he forbade us from doing.

"Thereupon, O King, our people attacked us, visited the severest punishment on us to make us renounce our religion and take us back to the old immorality and the worship of idols. "They oppressed us, made life intolerable for us and obstructed us from observing our religion. So we left for your country, choosing you before anyone else, desiring your protection and hoping to live in Justice and in peace among your midst."

The Negus was impressed and was eager to hear more. He asked Jafar: "Do you have with you something of what your Prophet brought concerning God?" "Yes," replied Jafar.

"Then read it to me," requested the Negus. Jafar, in his rich, melodious voice recited for him the first portion of Surah Maryam which deals with the story of Jesus and his mother Mary. On hearing the words of the Quran, the Negus was moved to tears. To the Muslims, he said: "The message of your Prophet and that of Jesus came from the same source..." To Amr and his companion, he said: "Go. For, by God, I will never surrender them to you." (internet, the companions of the prophet)

### 3. Abdullah ibn Abbas

Abdullah was the son of Abbas, an uncle of the noble Prophet. He was born just three years before the Hijrah. When the Prophet died, Abdullah was thus only thirteen years old.

When he was born, his mother took him to the blessed Prophet who put some of his saliva on the babe's tongue even before he began to suckle. This was the beginning of the close and intimate tie between Abdullah ibn Abbas and the Prophet that was to be part of a life-long love and devotion. When Abdullah reached the age of discretion, he attached himself to the service of the Prophet. He would run to fetch water for him when he wanted to make ablution (wudu). During prayer (Salat), he would stand behind the Prophet in prayer and when the Prophet went on journeys or expeditions, he would follow next in line to him. Abdullah thus became like the shadow of the Prophet, constantly in his company.

In all these situations he was attentive and alert to whatever the Prophet did and said. His heart was enthusiastic and his young mind was pure and uncluttered, committing the Prophet's words to memory with the capacity and accuracy of a recording instrument. In this way and through his

constant researches later, as we shall see, Abdullah became one of the most learned companions of the Prophet, preserving on behalf of later generations of Muslims, the priceless words of the Messenger of God. It is said that he committed to memory about one thousand, six hundred and sixty sayings of the Prophet which are recorded and authenticated in the collections of al-Bukhari and Muslim.

The Prophet would often draw Abdullah as a child close to him, pat him on the shoulder and pray: "O Lord, make him acquire a deep understanding of the religion of Islam and instruct him in the meaning and interpretation of things."

There were many occasions thereafter when the blessed Prophet would repeat this dua or prayer for his cousin and before long Abdullah ibn Abbas realized that his life was to be devoted to the pursuit of learning and knowledge.

The Prophet moreover prayed that he be granted not just knowledge and understanding but wisdom. Abdullah related the following incident about himself: "Once the Prophet, peace be upon him, was on the point of performing ablution (wudu). I hurried to get water ready for him. He was pleased with what I was doing. As he was about to begin prayer (Salat), he indicated that I should stand at his side. However, I stood behind him. When the prayer (Salat) was finished, he turned to me and said: 'What prevented you from being at my side, O Abdullah?' 'You are too illustrious and too great in my eyes for me to stand side by side with you,' I replied. Raising his hands to the heavens, the Prophet then prayed: 'O Lord, grant him wisdom.'" The Prophet's prayer undoubtedly was granted for the young Abdullah was to prove time and again that he possessed wisdom beyond his years. But it was a wisdom that came only with devotion and the dogged pursuit of knowledge both during the Prophet's lifetime and after his

death.

During the lifetime of the Prophet, Abdullah would not miss any of his assemblies and he would commit to memory whatever he said. After the Prophet passed away, he would take care to go to as many companions as possible especially those who knew the Prophet longer and learn from them what the Prophet had taught them.

Whenever he heard that someone knew a hadith of the Prophet which he did not know he would go quickly to him and record it. He would subject whatever he heard to close scrutiny and check it against other reports. He would go to as many as thirty companions to verify a single matter.

