

Knowing 'this man' is a helpful thing

By [Dr Thameem Ushama](#) - September 23, 2022 @ 2:51pm



Muslim worshippers praying at the Al-Masjid an-Nabawi (Prophet's Mosque) in Saudi Arabia's holy city of Medina. - AFP Pic

A MAN was born 14 centuries ago in Makkah. He was sincere, honest, modest, and virtuous throughout his youth and adolescence. In his formative years, he never indulged in bad habits.

He uttered only truth. Between 35 and 40, he retreated to a cave of Hira close to Makkah and spent several nights in prayer.

One day, he heard a voice just as his meditation peaked. "Read", the voice instructed.

that it was an angel's voice
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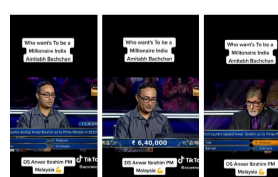
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This individual proclaimed himself the "Messenger of God" and said he received guidance from Him. He proclaimed God is One and called on people to submit to Him.

He remarked that God chose him as a sign of mercy for all living creatures. His traits show that he was not only a gift to his people but also an exceptional gift to humanity.

This man showed grace, compassion, kindness, pity, humaneness, tenderness, soft-heartedness, sympathy, and empathy for everyone. Even his adversaries respected him.

Despite several humiliating remarks about him, historians acknowledged the character of this man, who treated all with kindness, grace, and compassion.

This man lived by a theory that governed all aspects and guided every aspect of people's lives. He was, therefore, the true embodiment of mercy, kindness, and compassion.

All people, believers and non-believers, Christians, Jews, and polytheists, received his mercy.

A new taste of genuine grace is what humankind most urgently needs right now. Anyone who wants to take advantage of this grace can still do so. In particular, these days, its adoption enables humanity to use the delightful wind from heaven to chase away the sweltering heat of the earth.

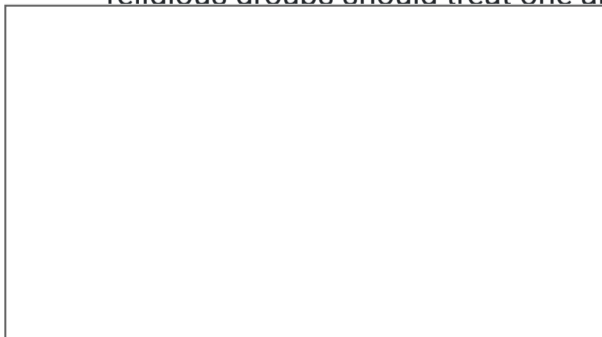
However, despite being lost in the maze of consumerism, the never-ending wars, and the spiritual abyss in which it finds itself, it continues to be perplexed.

This man awakened the ignorant world from its complacency, provided it with knowledge of the standard separating truth from untruth, and forewarned it of both paths leading to salvation and destruction.

This man's life demonstrates that he was kind to Christians, pagans, Jews, and hypocrites, in addition to his followers. He never displayed a compulsive attitude toward others since he believed there was no compulsion in religion.

It illustrates how to respect someone's sensibilities and conscience, which is impossible without having mercy as a core principle.

When this man assumed leadership of a new community, he implemented a system of rules outlining how Muslims, Christians, Jews, and other religious groups should treat one another respectfully.



Resolving disputes between Muslims, peace and harmony among them by coexistence.

Taif and the Peace Treaty of

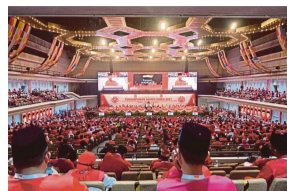
The pact of Najran granted to the Christians of Najran and its surrounding areas in exchange for their peaceful way of life is another example the world should contemplate.

The pact points out that Christians were given freedom, security and protection. They were allowed to practise their religion. Additionally, the man pledged that no bishop, priest, or monk would be expelled from their



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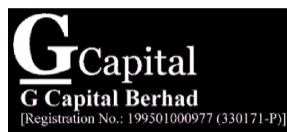
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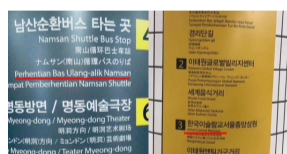
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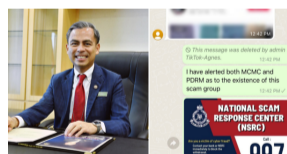
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positions, and they would continue to enjoy all things large and small as before, no images or cross halls would be demolished, and they would not oppress or be oppressed.

