

Bright Angles of Positivity in the Prophet's Biography

Sudut Cerah Positiviti dalam Biografi Rasulullah

Huda Mohammad Hassan Hilal*

Abstract

The topic of positive thinking in the recorded biography of the Prophet (s.a.w.) has not been investigated as much as it deserves, since the topic of positivity in general is hard to find. A quite few researches on positivity from Islamic approach have been done in the light of modern human knowledge. This research seeks to prove the assumption that the Prophet Muhammad (s.a.w.) advanced a distinct multidimensional positive pattern, spiritual, emotional, moral and religious that reflected in his personality, his behavior and his teachings, by adopting an analytical methodology in tracing his sayings and deeds in old transcripts. This effort is aimed at filling the lacuna between Islamic heritage and contemporary researches, clarifying the Prophet's (s.a.w.) positivity with his family, his companions and non-Muslims, and displaying the plethora of effects of his positivity on cross-religious, and psycho social settings.

Keywords: Prophet Muhammad (s.a.w.), Biography, Positivity, Modern Reading, Traditional Transcript.

Abstrak

Topik pemikiran positif dalam biografi Nabi (saw) tidak pernah diasas sebanyak mana yang patut, kerana topik positiviti secara amnya sukar dicari. Beberapa kajian mengenai positiviti dari kaedah Islam telah dilakukan berdasarkan pengetahuan manusia moden. Kajian ini bertujuan untuk membuktikan andaian bahawa Nabi Muhammad (saw) mendahulukan suatu multidimensi yang berlainan corak positif, rohani, emosi, moral dan agama yang digambarkan dalam keperibadian, kelakuan dan ajaran-ajarannya, dengan mengamalkan satu metodologi analisis mengesan kata-kata dan perbuatannya dalam transkrip lama. Usaha ini bertujuan untuk mengisi kekosongan di antara warisan Islam dan kajian kontemporari, menjelaskan positiviti Nabi (saw) dengan keluarganya, sahabatnya serta yang bukan Islam, dan memaparkan pelbagai jenis kesan positifnya merentas agama dan penetapan psiko sosial.

* Assistant Professor, Department of Fundamental and Interdisciplinary Studies, IIUM

Kata Kunci: Nabi Muhammad (saw), Biografi, Positiviti, Pembacaan Moden, Transkrip Tradisional

Introduction

The subject of positive thinking is novel and works on the subject from Islamic perspective are just a few, therefore, this field of study is in need of research and inquiry. One area which warrants study of positive thinking is the thoughts, attitudes, life, character, and mission of the Last Prophet (s.a.w.). Sources on these dimensions abound. By reading these materials one may realize that the Prophet's (s.a.w.) utterances and practices, sayings and doings, thoughts and actions were all positive. It seems that the deep and lasting impact of the Prophet's (s.a.w.) teachings on the mind and the heart was consequent upon the element of positivity therein. This paper represents a humble effort to investigate into and analyze positivity in the life and mission of the Prophet (s.a.w.) with a view to identifying its contemporary significance in Islamic life.

Positive Thinking: Definition

Positivity as stated in Collins Dictionary is: "Tending to emphasize what is good, or laudable, constructive, moving in a beneficial direction, constructive rather than skeptical".¹ It can reveal the meaning of confidence as mentioned in Webster's Dictionary: "Fully assured: confidence".² The yellow hat represents positive thinking in Edward De Bono's book "*Six Thinking Hats*". According to Edward De Bono, positive thinking means considering events in terms of their benefits and potential opportunities³. Positivity means: "focusing on the positives in any situation rather than the negatives, it means to think good in oneself, and others, and to adopt the best way of life"⁴. Positive thinking is optimism; it is to see the positives even though the outcome is negative. This thinking

¹ Collins English Dictionary, 5th ed., s.v. "Positive." (London: HarperCollins, 2006).

² Webster's New Encyclopedic Dictionary, revised Edition, s.v. "Positive." (New York: Black Dog & Leventhal Publishers, 1995).

³ Edward De Bono, *Six Thinking Hats* (Argentina: ADELPHI S.A, 1988), 50.

