

THE PROPHET MUHAMMED "Man for Humanity"

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Abstract:

This work is intended for a large audience whether they are Muslims or non-Muslims, who are not familiar with the Prophets teaching and values.

What is sought in this study is sympathy, mutual respect, and essentially the love of the Prophet Muhammad. Whether one believes or not. It is important to try to immerse oneself in the Prophet's life and recapture the spirit that infused his mission with meaning. However, in a daily bases the dominant international media portrays a distorted image of Islam and its Prophet (pbuh) with terrorism at its core. In their views; Islam and the Prophet Muhammad are considered the Main Source of evil that the West should fight to protect humanity and civilization.

Moreover, this study is attempting to prove the contrary, Prophet Muhammad is a Man of peace and calls for people to coexist with each other to care about humanity. This is proven at both the principle and practical levels.

In this research all the relevant data are collected through the library-based research. The researcher consults relevant books, journals, magazines, as well as the internet audio and video types.

Keywords: Muhammad; humanity; West; Jew; Cartoons.

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Introduction:

In this research our attention is mainly focused, throughout the narration of the story of the Prophet life, on situations, attitudes, or words that could reveal Muhammad's personality and what it can teach and convey to us today, the initial idea was therefore to plunge into the heart of the Prophet's life and draw out its timeless spiritual teachings. his life is strewn with events, situations, and statements that point to the deepest spiritual education. Dialogue with God, observing nature, inner peace, and so on. The Messenger's biography points to primary and eternal existential questions, and in this sense, his life is an initiation. Deliberately easy to follow and endeavors to convey Islam's spiritual and universal teachings. The Messenger's historical experience is clearly the privileged way to grasp the eternal principles shared by more than a billion Muslims throughout the world.

Although the Prophet (p.b.u.h) is the best of examples and following his *Sunnah*¹ is obligatory, we must also remember that it is not right to overly praise him (p.b.u.h) as he was not divine, but a human. Allah says: "Say I am but a man like yourselves, (but) the revealed has come into me, that your God is one God."² Also, the Prophet (p.b.u.h) has said: "Do not over praise me as the Christians overprized the Son of Mary. I am his slave, so say: Allah's slave and Messenger."³

In this study, the choice to focus on certain topics and events from the Prophets life rather than others, is of course determined by the wish to answer some critical issues, that have been raised by the media and the West in particular.

On the other hand, we are all well aware that there are some extremists and so-called Islamic groups that are perpetrating the very worst forms of brutality in the name of Islam, in the same time, they are claiming that is the steps of the Prophet Muhammad, calling themselves (*salaf*),⁴ and emphasizing that their way is the correct bath to Paradise! yes despite all the ills of Muslims everywhere, and with the huge pressure and undeclared war! against the Prophet Muhammad.

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Whether from the cartoonist of Denmark, Netherlands or Charlie Hebdo publications of cartoons. Islam continues to be the fastest growing religion on earth, conquering the hearts and minds of thousands.

Consequently, the study of the Prophets life as presented in this paper will develop in the mind of Muslims the idea of coexistence and cooperation with others, look to others as part from us, since we are all human, living under one roof, coming from a single couple. But never look to the religion of some *salafi* group who monopolies Islamic thought and all the beauty it has flourished for centuries.

Another significant matter as moderate Muslims keep in mind, which instead of leading me as a Muslim towards warfare and violence, leads me towards exhibiting love for all of humanity, is the fact that in the Sunnah we find a clear order to Muslims to practice and live the life of the Prophet, which was a life of peace, love, and justice, in the following the research present a brief history of the life of the Prophet Muhammad, discussing some critics that leveled against the Prophet of Islam and presenting a clear and convincing arguments both from the life of the Prophet and testimonies of non-Muslims that show the greatness of the Prophet Muhammad and how he has sacrificed his life for the well-being of the humanity.

Brief history:

Of all messengers, the most important figure in the last Prophet's lineage is undoubtedly Abraham. There are many reasons for this, but from the outset, the Quran points to this particular link with Abraham through the insistent and continuous expression of pure monotheism, of human consciousness's adherence to the divine project, of the heart's access to His recognition and to his peace through self-giving. This is the meaning of the word "Islam", which too often translated quickly by the mere idea of submission but which also contains the twofold meaning of "peace" and "wholehearted self-giving".

Thus, a Muslim is a human being who throughout history -and even before the last Revelation- has wished to attain God's peace through the wholehearted gift of him- or herself to the Being. In this sense, Abraham⁵ was the deep and exemplary expression of the Muslim:

We read in the Quran: " He (God) has chosen you, and has imposed no difficulties on you in religion. It is the religion of your father Abraham. He has named you Muslims, both before and in this (revelation), so that the Messenger may be a witness for you (the new Muslim community). And you may be witnesses for humankind." ⁶

Karen Armstrong noted: when the Christian Waraqa ibn Nawfal had acknowledged Muhammad as a true prophet, neither he nor Muhammad expected him to convert to Islam. Muhammad never asked Jews or Christians to convert to his religion of Allah unless they particularly wished to do so. Because they had received authentic revelations of their own.⁷

Muhammad was born in Makkah in the year 570 CE. Muhammad's father passes away before his birth, leaving him in the care of his paternal grandfather, 'Abd al-Muṭṭalib.

At the age of six Muhammad also loses his mother Aminah, and at eight he loses his grandfather. Thereupon responsibility for Muhammad is assumed by his uncle Abu Ṭalib. He was raised illiterate, unable to read or write, and remained so till his death.

As he grew up, he became known to be truthful, honest, trustworthy, generous, and sincere. He was so trustworthy that they called him the Trustworthy. Muhammad was very religious, and he had long detested the decadence and idolatry of his society.

He eventually gained work as an agent for a wealthy businesswoman, Khadija, who was so impressed with his honesty and competence that she proposed marriage. Muhammad accepted, and so began a happy and monogamous relationship.

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Khadijah is said to have been about 40, but she bears Muhammad at least two sons, who die young, and four daughters. The best known of the latter is Faṭimah, the future wife of Muhammad's cousin Ali, whom Shi'i Muslims regard as Muhammad's divinely ordained successor. Until Khadijah's death some three years before Muhammad's emigration (*hijrah*) Muhammad takes no other wife, even though polygamy is common⁸.

At the age of forty, Muhammad received his first revelation from God through the Angel Gabriel. Karen described: It was On Mount Hira in 610 on the seventeenth night of Ramadan, when Muhammad was torn from sleep and felt himself enveloped by a devastating divine presence. Later he explained this ineffable experience in distinctively Arabian terms. He said that an angel had appeared to him and give him a curt command: Recite! (*iqra*)! Like the Hebrew prophets who were often reluctant to utter the Word of God, Muhammad refused, protesting, I am not a reciter! ... at the end of a third terrifying embrace, Muhammad found the first words of a new scripture pouring from his mouth: "recite in the name of thy Sustainer, who has created -created man out of a germ-cell."⁹

Since that the Quran continue to revealed to Muhammad bit by bit, line by line and verse by verse over a period of twenty-three years. His teachings stressed that he sought to renew the message of previous prophets,¹⁰ but he achieved little through his proselytism except rejection from his own people.

This soon gave way to outright hostility, and his followers remained depressingly few. In 622, Muhammad took the incipient Muslim community out of Mecca, and settled them in Yathrib (later renamed Medina), he established himself first as a trustworthy arbiter between communities, and then as the ruler of the entire city state. Soon he was persuading various tribes to join him, receiving pledges of alliance from throughout the Arabian Peninsula. At length, it was only Mecca, Muhammad's hometown, that arrogantly resisted. His attempts at diplomacy faltered as the Meccans demonstrated their perfidy.

Inevitably, this led to conflict. Despite military setbacks, the Muslims were eventually victorious, and Mecca was subdued and established as the sacred city of Islam. When Muhammad, in due course, made his pilgrimage to Mecca, he was unchallenged and in control. Having demonstrated his worldly military success and established the Muslim state, Muhammad passed away in Medina in 632. He left no male heir, but for Muslims, he left a perfect example of a life lived in obedience to God. In Ramadan's biography of the Prophet we observe that: every instance of the Prophet's life is tapped for an ethical maxim. An example: Muhammad's relationship with the Jews was always characterized by the utmost respect, even when relations had broken down, and alliances were betrayed.¹¹

On gender relations, the various stories of Muhammad's relationships with women demonstrate that the Messenger conveyed to women the twofold requirement of spiritual training and of asserting a femininity that is not imprisoned in the mirror of men's gazes or alienated within unhealthy relationships of power and seduction¹², as Karen emphasized, a strong egalitarianism would continue to characterize the Islamic ideal. during Muhammad's lifetime, this had included the equality of the sexes. Today it is common in the West to depict Islam as an inherently misogynistic religion, but like Christianity, the religion of Allah was originally positive for women... women had been among Muhammad's earliest converts, and their emancipation was a project that was dear to his heart...the Quran gave women legal rights of inheritance and divorce: most Western women had nothing comparable until the nineteenth century. Muhammad encouraged women to play an active role in the affairs of the Ummah, and they expressed their views forthrightly, confident that they would be heard.¹³

Ramadan portrays the Prophet as a man for all times, who calls upon universal moral truths in his personal, ethical, and political decisions.¹⁴

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Karen notes: Muhammad was a man of exceptional genius. When he died in 632. He had managed to bring nearly all the tribes of Arabia into a new united community, or Ummah. He had brought the Arabs a spirituality that was uniquely suited to their own traditions and which unlocked such reserves of power that within a hundred years they had established their own great empire, which stretched from the Himalayas to the Pyrenees, and founded a unique civilization.¹⁵

Modern critics of the Prophet Muhammad!

