

The 14th General Conference

4 - 7 September, 2007

Islam's Message of Peace & Security for All

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Islam etymologically means Peace. The Prophet's (PBUH) descent upon this earth symbolizes Almighty Allah's all encompassing mercy upon all his creatures. According to the Holy Qur'an the Prophet is the instrument of Divine compassion for the whole world. "*We sent thee not, but as a mercy for all creatures*". (Surat Al-Anbiya', V.no.107). Allah Ta'ala being himself the Most Compassionate and Most Merciful, it is only natural that His ambassador on the earth should also be given this attribute. Therefore, peace constitutes the most fundamental tenet of Prophet's message to humanity. So much so that he taught us to greet each other by saying Al-Salaam-u-Alaikum (peace be upon you). Is it not, therefore, a paradox that followers of such a religion are projected in the contemporary world to symbolize militancy, terrorism and violence.

There is no doubt that the malicious campaign launched by some western media to distort the image of Islam and its Prophet throughout the world has sinister motives. The meaning of Jihad is distorted beyond all proportions and is often portrayed as a religious tenet to justify the killing of innocent women and children. The portrayal of Salman Rushdi, Taslima Nasreen, Danish cartoons, and lately, the call inciting attack upon Islamic Holy places emanating from the Republican US presidential candidate, are further indications of the malicious campaign waged against Islam. Their sinister aim is to provoke Muslims and incite violence. No matter how hurtful these campaigns are against our religion, we must not allow our anger and anguish to dictate our response. If we do, we are playing right into the hands of these sinister people, falling into their trap.

The question we must ask is; should we allow ourselves to be carried away by vengeance and be aroused by negative passion or is there a better alternative?

It is this question that prompted me to immediately accept the most gracious invitation from Mr. Ibrahim Chabbouh, Director of Royal Aal-al-Bayt Institute for Islamic Thought, Amman. Indeed, it is a great honour for a student like me to not only attend this conference but also to present this paper as my humble contribution. Please allow me the liberty to appreciate and compliment this most laudable and fruitful initiative of Royal Aal al-Bayt Institute for Islamic Thought who have taken the lead to present the better alternative. Coming back to the question of what is the better alternative? It is to project the true image of Islam; to counter hostility with compassion; to spread Islam's message of peace and love more vigorously; to pay no attention to the slanderers, and to exercise patience. Is this not how Allah Ta'ala advised his messenger to face his adversaries? "*And have patience with what they say and leave them with noble (dignity)*". (Surat Al-Muzammil, V.no.10).

Irrespective of the circumstances, it is our duty to keep words and traditions of our Prophet alive. It is with this sense of duty and not with any claim to erudition and scholarship that I would like to deliberate upon Islam's Message of peace and security for all, based upon textual commands of Holy Qur'an and practical examples set out by its holy Prophet.

Divine Compassion & Global peace:

Islam, as a religion, is totally committed to peace and security. It views breach of peace, anarchy, rioting and terrorism with great contempt. Any terrorist activity, which targets innocent people, goes against the concept of Divine compassion and peace. According to a

famous tradition of the Prophet, he has described all creatures as the 'family of Allah' and has instructed that they must be treated well. "He is the most beloved of Allah who treats His family well".(Mishkat Shareef Ch. Good Behaviour).The Almighty has emphasized this aspect of Divine compassion. One who is kind to others is qualified for Divine compassion. The Qur'an makes it very clear, "My mercy extends to all things".(Surat Al-A'raf V.no.156). This simple verse epitomizes Islam's message for global peace and lays down the fundamental principle and guideline for tolerance and peaceful co-existence.

Islam promotes peace and seeks to prevent anarchy by any means possible. The verse No.59 of Surat Al-A'raf makes it very clear. 'Do not disturb peace, when it has been established.' The point is further elaborated, "This is the place meant for preparation for the next world. We shall not give it to those, who do not desire their supremacy, nor to those interested in disruption. The next world shall be good for those who fear Allah.' (Surat al Qasas, V.no.83). According to Islamic teachings, peace should be a priority. Even in the course of battle, if the opponent proposes peace, the offer should be immediately accepted. It recommends strict punishment for murderers and aggressors, because they disturb peace. The aim is to ensure respect for human life. The books of Sunnah and Islamic jurisprudence contain elaborate instructions for curbing terror and fear in social life.

