TOWARDS A PEACEFUL INTERCULTURAL COEXISTENCE: THE PROPHETIC MIGRATION TO MADINA AS A MODEL FOR CONFLICT RESOLUTION IN THE CONTEMPORARY SETUPS

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Abstract
The current trend of societal setup between Muslims and non-Muslims has witnessed many upheavals, disruptions and mayhems. Muslims have been portrayed on many occasions as not friendly to the modern world and its components. Hence the historical accounts of the development of Islam recorded numerous milestones in emancipating humanity from collapse and decadence. The researcher uses theoretical analysis of social setup of Madina citizens and its communities which comprise of Jews, Pagans and Muslims. The paper discussed the methods used by the Noble Prophet SAW in laying out definite regulations and constitution governing the relationship between the various segments of the people of Madina. The contents of this constitution drafted fourteen centuries ago have relevance to with the socio-economic, educational and political aspects that bedevil contemporary Muslim societies; it also suggests that usage of same approaches would remedy current societal decadence. The main objective of this work is correcting erroneous perceptions against Islam and promoting interreligious peaceful coexistence throughout the all ages.

1. Introduction
Obsession to power by the atheists and trying to unify all systems under one central government has left many nations including Islam into inauspicious catastrophe and dichotomy. The Luciferian conspiracy headed by atheists is determined to over throw any civilization both Islamic and Christian. They have historically achieved many of these motives. Several world conflicts including WWII were all believed to have been engineered by Luciferians, the benefit of which gets back to them. In 1798 John Robison published a book, entitled "Proof of a Conspiracy to Destroy All Governments and Religions" This has made some thinkers like William Guy to believe that WWII between Muslim and Jews is inevitable:

World War Three is to be fomented by using the differences the agenda of the Illuminati stir up between Political Zionists and the leaders of the Moslem world. The war is to be directed in such a manner that Islam (the Arab World including Mohammedanism) and Political Zionism (including the State of Israel) will destroy themselves while at the same time the remaining nations, once more divided against each other on this issue, will be forced to fight themselves into a state of complete exhaustion physically, mentally, spiritually and economically. ¹

There has been lots of negative perspectives written and published against Muslims and Islam, not only in the west but in some other places like Africa and Asia. This has obviously become apparent because of the bad images set by media and its allies. The purpose of all those attacks emanate from the Arab (Muslim) Israel (Zionist) conflict, where Arabs regardless of their religious inclinations are assumed to be Muslim fundamentalists who can commit suicide bombings killings and all mayhems in the name of Islam. After the cold war and dissolution of the Soviet Union, all attention was set to Islam and its adherents. This is because Muslims had once reached the climax of glory and became a superpower of the world. The competition between Democracy and Islam became at hike, causing serious damages to Islam. Since Muslim countries are now inferior and at the mercy of super power countries, little could they do to regain that lost glory, on the other hand the world needs what is in the hands of Muslim countries as they own more than 50% of the world oil reserve.

The Media now could do more than what the nuclear weapon could do; this has brought the fighting to the floors of journalist and media houses. The media propaganda depicts Muslims in bad light linking them with any terrorists organizations, and making Islam synonymous with terrorism. Perhaps the most common diplomatic hatred of Islam is Islamophobia which means social anxiety against Islam, or fearful habits towards Muslims and their religion and or avoiding them but the truth of the matter is that Islamophobia is nothing but racism against sect of people in order to overwhelm the ethics of their believe and replace it with new one.

Alain Quellien, a French colonial bureaucrat had this about Islam:

For some, the Muslim is the natural and irreconcilable enemy of the Christian and the European; Islam is the negation of civilization, and barbarism, bad faith and cruelty are the best one can expect from the Mohammedans.

The Runnymede report contrasted "open" and "closed" views of Islam, and stated that the following eight "closed" views are equated with Islamophobia:

1. Islam is seen as a monolithic bloc, static and unresponsive to change.
2. It is seen as separate and "other." It does not have values in common with other cultures, is not affected by them and does not influence them.
3. It is seen as inferior to the West. It is seen as barbaric, irrational, primitive, and sexist

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2 Wikipedia.org
3 Ibid
4 www.wikipedia.org
4. It is seen as violent, aggressive, threatening, supportive of terrorism, and engaged in a clash of civilisation.