The critics against Islam in general and the Prophet Muhammad in particular, are not new. It started from the first day the Prophet declared himself as a messenger of God, and began his mission. However, the modern critics is huge and worse! Specially we are living in the information age, where everyone can hear and watch all the dirt that others can do or attributes to Islam and our Prophet (pbuh).

Frankly arguing what was the Prophets crime? That he invited others to a right course of action for their own good, for their own safety, God asserted in his Book: "O mankind! The Messenger hath come to you in truth from Allah: believe in him:

it is best for you".¹⁶ Yes it was a cordial invitation to the people for their own good; if they disliked it, they could have simply rejected and went on practicing their own faith and left him alone to practice his. However, they adopted aggressive ways to destroy him and his faith, using whatever means for that purpose.

Modern critics have criticized Muhammad for preaching beliefs that are incompatible with democracy; Somali-Dutch feminist writer Ayaan Hirsi Ali has called him a "tyrant" and a "pervert".¹⁷

Walter Laquer argues "at the present time, radical Islamism is the single most important force in international terrorism, and will probably remain so for a considerable time to come"¹⁸.

Kuldeep Razdam a Hindu extremist states: Mohammad was able to put together a political philosophy, which compelled sane men to loot, rape, plunder, and murder millions upon millions of fellow men. By projecting himself as the sole and final messenger of God, Mohammad was able to command the obedience of an ignorant and hapless mass of men and force them to undertake a worldwide and a millennium long genocidal Jihad against fellow humanity.¹⁹

In addition, Geert Wilders claims that: “the crux of Islam is an ideology of global war” and that Prophet Muhammad allegedly supported this global war through terrorism and Jihad²⁰.

Again, Geert Wilders in his famous book "**Marked for Death**" talking about Islam and the Prophet: for asserting our rights to say what we really think about this political ideology that disguises itself as a religion, we have been hounded by Muslims seeking to make an example of us. Offend us, they are saying to the world, and you will end up in hiding like Wilders, attacked like Westergaard, or dead like Van Gogh²¹.

Free man and women everywhere must resist this violent intimidation at all costs. Armed only with our pens, we must continue to speak our minds, knowing there is nothing more powerful than the truth. This is why we write our books and speech, draw our cartoons, and make our movies and documentaries. The truth will set us free. That is what really believe... though some pretend that Islam is an Abrahamic faith like Judaism and Christianity, Islam does not restrict revenge and retribution. It does not retaliate against a cartoon with cartoon, it demands a head for a cartoon a head for every drawing, book, speech, or movie that it deems to be "insulting".

Further Geert Wilders asserted: we will not be picking up axes and breaking into people's homes. But we will not remain silent either... we must uncap our pens; we must speak words of truth. We are facing a determined enemy who is striving through all means to destroy the West and snuff out our traditions of free thought, free speech, and freedom of religion. Make no mistake: if we fail, we will be enslaved²².

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The above allegations are strait clear and we should understand them in their context, since we Muslims have had all type of weaknesses that made others mock of us and our Prophet (pbuh). Even though, their allegations are not true and baseless, but what is right is the big differences between the teaching of the Prophet (pbuh), and our daily practice of Islam and its teaching.

In the following I have to answer the allegations leveled to the Prophet Muhammed by showing how some non-Muslims from the West have praised him and really honored him more than some Muslims did.

Karen Armstrong in her book Muhammad emphasized: "A serious study of Islam shows that for 1400 years the ideals of the Qur'an have contributed in large measure to the spiritual welfare of Muslims. Some scholars, like the outstanding Canadian scholar Wilfred Cantwell Smith, would go so far as to say that "The Muslim segment of human society can only flourish if Islam is strong and vital, is pure and creative and sound. Part of the Western problem is that for centuries Muhammad has been seen as the antithesis of the religious spirit and as the enemy of decent civilization. Instead, perhaps, we should try to see him as man of the spirit, who managed to bring peace and civilization to his people."²³

Karen Armstrong further ads: "In particular, we tend to find it scandalous and even wicked that Muhammad had to fight his way to peace, power and victory. Islam has been dubbed the religion of the sword, a faith which has abandoned true spirituality by sanctifying violence and intolerance; it is an image that has dogged Islam in the Christian West ever since the Middle Ages, even though Christians were fighting their own holy wars in the Middle East at this time.

Today popular books and television programs frequently sport titles such as 'Rage of Islam', 'Sword of Islam', 'Sacred Rage' or 'Holy Terror' **but this is a distortion of the truth.**²⁴

John L. Esposito describes how Jews and Christians who came under the administration of Muslim states met with enormous tolerance:

Muslim armies proved to be formidable conquerors and effective rulers and builders rather than destroyers. They replaced the indigenous rules and armies of the conquered countries, but preserved much of their government, bureaucracy, and culture. For many in the conquered territories, it was no more than an exchange of masters, one that brought peace to peoples demoralized and disaffected by the casualties and heavy taxation that resulted from the year of Byzantine-Persian warfare. Local communities were free to continue to follow their own way of life in internal, domestic affairs. In many ways, local populations found Muslims rule more flexible and tolerant than that of Byzantium and Persia.²⁵

Furthermore, A recent research article by Dr. Considine of Rice University, in Houston, Texas, clearly says that: the persecution of Christians in the so-called Islamic State (IS) is not justified by Prophet Muhammad writings. Further, states that the Prophet's vision of a Muslim nation was one of religious pluralism and civil rights²⁶.

Regarding those who published some cartoons trying to insult the Prophet or make fun of it. In the same time, they claimed that they are practicing their right of freedom of speech. We can assure them that Islam was never against freedom and justice. And never used axes to defend its principles and believes. It was by peaceful preaching and wise dialogue Islam spread in all corners of the world. Definitely we agree that pen for pen and word for a word. more than that we promise them the words of **Voltaire: I**

Disapprove of What You Say, But I Will Defend to the Death Your Right to Say It. Yes, freedom is the most precious treasure that human beings have. It is our duty to respect it, enjoy it, and prevent anyone from stealing it from us. We all have the right to keep it and take care of it. but our slogan here is "*Your freedom ends where my nose begins*".

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Even in England various statutory restrictions recently imposed on the exercise of freedom of expression and the related right to freedom of assembly. the Terrorism Act of 2006 and the Racial and Religious Hatred Act of 2006. Both measures were strongly contested on free speech grounds. The former, enacted after the London bombings in July 2005, makes it an offense to publish material likely to be understood by members of the public who read or hear it as a direct or indirect encouragement of terrorism.²⁷

however, looking to reality Western²⁸ laws are not always fair and just for instance, if any criticism of the Jew or Kings, in certain circumstances (as in Thailand, Japan ...) the punishment will be so harsh and sever. For instance: Mahathir, who has been accused of holding anti-Semitic views in the past, said he was not against Jews but was criticizing their actions. "There is one race that cannot be criticized," he said in an interview with the Associated Press. "If you are anti-Semitic, it seems almost as if you are a criminal ... anti-Semitic is a term that is invented to prevent people from criticizing the Jews for doing wrong things²⁹. Also, Rabbi Jill Jacobs maintains: Yes, anti-Semitism is alive and well, and increasingly it masquerades as criticism of Israel³⁰.

In addition, Dalia Mogahed, the director of research at the Institute for Social Policy and Understanding, explained that Mohammed is a beloved figure to Muslims, and "it is a human impulse to want to protect what's sacred to you.