The Holy Qur'an states 'O Believers! It is your duty to take revenge of those killed; a free person for a free person, a slave for a slave, a woman for a woman. However if someone secures pardon from the brother of the victim, he should opt for the better course and pay the compensation. That is Divine Compassion and Mercy for you. If someone retracts later, there is severe punishment for him'.(Surat Al-Baqarah v.no.178) Capital punishment ensures life for you that will save you from unjustified murder. That provision carries great wisdom.' If the assassin

knows that he will receive capital punishment for unjustified murder, he will not dare commit murder of an innocent person. The fear of the imposition of capital punishment helps prevent bloodshed, rampage and destruction, all of which carry the signature of terrorists. In short the prescribed capital punishment optimizes the possibility of a peaceful and tranquil life in any society.

Pluralism & Tolerance:

Islam presents the best practical model of tolerance. It is a baseless fabrication that Islam is not disposed to tolerating people belonging to other creeds, ideologies and religions. Islam certainly claims to be the true religion, but does not teach that the persons holding different creeds and different ideas should be eliminated by force. It aims to create suitable atmosphere for the principle "live and let live." *Surat Al Kafiroon* makes it clear. "*My faith is for me and your faith is for you.*" (surat Al-Kafiroon v. no. 6). There is no compulsion in the matter of faith.

Islam considers blasphemy, infidelity, and paganism heinous and unpardonable crimes. However, reviling people who worship anything other than Allah is forbidden. *Verse 108 of Surat Al-An'am* makes it clear. "*Do not speak ill about those who worship something other than Allah and invoke that.*" Islam advocates peaceful co-existence with the Christians and Jews, and encourages mutual understanding, tolerance and a collaborative approach to common issues. The *Verse No.64 of Surat Aal-Imran* states, "*Tell them, who have Books, that we share one belief that we do not regard anyone but Allah as object of worship and we should not regard anyone having share in His Powers.*" Islam equally respects all prophets and messengers of God. Discrimination among them is regarded as blasphemy. Faith requires belief in all those Prophets who have preceded the Prophet Muhammed (PBUH). Without the

acceptance of this tenet, faith remains incomplete. *“The Messenger of God accepted what was revealed to him and the Believers (Muslims) too accepted everything, Allah, His Angels and the Holy Books and His Messengers and (it is said) that we do not make distinctions between the Prophets.” (Surat Al Baqarah, Verse 285).*

Unity of Mankind:

Islam calls for the unity of mankind, *“O People! I created you from one man and one woman and created castes and communities among you for distinction and recognition. Really speaking, for Allah the most respectable and venerable among you is the person who is the most pious.” (Surat Al Hujurat, Verse 13) .*

Thus, there is no bar on the treatment of persons belonging to other religions and ideologies in a fair and equitable manner. The Holy Qur'an guides in the matter.

“Allah does not prevent you in treating those in a decent and just manner, who did not fight you for faith, did not evict you from your houses. Indeed, Allah loves those who are just.” (Surat Al-Mumtahina, Verse 8) .

Equality before Law:

Justice and fair play are basic requisite for a healthy and peaceful society. Islam has placed great emphasis on adhering to justice and fair play irrespective of distinction of creed and community. Islam has prohibited partiality in the matter of justice, even if it concerns one's blood relation.

“O Believers! Adhere to justice. Be a witness for Allah. Do not mind even if your testimony goes against you, your parents or relatives. You should not care if someone is wealthy or poor. You should not follow

your desires. If you tell lies or refrain from doing justice, understand that Allah is fully aware of your activities.” (Surat An Nisa, verse 135).

