



# COMPASSION THE MOST PROMINENT CHARACTERISTIC OF MUḤAMMAD (PEACE BE ON HIM)

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## A B S T R A C T

Taking its cue from Allah's description of the Prophet Muḥammad (peace be on him) as 'mercy to all worlds,' this paper attempts to show that compassion was the natural characteristic of the Prophet (peace be on him), manifesting itself in all situations. The paper begins with outlining the difficulty encountered in uncovering the personality and character of historical figures since their fame overshadows their true personalities, shows that the case of the Prophet Muḥammad (peace be on him), however, is quite different. The paper then looks at the Prophet's attitude to his enemies who waged wars against him, when they were awaiting his verdict while totally defeated, and finds it full of mercy, both at the collective as well as individual level. Similarly his attitude towards individuals who attempted to kill him is found to be forbearing and forgiving. The paper then looks at his attitude towards his relatives and finds it to be the epitome of kindness, even towards those who gave him great pains by rejecting him and accusing him of being a liar and an impostor. The paper further finds that his compassion for children was unparalleled. He keenly showed such kindness even to hardened Bedouins to moderate their hard attitude. The paper then completes the picture looking at attitude of the Prophet (peace be on him) towards the potent and finds it that of dignity and compassion. The paper, thus, highlights, that Muḥammad (peace be on him) was consistently compassionate and merciful to all people not only to Muslims.

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RIGHT TO BASIC NECESSITIES AND THE SOCIAL  
SECURITY SYSTEM  
AN INTERDISCIPLINARY STUDY IN *SĪRAH*, *SHARĪ'AH* AND LAW

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A B S T R A C T

The right to basic necessities is considered as one of the primordial Human Rights. It received almost universal recognition by all societies and by people of all creeds. This paper argues that *Sīrah*, the life conduct of the Messenger Muḥammad (peace be on him), in particular, lay great emphasis on the development of the idea of right to basic necessities and its provision. The present study investigates different aspects and dimensions of 'Right to Basic Necessities and Social Security System' in the light of *Sīrah*, the life conduct of the last Messenger of Allah (peace be on him), along with its comparison with law and Western approaches to it.

This paper also attempts in searching for solutions to the economic problems through revisiting the message of the Islam particularly *Sīrah* of the Messenger of Allah (peace be on him) whose life is a perfect model of the harmonious blend of the precept and practice. It will be an attempt to demonstrate that Islamic ideology is very dynamic and progressive and fully competent to meet the exigencies of a modern welfare state.

The present research will also serve as a reminder to Muslims for the revival and recreation of the spirit which characterised the state during the time of the Messenger of Allah (peace be on him) and the Rightly Guided Caliphs.

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THE PROPHET MUḤAMMAD (PEACE BE ON HIM)  
AND THE QURAYSHITE *MUSHRIKŪN*  
A STUDY IN THE ISLAMIC POSITION ON COMPULSION AND  
VIOLENCE IN RELIGION

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A B S T R A C T

This paper gives an account of how the Qur'ān while asserts its ultimate revelatory position and final authority over all previous scriptures, sees plurality of faiths as the given reality, and how it conceives the religious freedom as a basic value of the religion and commands its followers to maintain it in all the circumstances. The paper also attempts to study the case of the Prophet Muḥammad (peace be on him) and the Qurayshite polytheists (*mushrikūn*) to analyse the Qur'ānic *āyāt* in their proper context and socio-political milieu of the times of the Prophet Muḥammad (peace be on him) taking in consideration the arguments provided by the contemporary scholars of the Qur'ān. It hopes to clarify the Islamic position on the religious freedom and its campaign for human liberty in the light of the Qur'ān and the *sīrah* of the Prophet Muḥammad (peace be on him), and to remove the confusions and misunderstandings created by some selective readings of the *āyāt* of the Qur'ān.

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# THE PROPHET MUḤAMMAD (PEACE BE ON HIM) MODEL FOR HUMAN EQUALITY AND RACIAL FRATERNITY

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## A B S T R A C T

The central concern of the Qur'ān is "man" and his betterment. The Qur'ān assigns man the status of being the Vicegerent (*Khalīfah*) and Trustee of Allah on the Earth. The Prophet Muḥammad (peace be on him) is the personification of moral values and standards of conduct for the Vicegerent outlined in the Qur'ān.

Thus, his life conduct (*Sīrah*) is a 'perfect example' (role model) for the humanity. The Qur'ān further characterises him to be the mercy (*al-Raḥmah*) for all the realms of Being. Muḥammad (peace be on him) in this capacity explained theoretically and demonstrates practically the meaning of mercy through kindness, goodness, justice, *jihād*, tolerance, human equality, and the racial harmony and fraternity. He equally showered his mercy to other (non-human) creatures of Allah as well. The present paper attempts to bring to the fore the above mentioned ideals with special reference to *Sīrah* of the Prophet Muḥammad (peace be on him). The paper thus contends that the *Sīrah* of the Prophet (peace be on him) can serve as a model to nurture human equality and racial fraternity to bring about a peaceful prosperous global society.

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# THE PROPHET (PEACE BE ON HIM) AS A MODEL FOR UNIVERSAL PEACE AND JUSTICE

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## A B S T R A C T

This paper focuses on the Prophet Muḥammad (peace be on him) as an exemplary model for universal peace and justice. According to the Qur'ān Prophet Muḥammad (peace be on him) was, is and will always be a perfect role model for all of humanity. The Messenger (peace be on him) possessed sublime morals, an excellent example for every one who seeks pleasure of Allah and success on the Final Day, and remembers Allah in abundance. Allah endowed him with an exalted standard of character for all mankind to emulate. The *Sīrah* (life conduct) of the Prophet Muḥammad (peace be on him), thus, also presents a *modus operandi* for implementation of universal peace and justice transcending racial and national boundaries. Evidence from the annals of authoritative Islamic history, *Sīrah* works and the collections of *Ḥadīth* is drawn upon in this paper to identify from the articulations and practices of the Prophet Muḥammad (peace be on him) the *modus operandi* for peaceful implementation of universal peace and justice in the present global scenario.