"Mogahed compared the cartoons to the issue of flag-burning in the United States, noting that a majority of Americans favor a constitutional amendment to ban flag-burning for similar reasons: the flag is an important symbol of a national identity, and many Americans see flag-burning as an attack on that identity, or even on the country itself. That's not extremism or backwardness; it's about protecting something you cherish.³¹

Aslan suggested that publications that print such cartoons may often be attempting to provoke an extreme response in order to make a statement about who belongs in European secular culture. He maintains, I've had extensive conversations, for instance, with the editor of Jyllands-Posten who published the famous Mohammed cartoons. Aslan recounted. "And he says, without apology, that those cartoons were a deliberate attempt to poke a stick in the eye of Denmark's Muslim community. To rouse them, to essentially prove that 'unless you can put up with this, you don't belong in Denmark."³²

Thus, it is evident the West have never been fair with others, over the centuries. From the crusades against the Muslims to the age of colonial warfare, the Western world has killed, destroyed and plundered everything that has come in its way. Even today, this merciless killing goes on at the hands of some Western nations. While claiming to be dedicated to world peace and security, they are ready to bomb innocent civilians at the drop of a hat. The total destruction of Lebanon, Palestine and Iraq by the American and Israeli forces is clear evidence of this.³³ Also, what happened in Bosnia, Kosovo and Afghanistan, is evident of the harshness and mischief of their behavior, and after all crimes, they are not shy of themselves and still claiming to love peace and be peacekeepers!! Allah describes them: "When it is said to them make not mischief on the earth they say: we are only ones that put things right. Of a surety, they are the ones who make mischief, but they realize it not."³⁴

Conclusively, it should be emphasized that Prophets Muhammad path is free from any complication, and is easily observed by all. Its institution is tolerant for every individual, group or society. Extremely simple to understand as it is founded and established on the fundamental moral; there is no compulsion, no hatred and no harm in it but faith, peace and tolerance.

Candles in the life of Muhammad (ﷺ):

Tracing the life of the Prophet (p.b.u.h), his sayings and his deeds, we observe many important values that the Prophet (p.b.u.h) established and spent his life in implementation. In the following I will present some of these values or candles that can light our hearts, thoughts and society, such as: mercy, love, peaceful preaching of Islam, moderation, peaceful co-existence, equality and tolerance.

1) Muhammad a Mercy for Humanity:

Almighty Allah has sent his Prophet (p.b.u.h) to save human beings from the anguish and suffering of this world and the world to come.³⁵ As a result, the Prophet's mission was to establish justice and peace on earth and to offer guidance for salvation in the Hereafter. For all of this, his method was nonviolence, due to him being created as a *rahmatan lil-'aalamin*, or a mercy to the worlds.³⁶ This confirms the fact that Islam is founded on mercy.

The Prophets *Sunnah* provides and guarantees mercy to all human beings. It has issued commands to prevent and forbid injustice, disputes and even negative thinking among people. This is done in the same way that it is definitely opposed to terrorism and all acts of violence; it has also forbidden even the slightest harm to be put on them; narrated by Jarir Ibn Abdullah: "Allah's Apostle said: "Allah will not be merciful to those who are not merciful to mankind."³⁷

The mercy and gentleness offered by the Prophet (p.b.u.h) can be seen in the following story: Abu Hurayra (may Allah be pleased with him) reported that a countryman urinated in the mosque, and people threatened to beat him up. The Prophet (p.b.u.h) said: "Leave him alone. Splash water on his urine, you are to make things easy for people, not difficult."³⁸

In another story the Prophet (p.b.u.h) teaches us how children should be brought up in a kind and a loving atmosphere, and that they should not be beaten or hit across the face, in order to avoid humiliation. When a man once saw the Prophet (p.b.u.h) kissing his grandson, he was astonished at the Prophet's (p.b.u.h) leniency and said:

“I have ten children but I have never kissed any one of them.” The Prophet (p.b.u.h) replied, “He who does not show mercy, will have no mercy shown to him.”³⁹

Even with animals the Prophet (p.b.u.h) teaches Muslims to be merciful and kind towards them, and warns those who may torture animals. For instance, The Prophet (p.b.u.h) once said that a woman was sent to Hell because of a cat she imprisoned, neither feeding it nor setting it free to hunt for its own food.⁴⁰

In another *hadith*, the Prophet (p.b.u.h) said: “While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud due to excessive thirst. The man said to himself ‘This dog is suffering from the same state of thirst as I was’, so he went down the well (again) and filled his shoe (with water) and held it to his mouth and watered the dog. Allah thanked him for that deed and forgave him. The people asked ‘O Allah's Apostle! Is there a reward for us in serving the animals?’ he said ‘yes! There is a reward for serving the animate (living beings)’⁴¹.

Islam is also clear and firm about the universality of mercy. It addresses all humanity and with no people, race, class or tribe being privileged. Abu Zaid Al-Muqri’ argues: “The most tangible proof that mercy-as promised to all Muslims-cannot be the subject of monopoly, is that it is conditioned by their belief in all previous prophets.”⁴² Allah says: “There is, in their stories, instruction for men with understanding.

It is not a tale invented, but rather, a confirmation of what went before it, - a detailed exposition of all things. And a Guide and a Mercy to any such as believe.”⁴³

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Moreover, the Prophet's (p.b.u.h) mercy was not limited to Muslims only. As mentioned before, the Prophet's mercy (p.b.u.h) was for all (Muslims and non-Muslims) without exception. There are many examples which the Prophet Mohammed (p.b.u.h) practices, then teaches people and calls on them to practice. For instance, when the Prophet (p.b.u.h) entered Mecca victoriously after defeating the Quraish, he approached them and asked:

"How do you expect me to treat you?" They replied, "You are a noble brother and the son of a noble brother! We expected nothing but goodness from you." Then the Prophet announced, "I speak to you the same words as Yusuf (the Prophet Joseph) spoke unto his brothers; 'let no reproach be (cast) on you this day: Allah will forgive you. And he is the most merciful of those who show mercy.'⁴⁴ Go for verily you are free.'⁴⁵

On this day, when tolerance and forgiveness were least expected, the Prophet (p.b.u.h) set an example of mercy and forgiveness by releasing all the captives without ransom, and forgiving them for the persecution and brutal torture of the Muslims, which was continuous during the first thirteen years of conveying the message of Islam.

The concept of mercy as the Prophet (p.b.u.h) established is completely holistic and stresses the interconnectedness of all of creation with itself and with the Creator. Mercy starts with Allah and is bestowed by Him to every living creature. Animals and humans alike show each other mercy in living harmoniously with one another, and in turn, by showing this mercy, they themselves are shown even more mercy from Allah. This vision of Prophet Muhammad encourages the breaking down of barriers between people and is the underlying foundation upon which both life and civilization are built. It is by this principle that people can live in peace and harmony.

2-) Muhammad's Love for Humanity

The Prophet's life was symbolic of love and nonviolence. He was the first among all to protect others' rights. His love for humankind historically proves the truth of his way.

The Prophet (p.b.u.h) taught people to love Allah and love human beings. He taught them to love even their oppressors. It is known from an *hadith* that the Prophet (p.b.u.h) used to pray for the good of his *Ummah* with tears.⁴⁶ Even at the time of his death the Prophet (p.b.u.h) wept for his *Ummah*. It is worth mentioning that all human beings from his time to the last day of the world are of the *Ummah* of Muhammad (p.b.u.h) i.e. *ummat da'wah* and *ummat ijaabah*.

Abu Hurayrah may Allah be pleased with him, narrates an instance where the Prophet (p.b.u.h) said: "Who from my *Ummah* would take from me five pieces of advice in order to practice them and teach them to others?" I said (Abu Hurayrah): "I, O Messenger of Allah." The Prophet (p.b.u.h) took my hand and counted them to me. He said: "Avoid the forbidden things; you will be the most worshipful servant of Allah. Be satisfied with what Allah has granted you, you will be the most independent person. Be good to your neighbor, you will be a (true) believer. Love for people what you love for yourself, you will be a (real) Muslim. Do not laugh too much, for laughter kills the heart (or conscience)."⁴⁷

The Prophet also (p.b.u.h) commanded Muslims to keep company with good people only, and said that "A person will be with those he loves."⁴⁸ So if we love and associate ourselves with those who are misguided, we should fear for our fate. The Prophet also said: "The best among you are the best in character (having good manners)"⁴⁹.

The Muslim as described in the *Sunnah* possesses a most loving and compassionate nature. Nobody who possesses this morality can give consent to terrorism or acts of violence that are directed at innocent people. Terrorists' characters are the exact opposite of Islamic morality, and the Prophets (p.b.u.h) teachings.

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In addition, the Prophet also (p.b.u.h) teaches Muslims to love each other for the sake of Allah and not for any other reasons such as race, color, or worldly gain. The Prophet (p.b.u.h) said: "There are three things, that whoever attains them, will find the sweetness of faith: If Allah and his Messenger are dearer to him than anyone else; If he loves a person solely for the sake of Allah; and if he would hate to return to disbelief after Allah has rescued him from it, as much as he would hate to be thrown into fire."⁵⁰

Conclusively, it is obvious that the Muhammad (p.b.u.h) wants all humanity to love one another and take one another as friends and brothers and help each other. There should be no breaking off of ties, no turning away from one another and no hating one another. Also, we must avoid any kind of harmful elements, whether it is by tongue, heart, or hand. We should be peaceful and helpful, so that we may be strong and maintain a united community.

3-) Muhammad Peaceful Preacher for Humanity

The Prophet (p.b.u.h) started preaching Islam (*al-da'wah*) with a peaceful beginning; *Iqra'*, "read in the name of thy Lord."⁵¹ He started from the point where there is hope of continuing the movement along peaceful lines, and not from any other point, where there are chances of its being marred by violence.