5. It is seen as a political ideology used for political or military advantage.

6. Criticisms made of “the West” by Muslims are rejected out of hand.

7. Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society.

8. Anti-Muslim hostility is seen as natural and normal.

To the muslims this is not new thing and its within the expectations of all muslims, because Quran spoken about this and had made their minds to prepare for similar attacks.

Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: “Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur’an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

Consultations in Conferences held in various stage would help in realizing the truth of the matter. Thus all communities shall consider Muslims as co-human beings to live with and make the world better place.

2. Influence of Islamic Civilization to the West

Muslims are very vital towards the development of this world, they have significantly made this life appreciable through developments of various strata of life, during the days of glory, the golden ages, it was the Muslims who between five to thirteen century led the world in soci-political, cultural and economic aspects and other aspects of developments.

Muslims had reached the zenith of glory in civilization, which was achieved through integration and multi-cultural flexibility of Muslim life, while the West was in its dark ages Muslims had advanced in Philosophy, Science, Mathematics, Physics, Biology, Medicine, Arts, Architecture, Physics, Astronomy, Social Sciences, History, Geography and Education. The Abbasid period witnessed advanced activities of scholarships and influx of scholars from various cities and dynasties, and the hand caliphs spent very large amount of gold and silver on researchers in Philosophy, Arts, Biology and Medicine.

ibid
Scholars such as Muhammad Bin Musa al-Khawarizmi to whom algorithm is acknowledged, Ibn Rushd who specializes in Philosophy and Jurisprudence, Abdrurahman Sufi in Physics, al-Jahiz in Biology, Ibn Sina in Medicine just to mention but few have all open up the knowledge of science to further researchers and commentators.  

It is pertinent to note that all of above fields of sciences were contributed by Muslims; as such they are partners to progress and scholarship. It was not until the Crusades and its aftermath that Islam became phobic to the west. Esposito said:

“Islam is generally been regarded in the west and among many secular-minded Muslims as a static phenomenon doctrinally and socio-culturally, and therefore anti-modern and regressive. This is was supported by the prevailing tendency of Jihad”.

Muslims had benefited from the ancient civilizations of India, Persia, Rome and Greece in knowledge and Philosophy. This was achieved when the western world was wandering in darkness during the middle ages.

Islam is not static or stagnant and Muslims have learnt from various civilizations. Muslim Arabs have not only learnt from previous civilizations but have added in knowledge which had resulted in producing scholarly works such as the book of (al-Hawi) in medicine which remained the major reference material in medicine up till 17th century. Similarly, in Physics the works of Jabir Bin Hayyan were the main reference, the works of Avicenna in Algebra, Geology and his full illustrations about the layers of the earth, explorations of natural resources had greatly helped the scientists after him. Also Ibn Khaldoun a great Historian and geographer laid down the bases of social sciences and sociology that the world is proud of.

6 Ibid  
7 The Islamic Threat, University Press New York, London, 1992 P201  
8 Tarikhul Hadharatul Islamiyyah Abu Zaid, Shalabi, wel fekrul Islamy, wahbah Publishing Company, Egypt, 2013 P.329  
9 Op Cit., P329  
10 Ibid
3. Wronged Perception About Islam

(conspiracies against Muslim nations)
The Muslim world is being considered as a threat to world peace, perhaps because of its unique system which covers all aspect of life, based upon justice, freedom and spiritual life. It is the only system which has lasted for fifteen consecutive centuries and still growing. The growing factors of Islamic developments and its flexibility to blend in most of world communities may cause conspiracies and negative incitement from its other systems. Similarly, the wrong interpretations and self-acclaimed version of extremist and fanatics, has made many nations to ally against Islam, thus, instead of making friends some societies frowns at it as Islamophobic, causing lots of confusion and unprecedented self-defense against it. President Nixon writes”

“The United States should adopt a policy of isolation and containment towards both Iraq and Iran. The objectives should be giving both countries problems at home so that they cannot cause problems abroad”.