“O Believers! Stand up for Allah as witness for justice; do not give up justice for considerations of hostility to any particular section. Be just because that is closer to piety. Fear Allah. He knows whatever you may do.” (Surat Al- Maedah, Verse 8).

According to Islamic ideology, all human beings stand equal for respect and kind consideration. (*Surat Bani Israel, Verse 7*).

“Undoubtedly, I have created the offspring of Adam respectable and honourable. Believers and Non-Believers, both share the respect.” Therefore a human being who is respectable should not be subjected to atrocity and unjust treatment because that is disrespect and dishonour for him.” The Prophet (PBUH) declared that the protest of the victim of atrocity, irrespective of his creed and religion has the prospect of being heard by Allah.

Right to life, property & freedom:

The Prophet (PBUH) greatly encouraged the Muslims to help their neighbors irrespective of their creed and faith. The Islamic state assures the security of life and property. It also guarantees religious, economic, commercial and educational freedom for Non-Muslim subjects. Islamic Shariah does not permit discrimination between Muslim and Non-Muslim in the matters of security of life and property. According to Imam Abu Yusuf, harassing a Non-Muslim of Islamic State invites Divine Wrath. (*Kitab-ul-Khiraj, pp125*).

If the Non-Muslims subjects of an Islamic State are poor and needy, Islamic Bait-ul-Mal should sustain them. (*Kitab-ul-Khiraj pp144*).

Under the regime of Hazrat Umar a treaty was executed with the people of Qudus, that provided for security of life and property as well as

protection to the church, the cross and other religious symbols. Assurance was given that there shall be no interference in the affairs of the Church. The churches shall not be demolished or desecrated; the cross shall not be taken away; or the funds seized. There shall be no force or compulsion in the affairs of religion. Nobody shall be harassed. (*Tarikh-e-Tabari, Part III, pp 609*).

The treaty executed by Hazrat Khalid bin Waleed with the people of Aanaat, provided for the freedom to ring bells any time throughout day or night whenever they liked and to move about freely with the crosses during their festivities. (*Kitab-ul-Kharaaj, Imam Yusuf, pp146*).

Non-Muslim citizens under Islamic regime enjoy complete freedom in matters of trade and commerce. Only trade in liquor is forbidden because it leads to disorder in society. Excluding that, they have complete freedom to carry on any other trade or industry.

Misconception about Jihad:

There is a lot of misunderstanding on the issue of Jihad. Jihad is meant for upholding the uprightness of the word of Allah; helping the oppressed; for safeguarding the places of worship; and for defense against the aggression and atrocities of the tyrants. It is not meant for eliminating other religions, destruction of their places of worship or unwarranted massacre of Non-Muslims. It is certainly not an institution to propagate Islam, for propagation and acceptance of its teachings; Islam recommends interesting and suitable forms of preaching, persuasion and discussion.

‘O Prophet! Invite the people towards the path of Allah by wisdom and good counsel. Carry on your arguments in the best possible and convincing manner and do not utilize power of the sword and so-called ‘Jihad’. (Surat An-Nahl, verse 125).

Permission for Jihad has been given for defensive purposes only and that too is subject to certain conditions.

In Islamic Shariah, the direction or order for killing is applicable to those enemies of Islam, engaged in fight against Muslims. It applies to such enemies of Islam who are determined to seize their lands rather they are determined to deny the freedom to pronounce the name of Allah on the earth. As far as peace-loving and non-fighting people are concerned, who are not inclined to murder the servants of Allah, nor are they interested in throwing them out of their homes, Islamic Shariah does not recommend or permit Jihad against them.

Objectives of Jihad as laid down in Islamic Shariah do not proclaim that the earth should be free from the followers of religions other than Islam. The main object of Jihad is defense against the tyrants by restraining the aggressor from continuing atrocities. (*Surat Al Hajj, Verse 39-40*).

The suppressed are permitted to fight against enemies of Islam and infidels, because they are oppressed and Allah has the power to help them. The victims are those who have been thrown out of their houses for no fault of theirs. Their only fault is nothing else, but their claim that their Providence is from Allah.

