Preface

The transformation of Arabian society under Prophet Muhammad and its contemporary relevance is a unique subject. The topic of study has been chosen in the light of the uniqueness of this transition brought about in the seventh century, the relation it bears to the present, and what light it can shed on some of the challenging issues of the twentieth century, both in connection to Muslims and non-Muslims. Islam today is perceived as a global threat and its ideological significance being totally ignored due to violence in the name of Islam and its Messenger. Many countries seem to think that the solution to tackle the gun of terrorist is through state gun. As a result certain countries have declared a “War on Terror’ using all sort of weaponry force. Multitude of lives has been lost and billions of dollars have been spent on this and yet no result is forthcoming. The menace seems to be only growing and has assumed innovative ways of wreaking havoc in the name of Islam.

In the present scenario there is a need to take an objective view of the situation by making an effort to understand the root cause of “Islamic extremism” and analyse its ideology and present perspectives towards peace building.

For example, the need of the hour is to find the genesis of extremism from the model of Prophet of Islam and from the Islamic scriptures. Today the effect of “Islamic extremism” is global. It is affecting almost every individual either directly or indirectly throughout the world. It is the topic of discussions time and again and protocols have been made at conferences, seminars – by both leaders as well as the public. However no immediate result is forthcoming. Therefore the need is to find out if any solution exists towards achieving global peace and also touch upon some of the burning contemporary issues like freedom of expression secularism and democracy with respect to Islam. The Scholar has shown the compatibility of Islam with democracy, Freedom of Expression and Secularism. Also it is demonstrated from the primary sources as well as secondary sources that Islam’s main focus is only changing individual minds and not to give out any political model.
The research methodology adopted in the study is primarily qualitative in nature as it strives to record, analyse and uncover how Islam changed the social conditions of the Arabian society by transforming the individuals in it. In the initial phase of the study the descriptive design is used as an attempt to define and describe the social-religious and political phenomenon. The methodology used by the scholar is historical, as historical texts relevant to the topic considered is analysed and interpreted. The study has used the historical method by identifying and studying literature on the subject focussing on the political gains, ghazwas and territorial expansion of Islam.

The cause and effect of the social phenomenon is used to identify principles that affected the changing society. At large, explanatory research design is used with the analytical method to differentiate between the practices of Muslims and find out whether it is sanctioned by Islam. This difference itself is explosive in terms of arriving at the conclusion that one should judge Muslims in the light of Islamic teachings and not vice versa. Much of the present day impression about Islam is formed purely looking at the actions of Muslims society which may vary geographically. The Islamic ideology seems to have been reduced to mere culture and its core beliefs being overtaken by non-relevant aspects. An initial study of the literature led the scholar to conclude that the stream of religious consciousness and moral awareness that changed the fabric of the society of Arabia is often ignored and focus on unimportant aspects like territorial expansion has been over emphasized by later period scholars and is still done till date. This has led to the hijack of Islam’s true purpose as a religion which came with the objective of telling mankind the creation plan of God and the purpose of life. The target of Islam was to Islamize an individual rather than the world. However, the Muslims Scholars in later period and from the present period have focused on establishment of Islamic rule which gave an impression to the world that purpose of Islam is to establish political dominance and that it is anti-west.

Another important aspect that has been shown by the scholar in the study is the importance of establishing peace on unilateral terms as being the only solution for achieving Global Peace. This is a futuristic model which shows that “Peace with Justice” Model is a non-starter and has and will never yield a solution. Practically for many decades Peace with Justice has only created a circle of violence and has proved to
be counter-productive. Here we find the Prophetic model to be futuristic and possibly the only model which can solve the present day crisis. To this end special reference to the Treaty of Hudaybiyyah has been analysed at length which gives to Muslim Ummah (community) a model of Peaceful solution based on unilateral terms. These aspects have been studied using explanatory research and analytical method. It has been amplified showing examples in history like that of Japan and Germany which further advocates the validity and supreme relevance of unilateral based methodology. The Scholar therefore has shown the parallel to the times of Prophet with contemporary period using the principles derived from Hudaybiyyah treaty for a practical model based on unilateral Peace.

Using the descriptive-historical and explanatory-analytical method the study has strived to fill the gaps by identifying principles rooted in the life of the Prophet Muhammad. The study has shown that these principles have stood the test of time and have universal and eternal relevance. These principles can be applied to the contemporary issues to find solutions to problems of today. They also serve as models which can be used in future to avoid creating situations which are detrimental to the global society. The below diagrammatic representation explains the research methodology in detail.