This method of *da'wah* as practiced by the Prophet (p.b.u.h) continued throughout his entire life. However, during the life of the Prophet (p.b.u.h) the *Quraish*, who enjoyed the leadership of Arabia, turned so hostile to him that they went to the extent of waging war against him.

The *Quraish* wanted to involve him in minor or major battles on more than eighty occasions, but the Prophet (p.b.u.h) did his best not to engage in hostilities by adopting a peaceful policy. For instance, on the occasion of the *Ahzaab* encounter, Muhammad (p.b.u.h) set up a buffer in the form of a trench between him and his enemies.⁵² Then on the occasion of *Hudaybiyyah*,⁵³ when it came to making a peace treaty with the enemy, the Prophet (p.b.u.h) accepted all the conditions set by

them. During the 23-year period of his Prophet hood, the Prophet (p.b.u.h) physically encountered his enemies only on three occasions: at *Badr*, *'Uhud*, and *Hunayn*⁵⁴, where conflict had become totally unavoidable. **Each of these three engagements lasted for only half a day.** This means that **Muhammad (p.b.u.h) fought for only one and a half days throughout his life**, with the total **casualties amounting to not more than 130 from both sides**. not millions or thousands as some claims! The winning over of such an aggressive and belligerent people with so little bloodshed had been possible only because the Prophet (p.b.u.h) always used to lay stress on the power of peace. T.W. Arnold⁵⁵ remarks that:

Even before his death, almost all Arabia had submitted to him; Arabia that had never before obeyed one prince suddenly exhibits a political unity and swears allegiance to the will of an absolute ruler. Out of the numerous kinds that were incessantly at feud with one another, Muhammad's word created a nation. The idea of a common religion under one common head bound the different tribes together into one political organism which developed its peculiar characteristics with surprising rapidity. Now only one great idea could have produced this result, viz. the principle of national life in heathen Arabia. The clan-system was thus for the first time, if not entirely crushed – (that would have been impossible) - yet made subordinate to the feeling of religious unity. The great work succeeded, and when Muhammad died there prevailed over by far the greater part of Arabia a peace of God such as the Arab tribes, with their life of plunder and revenge, had never known; it was the religion of Islam that had brought about this reconciliation.⁵⁶

It has been frequently asserted by European writers that from the date of Muhammad's migration to Medina, and from the altered circumstances of his life there, the Prophet (p.b.u.h) appeared in an entirely new character. He is no longer the preacher, the warner, the apostle of God to men, whom he would persuade of the truth of the religion revealed to him, but now

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appeared as the rather unscrupulous bigot, using all means at his disposal of force and statecraft to assert himself and his opinions.⁵⁷ Nezir Hyseni says:

After Muhammad and his followers went to Medina, 13 years after beginning of the movement, we see a different attitude toward those who did not believe the message of Muhammad...what has changed in the situation is the strength of the Muslim community in military terms." He adds: "Fleeing for his life after failing to influence Mecca from inside, Muhammad sought to convert the *Meccans* by force, which was eventually achieved after eight years of fighting."⁵⁸

This claim is totally incorrect and baseless, because it contradicts the facts of history, and the values of the Prophet's (p.b.u.h) *Sunnah*. As T.W. Arnold argues:

It is false to suppose that Muhammad in Medina laid aside his role of preacher and missionary of Islam; or that when he had a large army at his command, he ceased to invite unbelievers to accept the faith." The successes of the Muslim arms, however, attracted new members of various tribes with every passing day, particularly those in the vicinity of Medina, to swell the ranks of the followers of the Prophet (p.b.u.h); Arnold also states: "The courteous treatment which the deputations of these various clans experienced from the Prophet (p.b.u.h), his ready attention to their grievances, the wisdom with which he composed their disputes, and the politic assignments of territory by which he rewarded an early declaration in favor of Islam, **made his name to be popular and spread his fame as a great and generous prince throughout the Peninsula.**"⁵⁹

It is interesting to present some historical facts that show the peaceful preaching of Islam and dismiss the claims raised by those who knew little about the Prophet's (p.b.u.h) life. Peaceful preaching can be seen in the truce of *Hudaybiyyah* during 6 A.H. which made friendly relations with the people of Mecca possible. Many persons of that city, who had the opportunity of listening to the teachings of Muhammad in the early days of his mission,

and among them some men of great influence, came out to Medina, to embrace the faith of Islam.⁶⁰

The well-known British historian, Edward Gibbon, describes the rise and expansion of Islam as "...one of the most memorable revolutions which has impressed a new and lasting character on the nations of the globe."

An Indian historian, M.N. Roy has observed: "Muhammad must be recognized as by far the greatest of all prophets, before or after him." He goes on to say: "...the expansion of Islam is the most miraculous of all miracles."

The American writer, Michael Heart, in his book "The 100" has made a selection of the 100 most influential persons in history, who have achieved the most outstanding success in this world. Right at the top of this list is the Prophet Muhammad (p.b.u.h), of whom the author writes:

"He was the only man in history who was supremely successful on both the religious and secular levels."⁶¹

It is through this peaceful method that the Prophet (p.b.u.h) and his companions established the first Islamic state in Medina without spilling a single drop of blood, at a time where fighting was the only means to acquire a trivial thing.

In modern times favorable conditions have been fully provided to Muslims, so they must encourage each other about the importance of the peaceful preaching of Islam, in the same time they must avoid any kind of confrontation with others, even with the cases of the cartoons of the Prophet or shameful movies! because forcing any one to believe or threatening his life, his property or freedom is a violation of the morality presented by the Qur'an and Muhammad's teachings.

4-) Muhammad Prophet of Moderation:

Islam has been structured as a moderate religion. When comparing the law of Islam with those of previous religions, we observe that original Judaism as preached by the Prophet Musa (p.b.u.h) was termed to be extraordinarily severe, while original Christianity as preached by the Prophet 'Isa (p.b.u.h) was seen to be extremely lenient. Islam reached the equilibrium between the two. In Judaism, for example, most sins committed were to be punished by death only, while in Christianity many evils were not regarded as such at all.⁶² But Islam, as preached by the Prophet Muhammad (p.b.u.h), recognizes sin as what it is, and prescribes penitence (*tawbah and istighfaar*) as expiation.⁶³

The *Sunnah* of the Muhammad (p.b.u.h) as a second source of law has come alongside a comprehensive code for all aspects of life, from individual and personal acts of worship to the realm of international law and warfare. This code of life is a balanced code that is suitable for all of mankind until the Day of Judgment. All aspects of a Muslim's life must be guided by the principles found in that code. Going beyond the said limits is detrimental for the individual's well-being as well as the well-being of the society or world as a whole.

The Prophet Muhammad (p.b.u.h) followed this principle throughout his life. His policy was that of adopting a moderate and balanced way in all his matters. It is this policy that was referred to by 'Aishah, the Prophet's wife, in the following words: "Whenever the Prophet (p.b.u.h) was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah he never took revenge for himself concerning any matter that was presented to him, but when Allah's limits were transgressed, he would take revenge for Allah's sake."⁶⁴

Even in matters of worship, the Prophet (p.b.u.h) ordered Muslims to be moderate and lenient. Abu Hurayra reported that the Prophet (p.b.u.h) once said: "If one of you leads people in prayer, he should hurry, because among them there may be those who are sick, those who are weak, and those who are old, but if one of you is praying for himself, then he can pray for as long as

he wants.”⁶⁵ He also said: “Make things easy for the people, and do not make it difficult for them, and make them calm, (with glad tidings) and do not repulse (them).”⁶⁶

The Prophet (p.b.u.h) orders moderation in every aspect of a man's life and at the same time warns Muslims of excessiveness. He said: “Eat, drink, dress and give alms; do not be excessively niggardly or excessively extravagant.”⁶⁷

Ibn Taymiyah argues that this warning against excessiveness applies to all forms of belief, worship and transaction, and notes that the Christians are more excessive in faith and in practice than other sects.⁶⁸ Allah admonishes them in the Qur'an: “O people of the Book, do not excess in your religion.”⁶⁹

Consequently, one may conclude that the Muslim *Ummah* is a nation of justice and moderation. Islamic text calls upon Muslims to exercise moderation and to reject and oppose all kinds of extremism and fanaticism.

Jamal Zarabozo⁷⁰ notes the contrasting view:

The picture often conceived of today, that extremism is a problem with “religion” in general and with Islam in particular, is utterly false. Just as big of a problem is the issue of extremists with “Western” or “secular” views trying to impose their will upon the rest of the world, regardless of whether or not the rest of the world accepts or wants such a worldview. If Muslims are being asked today to rein in their “extremists” in the name of “freedom” and “democracy”, then we must demand from those of the West that they rein in their much more powerful and aggressive extremists who are trying to force Muslims to change their ways of life and religion to conform to the ways of the west.⁷¹ Indeed, it is these extremists with their powerful resources that have driven many Muslims to a counter form of extremism and even terrorism producing a true type of “blowback”.⁷²

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It is important to note that the presence of extremism among non-Muslims is, however, no excuse for extremism among Muslims. Muhammad (p.b.u.h) gave us clear warning concerning extremism and all Muslims must heed such warnings. Among many texts that warn against extremism, the Prophet (p.b.u.h) says: "Beware of excessiveness in religion. (People) before you have perished as a result of (such) excessiveness."⁷³ Also he used to say: "Do not overburden yourselves, lest you perish. People before you have overburdened themselves and perished. Their remains are found in hermitages and monasteries."⁷⁴ Indeed Prophet Muhammad (p.b.u.h) always condemned any tendency toward religious excessiveness.

