CONCLUSION

The study concluded that the Prophet Muhammad brought about a revolution which not only transformed the face of Arabia permanently but also changed the course of human history. Islam brought with its principles of life which were to tell mankind on how to lead a life which is God oriented. Somewhere down the time the true aim of Islam was lost and new found or rather deviated principles were adopted and falsely ascribed to Islam. The objective of the Scholar was to trace back the period of Prophet Muhammad and find out how Prophet Muhammad succeeded in bringing out a bloodless revolution and whether a contemporary parallel can be implied. The Scholar was therefore able to provide the solution to the global issues that adherents of Islam face on daily basis.

In today’s scenario a student of history would find it hard to believe that in Pre-Islamic period how life could function for centuries without any official administration or lawful regime. Might is right was the motto of the time with no restraint on tribal warfare since there was no law and accountability. This period of the history was known as the time of Ignorance.

Without any civil police, courts or legal system the members of the tribe could find protection only in their own tribe since the tribe would stick together for one another. There was no ethics or principles followed in cases of complaints and issues of serious offence because the members would enjoy the protection of the tribe even if they were wrong and perpetrator of the offence. So, the Tribalism or the clan spirit took preference over the morals. A tribe’s failure to safeguard its adherents from the enemies would bring ridicule and lower the image and standing of the tribe in the society. The society was marked by illiteracy, high superstition and burial of a life girl child. It was steeped in debauchery and poetry was the only great achievement of the Pagan Arabs since there was no education. The customs of Arabs society were savage, inhuman and degenerative with no signs of reversal.

So only a divine intervention was to change the Arabian society. A grand stage was to be set up for the final Prophet to give a message to entire humanity and the Arabia was to transform permanently. The overall objective of the research therefore was to find out how Arabian Society got transformed under the leadership of Prophet
Muhammad and whether the model or method implemented by Prophet can be replicated in today’s society. The Scholar showed in his research that the goal of Prophet was not political power but to shift focus of people from material world to hereafter. In the second chapter on advent of Prophet the scholar showed how Prophet focused his mission on calling people to the straight path as laid down by God in the scriptures. Also, how he was able to sow the seeds of liberation of mind which ultimately paved the way towards concept of monotheism which was the prime task of Prophet. In the third chapter the scholar analysed Prophet’s journey in the form of migration from Mecca to Medina known as Hijra. It showed great practical wisdom on the part of Prophet to leave the area of conflict which opened the gate of opportunities for his mission. The Prophet’s historical signing of the Hudaybiyya treaty leaves entire mankind with the great principle of unilateral adjustment. The strategy thus adopted gave Prophet Muhammad a free mind with which he could continue his mission. The Prophet knew the importance of peace and how it was critical to the spread of his mission. The scholar showed this aspect in the research how peace alone is sufficient to defeat the opposition without the use of sword. This came true as the Hudaybiyyah treaty gave success to the Prophet and eventually resulted in the takeover of Mecca. Prophet Muhammad never initiated any war and fought only when there was no possibility left to him. The Scholar concluded this in the Jihad chapter as to how present-day Muslim’s case is of unawareness as they are blind to the opportunities which the modern world offers to all. The entire idea of Jihad as understood today is totally misplaced and the Scholar found out that it is the result of bad Muslim leadership which should be discarded by the entire Muslim world. In the last chapter Scholar analysed how Freedom of expression was encouraged even during the time of the Prophet and that the concept of Secularism and Democracy are methods and not part of the faith of Islam. Therefore, they are in complete consonance with the present times. The Scholar found out that Islam’s principles holds key to the present issues and challenges which Muslims world is facing. Prophet of Islam has demonstrated in many similar situations how following the path of Peace, Unilateral Adjustment and Humility solved biggest of the huddles in his time. The same principles practiced by Prophet Muhammad is relevant today provided Muslims follow with the same spirit as Prophet did in his life time. This is the only objective solution for Muslims today i.e. is to trace back and rediscover the roots of Islam.
Social Transformation and Contemporary Parallel

The Arabs belief in the God was polytheistic in nature and there were 360 idols kept in Kaaba by different tribes and were worshipped by them. They also depended on them for their daily activities.