<table>
<thead>
<tr>
<th>QUALITITATIVE RESEARCH</th>
</tr>
</thead>
<tbody>
<tr>
<td>DESCRIPTIVE RESEARCH DESIGN</td>
</tr>
<tr>
<td>EXPLANATORY RESEARCH DESIGN</td>
</tr>
<tr>
<td>HISTORICAL RESEARCH METHOD</td>
</tr>
<tr>
<td>ANALYTICAL RESEARCH METHOD</td>
</tr>
<tr>
<td>APPLICATION OF FINDINGS TO CONTEMPORARY PERIOD</td>
</tr>
</tbody>
</table>

The research is qualitative in nature using the research design of descriptive with historical method and explanatory with analytical method. The findings of the research which has captured the changes brought by Islam in the Arab region can be applied to find solutions to contemporary issues.
Introduction

Islam was founded in 610 A.D about fifteen hundred years ago and today it is the second largest religion in the world with 1.6 billion Muslims following Islam and the model of Prophet of Islam. Thomas Carlyle has called Prophet Muhammad a hero and Dr. Michael Hart placed him in the number one spot among all great people born in the history of mankind. He adjudged him as supremely successful both in the secular as well as religious sphere.

However the birth of the great Prophet of Islam was pre-ceded by the Age of Ignorance which saw usury, adultery, senseless bloodshed, inhuman practices and superstitions that stopped any chances of human progress. Human progress both at moral as well as scientific level as a result was unthinkable. The meant that nature could not be investigated for any possible scientific discovery as man worshipped nature fearing any intellect based curiosity would bring bad omen. This veneration of nature gave way to investigation when Prophet Muhammad’s mission encouraged people to question nature instead of worshipping it, thus paving the way for the beginning of scientific era.

The Prophet of Islam displayed throughout his life the importance of justice and peace by giving principles which have become guiding force to the entire mankind. All this changed the course of human history ie. from the age of Superstition to the age of Faith, from moral degeneration to moral ascendancy of human values, from war based society to peace based society, from individualistic selfish society to universal brotherhood centric society.

Prophet Muhammad’s greatest contribution to mankind is the miraculous Quran which came down upon him in the form of revelations over a period of twenty three years. As per Islam, the Prophet Muhammad was to be the last of the Prophets in the line of messengers and therefore his role was exceptional since he was to be followed by the posterity in form and spirit.
The Scholar therefore decided to study the transformation that the Prophet of Islam brought about in the Arabian society. As stated above Prophet of Islam was born in a society which lived in bloodshed, superstition and was devoid of any principles based on peace and justice. The Prophet had a very arduous and extraordinary task to steer the humanity out of moral degeneration and redirect it onto the path of Peace and Justice so that a new dawn of civilization could emerge based on universal brotherhood and interfaith harmony. This was to later culminate into modern world which would witness unfolding of God’s bounties through human efforts. Since the transformation of the society brought about by the Prophet was from negative towards positive change therefore attempts have been made by the scholar to find out contemporary relevance of Principles followed as well as established by the last Prophet. The purpose of the study is therefore to find out practical solution to many problems faced by the present world which is attributed to Islam.

One of the gravest issues for example that the world is facing in the present time is Terrorism and the most unfortunate part is that all the innocent killings are done in the name of Islam. The terrorist have waged Jihad consumed by an ideology which is nothing but a political interpretation of Islam. The ultimate goal of these terrorist is ‘After life’ and therefore they don’t fear death. Modern weaponry and media has given these ideology backed institutions greater visibility. The call of Islamic Jihad has claimed many casualties from 9/11 of New York to London killings in June 2017. Many young Muslims have been lured into joining these death camps which have now resorted to suicide killings.