The discussion above shows, the moderation that the Prophet (p.b.u.h) recommended to mankind as a means of bringing the virtues of peace, harmony and happiness to the world. The barbarism known as terrorism that currently preoccupies the world whether from Muslims (IS, al-Qaeda, GIA) is the work of extremists and fanatical people, and is completely devoid of values from the Muhammad's practices.

5-) Muhammad's call for Peaceful Co-Existence:

Islam teaches Muslims to uphold and spread the peace in this world and to proclaim that peacemaking is a natural aspiration and furthermore, the supreme object of human life. Muslims are also urged to extend the scope of this specific teaching to others to the best of their capabilities. Such teachings give utmost importance to social harmony. The Prophet (p.b.u.h) said: "Anyone who is not kindly disposed toward younger people and does not honor his elders does not belong to my community."⁷⁵, also he said: "The Muslim is a person who does no harm to anyone, either with his hand or with his tongue."⁷⁶

Muhammad's (p.b.u.h) words are the basic foundations for friendship, respect and cooperation between different peoples and nations. These traditions create a bond of brotherhood between human beings (both Muslim and non-Muslim).

After his arrival at Medina, Muhammad (p.b.u.h) created a charter⁷⁷ that granted security of life, property, and religion to both Muslims and non-Muslims. He was the first and foremost person who brought a permanent peace between all the conflicting religions of the world. He made no social discrimination in extending his patronage and bore no ill-will to the former prophets. He asked the people to put faith in all the great religious personalities of the world. He brought unity among the warring tribes of Arabia.

The Prophet Muhammad (p.b.u.h) was never aggressive against any one or any class of men; he never penalized any one, or made war on any people on the ground of belief, but only on the ground of conduct. For many centuries the Muslims have ruled all over the world. Islamic societies have been known for their tolerance, generosity and humanity.

In addition, the history of Islam is full of peaceful practices of Muslim rulers who respected all religions and built religious freedom with their own hands. For instance, Omar Ibn al-Khattab was famous for the way he exercised justice and made contracts with the local people of the conquered countries. Each one of these contracts proved to be an example of peaceful relations and justice with non-Muslims. For instance, in his declaration which granted protection to Christians in Jerusalem and Lod, he ensured that churches would not be demolished and guaranteed that Muslims would not worship in churches in groups. Omar granted the same conditions to the Christians of Bethlehem. During the conquest of Madaain, (Persian empire) the declaration of protection given to the Nestorian Patriarch Yeshuyab III (650 – 660) again guaranteed that churches would not be demolished and that no building would be converted into a house or a mosque. The letter written by the patriarch to the bishop of Persia after the conquest is most striking, in the sense that it depicts the tolerance and compassion shown by Muslim rulers to the People of the Book in the words of a Christian: They (Abbasids) have not attacked the Christian religion, but rather have commended our faith, honored our priests... and conferred benefits on churches and monasteries.⁷⁸

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Thomas Arnold remarks:

But of any organized attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism a penal act in France, or the Jews were kept out of England for 350 years. The Eastern Churches in Asia were entirely cut off from communion with the rest of Christendom, throughout which no one would have been found to lift a finger on their behalf, as heretical communions, **so that the very survival of these Churches to the present day is a strong proof of the generally tolerant attitude of the Mohammedan governments towards them.**⁷⁹

Harun Yahya explains that, this attitude towards the People of the Book developed during the years of the birth of Islam. At that time, Muslims were a minority, struggling to protect their faith and suffering oppression and torture from the pagans of the city of Mecca. Due to this persecution, some Muslims decided to flee Mecca and shelter in a safe country with a just ruler.

The Prophet (p.b.u.h) told them to take refuge with the Christian king of Ethiopia.⁸⁰ The Muslims who went to Ethiopia found a very fair administration that embraced them with love and respect. The King refused the demands of the pagan Messengers who had traveled to Ethiopia and asked him to surrender the Muslims to them, and announced that Muslims could live freely in his country.⁸¹

6-) Muhammad Preaching Equality for Humanity

“Oh, mankind your Lord is one. Your father is one. All of you belong to Adam (p.b.u.h), Adam is created of soil. Truly, the most honorable person in the sight of Your Lord, the Almighty Allah, is the most pious among you. There is no superiority for an Arab over a non-Arab. There is no superiority for a non-Arab over an Arab. There is no superiority for a red (race) person over a white person. Likewise, there is no superiority of a white over a red (race) person except for the level of piety (mindfulness of God, the Almighty Allah in life and practices.”⁸²

The Prophet Muhammad (p.b.u.h) made this declaration on the occasion of his last *Hajj* before a congregation of around one hundred twenty thousand people. His announcement puts the seal on the twin principles of the unity of Allah and the unity of mankind. These are the two natural principles between different people and nations. Without discrimination of religion, race, and gender these principles create a bond between human beings (Muslims and non-Muslims). Islam hence advocates in categorical terms the principles of human equality; common lineage of high and low, white and colored in addition to placing all men and women on the same plane of humanity.⁸³

Islam removes all the impositions of barriers and classes among the members of Islamic society in order to enable them to enjoy and practice their legitimate rights. No discrimination of any type whatsoever is allowed in Islam. Lineage, color, region or language must not give individuals any special class or status in the Islamic society. This is done essentially to avoid difference between the privileged or under-privileged on account of his color, race, social class, nationality or any other means of discrimination.

The basis of humanity, with all its races, according to Islam, is one source without any distinction. Islam does not tolerate false pride in lineage, social status, belonging and the like. The Prophet (p.b.u.h) said: “Almighty Allah has removed the false pride taking, which was practiced in the pre-Islamic period, where individuals took false pride with their ancestors (forefathers).

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All mankind belongs (in lineage) to Adam, and Adam is created of soil (earth dirt).⁸⁴

Furthermore, Islam bans all types of discrimination, effectively forbidding any racial discrimination according to Islam. Previously, Jews and Christians considered themselves of a higher breed, race or class of people. Based on this Allah exposed the truth of Jews and Christians as stated in the Qur'an: Allah says: "(both) the Jews and the Christians say we are sons of Allah, and His beloved. Say: why then doth He punish you for your sins? Nay, are but men, - of the men He hath created: he forgiveth who He pleaseth, and He punisheth whom he pleaseth".⁸⁵

It is reported that one of the Companions of Allah's Messenger (p.b.u.h), namely Abu Dhar may Allah be pleased with him once said to a man, "Oh the son of the black lady." Upon hearing this affront, Allah's Messenger (p.b.u.h) turned to Abu Dhar and said to him immediately: "Are you insulting this man with his own (black) mother? Truly, you still possess some of the qualities of the *Jahiliyah* (pre-Islamic era). It is over. It is over; there is no virtue or merits for the son of the white woman over the black woman except for piety and righteousness or good deeds and actions."⁸⁶

T. W. Arnold adds: Equality in Islam of all believers and the common brotherhood of all Muslims, which suffered no distinction between Arab and non-Arab, between free and slave, to exist among the faithful, was an idea that ran directly counter to the proud clan-feeling of the Arab, who grounded his claims to personal consideration on the fame of his ancestors, and on the strength of the same carried on endless blood-feuds in which his soul delighted.⁸⁷

Moreover, the Prophet (p.b.u.h) teaches that all people are alike and equal, kings and slaves, be them heads of states or common men, rich or poor, high or low are treated on the same and hence to be subjected to the same laws without any distinction whatsoever and without any exception. The differentiation between individuals in the sight of Allah is based on their levels of piety, righteousness and compliance with the

Commands of Allah. There is a famous story explaining the above: ‘Aishah (May Allah be pleased with her) reported that the Quraish tribe were highly concerned when a Makhzomi woman stole and Allah's Messenger (p.b.u.h) wanted to apply the penalty in her case; amputating her hand. The Quraishites consulted among themselves and said: “The best person to talk about the Makhzomi woman thief to the Prophet (p.b.u.h) is his most beloved Companion Osama bin Zaid.” Thus, Osama spoke to the Prophet (p.b.u.h) concerning the Makhzomi woman. Upon listening to Osama, Allah's Messenger (p.b.u.h) said: “O Osama! Are you coming to intervene concerning a penalty set by Allah.” the Prophet (p.b.u.h) stood up as soon as he finished his conversation with Osama and delivered a speech saying: “the people before you were destroyed due to the fact that when a noble among them steals they will not apply the penalty to him. By Allah, if Fatima (may Allah be pleased with her) the daughter of Muhammad stole I would cut off her hand.”⁸⁸

The Prophet's (p.b.u.h) successors also strictly adhered to the principals of equality and justice in accordance with the commands of Allah and his Messenger's directives. There were a few cases of ignorant fanatics who in this respect, refused to pattern their behavior after the Prophet (p.b.u.h). Their behavior should not be seized as an example of Muslim practices but should be regarded as deviation from Islam and its principles.