The social evils of Slavery, Female Infanticide, no Inheritance for women, Blood Feud and Revenge were not just rampant but had integrated into the society as an age-old custom. So, looking at the social conditions of the Arabia with all the moral degradation and sub level humanity, the Arabian society would not have given birth to Islam on its own as the society was completely conditioned. Therefore, to attribute the change to coincidence or a natural outcome would be a colossal mistake. Rather one is compelled to believe that there was clearly a divine hand involved which gave birth to such a universal movement started by the Prophet that removed all the above stated ill practices of the society. The movement was to restore peace and order and give way to an intellectual revolution which would transform the global society. This also means that similar model of Prophet can be applied in the contemporary sense to find solutions to similar issues.

The contemporary parallel of ill practices in the present times could be seen in the numerous examples in Indian society, like state of Haryana, Rajasthan or shockingly even in metro cities where girl child is either aborted or killed after birth as the society gives more importance to male gender just like the practice of earlier period. The girl child is still considered a liability in many societies and therefore subjected to biased treatment. Like pre-Islamic period Prostitution and liquor consumption is common across the globe and in 15 countries Prostitution is now a legalised profession for example Netherlands, Denmark, Canada, Australia, Ecuador, Thailand etc. Homosexuality which has found a mention in the Quran as a sin is now legalized as per law in some countries. For example, same sex marriage is now allowed and made legal in more than two dozen countries like Canada, U.S, Netherlands, Sweden, Argentina, France, Germany etc. It is imperative to note that as per scriptures God’s wrath was brought on the entire society which practiced homosexuality as was mentioned in the Quran during the period of Prophet Lut (7:80). This in a way takes the sexual preference further ahead than pre-Islamic period where casual sex had a mention but not same marriage relationships. In present times now stronger voice is
gaining currency in conservative countries like India where lobbyists are making efforts to decriminalize same sex relationship.

Pre-Islamic period witnessed random or impulsive killings as part of tribal culture and as a result individual feuds continued for generations. This was prohibited by Prophet in his last and farewell address at Mecca 632 A.D. Today we see similar culture of individual violence i.e from incidents of road rage to contract killings or gangs operating out of money power that has become rampant across the world. Even at a collective level mankind has witnessed unfathomable loss of children, women, youths due to acts of terrorism waged by NGOs like ISIS, Boko Haram, Al Qaida etc in some countries like Syria, Afghanistan, Iraq, Pakistan. So, in a way we can find many aspects of pre-Islamic period in present times despite their being a framework of democracy, secularism, and freedom of expression.

Interestingly the whole of world is now governed under the United Nations Charter which recognises the sovereignty of every nation and any territorial encroachment is akin to violation of U.N charter. Present world is a global village which offers opportunities to every individual and there is no need to fight to claim new territories for opportunities. The scholar therefore has given his findings that present age is the age of opportunities and any territorial fight is against the ideals set by Prophet Muhammad. Prophet in his life time never waged any offensive war and therefore any aggression initiated by the Muslims is against the principles of Islam.

**Education and Knowledge:**

In Pre-Islam period there was no education for general public and the period was marked by ignorance. This is the reason it was called a dark age. After the advent of Islam, the main objective was to end superstition and ill practices including polytheism and establish monotheism. The revolution was to give freedom of thought that would lead to learning and open opportunities to scientific progress. Quran lays stress on knowledge and education as mentioned in Chapter 20 and verse no 114.

Islamic Scholar Maulana Wahiduddin Khan mentions in his book, Islam the Creator of Modern Age giving reference from Cambridge History of Islam written by Professor P.M Holt and other orientalist that Literary Impact of Islam in the Modern
West was far reaching and that the trend during Middle Ages was from East to West meaning that Islam lead the way to progress and initiated modern civilization. In the same book he gives reference of Montgomery Watt’s book ‘The Majesty that was Islam’ where he writes that Arab Science and Philosophy contributed hugely towards developments in Europe.

This was possible due to the teachings of Prophet who once said that he was sent as a teacher and this was confirmed by Quran in chapter sixty-two verse number two wherein it is mentioned that Prophet was raised among uneducated people so he could teach them and purify them.

Islam from the very beginning emphasized on education and the first word revealed in Quran was ‘Iqra’ (96:1). The Chapter 96 and verse no 4 of Al-Qalam revealed that God has taught man by the pen.

The Scholar therefore showed the objective solution with references from the primary sources that Prophet laid huge emphasis on education which eventually led to all the developments that we see today. Muslims therefore should follow the Prophetic teaching in both formal and in informal education as it’s the effective way to tackle modern challenges which world is facing today. Once we have widespread education then many problems will solve automatically.