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PEACE AND RECONCILIATION, ITS SIGNIFICANCE  
AND ROLE IN THE MISSION OF THE PROPHET  
(PEACE BE ON HIM)  
THE CASE OF *ŞULĤ AL-ĤUDAYBIYAH*,  
A QUR'ĀNIC VIEW

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A B S T R A C T

Reconciliation with the Quraysh and the treaty of peace at *al-Ĥudaybiyah* (*Şulĥ al-Ĥudaybiyah*) is a very important event in the Islamic History. Its importance is many folds. An attempt has been made here to explain its role and significance with particular reference to the progress of Islam, the Message and Mission of the Prophet (peace be on him). The objective of the Prophet-hood and Mission of Muĥammad (peace be on him), briefly speaking, was the presentation, propagation, and progress of Islam and finally its prevalence in Arabia in the first instance and ultimately in rest of the world, as described in the Qur'ān at three different places. Since *Sūrah al-Faṭĥ* is an original, direct, contemporary, and authentic source with respect to the *al-Ĥudaybiyah* expedition and its resultant *Şulĥ* with the Quraysh, it has been extensively consulted and referred to throughout this study which necessarily places the whole affair in its historical perspective.

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# THE PROPHET (PEACE BE ON HIM)'S MERCIFUL REFORMS IN THE CONDUCT OF WAR THE PROHIBITED ACTS

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## A B S T R A C T

This paper argues that Islam introduced far reaching merciful reforms to warfare. The conduct of the Prophet (peace be on him) and in compliance with his *Sirah*, the conduct of his successors do not allow the burning and drowning of enemy to death. Destroying buildings, cutting down trees, committing perfidy, breaching the trust of the enemy, the killing of women, children, servants, old, infirm, sick, wounded, priests, peasants, prisoners of war and envoys are strictly against the practices and teachings of the Prophet (peace be on him) and his successors. The destruction of harvest, livestock and forests, looting, plundering and corruption from the war booty, and indiscipline are prohibited as well. Mutilation of bodies, Genocide and war crimes are gravely abhorred and forbidden by the Prophet (peace be on him). Thus, the Prophet (peace be on him), this paper shows, brought humanity and Merciful Reforms to the conduct of war.

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## FOCUSING SOCIO-POLITICAL REFORMS OF THE PROPHET

(PEACE BE ON HIM)

### AN APPRAISAL OF YASIN MAZHAR SIDDIQUI'S *SĪRAH* WORKS

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#### A B S T R A C T

The Prophet Muḥammad (peace be on him) brought far reaching socio-political reforms setting the highest ethical standards, like in all other individual and collective affairs of life, in this sphere of human life as well. These reforms in the socio-political sphere of life were so pervasive and prominent that its knowledge gave rise to a special class of scholars right from among the companions (*ṣaḥābah*) distinguished with the title of *Aṣḥāb al-Maghāzī wa 'l-Siyar*. Thus the tradition of *Sīrah* writing from the socio-political angle, goes back to the generation of the companions. One of the pioneering *Sīrah* works from the socio-political perspective, *Maghāzī Rasūl Allāh* written by a successor (*tābi ʿī*) and a close relative of the Prophet (peace be on him) is available in the print form. The tradition of *Sīrah* writing from the socio-political aspect, besides general *Sīrah* writing, in the modern period has been quite dynamic. Quite a few scholars, among them, Prof. Muhammad Yasin Mazhar Siddiqui, have authored numerous works on this aspect of *Sīrah* from various angles. This review article attempts to examine seven out of his works dealing with various socio-political aspects of *Sīrah* to highlight the contribution these works make in the tradition of *Sīrah* writing in terms of uniqueness of the subject-matter, analytical style, objectivity, method and relevance to the challenges and needs of the time as well as the academic soundness.

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REVISITING THE TENORS OF *SĪRAH* LITERATURE  
IN URDU  
12<sup>TH</sup>/18<sup>TH</sup> TO 14<sup>TH</sup>/20<sup>TH</sup> CENTURY

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A B S T R A C T

The tradition of *Sīrah* in Urdu [Urdū] started in the 8th/14th century in the form of verse along with the inception of Urdu itself. A series of *Sīrah* booklets in verse called *Maulūd Nāmah*, *Nūr Nāmah*, *Wafāt Nāmah*, and *Mi'raj Nāmah* appeared as a manifestation of the deep impact of the merciful and compassionate personality of the Prophet (peace be on him) on the conscience of the Muslims as well as on the cultural spirit of the society. The initial prose *Sīrah* works appeared by the end of the twelfth/eighteenth century and shared the same subject matter as presented in the form of poetry. Most of these writings have been criticised for not being cogent, inquisitive and discreet, however, these *Sīrah* works represented the profound love of the Muslim masses with the Prophet (peace be on him) as well as served to keep it alive in their hearts.

*Sīrah* Literature went through a radical change after 1857. As a result of the orientalist's onslaught and the Western education, doubts were raised about the religious conventions and a new approach for re-evaluation of the old traditions was introduced. In response, *Sīrah* writers adopted a rational and logical approach and excogitated the socio-political and geographical context of their subject in their comprehensive works. Nonetheless, a more balanced and confident approach appeared in the post-colonial period. Its most prominent feature was treatment of contemporary socio-political and legal issues in the light of *Sīrah*.

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