Abdullah described what he once did on hearing that a companion of the Prophet knew a hadith unknown to him: "I went to him during the time of the afternoon siesta and spread my cloak in front of his door. The wind blew dust on me (as I sat waiting for him). If I wished I could have sought his permission to enter and he would certainly have given me permission. But I preferred to wait on him so that he could be completely refreshed. Coming out of his house and seeing me in that condition he said: 'O cousin of the Prophet! What's the matter with you? If you had sent for me I would have come to you.' 'I am the one who should come to you, for knowledge is sought, it does not just come,' I said. I asked him about the saying of the prophet (hadith) and learnt from him."

In this way, the dedicated Abdullah would ask, and ask, and go on asking. And he would sift and scrutinize the information he had collected with his keen and meticulous mind.

It was not only in the collection of hadith that Abdullah specialized. He devoted himself to acquiring knowledge in



a wide variety of fields. He had a special admiration for persons like Zayd ibn Thabit, the recorder of the revelation, the leading judge and jurist consult in Madinah, an expert in the laws of inheritance and in reading the Quran. When Zayd intended to go on a trip, the young Abdullah would stand humbly at his side and taking hold of the reins of his mount would adopt the attitude of a humble servant in the presence of his master. Zayd would say to him: "Don't, O cousin of the Prophet."

"Thus we were commanded to treat the learned ones among us," Abdullah would say. "And Zayd would say to him in turn: "Let me see your hand." Abdullah would stretch out his hand. Zayd, taking it, would kiss it and say: "Thus we were commanded to treat the family (ahl al-bayt) members of the household of the Prophet."

As Abdullah's knowledge grew, he grew in stature. Masruq ibn al Ajda said of him: "Whenever I saw Ibn Abbas, I would say: He is the most handsome of men. When he spoke, I would say: He is the most eloquent of men. And when he held a conversation, I would say: He is the most knowledgeable of men." ( internet, Compoinians of the Prophet)

#### 4. Abdullah ibn Umar:

From an early age, Abdullah ibn Umar thus demonstrated his keenness to be associated with the Prophet in all his undertakings. He had accepted Islam before he was ten years old and had made the Hijrah with his father and his sister, Hafsa, who was later to become a wife of the Prophet. Before Uhud he was also turned away from the Battle of Badr and it was not until the Battle of the Ditch

the he and Usamah, both now fifteen years old and others of their age were allowed to join the ranks of the men not only for the digging of the trench but for the battle when it came.

From the time of his hijrah till the time of his death more than seventy years later, Abdullah ibn Umar distinguished himself in the service of Islam and was regarded among Muslims as "the Good One, son of the Good One", according to Abu Musa al-Ashari. He was known for his knowledge, his humility, his generosity, his piety, his truthfulness, his incorruptibility and his constancy in acts of worshiping Allah (ibadah).

From his great and illustrious father, Umar, he learnt a great deal and both he and his father had the benefit of learning from the greatest teacher of all, Muhammad the Messenger of God. Abdullah would observe and scrutinize closely every saying and act ion of the Prophet in various situations and he would practice what he observed closely and with devotion. For example, if Abdullah saw the Prophet performing Salat in a particular place, he would later pray in the same place. If he saw the Prophet making a supplication while standing, he would also make a supplication (dua) while standing. If he saw him making a dua while sitting, he would do the same. On a journey if he saw the Prophet descend from his camel at a particular place and pray two rakats, and he had

occasion to pass on the same route, he would stop at the same place and pray two rakats. In a particular place in Makkah, he once observed the Prophet's camel making two complete turns before he dismounted and prayed two rakats. It might be that the camel did that involuntarily but Abdullah ibn Umar when he happened to be in the same place at another time, made his camel complete two turns

before making it kneel and dismounting. He then prayed two rakats in precisely the same manner as he had seen the Prophet do.