Above is clear indication western leaders consider those two Islamic countries as problems. Islam has been wrongly perceived by many secular systems, it is assumed as a threat. In Europe, were about 20 million Muslims live in the 28 countries of EU, they mostly have a growing fear as Islam and pushback against new immigrants has led to the formation of extreme right-wing movements. A survey conducted by Bertelsmann Foundation, Germany showed that many Europeans view Islam as incompatible with the western world, including two thirds of respondents in Spain and just half of respondents in France. A more recent survey found that 57% percent of non-Muslims in Germany perceive Islam as a threat, up from 53 percent in 2012

Majority of western people would think Islam is evil based on what they saw in the internet or what the media has politically and mischievously reported. There are many internet sites antagonistic to Islam and which make false accusations and misleading comments on Islam. In some cases there are internet sites and bloggers which appear to representing Islam and as the matter of fact they do not. They would present extremists and fanatic views that would precipitate hate and anger against Islam.

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The spate of misunderstanding of Islam could be one of the bases of hatred against Islam. This is because quiet often those who disagree with Islam and sometimes even reject and call it names have never studied Islam from its reliable sources and they might have read something different. It is imperative to know that one can have better understanding of Islam when he has adequate knowledge of Arabic. I found a similar situation in the internet when a visitor ignorantly and emotionally discredited Islam. This person had never read anything about Islam and was never informed by reliable sources. He said:

*I never studied Islam and do not know Arabic and here is the problem.*\(^{13}\) He continues but *I believe Islam is an evil religion from what I see on internet and will always believe so. You have also vile people among Christians that is no doubt but they are not such to chop off head for a purpose of frightening people in a worst manner possible.*\(^{14}\)

Above is just an example of some mischievous untruth directed against Islam which left many people either hating Islam or being skeptical about it. Islam however, is a beautiful religion, flexible to all people regardless of their social background; it calls for equality, justice and freedom, it lays rules and regulations which uphold virtues of social integration and social justice which are the key to peace and equality. Below are examples of these virtues displayed by the Prophet of Islam SAW

### 4. Madina constitution

The religion of Islam which experienced hostility, aggressions, subjugations and molestations from the Quraish of Makkah found a friendly and hospitable place amidst of the oasis of the Arabian desert in the town of Yathrib which was renamed Madinatul Rasool. Majority of the Arabs along with the Bedouins have all turned their faces and shown resentment and hostility to the newborn religion. But people of Madina welcomed the Prophet and offered him and his followers a pleasant political and social asylum. They promised to defend him with anything they could defend their spouses and children. In return the Prophet promised them to be dwellers of the blissful Paradise. Communal and ethnic conflicts had before then ravaged the communities of Madina, with little opportunity for reconciliation, but the Prophet Muhammad SAW came as a savior and emancipator. Esposito mentioned


\(^{14}\) Ibid
that in (Prophet) Muhammad's last years in Mecca, a delegation from Medina, consisting of the representatives of the twelve important clans of Medina, invited him as a neutral outsider to Medina to serve as the chief arbitrator for the entire community. There was fighting in Medina mainly involving its pagan and Jewish inhabitants for around a hundred years before 620. The disagreements over the resulting claims, especially after the Battle of Bu’ath in which all the clans were involved, made it obvious to them that the tribal conceptions of blood-feud and an eye for an eye were no longer workable unless there was one man with authority to adjudicate in disputed cases\(^{15}\).

On arrival he found three different groups of people thus:

1. Arab Pagans
2. Three Jewish settlements (Qainuqa, Qurayzh, Banu Nadeer)
3. Muslims from emigrants and citizens of Madina \(^{16}\)

Although, Muslims carried the majority of the people of Madina, the Prophet did not use this opportunity to annihilate other faiths, but gave them rights and obligations to unite all together to defend the walls of Madina as bonafide, citizens with equal rights.