**Unilateral Peace**

Another objective of the study was to find out how the culture of violence changed into culture of peace in the region and see if the principles can be applied to present times?

The Scholar cited the treaty of Hudaybiyah and explained how unilateral Peace was always in the mind of the Prophet even in a situation which was unjust and highly provocative. This example gives Muslim the wisdom from the life of the Prophet, that is, to avoid confrontation with others and not make a difficult situation turn into an ego issue. Prophet unilaterally accepted agreement accepting all conditions of the Quraysh with no war pact and shaped a treaty called as Hudaybiyyah Treaty. Since it was one sided and skewed in favour of enemy, many Muslims including senior companion, Umar bin Khattab felt that the agreement was a humiliating pact. But
after this treaty was finalized and when Prophet was half way back, the verse was revealed in chapter 48 verse no 1 hailing it as victory.

The result of such a policy helped in minimizing the losses with maximum benefits. The Hudaybiyyah treaty gives numerous principles which can be applied in the contemporary world. In this treaty the Prophet unilaterally accepted all the conditions of his opponents even though it was devoid of any justice. He took this 10 year no war pact as an opportunity and further consolidated his mission. As a result, they succeeded and conquered Mecca peacefully without any bloodshed. In today’s time we often listen Peace with Justice Concept, that is, many of the affected parties say that we want peace and will work towards peace only if there is justice. This is an impractical stance as Peace can be achieved only for the sake of Peace and it opens the door of opportunities which enables them to eventually achieve Justice. The scholar therefore feels that the Hudaybiyyah model is a practical model for mankind to follow today.

**Political Interpretation of Islam-No Basis in Islam**

Another objective of the study was to find out the bases of extremism and violence in the name of Islam and find a solution from Prophet’s life.

The Scholar analysed and explained the genesis of present-day extremism to misinterpretation of Islam by Muslim leaders. When a goal of life is based on the concept of Political interpretation of Islam then everything a Muslim would understand or perceive would be in political terms. The mindset that develops and target set in such a scenario would always focus on acquiring of political power. Therefore, the responsibility for the violence and extremism goes to those ideologues who have given political interpretation of Islam. The Prophet of Islam had cautioned Muslims saying earlier communities were ruined only because of their extremist leanings in matters of religion.

The scholar has deciphered the concept of Jihad, its relevance and the colour of Political Interpretation given by Muslim leadership. The findings clearly expose that concept of Jihad in reality is positive and has no relevance to war or violence. On the political interpretation of Islam, the noted Islamic scholar Maulana Wahiduddin Khan in an interview to the scholar said that the present Jihad is a form of extremism
and that the ideology of political system is completely alien to Islam. The sole objective of such people is to gain political leadership in the name of Islam, while the real aim of Islam is to Islamize individuals and not the state or governments. This is the reason that such ideology has given birth to Jihad against the west. The solutions lie therefore in tracing back the roots of Islam and follow the tenets which Prophet of Islam laid during his life time.

**Jihad against West-Against the principles of Islam**

There is increasing enmity for the west and often we hear the term Islamophobia which means dislike of or prejudice against Islam or Muslims especially as a political force. Some extremist justifies their jihadi attack on the west as reasons of revenge whereas nowhere in the Quran Jihad is used in the sense of war or revenge.

The Scholar has interestingly cited that America and Europe have huge no. of mosques which is a testimony that Muslims are flourishing and have great opportunities in these nations. Earlier history was marked with monopoly of resources whether political, economic or religious. But today modern civilization has de-centralized the opportunities available to all. So, no war is required for territorial expansion as we live in a global village where economic boundaries have blurred and a person can travel, work and inhabit any part of the world. We now live in a merit-based world which can be seen from the example of Sadiq Khan a practicing Muslim who was elected as the Mayor of London in 2016. It shows that sectarianism has no place in the global world. Londoners accepted him despite him being a Muslim because he was found to be more competent. This shows that the world looks at competition and meritocracy irrespective of which religion one belongs and Sadiq Khan’s win as London Mayor proves it beyond any doubt. Muslims should therefore use the social media to respond positively to the whole world and disseminate the message of Islam peacefully. This would not only create a positive image of Islam but would also bring more and more people towards understanding Islam and initiate an interfaith dialogue.