The only way to deal with the ideological factory which is producing these terrorist is therefore a counter ideology which proves that they have been brain washed and that the ideology does not confirm to the tenets of Islam. If one studies the Islamic Scriptures i.e Quran and Hadith (Teachings of Prophet) one would find that violence has no place in Islam. Political Interpretation which is largely responsible for this violence is clearly an innovation of later periods from the times of Prophet and his companions. This ideology is deep rooted into the minds of not only the terrorist but also common Muslims.
Therefore it is important to expose such ideology and show to the Muslim world particularly the youths that such an ideology contradicts Quranic Teachings. Therefore the Scholar has defined this as one of the research problem. Islam by definition is a religion of peace and Prophet of Islam said that people should feel safe from the tongue and hands of a Muslim. Quran also tell us that killing one human being is like killing all of mankind (5:32). This is so because killing means that the killer is intervening in the creation plan of God. Similarly if a person gives life is considered to have saved entire mankind. Once a person realizes this seriousness, he will never think of harming anyone. The Scholar has therefore attempted to find out existence of any basis of extremist ideology in the scriptures and shown no linkage of killings with the Islamic ideology as claimed by the so called terrorist and NGOs. There is no parallel in the life of Prophet with respect to violent approach either by Prophet or his companions. Prophet always took defensive stand and avoided confrontation. His focus was always towards peaceful solution and oriented people towards paradise culture; therefore it is important for Muslims to abandon both passive as well as active violence. There are significant contributions made in the study by the scholar to show the real purpose of Islam was not to establish political rule or change it but rather purification of ones soul to qualify for paradise.

Paradise which is the ultimate aim of every Muslim is called the home of peace (10:25) and it is said that inhabitant of Paradise will wish one another peace which also means that the culture of the society of Paradise would be based on Peace.

Another pertinent point to note is that Jihad has been misunderstood as equivalent of war whereas Jihad is another name of peaceful struggle. The literal meaning of Jihad is ‘Effort’ or ‘Struggle’. Quran speaks about engaging in Jihad through the Quran (25:52) which means peaceful activism and to use love and not hatred as the means to become useful and beneficial to others. It is a process which should be carried on continuously on a daily basis to refine ones character through intellectual awakening.
Then there are other research issues like blasphemy, freedom of expression, democracy and Secularism which have been attributed to Islam as against the spirit of contemporary period. So one significant output and a contribution by the scholar is to show that Blasphemy killing is an innovation of the later period and has no place in Islam, also the issues of Democracy and secularism are simply methods and are not part of the Islamic faith. Both Democracy and secularism therefore are in consonance with Islam. Freedom of Expression which has often been referred negatively in the media is rather in conformity with Islam. The Scholar has shown as an output in the thesis that ‘Freedom of Expression’ was encouraged during the times of the Prophet and companions. Here again people need to differentiate between Islam and its followers. They should look at Islamic ideals and then judge Muslims in its light and not vice a versa. The way of Islam is through dialogue and reason and taking violence course is not only unlawful but un-Islamic.

The Scholar has derived many principles from the life of the Prophet which if followed by the civil society could bring a transformational change and address the issues of mistrust, hatred and extremism. The Prophet of Islam was a positive thinker and all his activities were result oriented and therefore achieved its intended goal. It is for this reason that the Prophet of Islam 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.

The principles derived therefore are futuristic principles applicable both at an individual as well as at collective level of the global society. Just like Prophet of Islam was able to succeed in bringing out the ideological revolution based on peace and non-confrontational approach similarly the result today can be achieved if one follows the model of Prophet in letter and spirit.
Literature Survey

The primary sources that have been referred are the Quran and Hadith compilations. In secondary sources, writings on socio-political conditions of Arabian society before and after the coming of Islam, and on contemporary issues pertaining to Islam have been studied.

Besides this, the Scholar has also interviewed Scholarly giant Maulana Wahiduddin Khan to maintain scholarly authenticity on the thesis topic. The review of the literature (given below) gave focus to the objectives of the study.

The book which is one of the earlies work in English and gives historical account of Prophet’s life was the book by Alfred Guillaume’s (1888-1965) titled ‘The Life of Muhammad’. This book is a translation of the Prophet’s life done by Ibn Ishaq in 767 A.D and who is known to be the first, to record the life of Prophet Muhammad which is available through its surviving abridged version by Ibn Hisham’s (d. 833).

Guillaume's book, thus, is unique as it covers that is available on the life of Prophet in English language. Giving chronological account of the life of the Prophet Muhammad, Guillaume discusses the character of the Sirah in the light of the opinion of early Arabian scholars and looked into poetry. Poetry is important as it was akin in those times to present day journalism and therefore offers journalistic record of events in those times (1955, Page no. 15). The book served as the foundation to find the chronological events of the life of the Prophet. While historical accounts in the book are commendable it lacks insight at places. However, the study of the book helped in finding the social relevance and teachings of the historical events outlined in the book. It does not give the spiritual aspect of the life of Prophet in deeper sense of contemplation which could have help understand some of the unilateral decisions which Prophet of Islam may have taken in his life time.