Aishah, (the wife of the Prophet) noticed this devotion of Abdullah to the Prophet and remarked: "There was no one who followed the footsteps of the Prophet, in the places where he alighted as did Ibn Umar." (internet, Companions of the Prophet)

## **How Do Children Learn?**

In Islam there are several kinds of methods to educate children, some of which are: Observational learning (modeling and imitation); learning from advice; learning by way of orientation, which includes knowledge acquired from recreational and leisurely activities and parables; learning by doing and repetition; and learning through reward and punishment. ((Khouj, Education in Islam, 1987)

### **A. Bandura and Observational Learning**

Some psychological theories emphasize that humans learn by observing and imitating others. Theorists such as Bandura, Twain, and skinner have discussed observational learning in their works. Bandura (1961) theorized that children learn morality from imitating and observing the behavior of others. In general, role models can be either good or bad examples of human behavior, depending on the particular orientation of the role model. In this way, role models in Islam must exhibit good behavior, which comes from an integrated and balanced personality. (Khouj, 1987)

Observational learning, also called social learning theory,

occurs when an observer's behavior changes after viewing the behavior of a model. In this study, the two elements of the theory are Prophet Muhammad as the model and the followers of the prophet as the observers. An observer's behavior can be affected by the positive or negative consequences--called vicarious reinforcement or vicarious punishment-- of a model's behavior. In this case, only positive consequences were the results of the observation process between the followers and the Prophet. The social learning theory of Bandura emphasizes the importance of observing and modeling the behaviors, attitudes, and emotional reactions of others. Bandura (1977) states: "Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behavior is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action." Social learning theory explains human behavior in terms of continuous reciprocal interaction between cognitive, behavioral, and environmental influences. The component processes underlying observational learning are: (1) Attention, including modeled events and observer characteristics, (2) Retention, including symbolic coding, cognitive organization, symbolic rehearsal, motor rehearsal), (3) Motor Reproduction, including physical capabilities, self-observation of reproduction, accuracy of feedback, and (4) Motivation, including external, vicarious and self reinforcement.

Because it encompasses attention, memory and motivation, social learning theory spans both cognitive and behavioral frameworks. Bandura's theory improves upon the strictly behavioral interpretation of modeling provided by Miller & Dollard (1941).

Social learning theory has been applied extensively to the understanding of aggression (Bandura, 1973) and psychological disorders, particularly in the context of behavior modification (Bandura, 1969). It is also the theoretical foundation for the technique of behavior modeling, which is widely used, in training programs. In recent years, Bandura has focused his work on the concept of self-efficacy in a variety of contexts (e.g., Bandura, 1993).

### Principles:

1. The highest level of observational learning is achieved by first organizing and rehearsing the modeled behavior symbolically and then enacting it overtly. Coding modeled behavior into words (statements of the Prophet Muhammad) labels or images results in better retention than simply observing.
2. Individuals are more likely to adopt a modeled behavior if it results in outcomes they value.
3. Individuals are more likely to adopt a modeled behavior if the model is similar to the observer and has admired status and the behavior has functional value.

There are several guiding principles behind observational learning, or social learning theory:

1. The observer will imitate the model's behavior if the model possesses characteristics-- things such as talent, intelligence, power, good looks, or popularity--that the observer finds attractive or desirable. That was the case between the children and the Prophet Muhammad.

2. The observer will react to the way the model is treated and mimic the model's behavior. When the model's behavior is rewarded, the observer is more likely to reproduce the rewarded behavior. When the model is punished, an example of vicarious punishment, the observer is less likely to reproduce the same behavior.
3. A distinction exists between an observer's "acquiring" a behavior and "performing" a behavior. Through observation, the observer can acquire the behavior without performing it. The observer may then later, in situations where there is an incentive to do so, display the behavior. The Muslims children were trying to imitate the prophet in his behaviors.
4. Learning by observation involves four separate processes: attention, retention, production and motivation.
  - Attention: Observers cannot learn unless they pay attention to what's happening around them. This process is influenced by characteristics of the model, such as how much one likes or identifies with the model, and by characteristics of the observer, such as the observer's expectations or level of emotional arousal. Every word or action of the Prophet was recorded because of the extreme attention of the followers.
  - Retention: Observers must not only recognize the observed behavior but also remember it at some later time. This process depends on the observer's ability to code or structure the information in an easily

remembered form or to mentally or physically rehearse the model's actions. The Holy Qur'an and the statements of the prophet were retained and remembered. There are now 1.2 billion Muslims on the earth.