Full unity and solid social structure were established, allowing Islam to flourish and grow. The need arose for clear terms and regulations to govern affairs of Muslims and non-Muslims. Prophet SAW was keen on establishing friendly relations between the Muslim and non-Muslim communities of Arabia. He established a sort of treaty aiming at ruling out all pre-Islamic ill feeling and inter-tribal grudges. He aimed at establishing multi-cultural society with equal freedom between its constituent members. He was so careful not to leave any area in the constitution that would allow prejudice over others or any tradition to sneak in or violate the new environment he wanted to establish. Here are some of its provisions:

1. This is a document from Muhammad the Prophet (may Allah bless him and grant him peace), governing relations between the Believers i.e. Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one nation -- Ummah.
2. Those Jews who follow the Believers will be helped and will be treated with equality. (Social, legal and economic equality are promised to all loyal citizens of the State).
3. No Jew will be wronged for being a Jew.
4. The enemies of the Jews who follow us will not be helped.

\(^{16}\) Al-sira al-nabawiyyah Ibn Kathir, Abul Fida Ismail bi Amr, Darul Marifah Beirut, Lebanon, 1976 p.319 -299
5. Conditions of peace and war and the accompanying ease or hardships must be fair and equitable to all citizens alike.

6. When going out on expeditions a rider must take his fellow member of the Army-(share his ride).

7. No un-Believer will be permitted to take the property of the Quraysh (the enemy) under his protection. Enemy property must be surrendered to the State.

8. If any un-believer kills a Believer, without good cause, he shall be killed in return, unless the next of kin are satisfied (as it creates law and order problems and weakens the defence of the State). All Believers shall be against such a wrong-doer. No Believer will be allowed to shelter such a man.

9. The Jews will contribute towards the war when fighting alongside the Believers.

10. The Jews of Bani Awf will be treated as one community with the Believers. The Jews have their religion. This will also apply to their freedmen. The exception will be those who act unjustly and sinfully. By so doing they wrong themselves and their families.

11. The same applies to Jews of Bani Al-Najjar, Bani Al Harith, Bani Saeeda, Bani Jusham, Bani Al Aws, Thaalba, and the Jaffna, (a clan of the Bani Thaalba) and the Bani Al Shutayba.

12. Loyalty gives protection against treachery. (loyal people are protected by their friends against treachery. As long as a person remains loyal to the State he is not likely to succumb to the ideas of being treacherous. He protects himself against weakness).

13. Those in alliance with the Jews will be given the same treatment as the Jews.

14. The Jews must bear their own expenses (in War) and the Muslims bear their expenses.

15. If anyone attacks anyone who is a party to this Pact the other must come to his help.

16. They (parties to this Pact) must seek mutual advice and consultation.

17. A man will not be made liable for misdeeds of his ally.

18. Anyone (any individual or party) who is wronged must be helped.

19. The Jews must pay (for war) with the Muslims. (this clause appears to be for occasions when Jews are not taking part in the war. Clause 37 deals with occasions when they are taking part in war).

20. Yathrib will be Sanctuary for the people of this Pact. Including pagan and Jews.

21. A stranger (individual) who has been given protection (by anyone party to this Pact) will be treated as his host (who has given him protection) while (he is) doing no harm and is not committing any crime. Those given protection but indulging in anti-state activities will be liable to punishment.
22. The parties to this Pact are bound to help each other in the event of an attack on Yathrib.

23. If they (the parties to the Pact other than the Muslims) are called upon to make and maintain peace (within the State) they must do so. If a similar demand (of making and maintaining peace) is made on the Muslims, it must be carried out, except when the Muslims are already engaged in a war in the Path of Allah. (so that no secret ally of the enemy can aid the enemy by calling upon Muslims to end hostilities under this clause).

24. Whether an individual goes out to fight (in accordance with the terms of this Pact) or remains in his home, he will be safe unless he has committed a crime or is a sinner. (i.e. No one will be punished in his individual capacity for not having gone out to fight in accordance with the terms of this Pact).

25. Allah is the Protector of the good people and those who fear Allah, and Muhammad (may Allah bless him and grant him peace) is the Messenger of Allah (He guarantees protection for those who are good and fear Allah).