It is related that Omar saw an old man begging in front of a door. He enquired about him and was informed that he was a Jew. Omar asked the beggar: “What made you do that?” The man answered: “the tribute and old age.” Omar took the man by the hand to his house, gave him what was enough for his sustenance and sent word to his treasurer saying:

“Attend to this man and his like. By God, we have not been just to him. We have consumed his youth and failed him in his old age.⁸⁹ Allah says: ‘Alms are for the poor and the needy...’⁹⁰ and this man is from the indigents of the People of the Book.”

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In Islam no nation is created to be above other nations or to rise above them. Man's worth in the eyes of Allah is determined by his skills, by the good he does, and by his obedience to Allah. The Prophet Muhammad (p.b.u.h) was asked: "Who amongst men is most favored by Allah?" He replied: "A man who does the most good to people."⁹¹

8-) Muhammad's Tolerance:

Tolerance is a basic principle of Islam. It is a religious moral duty. The UNESCO principles on tolerance say:

Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behavior and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.⁹²

The above concept of tolerance is in line with Muhammad's teaching. He spoke about the rights of all people to life, property, family, honor, and conscience. At the same time the Prophet (p.b.u.h) emphasized the establishment of freedom and tolerance and did not allow any kind of coercion in matters of faith and belief.

Allah said to the Prophet Muhammad (p.b.u.h): "If then they turn away, we have not sent thee as a guard over them thy duty is but to convey (the message)."⁹³ Accordingly, the Prophet (p.b.u.h) said: "Allah has revealed to me that you should adopt humility so that no one oppresses another."⁹⁴

Islam teaches tolerance on all levels: individuals, groups and states. It should be a political and legal requirement. Tolerance is the mechanism that upholds human rights, and the rule of law. The Prophet (p.b.u.h) was reported to have said: "The best among people is he who benefits them the most." The Prophet (p.b.u.h) also emphasized that: "A true Muslim is the one who avoids harming Muslims with his tongue and hands,

and a true believer is the one on whose part Muslims fear no aggression.”

He also said: “By his good character, a believer will attain the degree of one who prays during the night and fasts during the day.”⁹⁵

Moreover, tolerance is not only limited to Muslims; in fact, Islam shows the highest respect when compared to Judaism and Christianity. The Qur’an indicates: “Say ye: we believe on Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes and that given to Moses and Jesus, and that given to (all) Prophets from their Lord; we make no difference between one another of them: and we submit to Allah.”⁹⁶ Respect of all previous Prophets (peace be upon them) is part of a Muslim’s articles of faith. In the sixth year of *Hijra*, the Prophet (p.b.u.h) granted to the monks of St. Catherine, near Mount Sinai, a Charter of Rights:

1) they were not to be unfairly taxed, 2) no bishop was to be driven out of his bishopric, 3) no Christian was to be forced to reject his religion, 4) no monk was to be expelled from his monastery, 5) no pilgrim was to be detained from his pilgrimage, 6) nor were the Christian churches to be pulled down for the sake of building mosques or houses for Muslims, 7) Christian women married to Muslims were to enjoy their own religion, 8) if the Christian should stand in need of assistance for the repair of their churches or any other matter pertaining to their religion, the Muslims were to assist them. Similar treaties with the Jews of Medina and the Christians of Najran in Yemen were signed.⁹⁷

The Prophet never resorted to violence or force. Peacemaking and negotiation are considered more effective than aggression and violent confrontation. Forcing people to believe in a religion or to adopt its forms of belief is completely contrary to the essence and spirit of Islam. The world we live in contains societies with all kinds of beliefs: Christians, Jews, Buddhists, Hindus, Atheists, and even Pagans. Muslims living in such a world must be tolerant of all beliefs that they may come up against, no matter what they may be, and behave forgivingly, justly and humanely. This responsibility was placed on believers

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to invite people to the beauty of the religion of God through tolerant and peaceful means.

As a result, Muslims do not coerce people; they must present the message to them in the most convincing and clear way, invite them to the truth and do their best in presenting and conveying the message of God to humanity, but it is up to people to accept or not to accept. As some scholars have said: Islam and all true religions cannot be imposed on people for two reasons: **firstly**, after all the clear proofs, the logical reasoning and the manifest miracles there is no need for force at all. Only the person who lacks logic and proof would resort to force. But the divine religion has very sound logic and strong proof. **Secondly**, the influence of force and the sword can have their impact on bodies but not on ideas and beliefs.⁹⁸

However, there is still the question raised about jihad. Some will say: It is not the duty of Muslims to make jihad! Our scholars explain this issue.⁹⁹ They say in this regard: "The real purpose of Jihad is to remove injustice and aggression. Muslims are allowed to keep good relations with non-Muslims. Islam teaches that fighting is only against those who fight Muslims and spread injustice on earth."

As M.H. Siddiqi says: "Islam may tolerate anything, but it teaches zero tolerance for injustice, oppression, and violation of the rights of other human beings."¹⁰⁰ Allah says: "And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is, our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will help!"¹⁰¹

Conclusion:

Muslims should be models to others, and make the life of the Prophet Muhammad (p.b.u.h) their guide in fair dealing with all people, whether they are Muslims or not. Muslims should emphasize the above virtues among themselves; as they must foster the values that Islam has established through deliberate policies and efforts. Our schools, associations and youth centers should be multi-ethnic places of brotherhood and friendship. We should teach our children the good values that are well established by the Qur'an and Muhammad's candles. Regarding non-Muslims, we must have dialogue and good relations, but cannot accept from them matters that are contrary to Islam, or that insult our Prophet Muhammad and all prophets, **religion must be respected**, more than races, skin color, gender justice and flags. We should inform them what is acceptable to us and what is not. With more contact, more information and more conversations, mutual respect will develop and more cooperation will take place in all fields of life. Consequently, peace will flourish and hatred and terror will vanish. We will never use axes or swords and they will not mock on our beloved Muhammad, the messenger of humanity.

Foot notes:

¹ *Sunnah*: refers to the words, actions and approvals of the Prophet (p.b.u.h). *Sunna* is similar to the Qur'an, being a form of revelation and hence a primary source of Islam. It is different, however, in the fact that it is a revelation in meaning only. See: 'Abd Al-Wahab Khalaf, **'Ilm Usul Al-Fiqh**, Dar Al-Qalam, 12th Edition, 1987, P. 36.

Muslims have some important obligations towards the Sunnah of the Prophet: 1) they must believe in what the Prophet (p.b.u.h) has said. 2) They should obey him in what has been commanded and forsake what has been forbidden or discouraged, much as they can. 3) They should worship Allah according to the Qur'an and the interpretations of the Sunnah and must avoid whims and innovations (bid'a).

² Surat Al-Kahf, ayat: 110.

³ Al- Bukhari, **Al-Sahih**, kitaab 'Ahaadith Al-Anbiy', Hadith, No. 3189.

⁴The word **Salaf of Salafism** comes from al-salaf al-sālih ("the pious predecessors"), a term usually designating **the first three generations of Muslims**, according to a tradition (hadīth) of the Prophet. However, in this

study I mean by salaf, those who hold extreme views and attribute it to the Prophet Muhammad without any bases or true evidences.

⁵Abrahamic religion stands out most particularly among the line of prophets leading up to the Messenger of Islam for several other reason. The book of Genesis, like the Quran, relates the story of Abraham's servant Hagar, who gave birth to his first child, Ishmael, in his old age. Sarah, Abraham's first wife, who in turn gave birth to Isaac, asked her husband to send away his servant and her child. Abraham took Hagar and Ishmael away to a valley in the Arabian Peninsula called Bacca, which Islamic tradition identifies as present-day Mecca. The Islamic account, like Genesis, relates the questionings, Suffering, and prayers of Abraham and Hagar, who were compelled to experience exile and separation. In both the Muslim and Judeo-Christian traditions, this trial is recounted with the certainty and intimate comfort that the parents and child were carrying out a command from God, who will protect and bless Abraham's descendants born of Hagar. To Abraham's invocations about his son, God answers in Genesis: "as for Ishmael, I have heard you; behold, I will bless him... and I will make him a great nation." Genesis, 21-17-19... Revised Standard Version.

⁶ Surat Al-Haj, ayat: 78.

⁷ Karen Armstrong, **A History of God The 4000 Year Quest of Judaism, Christianity, and Islam**, Ballantine Books, New York, 1994, p 152.

⁸for more information see: Who is the Prophet Muhammad?