- Production: Observers must be physically and/intellectually capable of producing the act. In many cases, the observer possesses the necessary responses. However, sometimes, reproducing the model's actions may involve skills the observer has not yet acquired. Because of the effort of the followers of the prophet, the message of Islam spread around the world.
  - Motivation: In general, observers will perform the act only if they have some motivation or reason to do so. The presence of reinforcement or punishment, either to the model or directly to the observer, becomes most important in this process.
5. Attention and retention account for acquisition or learning of a model's behavior; production and motivation control the performance.
  6. Human development reflects the complex interaction of the person, the person's behavior, and the environment. The relationship between these elements is called reciprocal determinism.  
([www.funderstanding.com](http://www.funderstanding.com))

## B. Vygotsky and Social Cognition

The social cognition learning model asserts that culture is the prime determinant of individual development. Humans are the only species to have created culture, and every human child develops in the context of a culture. Therefore, a child's learning development is affected in ways large and small by the culture--including the culture of family environment--in which he or she is enmeshed.

1. Culture makes two sorts of contributions to a child's intellectual development. First, through culture children acquire much of the content of their thinking, that is, their knowledge. Second, the surrounding culture provides a child with the processes or means of their thinking, what Vygotskians call the tools of intellectual adaptation. In short, according to the social cognition learning model, culture teaches children both what to think and how to think.
2. Cognitive development results from a dialectical process whereby a child learns through problem-solving experiences shared with someone else, usually a parent or teacher but sometimes a sibling or peer.
3. Initially, the person interacting with child assumes most of the responsibility for guiding the problem solving, but gradually this responsibility transfers to the child.
4. Language is a primary form of interaction through which adults transmit to the child the rich body of knowledge that exists in the culture.
5. As learning progresses, the child's own language comes to serve as her/his primary tool of intellectual



adaptation. Eventually, children can use internal language to direct their own behavior.

6. Internalization refers to the process of learning--and thereby internalizing--a rich body of knowledge and tools of thought that first exist outside the child. This happens primarily through language.
7. A difference exists between what child can do on her/his own and what the child can do with help. Vygotskians call this difference the zone of proximal development.
8. Since much of what a child learns come from the culture around him/her and much of the child's problem solving is mediated through an adult's help, it is wrong to focus on a child in isolation. Such focus does not reveal the processes by which children acquire new skills.
9. Interactions with surrounding culture and social agents, such as parents and more competent peers, contribute significantly to a child's intellectual development.

How Vygotsky Impacts Learning: Curriculum--Since children learn much through interaction, curricula should be designed to emphasize interaction between learners and learning tasks.

Instruction--With appropriate adult help, children can often perform tasks that they are incapable of completing on their own. With this in mind, scaffolding--where the adult continually adjusts the level of his or her help in response to the child's level of performance--is an effective form of teaching. Scaffolding not only produces immediate results,

but also instills the skills necessary for independent problem solving in the future.

Assessment--Assessment methods must take into account the zone of proximal development. What children can do on their own is their level of actual development and what they can do with help is their level of potential development. Two children might have the same level of actual development, but given the appropriate help from an adult, one might be able to solve many more problems than the other. Assessment methods must target both the level of actual development and the level of potential development. (see references related to Vygotsky Theory of Learning)

## Summary

Prophet Muhammad communication style toward children during his time produced educated and knowledgeable Muslims who spread the religion of Islam, not only within the Arabia but also outside to the north, south, east, west and southwest of the Arabia . His pattern of communication toward the children made them to love him, to learn his teachings and later to be great teachers themselves. They spread the teachings of the prophet to the following generations to come.

## **APPENDIX A**

### **Time line of life of Muhammad**

570 Muhammad's Birth and Infancy \_Muhammad was born in the year 570 in the town of Mecca , a mountain

town in the high desert plateau of western Arabia . His name derives from the Arabic verb hamada, meaning "to praise, to glorify." He was the first and only son of Abd Allah bin Al-Muttalib and Amina bint Wahb. Abd Allah died before Muhammad's birth and Muhammad was raised by his mother Amina, who in keeping with Meccan tradition entrusted her son at an early age to a wet nurse named Halima from the nomadic tribe of the Sa'd ibn Bakr. He grew up in the hill country, learning pure Arabic.