This pact is significant because the world can study it and derive lessons for contemporary application to promote peace and harmony.

There will not be any plans, conspiracies, disputes, or wars if there is compassion among all people, religious or not. Muslims, Christians, Jews, and others will live peacefully if mercy is practised.

This man's companions demonstrated the necessity of displaying kindness and tolerance for non-Muslims when interacting socially with people in a multireligious community.

For instance, a Christian woman from Egypt protested to Caliph Umar ibn al-Khattab about Amr ibn al-As because he had extended a portion of the mosque with her home.

When the Caliph learned of this, he offered to buy her property twice its market value to preserve the mosque, but she declined. The Caliph was not upset by her refusal because it was her prerogative.

Therefore, he mandated that the freshly constructed section of the mosque be destroyed, and her entire house be reconstructed.

This illustrates how a leader must act justly if he or she wants to maintain peace. A victim's fear will grow faster if a leader or ruler dismisses such a complaint by siding with the wrongdoer because he shares his religious beliefs.

This will likely lead to a reaction that could result in the spread of terror.

This man implemented a new constitution and cared for every citizen. Even though they presented hurdles and caused challenging circumstances, he was kind and sensitive toward social respect and security for unbelievers.

Like other believers, he fought to protect Jews' rights as citizens. He never forced unbelievers to convert to his religion.

This man treated non-Muslims with the utmost mercy. One such instance involves a Jewish woman who wanted to kill him by offering a roast sheep that had been poisoned. He became aware of it.

When his friends heard about it, they suggested killing her, but he forgave her. This is just one of the many examples of his mercy.

Regardless of their religion, the man honoured everyone yet did not discriminate against individuals. One indication of his righteousness is his treatment of a Jewish boy – with compassion by going to his aid when he was being mistreated. He forgave him because he was a servant and a member of the Jewish communities. They began a string of offensive acts. Their rude and obnoxious behaviour became intolerable. They caused trouble, made fun, injured those who went to bazaars, and even frightened women.

However, this man respected Jews in addition to tolerating their misdeeds. For instance, he got up to respect when a funeral procession passed in front of him. Is that not a human being, he asked when told that it was a Jewish casket.

This man showed the highest social security for non-Muslims. He said that killing innocent people in a treaty with a Muslim is prohibited. He declared that whoever killed a person having a treaty with the Muslims shall not smell Paradise.

Another illustration of his compassion. A Muslim woman had a polytheistic mother. She enquired of the man how to handle her heathen mother. The man encouraged the woman to treat her mother with respect, honour and compassion.

This man treated slaves, servants, and labourers with kindness and generosity. In Arabia, there were class disparities and the impoverished experienced mistreatment and prejudice. Humans were treated like commodities and sold into slavery.

The necessities of life, like wholesome food and modest clothing, were denied to slaves and servants. Because of the conceit that they were lesser servants, they were subjected to pain and torment.

This man was never vindictive. He never exacted vengeance on anyone for wrongs committed against him, but when God's commands prohibiting unlawful behaviour were disobeyed, he unavoidably exacted retaliation for the sake of God.

He never struck a woman or a servant with his hand, but he did participate in the Battle for God's Cause.

Arab civilisation before Islam was renowned for its cruel treatment of women. Because Arabs believed that women were inferior to males, they buried female infants alive because they represented humiliation to these barbarians.

This man disapproved of the pre-Islamic social structure and showed great respect and care for women. He advocated for a distinctive culture of empowering women.

This man asserted that men should not pressure women to perform tasks beyond their capacity. They deserve to be treated gently, respectfully, mercifully, and with compassion.

They were highly regarded for their honourable responsibilities as mothers and wives. In contrast to earlier civilisations where women were/are viewed as simple objects of sexual pleasure, his concern for women prompted their merciful empowerment.

This man was also kind to animals. He treated animals with great care and counselled others against torturing or mistreating them. He forbade his friends from keeping the animals thirsty or hungry.

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Pagans from Makkah employed tricks to obliterate this man, and they were incredibly harsh and haughty. As a last resort, they attempted assassination by employing one of their most dynamic youths, who ultimately converted to Islam and assumed the role of Caliph.