**Blasphemy and Apostasy – No Place in Islam**

There have been many incidents of extreme violence against those who criticize or say anything derogatory against Prophet of Islam. In some cases, Muslim extremist
have gone to the extent of killing the individuals who criticized Prophet or made his cartoons. If we compare this with the time of Prophet then there were many likes of Salman Rushdie (Author of Satanic verses), Bangladesh writer Taslima Nasreen’s and other so-called cartoon denigrators but none of them were beheaded for mocking or abusing Prophet of Islam. Prophet in such a scenario would simply appoint a poet called Hassan to give a befitting reply in poetry. This gives us a principle that in Islam the best response to abuses is to counter it with reason-based argument without using any physical force. In contemporary period it would mean that if someone writes a book against Prophet then Muslims should respond by writing another book. If someone responds in the form of a debate then the response should be in similar format ie debate for a debate. In no circumstance’s violence should be used or life to be taken for any verbal attack on Prophet or Islam. According to Quran every messenger was ridiculed as mentioned in chapter 36 verse no 30.

Nowhere in the Quran it is mentioned that punishment of death to be given for abusing the Prophet. In fact, Quran gives an injunction not to use abusive language for those who insult Prophet else they will insult God out of their ignorance. (6:108).

Scholar has therefore concluded that the position of present-day Muslims with respect to blasphemy against the Prophet is not in consonance with the Quranic teachings. Therefore, as a solution, Muslim Scholars and intellectuals should point out that blasphemy is something that does not exist in the Quran and should be condemned by one and all. The Scholar has identified certain guiding principles from the life of the Prophet which can be applied in present as well as in the future situations. These are further solutions to the many issues that Muslims face globally:

**First Principle: Consider the easier option:**

This principle gives us the wisdom to start from the possible and ignore the difficult option. Such an approach will always be result oriented. Prophet of Islam’s wife Aisha reported that Prophet of Islam always opted for the easier choice when he was faced with a difficult and easy option at the same time.

The lesson derived from this example is that Islam is a powerful ideology and a dialogue-based approach is not only an easy option but also result oriented. In the present context we often see that Muslims are engaged in violence to sort out
differences which is a far more difficult option then engaging in easier option that is, dialogue.

**Second Principle: To see positive in negative**

The earlier period was marked with strife and problems which made the task more difficult in Mecca. At this time Quran revealed a verse (94:5-6) which conveyed guidance to mankind that with every difficulty there is ease.

The principle it gives us is that we should not be influenced by any negative experience rather we should look for opportunity that it brings hidden with it. Therefore the key to success is to avoid the problems and focus on available opportunities. This would keep a person creative even in a negative situation so that one can convert the situation from being a minus to a plus one. This was demonstrated by Prophet of Islam throughout his life and he was able to convert failure into success. The result whole of Arabia came to his knees.

**Third Principle: Move away from the place of problem**

Many a times when we face a difficult situation, we get further entangled by getting involved trying to solve the problem. However, the solution lies in stepping away from the problem like what Prophet of Islam did in Mecca. When the situation in Mecca became so adverse that it became life threatening, Prophet of Islam took the decision to migrate to Medina which in history is known as Hijrah. The important principle that we derive is that if one place becomes unsuitable to work then one should change the place of work. By being fixated to one place the problem may only get aggravated.

**Fourth Principle: Adopt Unilateral Ethics**

Unilateral ethics is a principle which will always be result oriented unlike Bilateral ethics which puts the person in a vicious cycle of revenge. The Prophet of Islam was always surrounded by enemies who plotted against him all the time. The Quran in chapter forty-one and verse number thirty-four revealed to respond good for evil and in the process convert enemy into a dearest friend.
Prophet of Islam practiced this unilateral ethics principle which converted many of his enemies to friends and increased his circle of influence all over Arabia. The important principle that we derive is to consider every enemy as a potential friend. In the present time we often live in “We and They” culture which further creates distrust and groupism. However, when we treat the opposite party as potential friend then it hits the conscience of the other person and converts him to an actual friend. This is the power of Unilateral ethics principle and it is applicable both at Individual as well as state level.

**Fifth Principle: To convert adversity into opportunity**

Another important principle that we learn from the life of Prophet of Islam is during the battle of Badr when about seventy of the Quraysh members were taken as the prisoners. Since the prisoners were educated so Prophet declared that the enemy would be set free provided, they teach ten Muslim children. So, this was an exceptional case where the teachers were from the enemy group who taught Muslim children. This gives us an important principle demonstrated by Prophet, that is, one should be able to convert adversity into opportunity which is possible only if one looks at things objectively and positively.