**575 Muhammad Becomes an Orphan** \_When Muhammad was five or six his mother took him to Yathrib, an oasis town a few hundred miles north of Mecca , to stay with relatives and visit his father's grave there. On the return journey, Amina took ill and died. She was buried in the village of Abwa on the Mecca-Medina Road . Halima, his nurse, returned to Mecca with the orphaned boy and placed him in the protection of his paternal grandfather, Abdul Al-Muttalib. In this man's care, Muhammad learned the rudiments of statecraft. Mecca was Arabia 's most important pilgrimage center and Abdul Al-Muttalib its most respected leader. He controlled important pilgrimage concessions and frequently presided over Mecca 's Council of Elders.

**578 Muhammad in Mecca in Care of an Uncle** \_Upon his grandfather's death in 578, Muhammad, aged about eight, passed into the care of a paternal uncle, Abu Talib. Muhammad grew up in the older man's home and remained under Abu Talib's protection for many years. Chroniclers have underscored Muhammad's disrupted childhood. So does the Qur'an: "Did God not find you an orphan and give you shelter and care? And He found you wandering, and gave you guidance. And he found you in need, and made you independent" (93:6-8).

**580-594** Muhammad's Teens \_When young boy, Muhammad worked as a shepherd to help pay his keep (his uncle was of modest means). In his teens he sometimes traveled with Abu Talib, who was a merchant, accompanying caravans to trade centers. On at least one occasion, he is said to have traveled as far north as Syria . Older merchants recognized his character and nicknamed him El–Amin, the one you can trust.

**594** Muhammad Acts as Caravan Agent for Wealthy Tradeswoman, Khadija \_In his early twenties, Muhammad entered the service of a wealthy Meccan merchant, a widow named Khadija bint Khawalayd. The two were distant cousins. Muhammad carried her goods to the north and returned with a profit.

**595-609** Muhammad's Marriage and Family Life \_Impressed by Muhammad's honesty and character, Khadija eventually proposed marriage. They were wed in about 595. He was twenty-five. She was nearly forty. Muhammad continued to manage Khadija's business affairs, and their next years were pleasant and prosperous. Six children were born to them, two sons who both died in infancy, and four daughters. Mecca prospered too, becoming a well–off trading center in the hands of an elite group of clan leaders who were mostly successful traders

## **610 Muhammad Receives First Revelation**

Mecca 's new materialism and its traditional idolatry disturbed Muhammad. He began making long retreats to a mountain cave outside town. There, he fasted and meditated. On one occasion, after a number of indistinct visionary experiences, Muhammad was visited by an overpowering presence and instructed to recite words of such beauty and force that he and others gradually

attributed them to God. This experience shook Muhammad to the core. It was several years before he dared to talk about it outside his family.

### **613** Muhammad takes his Message Public

After several similar experiences, Muhammad finally began to reveal the messages he was receiving to his tribe. These were gathered verse by verse and later would become the Qur'an, Islam's sacred scripture. In the next decade, Muhammad and his followers were first belittled and ridiculed, then persecuted and physically attacked for departing from traditional Mecca's tribal ways. Muhammad's message was resolutely monotheistic. For several years, the Quraysh, Mecca's dominant tribe, levied a ban on trade with Muhammad's people, subjecting them to near famine conditions. Toward the end of the decade, Muhammad's wife and uncle both died. Finally, the leaders of Mecca attempted to assassinate Muhammad.

### **622** Muhammad and the Muslims Emigrate to Medina

In 622, Muhammad and his few hundred followers left Mecca and traveled to Yathrib, the oasis town where his father was buried. The leaders there were suffering through a vicious civil war, and they had invited this man well known for his wisdom to act as their mediator. Yathrib soon became known as Medina, the City of the Prophet. Muhammad remained here for the next six years, building the first Muslim community and gradually gathering more and more people to his side.

### **625-628** The Military Period

The Meccans did not take Muhammad's new success lightly. Early skirmishes led to three major battles in the

next three years. Of these the Muslims won the first (the Battle of Badr, March, 624), lost the second (the Battle of Uhud, March, 625), and outlasted the third, (The Battle of the Trench and the Siege of Medina, April, 627). In March, 628, a treaty was signed between the two sides, which recognized the Muslims as a new force in Arabia and gave them freedom to move unmolested throughout Arabia . Meccan allies breached the treaty a year later.