Martin Lings (1909-2005) biography of Muhammad titled ‘Muhammad his Life based on the Earliest Sources’ was found to have captured important account from the early period of Prophets life and details elaborately about him and gives in depth
reporting of men and women who were present during Prophet’s life time. Joseph Gardner from the Northridge library journal of California state university says that Martin Lings give a good chronological description on Muhammad’s life and about the revelations time and place when they were revealed. Lings also gives account of the sources of the sayings of Prophet Muhammad which were collected in the eighths and ninth century. Martin Lings has done justice to the life of Muhammad however a person who is a traditional scholar of Islam may find his account to be simply reporting of facts in a simple way. The book brings to life the changing society of the time. The Prophet Muhammad is shown as a spiritual and temporal guide to the Muslim community who bore a great love for him and desired to be in his presence as long as and as often as possible. His method of addressing the people was the individualistic approach. When he would address a person he would turn to that person completely that he would have Prophet’s complete attention till the time he understand what Prophet’s message is. (1983, Page 35). The book brings out various social aspects of the life of the Muslims which were to become the harbingers of a new age in the traditional world. While many scholarly references are given by the book, an in-depth analysis is often lacking. For example in the above reference while the method is given the focus of the training is often missing.

The second aspect taken for the literature review was to look at scholarly views on the life of the Prophet. In this aspect Robert Spencer’s (b. 1962) biography of the Prophet Muhammad titled ‘The Truth about Muhammad: Founder of the World’s Most Intolerant Religion’ was looked into. The book’s main argument centres on the Islam’s call to its followers to follow the model of Muhammad, and consider him as the perfect person. (2006, Page 98). Therefore, according to spencer he attributes all violent actions to Prophet Muhammad as it is his model Muslims aspire to follow. If today Muslims are engaged in violent extremism then it has to do with following their Prophet. Using this corollary approach to contemporary violence waged by Muslim groups he reasons the root of the problem lies with following the example of Prophet Muhammad.

Many gaps were found in the book. At places it seems that the author has a deep understanding of Islamic history. Many of the references from which the author draws
his views are not based on fact. He gives the example that Muhammad condoned the intentional killing of women and children in war, whereas it is explained through innumerable traditions of the Prophet that he condemned the killing of non-combatants. This aspect creates doubt on factual basis the book is based on.

Many other scholars such as Ameer Ali (1849-1928) and Karen Armstrong (b. 1944) considered this a biased view of Islam. (1873, p.vii) They considered Islam as a religion of peace and perceive the example given by Muhammad to society of tolerance and peaceful coexistence. **Karen Armstrong’s biographical endeavour of Prophet Muhammad – A Western Attempt to Understand Islam** gives the argument in defence of Muhammad that one must not judge a seventh-century Arab chieftain by contemporary ethical standards but according to the age of the time. Muhammad came in the midst of warring societies. As such he embodies the morally upright head of state and gives to men the same example of intellectual ascendancy. The book details about the spiritual aspects of Muslim who were under the spiritual guidance of Prophet Muhammad. The work of Karen helps in presenting the true aspect of the teachings of Islam which otherwise is often misunderstood as a religion of extremism, violence with no value for human life. The image that Karen present of Prophet is in a way confirms to the right image of the messenger of God and clears many misconceptions of him which has ruled since centuries.

She considers Muhammad's life as a pivotal point of human history and considers his model as genuinely relevant to the global crises we face today. The book, however, lacks deep scholarly perception. Efforts will be made by the study to look into this especially with regard to the author’s opinion that the Prophet of Islam took the Muslim community from the age of Jahiliyyahto intellectual ascendency by giving principles of rational understanding; belief in God, tawheed (Ali, 1873, p.63); contemplation, tafakkur (Ali, 1873, p.79); duty-consciousness, huquq al-ibad (Ali, 1873, p.80)and peace, salam.

book on this subject by scholars. Major R. D. Osborn (1835-1889), spoke so high of him that he said that Indian Muslims should be congratulated to have in the midst of them such an intellectual person. He considering his work as a great literary achievement and that is unparalleled work from this part of the world.