Verse 190 of Surat Al- Baqarah recommends fight with those who take the initiative to fight Muslims. Further it has been provided that there would be no excess in the matter.

‘Fight for Allah with those who fight you but there should be no excess committed on anyone.’

There is another purpose of the Jihad. It may be fought to save others, who are weak and suppressed by the tyrants.

It has been stated in the *verse 75 of Surat An-Nisa'*: “*What is*

wrong with you? Why don't you fight for Allah for the helpless and suppressed men, women and children? They pray, "O God! Take us out from this settlement where the people are tyrants and send to us, someone, who is our supporter and helper."

The verse refers to two objects of Jihad, for Allah and to support the weak and suppressed. The latter is included in the former. Jihad in support of the suppressed is also for Allah. The verse confirms that Jihad is the practical response to the cry for assistance by those afflicted and suffering.

According to the Holy Qur'an, another important object of Islamic Jihad is the protection of places of worship. The definition of a place of worship does not include the places of worship belonging only to Muslims. It also includes places of worship belonging to followers of other religions.

Battle for national cause, caste or community does not qualify for Jihad. Islamic Jihad is only for upholding the name and message of Allah. According to *Kitab-ul-Jehad* of Bukhari, the fight for upholding the name of Allah is Jihad for Allah.

Jihad is constructive action for ending mischief. It is not desperate action for loot, destruction and carnage. Even during a battle Islam has strictly forbidden arson, killing of women, children, aged, worshippers and those incapable or participating in the battle. At several places in Holy Qur'an, it has been emphasized that it should be ensured that those not connected with the battle should not be harmed. Fight should be confined to the participants in the battle. The Prophet (pbuh) has clearly dissuaded from killing persons not concerned with the battle. *"Do not kill the weak, small children, women and aged during the battle."* (*Kitab-ul-Jehad by Abu Dawood*).

Islamic jurists have held that an intention of killing the weak,

aged, women and children is unlawful, even if it were to be carried out in the course of a battle. Killing the worshippers and priests, who keep aloof from the fight, is forbidden .

Islam has strictly forbidden general devastation. Unless it is unavoidable, the fields, orchards and settlements should not be destroyed. Killing innocent people has been declared unlawful. In the present so-called civilized world everything belonging to enemies, although having nothing to do with the battle, is targeted for destruction, and attempts are made to justify it under the banner of ‘collateral damage’. Such acts are however, in Islam regarded as heinousness crimes.

‘When he goes back from you, gets engaged in the destruction of the fields and animals. Allah does not like disorder.’ (Surat Al- Baqarah, Verse 205).

Hazrat Abu Bakr, while sending off the troops, instructed them that fruit-bearing trees should not be cut or burnt. Settlements and crops should not be destroyed.

(Kitab-ul-Jehad by Imam Malik)

In the course of a battle the Prophet (pbuh) came to know that a few Muslim soldiers have looted goats and intend to cook and eat their meat. He turned upside down. The utensil used for cooking.

Similarly during the Battle of Khaibar, after Peace Treaty was executed with the people of Khaibar. A few recruits of the Islamic Army beat Jew women, forcibly took away their fruits, took possession of their animals and consumed them. The chiefs of the Jews lodged a complaint with the Prophet. The Prophet sternly addressed his soldiers, *‘Allah has not held it proper for you that you may enter the houses of men of Books, without their permission and maltreat their women and take possession of their fruits.’*

Prophet's Model Code of Conduct:

Allah Almighty commissioned the Prophet (PBUH) as embodiment of mercy for all creatures. He represented limitless pardon and forgiveness. Those who had planned his assassination and regarded it as virtue and symbol of pride and honor, after migration, when Allah almighty rewarded him with glorious victories and they were overpowered, captured and brought to him, he pardoned them. Rather he treated them with compassion and love. The history of his glorious life abounds in examples of compassionate and merciful conduct. These are a few glimpses:

Declaration of General Pardon after the victory of Mecca:

When Allah almighty honored the Prophet with glorious victory over his ferocious enemies who had not spared any measure in order to oppress him and his followers, all of them, were given general pardon after the fall of Mecca and were provided with refuge and security. It showed his stature as the embodiment of mercy showering compassion upon friends and foes equally. What a day of victory it was! No revenge was taken from anyone and no vengeance was shown against anybody. The boundless mercy, compassion and love engulfed everybody. Even mortal enemies like *Akramah Ben Jahal* and *Abdellah Ben Sa'ad Ben Abi Sarah*, the proclaimed offenders, with death warrant on their head, to be executed even if found within the violence prohibited zone of *Haram* were shown mercy and subsequently pardoned.

Mercy to Jews:

After victory over *Khaiber* the Prophet did not exile the Jews but allowed them to stay back and retain their possession of land subject to payment of a portion of crop by way of tax for guarantee of security.

When Jews saw that the Prophet and his companions were fully satisfied with them and were about to return to Madinah they started making deceptive moves and began to send gifts to the Prophet. Once, a Jewish woman named *Zainab Bint Harith*, the wife of *Salam Ben Mishkam*, was commissioned to present to the Prophet mutton fried with poison. The woman carried out the murderous plot. She served poisoned mutton to the Prophet and a few of his companions which resulted into martyrdom of *Hadhrat Bara'a Ben Ma'roor*. The Prophet's upper uvula of the mouth was so afflicted that its effect lasted till the rest of his life and poison showed its effect upon his whole body on the day of his heavenly journey from this world. When investigation was conducted, the Jews confessed of their crime but the Prophet did not take any revengeful action against them and pardoned them in respect of his own self.

Forgiveness of Mortal Enemies:

Abdullah Ben Umayyah, the Prophet's cousin, was one of the mortal enemies of the Prophet. He was full of malice and held grudge against the Prophet. His hatred can be ascertained from his remark addressing the Prophet (PBUH). "A ladder is installed connecting the earth with the sky. You climb it up to sky and come back from there carrying the documentary proof of your Prophethood. I see angels descending with you with my own eyes and four angels present to me the certificate of your Prophethood. I would still not believe in you". The statement itself reflects how antagonistic his attitude was!

During the victory campaign of Mecca, when *Abdullah Ben Umayyah* expressed his willingness to embrace Islam, the Prophet completely ignored his past behaviour and forgave him. *Abu Sufyan Ben Harith Ben Abdul Muttalib*, the first cousin of the Prophet and also his foster brother, was an acclaimed poet of Mecca. He was highly critical of

the Prophet, and took great pride to ridicule the Prophet through his contemptuous poetry. It agonized the Prophet mentally but like *Abdullah Ben Umayyah* he too went out of Mecca, met him on his way and expressed his willingness to embrace Islam despite remembering the agony caused by him, his excuse was promptly accepted and aptly condoned. (*Al-Istee' aab 4/237*).

The Prophet (PBUH) pardoned even those of his mortal enemies who took liberty to play with his life and caused grave danger to his personal safety. *Labeed Ben Abdel Asam* made him target of his most pugnacious sorcery making it humanly impossible to avoid the intended affliction. Nevertheless, Allah the Almighty with His grace forewarned him through revelation. *Labeed Ben Al-Asam Zaqi* was an ally of the Jews and a hypocrite. Bribes were given to him by the Jews to cause mortal affliction to the Prophet through the craft of his sorcery.

In an abandoned well which was occupied by snakes and scorpions, located in a deserted cluster of palm trees, he planted a few enchanted and charmed objects. Despite being a Prophet, the sorcery affected him so much so that his memory sometimes failed about the action he had already performed recently. However, with the grace of the Almighty Allah he was able to get rid of the affliction and the depraved sorcerer was caught. The faithful *Muslims* persistently requested the Prophet that being a sorcerer if he could harm the Prophet, he posed greater danger to the lives of ordinary Muslims, yet the Prophet still pardoned him and let him go free. (*Bukhari, 1/450*).