**630** The Conquest of Mecca \_By now, the balance of power had shifted radically away from once-powerful Mecca , toward Muhammad and the Muslims. In January, 630, they marched on Mecca and were joined by tribe after tribe along the way. They entered Mecca without bloodshed and the Meccans, seeing the tide had turned, joined them.

**630-632** Muhammad's Final Years\_Muhammad returned to live in Medina . In the next three years, he consolidated most of the Arabian Peninsula under Islam. In March, 632, he returned to Mecca one last time to perform a pilgrimage, and tens of thousands of Muslims joined him.\_After the pilgrimage, he returned to Medina . Three months later on June 8, 632 he died there, after a brief illness. He is buried in the mosque in Medina . Within a hundred years Muhammad's teaching and way of life had spread from the remote corners of Arabia as far east as Indo-China and as far west as Morocco, France and Spain

Timeline source:

([http://www.pbs.org/muhammad/timeline\\_html.shtml](http://www.pbs.org/muhammad/timeline_html.shtml))

## **APPENDIX B**

### **Definitions of Major Terms and Concepts**

#### **Allah**

*Other Commonly Used Spellings: ALLA, ALAH*

The true name for the creator of the Universe is [Allah](#). He is the Merciful, the Beneficent, the Knowledgeable, the Protector, the Mighty, the God, the Provider, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the Magnificent, the Wise, the Loving, the First, the Last, and the Eternal. The Qur'an mentions around 100 beautiful names for Allah through which Muslims may understand and recognize Him, and His responsibilities for the whole Universe.

#### **Ahزاب**

means parties. Ahزاب is used to describe the different tribes that fought the Muslims in the Battle of the Ditch in 627 [C.E.](#), 5 [A.H.](#).

## **Ansar**

*Other Commonly Used Spellings: ANSAAR*

means helpers. These were the people of **Madinah** who responded to the Prophet's call to Islam and offered Islam a city-state power.

## **Aqabah**

a place just outside of Mecca , in **Mina** where the first Muslims from **Yathrib Madinah** pledged allegiance to the Prophet in the year 621 **C.E.**. A similar meeting took place the next year when more Muslims from **Yathrib** pledged their allegiance to the Prophet.

## **Arafat**

a plain north of Mecca . It is on this plain that humanity will be raised on the Day of Judgment for questioning and judgment. During the **Hajj** on the ninth day of the month of **Zhu-l-Hijjah**, Muslim pilgrims gather on this plain for one day.

## **Assalamu alaikum**

*Other Commonly Used Spellings: ASSALAMO ALAIKUM, ASALAMO ALAIKUM*

This is an expression Muslims say whenever they meet one



another. It is a statement of greeting with peace. The meaning of it is: "Peace be upon you."

Muslims try to establish peace on earth even through the friendly relation of greeting and meeting one another. The other forms are: "Assalamu 'Alaikum Wa Rahmatullah," which means:" May the peace and the Mercy of Allah be upon you," and "Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh," which means : "May the peace, the mercy, and the blessings of Allah be upon you."

## **Dirham**

a silver coin.

## **Hadith**

*Other Commonly Used Spellings: HADIS, HADEETH*

Reports on the sayings and the traditions of Prophet Muhammad (s.a.w.) or what he witnessed and approved are called Hadith. These are the real explanation, interpretation, and the living example of the Prophet (s.a.w.) for teachings of the Qur'an. His sayings are found in books called the Hadith books. Some famous collectors of Hadith are Imam Al-Bukhari, Imam Muslim, Imam An-Nasa'i, Imam Abu Dawood, Imam At-Tirmizi, and Imam Majah. There are many others.

## **Hadith qudsi**

the Hadith Qudsi are hadith's in which the Prophet says that Allah says so and so. The meaning of the these [hadith](#) was revealed to the Prophet but he put them in his own words, unlike the Qur'an which is the word of Almighty Allah and the Prophet conveyed it exactly as it was revealed to him.