<https://www.islam-guide.com/frm-ch3-8>. (Accessed on 07-04-2020). Also, <https://www.britannica.com/biography/Muhammad/Biography-according-to-the-Islamic-tradition>. (Accessed on 07-04-2020).

⁹ Karen Armstrong, **A History of God The 4000 Year Quest of Judaism, Christianity, and Islam**, Ballantine Books, New York, 1994, p 137

¹⁰ it is worthy to note that the path of the Prophet Muhammad (p.b.u.h) is the same as all Prophets before him, in an authentic *Hadith* the Prophet (p.b.u.h) says: "I am like all the prophets who preceded me, like a man who beautifully built a house and embellished it, but for one single brick. People then started to turn around this house and exclaim how beautiful and perfect it was but for that missing brick. I am that brick and I am the seal of the prophets." see:Al-Bukhari, **Al-Sahih**, Kitaab Al-Manaaqib, Hadiht, No. 3271. Muslim, **Al-Sahih**, Kitaab Al-Fadail, Hadith No. 4239.

¹¹ Ramadan, Tariq. In the Footsteps of the Prophet: Lessons from the Life of Muhammad. Oxford University Press. 2007, p 95.

¹² see: Ramadan, Tariq. **In the Footsteps of the Prophet: Lessons from the Life of Muhammad**. p 106.

¹³ Karen Armstrong, **A History of God The 4000 Year Quest of Judaism, Christianity, and Islam**, Ballantine Books, New York, 1994, p 159-160.

¹⁴Ramadan, Tariq. **In the Footsteps of the Prophet: Lessons from the Life of Muhammad.** p 213.

¹⁵ Karen Armstrong, **A History of God The 4000 Year Quest of Judaism, Christianity, and Islam**, Ballantine Books, New York, 1994, p 135.

¹⁶ Surat An-Nisa, ayat: 170.

¹⁷"Slaughter And 'Submission'". *CBS News. Archived from the original on 14 May 2007.* https://en.wikipedia.org/wiki/Criticism_of_Muhammad. (Accessed on 18-12-2019).

¹⁸ Walter Laquer, **A History of Terrorism**, Second printing, Transaction Publications USA, 2002, p 8.

¹⁹ Kuldeep Razdam, **Rape of a Civilization, Sword of Truth**, see at <http://www.tapuzisrael.tripod.com/jih-14.html>. (Accessed on 14-05-2004).

²⁰ https://en.wikipedia.org/wiki/Criticism_of_Muhammad. (Accessed on 18-12-2019)

²¹In 2004, on a street in Amsterdam, Dutch filmmaker Theo van Gogh was brutally murdered by a Muslim of Moroccan descent. Van Gogh had collaborated with a Somali emigrant, Ayaan Hirsi Ali, to produce the film "**Submission**," about the "abuse of women in Islam."

<https://www.conservativebookclub.com/book/marked-death-islams-war-west>. (Accessed on 18-12-2019).

²² Geert Wilders, **Marked for Death: Islam's War Against the West and Me**, Copyright Geert Wilders, Washington, DC, 2012, p 3-4.

<https://www.alislam.org/question/prophet-muhammad-teach-muslims-terrorism-jihad-spread-islam>. (Accessed on 21-11-2019)

²³ Karen Armstrong, **Muhammad A Prophet of Our Time**, 2nd Edition. Victor Gollancz. London, 1966, p 44.

²⁴ Karen Armstrong, **Muhammad A Prophet of Our Time** p164.

²⁵ John L. Esposito, 2010, **Islam: The Straight Path**, Oxford University Press. New York, pp. 33-34.

²⁶ <https://www.khalifatulmasih.org/articles/peace-symposium-keynote-2016/> (Accessed on 16-12-2019)

²⁷ Eric Barendt, Freedom of Expression in the United Kingdom Under the Human Rights Act 1998, **Indiana Law Journal**: Vol. 84: Iss. 3, Article 4. University College, London p. 856.

Available at: <http://www.repository.law.indiana.edu/ilj/vol84/iss3/4>. (Accessed on 26-12-2019).

²⁸ in this research the term West has broad indication it refers to general framework which includes all the diversities that belong to Non-Muslim world. Russia, East Europe, are in the East but included in the West. It is the opposite of the Middle East, the Islamic world and Islam itself.

²⁹<https://www.timesofisrael.com/malaysian-leader-says-anti-semitism-invented-to-prevent-criticism-of-jews/> (Accessed on 26-12-2019).

³⁰https://www.washingtonpost.com/outlook/how-to-tell-when-criticism-of-israel-is-actually-anti-semitism/2018/05/17/cb58bf10-59eb-11e8-b656-a5f8c2a9295d_story.html. (Accessed on 26-12-2019). **Rabbi Jill Jacobs**: is the executive director of T'ruah, which mobilizes 2,000 rabbis and their communities to protect human rights in North America, Israel and the occupied Palestinian territories.

³¹ <https://www.vox.com/2015/1/9/7517221/charlie-hebdo-blasphemy>. (Accessed on 19-12-2019).

³² <https://www.vox.com/2015/1/9/7517221/charlie-hebdo-blasphemy>. (Accessed on 19-12-2019).

³³ As a clear example, the bombardment of Afghanistan 2001, the bombardment of Iraq which began in 2003 by the US Army, as well as the bombardment of Lebanon on the 14th of July 2006 by the Israelis.

³⁴ Surat al-Baqara, ayat: 11-12.

³⁵ Allah says: "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". Surat At-Tauba, ayat: 128.

³⁶ Allah says: "we sent thee not, but as a mercy for all creatures". Surat, Al-Anbiyah, ayat: 107. Also, Allah says: "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". Surat, At-Tawbah, ayat: 128.

³⁷ Al-Bukhari, **Al-Sahih**, Kitaab Al-Tawhid, Hadith, No. 6828. Muslim, **Al-Sahih**, Kitaab Al-Fadail, Hadith, No. 4283.

³⁸ Al-Bukhari, **Al-Sahih**, Kitaab Al-'Adab, Hadith, No. 5663. Muslim, **Al-Sahih**, Kitaab Al-Tahaarah, Hadith No. 427.

³⁹ Al-Bukhari, **Al-Sahih**, Kitaab Al-'Adab, Hadith, No. 5538. Muslim, **Al-Sahih**, Kitaab Al-Fadail, Hadith, No. 4282.

⁴⁰ Muslim, **Al-Sahih**, Kitaab Al-Bir wasilah wa Al-'Adaab, Hadith, No. 4749 & 4750.

⁴¹ Al-Bukhari, **Al-Sahih**, Kitaab Al-Adab, Hadith, No. 5550. Muslim, **Al-Sahih**, Kitaab Al-Salaam, Hadith No. 4162

⁴² http://www.religioustolerance.org/isl_hadi.htm (Accessed on: 22-10-2007).

⁴³ Surat Yusuf, ayat : 111.

⁴⁴ Surat Yusuf, ayat : 92

⁴⁵ Ibn Al-Qayyim **Zaad Al-Ma'ad**, Vol. 1, p. 424. Also see, Abi Al-Hassan Al-Nadawiy, **Al-Sirah Al-Nabawiyah**, Manshuraat Al-Maktaba Al-Asriyah, Lebanon, 1981, p 387.

⁴⁶ Imam Ahmad, **Al-Musnad**, Hadith No. 17. Also see, Al-Tirmithy, **Al-Sunan**, Kitaab al-Da'awaat, Hadith No. 3481.

⁴⁷ Ahmad, **Al-Musnad**, Hadith No. 7748. Al-Tirmithy, **Al-Sunan**, Kitaab Al-Zuhd, Hadith, No. 2227. See <http://pakistanlink.com/religion.html> (Accessed on: 12-10-2011).

⁴⁸ Al-Bukhari, **Al-Sahih**, Kitaab Al-Adab, Hadith, No. 5702. Muslim, **Al-Sahih**, Kitaab Al-Bir wa Al-Silah, Hadith No. 4779.

⁴⁹ Al-Bukhari, **Al-Sahih**, (Arabic-English), Hadith, No. 61.

⁵⁰ Al-Bukhari, **Al-Sahih**, Kitaab Al-Imaan, Hadith, No. 15. Muslim, **Al-Sahih**, Kitaab Al-Imaan, Hadith, No 60.

⁵¹ Surat Al 'Alaq, ayat: 1.

⁵² See Ibn Hishaam, **Al-Sirah Al-Nabawiyah**, Vol. 3, P. 167-168.

⁵³ Ibid, Vol. 3, P. 255.

⁵⁴ Ibid, Vol. 3 P. 23, also see; Abu Al-Hassan Al-Nadawi, **Al-Sirah Al-Nabawiyah**, pp. 240-256 for Badr, pp. 257-278 for 'Ufud, pp. 390-401 for Hunayn.

⁵⁵ Thomas Arnold (1795-1842) an English educator graduated first class in classics at Christi College of Oxford University. He became a head master of Rugby school. He was very much interested in Church reform.