Although scholars such as Montgomery Watt, Wellhausen, Serjeant and others would argue that Prophet Muhammad has used it in his first year after migration in order to reaffirm his political momentum, and to show flexibility of his sharia system to all\(^{17}\), we as the matter of fact dispute all those criticism, because the concomitance of incidents proved adaptation of all clauses of the constitution. Jews and others were very happy with and had freely interacted with the larger Madina communities, and in some cases could present their civil and criminal proceedings to Islamic Sharia courts\(^{18}\) some of them converted Islam and advocated for it, like Abdullahi bin Salam\(^{19}\). Hijra and the Madina constitution were binding to all and to the benefit of all dwellers of Madina, it wasn’t meant for prejudice, it was the only civilized Terms of Reference which contained all spheres of multicultural diverse community like Madina. and as such feasible, realistic, viable and likely to solve most of the civil conflicts and disenchantment in our contemporary settlement.

It was by this wise selection of terms and conditions, that the Prophet erected the pillars of the new society. This phenomenon no doubt left its mark on the various Muslims\(^{20}\). He used to bring them up in the light of the Islamic education, he sanctified their selves, enjoined them to observe

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\(^{18}\) Al-Musnad, Ahmad Bin Hanbal Imam Abu Abdallah Bin Muhammad, Muassasat Risalah, 2001 Vol 8, P.87

\(^{19}\) Al-Kaber Al-Tabarani, Sulaiman B Ahmad B Ayyub. MAktabat Ibn Taymiyyah, Cairo, 1994, Vol 12, P.380

righteousness and praiseworthy manners and was keen on infusing into them the ethics of friendship, glory, honour, worship and first and foremost obedience to Allah and His Messenger.

The Prophet established a code of brotherhood amongst the believers, and was keen on establishing friendly relations between the Muslims so as to eradicate all feudal and tribal inclinations of the *Jahiliyyan* period. The boundaries of genealogical relation, clan and township were all declared null and void, thus, allowing only the true face of Islam to thrive and flourish. The most righteous and pious shall always be the most respectable in the society. The Prophet sanctioned this order and actualized it in practice, not just by mere wordings or the talks that fill the mouths of orators and eloquent narrators. It is termed that by virtue of this brotherhood the parties contained therein shall be like blood brothers by inheriting each other.

As for the Jewish community they were found well organized with full economic control of the region, they required no assistance save to which other citizenry required i.e. Government Protection and rule of law. This was extended, and freedom to exercise civic and economic rights as well was restored. It was reported that the Prophet SAW himself had had business contractual agreements and financial transactions with the Jews without any abhorrence. This had marked the end of unclassical disturbances and conflicts of people of Madina. Our societies today would be in dear need of similar conflicts of the management techniques as exercised by the Prophet (SAW) in Madina.

As for the Muslims brotherhood was established between the emigrants and the Ansar. when Abdurrahman Bin Awf was joined with Sa'ad Bin Rabi'ah, the later said to his newly brother I am among the wealthy people of Madina I am going to divide my wealth into two, you take one and I take one. And I shall divorce one my wives, you marry the one you love most. This brotherhood shows us the intensity of the readiness of Ansar the helpers as well as the gratefulness of the emigrants. Roundly, this practice has brought great unity and consolidation amongst the Muslim community in Madina. It was one of the auspicious political landmarks of the beloved Prophet towards solving one of the societal problems and reengineering it towards non selflessness, brevity and readiness to accept the subsequent laws of Allah which later were revealed.

5. Treaty of Hudaybiyyah

Treaty of Hudaybiyyah is one very good instance that shows how Islam dearly needs peace to prevail. Despite the injustices contained in the treaty the Prophet would allow it to be executed. Among the clauses was that of having absolute ten years of peace without any bloodshed. Ten years of consecutive peace is a big capital that would allow Islam strive. One could argue that Islam succumbed to that because during the treaty it was weak and fragile and could be crushed by the mighty Quraish, this is not true because when the Quraish failed to accomplish their terms as per the treaty Muslims marched towards them with full pride and brevity, to crush the pride of Quraysh this has resulted into the Conquest of Makkah.

It all started from Battle of Badr in which the Muslims emerged winners and victorious. Two years later the Quraish retaliated and took the battle to the doors of Madina (Islamic State by then) they expiated their retaliations by almost killing same number of men whom were lost at Badr.