The man was finally ordered to move to Madinah after enduring all of their threats, torture, and schemes. After some years, this man conquered Makkah and gathered all disbelievers before proclaiming a comprehensive amnesty. He forgave everyone, even his most vengeful, violent, and vicious adversaries.

This man showed the highest level of empathy for children. He sat next to any crying child he observed. When I rise for prayer, I aim to extend it, but only when I hear the sobs of a child, he once said.

I do not bother the child's mother, so I cut it short. Unfortunately, such kindness is all but extinct in postmodern society.

The traits of this man's life were generosity, kindness, and compassion. Whenever someone requested him for something, he either gave it to them or, if he was unable to, expressed his remorse with pleasant words. The Holy Book refers to him as having mercy on all living things and all lands.

He never responded to any petitioner poorly, coldly, or angrily. On the contrary, he replied politely and kindly. Such are now uncommon. His example teaches to treat petitioners with hospitality, grace, and amity. By doing this, social divisions would vanish, and the seeds of social harmony would be planted.

In the discussion above, we referred to a man. Who was he? None other than Muhammad, God's Messenger, was he. He and his message are followed by two billion people globally. Knowing more about him is a helpful thing.

The writer is a Professor at the Department of Usul al-Din and Comparative Religion, International Islamic University Malaysia.

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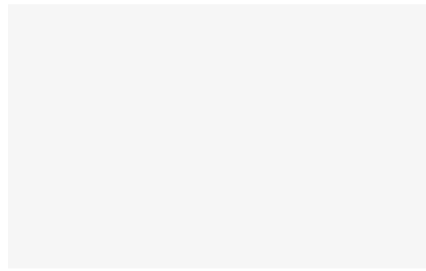
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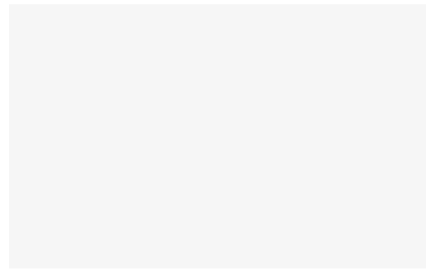
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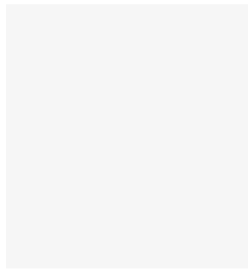
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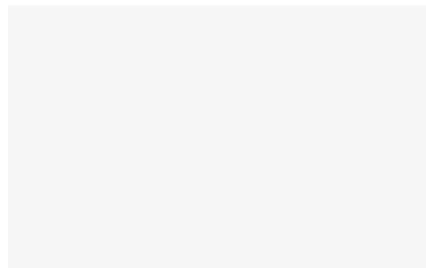
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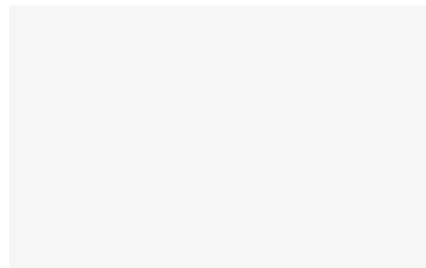
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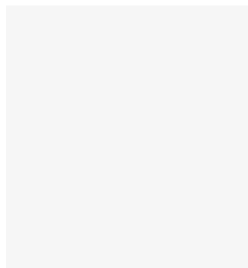
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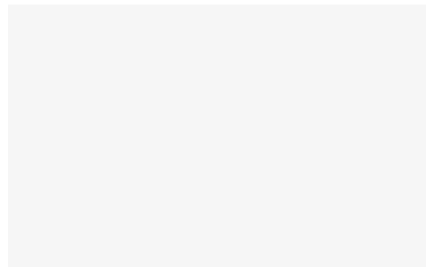
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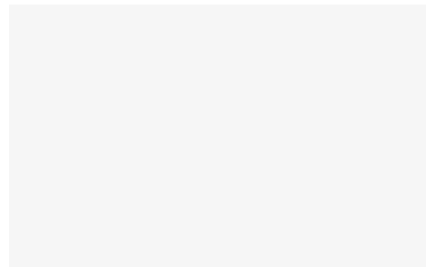
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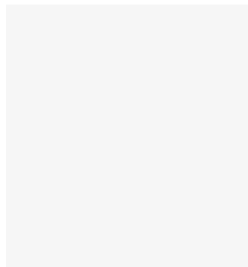
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