⁵⁶ T. W. Arnold M.A. C.I.E, **The Preaching of Islam a History of the Propagation of the Muslim Faith**, Low Price Publications, Delhi, 1990, p. 33.

⁵⁷ Ibid, p. 34.

⁵⁸ Nezir Hyseni, Tolerance and the Qurán Understanding the Unavoidable Islam. See at: www.answering-islam.org.uk/Quran/thems/tolerance.html (Accessed on: 12-10-2011).

⁵⁹ T. W. Arnold M.A. C.I.E, **The Preaching of Islam a History of the Propagation of the Muslim Faith**, p. 35.

⁶⁰ Ibn Hisham, **Al-Sirah Al-Nabawiyah**, Vol. 3, P. 255.

⁶¹ **Al-Risal**, November-December, 2001, p 2. See: M.N. Roy, **The History of Islam**, pp. 4 -5.

⁶² <http://www.jamiat.org.za/trade/moderation.htm>. (Accessed on: 12-10-2011).

⁶³ The Qur'an has demonstrated this concept clearly Allah says: "Those who follow the Messenger, the unlettered Prophet whom they find mentioned in their own (scriptures), in the Tarot and the Gospel;-for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure): he releases them from their heavy burdens and from the yokes that are upon them. So, it is those who believe in him, honour him, help him, and follow the light which is sent down with him, it is they who will prosper." Surat Al-A'raf, ayat: 157.

⁶⁴ Al-Bukhari, **Al-Sahih**, Kitaab Al-Hudud, Hadith No. 6288. Muslim, **Al-Sahih**, Kitaab Al-Fadail, Hadith, No. 4295.

⁶⁵ Muslim, **Al-Sahih**, Kitaab Al-Salat, Hadith No. 714. Al-Tirmithiy, **Al-Sunan**, Kitaab, Al-Salat, Hadith, No. 219.

⁶⁶ Al-Bukhari, **Al-Sahih**, Translation, (English- Arabic) by Muhammad Muhsin Khan, chapter: (what is said regarding) being merciful to the people and to the animals, Hadith, No. 146, Dar Al-Fikr, N. D.

⁶⁷ Ibn Maajah, **Al-Sunan**, Kitaab Al-Libaas, Hadith No. 3595. Al-Nasaa', **Al-Sunan**, Kitaab Al-Zakaat, Hadith, No. 2512.

⁶⁸ www.islamonline.net 17-10-2007

⁶⁹ Surat Al-Nisa', ayat : 171.

⁷⁰ Jamaal Zarabozo is an internationally known writer and speaker who has lectured in North America, Europe, Australia and the Middle East.

Zarabozo's family is from Spain and parents are Catholic, although he was born in France. He converted to Islam in 1976 at the age 16. See at:

<http://www.jamaalzarabozo.com/>. (Accessed on: 10-02-11).

⁷¹ As Paul Wolfowitz declared that Ataturk's secular Islam is the model the United States wants to see in the Muslim world. See: Abdulhay Zalloum, **Painting Islam as the New Enemy: Globalization & Capitalism in Crisis**, Technology one Group, U.S.A., 2002, p. 370. Also, Daniel Pipes wrote: "to escape anomy, Muslims have but one choice, for modernization requires Westernization... Islam does not offer alternative way to modernize ...Secularism cannot be avoided". Quoted by Samuel. P. Huntington, **The Clash of Civilizations: Remaking of World Order**, New York, Touchstone, 1996, p 73. for more detail see: Jamaal Zarabozo, The Concepts of "Extremism" and "Terrorism".

⁷² Jamaal Zarabozo, The Concepts of "Extremism" and "Terrorism".

⁷³ Ahmad, **Al-Musnad**, Hadith No. 3078. Al-Nasaa'iy, **Al-Sunan**, Kitaab Manaasik Al-Hajj, Hadith, No. 3007. Ibn Maajah, **Al-Sunan**, Kitaab Al-Manasik, Hadith No. 3020. Al-Imam Al-Nawawi says isnaaduh sahih according to Imam Muslim condition, **Kitaab Al-Majmou'**, baab sifat al-Hajj wa al-'umrah, Maktabat Al-Irshaad, vol. 8, Saudi Arabia, N D. p. 138.

⁷⁴ Abu Ya'la, **Al-Musnad**, Hadith No 3682, Daar al-Kutub al-'Ilmiyyah, Beirut, 2000, p 299.

⁷⁵ Al-Tarmithi, **Al-Sunan**, Kitaab Al-Bir wa Al- Silah, Hadith, No. 1842.

⁷⁶ Al-Bukhari, **Al-Sahih**, Kitaab Al-Imaan, Hadith, No. 9. Muslim, **Al-Sahih** Kitaab Al-Imaan, Hadith No. 58

⁷⁷ Regarding the Constitution of Medina see: Safiy Al-Rahman Al-Mubark Furiy, **Al-Rahiq Al-Makhtum**, Maktabat Nazaar Mustafa Al-Baaz, Saudi Arabia, 2003, pp. 133-136.

⁷⁸ Harun Yahya, **Islam Denounces Terrorism**, Translated by Carl Rossini and Ron Evans, Amal Press, UK, 2002, P. 34. Concerning the letter see: Ibn Hajar, **Fath al-Baari**, Hadith No. 100.

⁷⁹ T. W. Arnold, P. 79-80.

⁸⁰ Ibn Hisham, **Al-Sirah Al-Nabawiyah**, Vol. 2, 3rd Edition, Daar Al-Kitaab Al-Árabiyy, Lebanon, 1990, see also, Ibn Kathir, **AL-Fusul fi Sirat Al-Rasul**, 7th Edition, Daar Ibn Kathir, Damascus, 1996, p 99. Al-Tabariyy, **Tarikh A-l-Tabariyy**, Daar Al-Kutub Al-Ílmiyyah, Lebanon, 1997.

⁸¹ Harun Yahya, **Islam Denounces Terrorism**, Translated by Carl Rossini and Ron Evans, Amal Press, UK, 2002, P. 52.

⁸² Ahmad, **Al-Musnad**, Hadith, No 22391.

⁸³ See: Altaf Gauhar, (Edit), **The Challenge of Islam**, Red Wood Burn Limited, UK, 1978, p. 18- 19. See also: Abdul Malik Abdullah, **Islam and Terrorism**, (Edit), National Institute of Public Administration, Lahore, p. 23-24.

⁸⁴ Abu Dawood, **Al-Sunan**, Kitaab Al-Adab, Hadith No.4452. Al-Tirmithi, **Al-Sunan**, Kitaab Al-Manaaqib, Hadith No. 3890.

⁸⁵ Surat al-Maida, ayat: 18.

⁸⁶ Ahmad, **Al-Musnad**, Hadith, No. 20461.

⁸⁷ T. W. Arnold M.A. C.I.E, **The Preaching of Islam A History of the Propagation of the Muslim Faith**, p.43.

⁸⁸ Al-Bukhari, **Al-Sahih**, Kitaab Al-Hudud, Hadith No. 6290. Muslim, **Al-Sahih**, Kitaab Al-Hudud, Hadith No.3196.

⁸⁹ Mahmood Shaakir, **Al-Farooq Wa Usratuh**, Al-Maktab Al-Islamiyy, Damaskus, 1997, p 369.

⁹⁰ Surat, At-Taubah, ayat: 60.

⁹¹ Ibn Maajah, **Al-Sunan**, Kitaab Al-Zuhd, Hadith, No. 424. See also **Al-Maqaasid Al-Hasanah**, p 200- 201.

⁹² <http://www.messageonline.org/2002aprilmay/cover5.htm>. (Accessed on: 22-06-2011)

⁹³ Surat, al-Shurah, ayat: 48. In another place Allah says: "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". Surat, An-Naál, ayat: 125.

⁹⁴ Muslim, **Al-Sahih**, Kitaab Al-Janah wa Sifaat Na'iyimiha wa Ahliha, Hadith No. 5109. Abu Dawood, **Al-Sunan**, Kitaab Al-Adab, Hadith No. 4250. Ibn Maajah, **Al-Sunan**, Kitaab Al-Zuhd, Hadith No. 4204.

⁹⁵ Abu Dawood, **Al-Sunan**, Kitaab Al-Adab, Hadith, No.4165.

⁹⁶ Surat Al-Baqarah, ayat: 136.

⁹⁷ Ahmad Murad Merican, Edit, **Civilization and Terrorism the Ambivalence of Interpretation**, Institute of Knowledge Advancement, Malaysia, 2002, p 28-29.

⁹⁸ <http://debate.domini.org/newton/tolerance.html>. (Accessed on: 12-06-2014)

⁹⁹ for more information see: Bouzerzour Zoubir, Jihad as Source Of Terrorism a Reality or Propaganda. see at:

<https://www.politicsandreligionjournal.com/index.php/prj/article/view/58>.

(Accessed on: 27-12-2019).

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¹⁰¹ Surat An-Nisa', ayat: 75.

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