The Story of Abdullah Ben Shahab:

Three persons from amongst the polytheists had attacked the Prophet directly during the holy battle of *Uhad*. *Abddellah Ben Shahab* had injured the Prophet's forehead and face by hitting him with a stone.

The person who carried out such a murderous attack had no right to be pardoned but when he was later captured, no revenge was taken from him and he was pardoned. Thereafter he converted to Islam and died in Mecca (*Usud Al-Ghabah* 3/173). This is the example of the abundant mercy of the Prophet and his overflowing compassion, that he never took revenge from his mortal enemies, but pardoned them and treated them without any discrimination and at par with Muslims.

The Treatment Meted out to *Wahshi Ben Harab, the assassin of Hadhrat Hamzah (R.A.)*

Wahshi Ben Harab was a self-purchased slave of *Jubair Ben Mut'im Udai Ben Khyiyar*. On the holy battle of *Uhad*, *Jubair Ben Mut'im* gave him a tempting offer, promising him that if he killed *Hadhrat Hamzah*, the beloved uncle of the Prophet, as a reward he would set him free. *Wahshi* himself says in his confessional statement, "I participated in the battle of *Uhad* on behalf of the polytheists. My sole target was to kill *Hamzah* and when *Hamzah* was engaged in fighting with *Sabaa Ben Harab* I was hiding behind a rock in order to ambush *Hamzah* as I didn't have the courage to engage him in straight encounter. I intended to kill *Hamzah* deceitfully and when *Hamzah* passed by that rock I went behind his back and hit him with a spear with full force under his waist piercing through his body. Then and there, *Hamzah* fell dead making the Prophet so sad that he had never felt so sad in his life in the past neither he would feel ever such agony in future. I had believed that the Prophet would never pardon me for this crime. Later, after victory of Mecca, I fled to *Ta'ef* and from there went to Madina along with some people of *Ta'ef* with plea to embrace Islam. The Prophet instead of taking revenge from me condoned my crime and treated me in the same manner as he treated all other Muslims."

The treatment of an Arab Bedouin who had attacked with sword:

On his return journey from holy battle of *Zatul Riqaaq*, also named as *Najd*, the Prophet and his companions camped for siesta in a valley abounding in acacia (gum Arabic) trees. All the people scattered, searching shade of the trees, and the Prophet was left alone to rest under a particular tree. He lay down on the ground unarmed leaving his sword hanging from the branch of the tree. Availing the opportunity an Arab Bedouin grabbed the sword of the Prophet and stood to pounce upon him. Meanwhile the Prophet suddenly woke up. The Bedouin had overpowered him completely and challenged him saying, “Who can save you now?” The Prophet replied very calmly, “Allah will save me.”

The Bedouin got so frightened that the sword fell off from his hand and the Prophet picked it up. Meanwhile other people came along and the attacker was captured. However, the Prophet did not take any revenge from him; neither was he punished nor threatened in any manner. He pardoned him as if he had done nothing. He was so impressed by this compassionate attitude and kind deal of the Prophet that he immediately submitted to the prophet and embraced Islam.

The treatment meted out to *Kahlid Ben Walid* and *Omar Ben Al-Aas*

Hadhrat Khalid Ben Walid and *Hadhrat Omer Ben Al-Aas* both were the mortal enemies of the Prophet. They were famous for their hostility to Islam. When Muslims were forced to migrate to Abyssinia, *Omer Bin Al-Aas* followed them with the mission to get them extradited by influencing the Abyssinian king deceitfully. However, with the grace of the Almighty his sinister plot failed due to the bold, truthful and honest encounter by the ambassador of Muslims, *Hadhrat Jafar Tayyar*,

who was able to win over the royal court by reciting the heart mellowing verses of Qur'an.