## **Hajj**

*Other Commonly Used Spellings: HAJ*

Hajj is an Arabic word which means the performance of pilgrimage to Meccah in Arabia . It is one of the five pillars of Islam. A Muslim is to perform Hajj at least once in his/her life, if means and health allow. There are rules and regulations and specific dress to be followed. It is to take place during the last month of the lunar calendar called the month of Zul-Hijjah.

## **Halal**

something that is lawful and permitted in Islam.

## **Hijrah**

means migration. The Hijrah refers to the Prophet's migration from Mecca to Madinah. This journey took place in the twelfth year of his mission (622 [C.E.](#)). This is the beginning of the Muslim calendar. The word hijrah means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose.

Hijrah can also mean to leave a bad way of life for a good or more righteous way.

## **Imam**

*Other Commonly Used Spellings: IMAAM, EMAAM, EMAM*

Imam is a religious leader. Any person who leads a congregational prayer is called an Imam. A religious leader who also leads his community in the political affairs may be called an Imam, an Amir, or a Caliph. However, an Imam is not infallible. He is responsible for his mistakes to all the members of the community and above all he is responsible to Almighty Allah.

## **Iman**

*Other Commonly Used Spellings: IMAAN, EMAAN*

## **Islam**

Islam is an Arabic word the root of which is Silm and Salam. It means among others: peace, greeting, salutation, obedience, loyalty, allegiance, and submission to the will of the Creator of the Universe. Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam.

Muslims do not accept this name as it gives wrong information about Islam and Muslims.

## **Jannah**

means paradise

## **Jahannam**

means hell

## **Ka'bah**

*Other Commonly Used Spellings: KABAHA*

the first house of worship built for mankind. It was originally built by Adam and later on reconstructed by Abraham and Isma'il. It is a cubed shaped structure based in the city of Mecca to which all Muslims turn to in their five daily prayers.

## **Khutbah**

a speech or sermon. It is sometimes used to refer to the sermon given during the Friday congregational prayer.

## **La ilaha illallah**

### *Other Commonly Used Spellings: LAA ILAHA ILLALLAH*

This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: "There is no lord worthy of worship except Allah." The second part of this first pillar is to say: "Muhammadun Rasul Allah," which means: "Muhammad is the messenger of Allah."

### **Madinah**

the first city-state that came under the banner of Islam. It is where the Prophet's [masjid](#) and grave are situated.

### **P.B.U.H.**

These letters are abbreviations for the words Peace Be Upon Him which are the meaning of the Arabic expression " 'Alaihis Salam", which is an expression that is said when the name of a Prophet is mentioned. This expression is widely used by English speaking Muslims. It is to be noticed here that this expression does not give the full meaning of "Salla Allahu 'Alaihi Wa Sallam". Therefore it is recommended that people do not use (p.b.u.h.) after the name of Prophet Muhammad (s.a.w.); they should use "Salla Allahu 'Alaihi Wa Sallam" instead, or they may use the abbreviated form of (s.a..w) in writing.

### **Quraysh**

### *Other Commonly Used Spellings: KURAYSH*

the most powerful and prominent tribe in all of Arabia in the Prophet's era. The Quraysh were the keepers of the [Ka'bah](#) and therefore one of the wealthiest and most powerful tribes. The Prophet was from among the Quraysh. When he started to preach the True religion of Allah, the Quraysh violently persecuted him and his followers. They were badly defeated at the battle of [Badr](#) by the Muslims and their days of [Jahiliyyah](#) were finally ended when the Muslims liberated Mecca and destroyed all the idols in the [Ka'bah](#) in the year 630 C.E.