In his work about the life of Prophet, he brilliantly brings out the transformation aspect of Arabian society, how before the advent of Islam there was no intellectual development among the Arabs. With coming of Prophet in the seventh century it was like coming of a spiritual personality who changed the hearts of men and women with his divine guidance. Ali talks about the change that came into the Arabian people with respect to their outlook that began to reflect in social, political and economic affairs of their life.

People from all over the world would listen to his words of wisdom which infuses in them a new life and dynamism.

As a result society is changed from dormancy to intellectual ascendency in all spheres of life: cultural, literal, scientific, legal and social history. The book has given insight to such changes even though the gap is mainly where the reason for the intellectual ascendency is, not given clearly.

In *The Hero as Prophet* Thomas Carlyle (1795-1881) admired the accomplishment of Prophet Muhammad and Islam. In the book Carlyle attribute it to the teachings of the Word of God which also reflects the divinity aspect of the Quran. He says that virtue of the word of God is its authenticity which made it so very valuable to the wild Arabs. The book, however, does not clearly explain the root of the success of the community of Islam. (Carlyle, 2005, p.106) The gap in the book is to comprehend the social implications of the example of the Prophet of Islam as to how he was able to inspire and guide the small society that was to change the face of the globe.

W. Montgomery Watt’s (1909-2006) twin biographies of Prophet Muhammad, *Muhammad at Mecca and Muhammad at Medina* give a historical account of the life of Prophet Muhammad and the origins of the Muslim community. The chapters titled ‘The Unifying of the Arabs and the Internal Politics of Medina’ give a ground-breaking
insight into the change in political and social society brought by the Prophet Muhammad and the religion of Islam to traditional society. The book brings a new perspective to issues that were seen in the Muslim community in the age, such as, the statesmanship of Muhammad, the brotherhood of the Muslim community, the legal implications, the social ramifications and others. While the book opens the doors to these issues but explicit understanding requires study of more books.

The third aspect covered in the review of the literature is to find if any guidance could be found from the life of the Prophet Muhammad and the early Muslim community for contemporary challenges. **Muhammad Husayn Haykal (1888-1956) book The Life of Muhammad** was found to be extremely insightful in this regard. The review of the book revealed that it achieved two major objectives from the study of historical account: Firstly in bringing out the life aspects of Prophet Muhammad and secondly in bringing out the spirit of Islam as demonstrated in the life of the Prophet of Islam. This, in principle, gives the model (uswa) to all men of future generations to follow, to usher in a peaceful society. The book is a scholarly analysis of all of the existing Hadith (sayings and deeds of the Prophet) literature and adopts an objective, and scientific approach to understand the historical account of Prophet’s life. In the book Haykal has related the events of the Prophet’s life closely to one another. His book therefore presents a closely knit argument. According to Dr. Haykal, the study of the life of Muhammad, of his teachings, of his age, and of the spiritual world revolution which he initiated will help in finding answers to spiritual problems of today. (Haykal, 1976, p.24). While the author makes a good beginning towards this end the study endeavours to take this further to find guidance for contemporary problems in the life of the Prophet Muhammad and the early Muslim community.

**Maulana Wahiduddin Khan’s (b. 1925) Muhammad-A Prophet for All Humanity,** paved the way for developing the study. In the book the author states the extraordinary personality of Prophet who serves as guidance to mankind. Any person who wants to discover truth and is on spiritual quest will find his answers from the life of Prophet. Quran also mentions that Prophet Muhammad was sent as a mercy to mankind.
Depicting the Prophet Muhammad from its Quranic view of God’s Mercy to mankind, the author discusses in detail, that the Prophet of Islam brought an unprecedented revolution to the world, one that was initiated by a profound feeling of spiritual discovery, and accomplished by a unique display of positive virtues. (Khan, 1999, p. 313). The study aims to look further into the characteristics of the Prophet Muhammad, as a model (uswa) and mercy for all mankind that gives him and his Companions (the early Muslim society) intellectual ascendancy.

Fethullah Gülen’s (b. 1941) book An Analysis of the Prophet’s Life—Muhammad The Messenger of God provides a contemporary understanding of the life of the Prophet, whom he considers as the pride of humanity. (Gulen, 2005, p. 45). The term pride here is being considered as an exemplary life. The book does not present a chronological view of the sirah of the prophet but undertakes a psychological and sociological analysis of it. In this sense the book is of great importance for the study. It portrays the Prophet as a trustworthy (amin) and well-wishing (naseh) man who was first a spiritual leader; secondly a caring family, a loving husband, a father; and thirdly a wise statesman, a courageous commander. What the book lacks in chronological order it more than often recovers in insight.