**Sixth Principle: Peace is more powerful than violence**

The Prophet understood the importance of Peace and this can be seen that despite being targeted and troubled he did not react. Even after the Mecca was conquered, he did not order to kill the enemies knowing they were war criminals. He simply pardoned and released them and this action of Prophet was extraordinary as almost all of them accepted Islam. Circle of violence always leads to action and reaction but if one adopts a peaceful policy then the justification of violence ceases and a new beginning of friendship begins.

**Seventh Principle: Gradualism and not radicalism approach**

When the verses of the Quran began to reveal it centred on heaven and hell and only fifteen years later the verses pertaining to prohibition of adultery and drinking were commanded. Prophet’s wife Aishah narrated (Bukhari) that if verses on prohibition would have been revealed first then Arabs would have declined to give up drinking or adultery. This gives us an important principle that in matters of social changes
evolutionary approach to be followed rather than revolutionary approach. The policy of gradualism requires hearts of people to be touched which eventually leads to transformation of minds.

**Eighth Principle: Adopt pragmatism in matters of controversy**

This is a significant principle derived from the life of Prophet of Islam from the incident of Hudaybiyyah treaty which was hailed as victory in Quran despite it being doubted by many companions of the Prophet. This was because all the terms in the treaty were unilaterally skewed to the advantage of the opposite party. The Quraysh even objected to Prophet signing the document with his name as Muhammad, messenger of God so Prophet changed it to Muhammad, the son of Abdullah. The Prophet still went ahead with the treaty as he realized that in personal matters one can be idealist but in matters of dealing with others one should be pragmatic. The Hudaybiyyah treaty clearly illustrate that in matters of controversy one needs to be pragmatic and not idealist, history has shown that the great success achieved by Prophet was due to his practical approach while dealing matters in delicate situations.

The above identified principles can be applied and tested in any future based situations which would most likely bring out the similar results as at the time of Prophet of Islam.

Prophet Muhammad has been mentioned in the Quran as a good example (33:21) which means that all Muslims need to follow the footsteps of the Prophet. Muslims who attempt to legitimize their terrorist activities or movements based on hatred and separation from the non-Muslim are far from the model of the Prophet. It is noteworthy that Prophet fought only four battles i.e. Badr, Uhud, Khaybar and Hunayn all of which lasted for half a day and Prophet did not enter into any major battles. The above battles were also undertaken after long periods of avoidance and were in general defensive rather than offensive attacks. The success that Prophet achieved in setting up Monotheism was entirely based on Peaceful strategy and his focus was on transformation of minds; he once said that God grants to peace what he does not grant to violence. Islam began as an ideology, but was later interpreted in political terms. The failure of violence being done in the name of Islam is a proof that God is showing Muslims a sign that their method of extremism is wrong and needs to be changed.
Muslims need to rediscover Islam, and in this way the doors of opportunity will open for them. The true aim of Islam therefore is to convey to people the message of Islam based on monotheism and to bring about a revolution in their hearts and minds so that God becomes their greatest concern.

Another objective of the scholar was to find out whether Islam or its Prophet ever advocated on the issues of democracy, secularism and freedom of expression and then see its contemporary relevance.

The Scholar concluded that Democracy and Secularism are in complete consonance with Islam. They are simply methods and not part of the faith and therefore absolutely lawful as per Islam. Similarly, Islam encourages Freedom of expression and Prophet of Islam never discouraged criticism. This continued even during period of companions and is further strengthened by the words of Umar ibn al-Khattab, the second Caliph who said: ‘May God bless one who sends me gifts of my own shortcomings.

As per Islam God has created this world to test people which Muslims have failed to understand. God has created mankind to be tested and we all know that test can only be evaluated if there is complete freedom and there can be no test in the absence of freedom. So, freedom is an integral part of the test. Therefore, Muslims need to re-discover Islam and follow the model of Prophet.

Prophet Muhammad succeeded in bringing about an ideological revolution based on peace and justice. Prophet was a positive thinker and all his activities were result oriented and achieved its intended goal. The example of Prophet if followed in letter and spirit would bring the entire global family in unity and harmony. Muslims therefore need to make a U-turn and need to do only thing which is follow Islam as it is.