## **Qur'an**

### *Other Commonly Used Spellings: KUR'AN*

The holy book of Qur'an is called the Qur'an. It was revealed unto Muhammad (s.a.w) from Allah through angel Gabriel (Jibril) for a period of 23 years. There is only one Qur'an in the whole world and it is in Arabic language. The Qur'an has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'an is composed of 114 Surah (chapters). It is to be read and recited with rules and regulations. When the Qur'an is to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'an have been documented and recognized. The Qur'an can not be translated at all as the Qur'an is the exact words of Allah. Any translation is considered to be the explanation to the meaning of the Qur'an. The Qur'an is so rich and comprehensive in matter that it can easily guide men and women in all works of their life. It is the ultimate source of

guidance for people in all aspects of their spiritual and material lives. The names and attributes that are given to the Qur'an in the Qur'an speak for themselves. The Qur'an is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'an has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'an has a Universal appeal, regardless of people's color, creed, nationality, and geographical divisions of the world. The goal of life, as addressed in the Qur'an, is to live according to what Allah has created us for, which is to worship Allah, and to obey his commandments in this life, which are of course, in the interest of people, and to gain going to Heaven and escape going to Hell in the hereafter. The real success is going to Heaven and the real failure is going to Hell, as the Qur'an states. Those who are entirely lost in their material gains and luxury, without cultivating their spiritual and moral qualities, are declared by Allah (s..w.t.) to be like animals, rather worse than them. The ones who do not believe in Allah or follow His commandments are also described in many places of the Qur'an to be dead, deaf, mute, and blind. The real living, hearing, speaking and seeing are caused by the true belief in the heart. So our need for learning, studying, and following the Qur'an should come before our need for breathing, drinking and eating to survive, because life without such guidance is a miserable life that leads to eternal punishment.

## **Ramadan**

*Other Commonly Used Spellings: RAMAZAN*

the holy month of prescribed fasting for the Muslims. It was during this month that the Qur'anic revelations began.

## **Shahadah**

declaration of faith. A person must recite the shahadah to convert to Islam. The shahadah in Islam is:: "I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah."

## **Sirah**

*Other Commonly Used Spellings: SEERAH*

The writings of the companions of the Prophet (s.a.w.) about him, his personality, his life story. and his ways of handling different situations is called Sirah. The famous collections of the Sirah are At-Tabari, Ibn Ishaq, and Ibn Hisham. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.

## **Sunnah**

In general, the word Sunnah means habit, practice, customary procedure, or action, norm and usage sanctioned by tradition. In specific, any time the word Sunnah is mentioned, it is to refer to Prophet Muhammad (s.a.w.). Here it means his sayings, practices, and living habits. The Hadith are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur'an and the



Sunnah. The Sunnah may confirm what is mentioned in Qur'an, interpret and explain it, specify what is meant by some general verses, limit and restrict the meaning of some verse in it, or may explain something that has been revealed in Qur'an. The Sunnah has a high authority in Islam; and Allah in many places in the Qur'an orders the Muslims to follow the teachings of Prophet Mohammad (s.a.w.).

## **Surah**

The Qur'an is composed of 114 chapters, each of which is called a Surah. The plural of Surah is called Suwar, which means chapters.

## **S.W.T.**

These letters are abbreviations for the words of "Subhanahu Wa Ta'ala". When the name of Almighty Allah is pronounced, a Muslim is to show his respect to Him. The meaning of this statement is that Allah is purified of having partners or a son.

## **Ummah**

an ummah is a community or a people. It is used in reference to the community of Believers or Muslims.

## **Umm al-mu'mineen**

### *Other Commonly Used Spellings: UM AL-MU'MINEEN*

means 'Mother of the Believers'. This was the title of the Prophet's wives; ([Surah 33 Ayah 6](#) stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

### **Umrah**

this is the lesser pilgrimage which is optional and can be performed at any time.

### **Yathrib**

the area where the city of [Madinah](#) is situated.

### **Zakah**

#### *Other Commonly Used Spellings: ZAKAAT*

One of the five pillars of Islam is Zakah, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the Zakah. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'an, namely: the poor, the needy, the sympathizers, the captives, the debtors, the cause of Allah, the wayfarers, and for those who are to collect it. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example,

it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain.

Source:

<http://www.usc.edu/dept/MSA/reference/glossary.html>

## APPENDIX C

### Prophet Muhammad's Values

Burns (1978)	Zohery (2004)
<b>Transformational Leader</b>	<b>Extraordinary Value</b>
. Liberty	. Character Values: Gentleness, Humility, Kindness, Modesty, Politeness, Trust
. Justice	. Community Values: Charity, Forgiveness, Hospitality
. Equality	
. Collective Well Being	

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