The review of literature was thus able to, one, lay the foundation for the understanding of the events in the life of the Prophet Muhammad; secondly find out the views of other scholars and about their findings on Prophet and Islam and thirdly to find relevance of teachings of Prophet and from his life to issues that mankind faces today. As such the review of the literature helped the scholar to lay down the objectives of the study.

In the book Political interpretation of Islam, Maulana Wahiduddin Khan (b. 1925) talks about the root cause of contemporary extremism and attributes it to the Political Interpretation of Islam. According to him if Muslims are weaned away from this ideology which he credits to the Indian Subcontinent late Scholar, Abu Ala Maududi (d, 1979) then there could be Peace. The book is in fact translation of Maulana original work in urdu which critiques the political ideology of Abu Ala Maududi, the founder of Jamaat-e-Islami.

xiii
The finding of Maulana Wahiduddin Khan also assumes significance as he himself was associated with the movement of Jamaat-e-Islami so his stand against the Political connotation to Islam cannot be ignored as it in a way gives the inside view of the Jamaat-e Islami’s founder. The book also accounts the direct correspondence with the ideologue, Maulana Abu Ala Maududi and hence makes the book rich in its approach to the subject. The political ideology has consumed the global youth to such an extent that justification to violence in the name of Islam rattles the conscience of not just Muslims but Non-Muslims as well. The author is able to bring out the understanding on the mindset of any Muslim leader who has given today the understanding of every aspect of Islam in political terms including the piety, God’s consciousness, and worship and in leading an Islamic life. So Islam’s position itself becomes doubtful if there is no political power so everything becomes justifiable, violence, suicide bombing in the name of Islam. The only gap seems to be, that the book goes to an extreme critical level to denounce the Political Interpretation of Islam without taking the scenario of Islam being in power and how it can still be an option without disrupting the global leadership cart in a negative way.

In the book title Jihad, Peace and Inter-Community Relations in Islam, the author Yoginder Sikand (b.1967) critically argues the reasons behind Jihad’s conception as a violent term instead of the positive one which Quran describes and then goes on to discuss the ideology of self-styled Islamists and how their case is of deviation. He further analyses the inter faith dialogues aspect of Islam and comprehensively talks about the need of the hour on the Muslim part to engage in friendship, dialogue and to do Ijtihad. The book however does not take into account the Muslim side of the story where they feel being in minority especially in India has still not got them the tag of being patriotic and how this is extrapolated in every aspect of life. Similarly in the Global context of oil politics some where the idea of targeting Islam gets vindicated in the name of violence by so called Global Powers is avoided. However considering the real aim of Islam being never political leadership rather individual transformation therefore the book is extremely helpful from the aspect of why Islam does not justify violence or extremism in the name of the religion. The book’s scholarly approach to
critical subject of Jihad, Peace and Inter community dialogue clears many of the misconceptions that are ascribed to Islam particularly in the present age.

In the book titled, **Prophet of Peace, Maulana Wahiduddin Khan (b.1925)** provides solutions to the issues of extremism and violence and deals with subject very delicately. The extensively research based approach which is almost clinical, Maulana clears the air about Jihad and the need of a positive bomb in the present world rather than the physical bomb. The examples of Japan, Germany gives practical insights on following a peace strategy and his extraordinary scholarly inputs on achieving Peace with Justice being the wrong stand taken by entire Muslim leadership is not paving the way forward. He opines that peace for the sake of peace is the method of Prophet and supported by the Quran. This is a unique and significant observation and at the same a formula that could be applied in today’s context to see it practicality. He talks about the rising concern of radicalization of the Muslim youth who are indoctrinated into terrorism and also about the increasing fear of Islamophobia. His argument that gun versus gun ideology is to be replaced with counter ideology versus the violent ideology makes one sit up and take note of this important advice to Global leadership or countering extremism think tank. The only gap is that Maulana Khan discussed about the Muslims in the totality context of being at fault without listing out some of the possible exception which may exist and are probably already involved in the Peace process. Nevertheless one can understand that this emanates more out of concern for entire humanity and in a well-wishing intent.