In the 6th year of his migration to Madina the Prophet SAW after having a dream decided to travel to Makkah for pilgrimage. His disciples followed him, while carrying light weapon for routine security and protection amidst the Sahara. On arrival, he camped at the suburb of Makkah and sent Othman Bin Affan to relate his mission, which is to attend to the holy shrines for pilgrimage purpose. They held up to Othman while the rumour spread in Muslim camps about the murder of Othman. The Prophet Muhammad SAW got ready to launch reprisal attack and had already prepared troops, no sooner as the Suhail Bin Amr the Makkan envoy appeared informing the Prophet SAW that Othman was well and the (Suhail) had come to negotiate peace with the Muslims.

The Prophet welcomed the idea. They after lengthy discussions, the two groups agreed on peace based on specified terms as follows:

a) The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.

b) They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.

c) War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.

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23 Al-Sirah al-Nabawiyyah, Ibn Ishaq, Abdulmalik B. Hashim, Darul Jeel Publishers, Beirut, 1411 AH P.335
d) If anyone from Quraish who goes over to Muhammad (Peace be upon him) without his guardian’s permission, he should be sent back to Quraish, but should any of Muhammad’s followers return to Quraish, he shall not be sent back.

e) Whosoever wishes to join Muhammad (Peace be upon him), or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so.24

This agreement contains injustice and discrepancies that negate freedom of Muslims, but the Prophet SAW conceded to it because of his religion promotes peaceful coexistence even at the expense of certain sacrifices. But accepted all the terms just to achieve ten years of peace.

All what Islam requires is to practice its primary fundamental bases of doctrines, as spelt out in the five pillars of Islam, thus,

- Testifying that there is no god worth of worship save Allah, and Muhammad is His Messenger
- Conduct of daily five prayers
- Fast of the month of Ramadhan
- Payment of Zakah
- Pilgrimage to the House of God

Where these five are fully applicable then the religion of Islam has maintained a cause

**Islam is Religion of Peace**

There have been lots of effort to define Islam as a peaceful religion, and that it is a multi-dimensional faith which welcomes all societies and various ethnic groups, by equating and allowing the Muslims to live side-by-side with people of other faiths peacefully and without any molestation. On the other hand some are portraying Islam religion which all must fear and run away from because it contains capital punishments such as beheadings,stoning to death etc.

Perhaps, the reason behind the Islamophobia could be the misunderstanding of Islam itself. There is also the sequence of negative attitudes and behaviors from some Muslims at the eve of specific incidents, which would in turn send negative impressions about the religion itself. Prophet Muhammad SAW has decreed three stages of opposing any misdeeds and or mischief against Islam, anyone amongst you who observes wrong doing he must replace it by his hands. *if find it*

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24 Ibid Al-Mubarakpouri, P.313
unfeasible, he must do it by his tongue, if still unfeasible, he must do it by his heart, and this is the least of the faith

Now in terms of application of this Prophetic tradition some Muslims missed the point, because while interpreting the hadith they disregard the concept of peaceful cohabitation with others. The Prophet Muhammad SAW would have wanted considerations of environs and its surroundings. This interpretation comes vividly when some people launch attacks while wrongly misquoting Islam and wage terrorists attacks against innocent lives. The hadith means that a Muslim practice the ethics of his religion according to the terms and conditions of the governmental systems he found himself in. While in a full Islamic caliphate he exercises an absolute form, but in a democratic settings of the modern day he practice it within the laws of his ability, he should while doing this consider avoiding causing harm to the larger Muslim populations

Islam has advanced outside Arabia to Rome, Syria, Asia and Africa. Although to some extent combat approach was used in conquering some parts, was due to self-protections and purpose of expansion. No compulsion and coercion were used but there was absolute freedom of choosing Islam or opting out of it and payment of annual taxations (jizya)

The historical success accorded to Islam was owing to its peaceful approaches and self-esteem of its adherents. Mahatma Gandhi’s statement published in 'Young India,'1924, said:

I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever 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 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. When I closed the second volume (of the Prophet’s biography), I was sorry there was not more for me to read of that great life.