The hostile role of *Khalid Ben Walid* too is equally notorious. He was directly responsible for martyrdom of seventy of the Prophet's companions in the holy battle of *Uhad* and the physical injury caused to the forehead of the Prophet and the breaking of his teeth. However, when the two mortal enemies surrendered themselves to the Prophet, instead of avenging upon them the Prophet rather encouraged them by observing, "Islam obliterates all the sins committed. Similarly, migration wipes out the previous sins and Hajj also washes off completely all the pre Hajj committed sins." (Muslim 1/76) .

Dispensation with *Abu Sufyaan*, the ringleader of the enemy:

Abu Sufyaan Ben Harab had been acting as the ringleader of the Prophet's enemies. In the holy battle of *Uhad* it was he who lead the enemy forces. He had prepared all kinds of plots to root out Islam and its followers. In the holy battle of *Khandaq* (Trenches), he had organized the enemy coalition front against the Prophet.

He brought four thousand strong fighters from Mecca and from the other end of Madinah he invited the coalition of Arab tribes under the leadership of *Oainah Ben Hafs Fuzari* to launch an attack with another four thousand soldiers. From the third side he called six thousand armed fighters to lay the siege. *Aby Sufyaan* himself conceived and supervised this joint operation. In addition, he instigated shrewdly *Banu Quraizah* who despite their smaller numbers as compared to the Muslim army, who were strategically located at the far end of Madinah, to attack the Muslim forces from their back contravening their earlier peace treaty with Madinites. Allah the Almighty sent a thunderstorm, which scattered the enemy and forced them to retreat in defeat. The same ringleader of

the enemy, one-day prior to fall of Mecca, came in disguise to the Muslim camp in a place called *Mur-Al-Zahran* to assess the Muslim military might. The spy was caught red handed and brought in front of the Prophet. Many of the companions of the Prophet submitted to him the plea to allow them to execute the prisoner who was no less important than the chief of the enemy himself. The next day *Abu Sufyaan* came to the prophet and embraced Islam voluntarily. The respect shown to him and the honorable deal he got was indeed amazing and beyond the comprehension of an ordinary mortal. A declaration was then publicly announced that, “Whoever enters the grand mosque of Mecca (*Masjid Al-Haram*) shall be spared, whoever enters the house of *Abu Sufyaan* shall be spared and whoever shuts his door too shall be spared.” The declaration decreeing *Abu Sufyaan’s* house to be treated at par with the grand mosque of Mecca in respect of refuge bestowed upon him, such an honor that surpassed any other award that a man could aspire to achieve in those times and times to come.

What does Hind say?

Hind Bint Utbah Ben Rabee’ah, the spouse of *Abu Sufyaan*, was most hostile, malicious and contemptuous in her attitude to the Prophet. She was the same woman who is notorious to have quenched her thirst for blood by chewing the liver of the greatest martyr *Hadhrat Hamzah*, the beloved uncle of the Prophet, in the holy battle of *Uhad*.

After embracing Islam, what did she say to the Prophet? She herself confessed, “Before entering the fold of Islam, none on this earth was more worthy of God’s wrath than you and your family. I hated you and your household most. Nevertheless, when I embraced Islam and started attending your court. I witnessed loftiness of character, compassion and love in you that I had never imagined any human being on this earth could be embellished with and now my condition is diabolically

reversed. Today upon the face of this earth and under the sky there is no one dearer to me than you, your family and your household.”

Prophet’s noble character sets out the standard code of conduct for the whole humanity and for all times to come. He was tolerant even in the face of the worst possible humiliation, antagonism and hostility, which enabled him to win over his sworn foes. The Prophet (PBUH) spent all his life making sacrifices for the welfare and benefaction of the whole humanity. He carried a burning desire in his heart and made utmost effort to bring every human being to the threshold of the real success. Allah Almighty has drawn the lofty character and compassionate personality of His beloved Prophet in the following verse of the holy Qur’an:

“Now hath come unto you a messenger from amongst yourselves: it grieves him that ye should suffer ,ardently anxious is he over you: to the believers is he most kind and merciful but if they turn away, Say: “Allah sufficeth me: There is no God but He. On him is my trust. He is the lord of the Throne Supreme!”.

(J-11,S.9,A-128,129).