**The Quran- English Translation** edited by **Prof Farida Khanam**: Quranis part of the Primary source for the Scholar and the bedrock for the entire thesis since Prophet’s biggest contribution to humanity is the word of God which is Quran. Prophet’s entire life span is a living Quran which has left for posterity a model to follow and take guidance from. The English translation used by the scholar is widely acceptable in the whole world. The verses of the Quran which have been used throughout the research sheds light comprehensively to validate the claims made by Islamic Scholars on many critical themes faced by humanity. The Scholar using the relevant verses was able to bring out critical aspects in today’s context especially the violence and extremism element. The Quran’s eternal message to humanity makes it relevant to contemporary time whereby
the scholar is able to critically assess the present age issues and also able to highlight the solution Quran provides. It was interesting to find out that 114 chapters of the Quran with approximately 6600 verses are not arranged chronologically but are rather arranged in decreasing order of length. It is therefore not like an academic or a fiction book but it is a book which could be read from anywhere and the reader still receives guidance.

The Scholar found out that contrary to the belief that it is a book of Political connotations, or a book that promotes violence, rather it was discovered that it is a book with the basic theme of telling mankind on what is the creation plan of God. All other subjects touched on by the Quran are related to this basic theme, directly or indirectly. This is explained in the chapter sixty-seven verse number two where Quran says that God created life and death so that he might test you to find out who is best in the conduct. This theme if understood correctly by the Muslims or extremist ideologues would solve the main issue at hand, that is, of terrorism and violence. If Quran’s focus is on individual’s conduct then the whole focus of oneself would be to purify or develop ones personality so as to please the creator. All the political ambitions, or negative mind-sets and feeling of conspiracy theory or victim hood would become non-relevant or non-issue.

Quran throws light specifically on the subject of Jihad, extremism and spiritual dimensions of a man which helped the scholar in understanding the reasons behind the thinking of radical scholars and the misplaced interpretations of Islam.

One important aspect of the teaching of the Quran which scholar discovered was its emphasis on unilateral ethics as in the present age we see focus and enforcement of bilateral ethics. Almost everywhere right conscious society is being spoken about despite their being no positive outcome. But Quran does not accommodate bilateral ethics and this can be seen that Quran urges on Patience, forgiveness, avoidance which are qualities based on unilateral approach to life. This can be validate from the life of Prophet Muhammad who practiced the unilateral ethics in the case of Hudaybiyyah treaty which eventually got him the conquest of Mecca. Almost in every situation the Prophet was able to demonstrate the successful element of adopting the unilateral ethics. The scholar analysed this in the topic and it would be interesting if the discipline of social science could do further studies with this concept in mind.
**Objectives:**

To find out the role played by Islam and Prophet Muhammad in the historic change in the character of a nation and relate the changes to contemporary issues.

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?

To find out the basis of extremism and violence in the name of Islam and find a solution from Prophet’s life?.

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.

**Scope of Study:**

The Scholar wishes to understand the role played by Islam and its Prophet in the historic change in the character of a nation. For this, the scholar proposes to specifically study, the socio-politico-religious changes. The research problems for example covers, eradication of superstitions, abolition of slavery, women’s emancipation, freedom of exercising one’s religion, educational development, the formation of a city-state in Medina, and the establishment of peace.

Arabia before the advent of the Prophet Muhammad was a tribal society, torn apart by internecine warfare. The Arabs, who were later not only to consolidate themselves but also to conquer major areas of the then known world, saw a dramatic transformation from a culture of violence to a culture of peace. The research as an output would entail in looking at how a culture of peace brought about in a warfare based tribal society, is not reflective of violence perpetrated in the name of Islam in today’s world. Another research problem requires a study of jihad as it was conceived at the time of Prophet of Islam, and analyse in the light of this in the contemporary understanding of jihad by various organizations.

In this research, the period of study will be the lifetime of Prophet of Islam which is from 570 A.D- 632 A.D. The scope of Study will be restricted to English translation of
books of early period of Islam and books related to the life of Prophet of Islam. However there will be contemporary lessons drawn from the history of Prophet of Islam and its early period. The scope of Study will not go beyond the life of Prophet of Islam or later period of Islam that is 632 A.D. The Scholar will also try to have an in-depth interview with the living Islamic Scholar Maulana Wahiduddin Khan who is an authority in Islam and has authored more than 200 books. The interview would attempt to cover in detail various aspects of the topic of the research.