Michael Hart says:

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

25 Tirmidhi
26 Ihkam Fi Usuol al-ahkam, Al-Amidy: Abulhasan Ali Bin Muhammad, MAktab el-islamy, Beirut, Lebanon, Vol 4 P87
27 http://www.cyberistan.org/islamic/quote1.html#gandhi
secular and religious level. ...It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. ...It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.  

Islam does not accept terrorists killings, attacks and murdering innocent lives, nor does it command its adherents to wage war at individual capacities. The trend of terror and tremor that quake this world is quite un-Islamic, nor good mannered Muslim would concede to it because it lacks jurisdictions in all teachings of the books. What they do is a wrong interpretation of religion.

6. Muslim and Non-Muslims (Ahlul Kitab)

It is unknown to many western Christian faithful’s, that Islam commands its adherents to uphold high respect, harmony and mutual coexistence with non-Muslims especially the Christians and Jews. The three Abrahamic religions of Judaism, Christianity and Islam have all emanated from one source, i.e from Almighty Allah The Exalted. The actual message contained in three religions is same, which is to witness the existence of Allah and worship Him as One Lord

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\text{And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah).”}
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Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

The anti-Islamic attitudes shown in many occasions is not a new and unexpected, but have already been dealt with being simple composed and open minded to all,

Gen 24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master’s brother’s daughter unto his son.

Ps 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

And in the Christian Bible

Mt 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Rev 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

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28 The 100 A Ranking of the Most Influential Persons in History, Michael Hart(1978), Citadel Press, Kensington Publishing Corp, New York. USA p.6
The method of each nation and mode of their delivery to God’s commandments may slightly differ. However, bearing this in mind, Muslims were commanded to respect the Ahlul Kitab. Marital ties, business transactions, social life and any other issues that affect not the true religion of Islam are widely encouraged and made lawful based on specified conditions.

Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah’s), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

The second Caliph in Islam, Caliph Umar Bin Khattab (RA) had interpreted these injunctions into actions at the eve of Muslims conquest of Egypt. He allowed Christians there to live freely, practicing their religion, although payment of light taxation was imposed to assist in running the affairs of the government. This is similar to what is practiced today in our secular government system and democratic dispensations. Once Umar had paid a pension scheme to an old Jew of Madina who grew very old but opted to live within the Islamic domicile. One day Umar saw him begging, and asked why to which he answered that he was bound to pay annual taxation. Caliph Umar said, no as you have grown old amidst us, and we shall support your weakness. He declared a wage for him to allow him sustain his life and to any other old person. This kindness, had left its mark and symbols across Arab Muslim countries and had culminated in preserving the very old Churches in Egypt, Syria, Iraq and Morocco where Christians and Jews live freely as equal citizens along with their Muslims brethren.
7. Conclusion.

Muslim nations are very vital and important to world peace and development. They sit on more than half of the world’s oil reserve, and contained in their midst two important chokepoints of Suez and Hormuz. Muslim affairs should not be taken lightly. An utmost concern for studies and promotion of interfaith should be maintained. The twentieth century has been a period of conflict between the west and the Muslim world, but if we work together we can make the twenty-first century not just a time for peace in the middle east and the Persians gulf, but a century in which beyond peace two great civilization will enrich each other and the rest of the world not just by their arms and their wealth but by the eternal appeal of their ideals.²⁹

Western nations need to understand Muslims and consider them as friends to uphold the fundamental principles and objectives of harmony. Muslims are not actually enemies to any other system, but would need moderate societies that would mingle in them Islam commanded its adherents to coexist peacefully with others, and has given high regard about considerations to people of the Book (Jews and Christians) dialogue and intellectual dispositions should reign between the west and Muslims. Wherever there is a conflict in Muslim nation it should not be taken as a private matter but a global issue that needed to be treated with highest order of sensitivity. If we continue to ignore conflicts in which Muslims nations are victims, we will invite a clash between the western and Muslim world.

The simplicity of Islamic civic rights especially like Madina Constitutions and its terms are still relevance to solving much of today’s crisis. I hope this would assist in making this world better place to live and help in appreciating its virtues.

Wa shukran assalamu alaikum

²⁹ Nixon, Ibid, pp 155-156
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