⁴ "al-Tafkīr al-Ijābī", *Silsilatu Mahārāt al-Ḥayāt al-Muthlā* (Beirut: Maktabah Lebanon, 2007), 6.

style is based on the assumption that everything has both positive and negative aspects, and in order to live happily, one should look at the positive, and neglect the negative aspects of an event or an issue.

Machouche suggests a religious definition for “positivity” by relating it to the objectives of Islamic legislation. He says: “positive thinking expresses a profound, yet, dynamic human process and proper form of expressing one’s feelings, thoughts and actions, it embraces the multifaceted human capacity granted by the Creator, set according to a higher transcendental frame of references. The references of transcendence provide positive thinking with a genuine base and support the various interpretations of social changes, and circumstances, while the practical level sustain the fundamental objectives of Sharī‘ah”.⁵ Jamal Badi refers to the hope in Allah’s mercy, and the hope and trust in Allah’s guidance, reliance upon Allah, believing in one’s destiny and encouraging optimism as positive style of thinking.⁶

The most reflective verse in the Qur’ān for this model is the following: “*For if you dislike them - perhaps you dislike a thing and Allah makes therein much good*” (4:19). Prophet Muhammad (s.a.w.) said: “A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another”.⁷

Positivity in the Prophet's Behavior

When the Prophet Muhammad (s.a.w.) was thirty-five years old, Quraysh decided to renew the construction of the Ka‘bah. At that point, the Black Stone was removed to ease the process of construction. The task of rebuilding the Ka‘bah was divided amongst the tribes of Makah; each tribe was assigned a specific task. The tribes disputed the right to setting the Black Stone in its place. After some time, Abū Umayyah ibn al-Mugīrah al-Makhzūmī suggested that the first man who comes

⁵ Salah Machouche, Bensaïd Benaouda and Fadila Grine, *Positive thinking: an Islamic perspective* 17, no. 2 (Al-Shajarah, 2012): 233.

⁶ Jamal Badi and Mustapha Tajdin, *Creative Thinking: An Islamic Perspective*, (Kuala Lumpur: research Center IIUM, 2006), 41-44.

⁷ Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysāburi, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu‘ād Abdul Bāqī (Cairo: Dār Iḥya’ al-Kutub al-‘Arabiyyah, n.d.), 2:1091.

through the gate would be asked to decide which tribe would have this honor. It was God's willing that Muhammad (s.a.w.) was the first to come. The tribesmen were very elated. They said: "we accept him as a judge, he is honest".⁸ In order to solve the conflict, he asked the people to bring a cloth and put the black stone in its center, and asked each of the tribe leaders to hold one of the corners of the cloth and to carry it to its resting place. Then Muhammad (s.a.w.) picked the stone and set it in its place. All Arab tribes were delighted with this solution because they participated in Ka'bah's rebuilding.⁹ This incident shows that the Prophet Muhammad (s.a.w.) was positive in solving this conflict by nature, which includes "abilities and potentials", "practical social rules", and "bases of natural and sound reasoning".¹⁰

The Prophet (s.a.w.) adopted an ascetic worldview, he said: "My Lord presented to me, that He would make the valley of Makah into gold for me, I said: 'No O Lord! I prefer to be filled for a day and hungry for a day. When I'm hungry I beseech You and remember You, and when I am full I would be grateful to you and praise you'.¹¹ He was able to see the positive side of poverty, that is, it will make him close to Allah (SWT). By experiencing these two contradictory states—the feeling of need, and the feeling of sufficiency—he was close to Allah SWT either way. On the other hand, self-fulfillment resulted from strong belief in Allah's wisdom in distributing sustenance might enhance positivity. In addition, Spiritual and Psychological factors might have its impacts in increasing the feeling of satisfaction that is in its turn help in reducing anxiety about material deficiency.¹²

⁸ Şafīyyu al-Raḥmān al-Mubārakfūrī, *al-Raḥīq al-Makhtūm* (Beirut: Dār al-Kutub al-‘Imīyya, n.d.), 43.

⁹ Ibid., 43.

¹⁰ Salah Machouche, Bensaid Benaouda and Fadila Grine, Op. Cit., 235-236.

¹¹ Al-Tirmīdhī, Muḥammad Ibn ‘Īsā, *Sunan al-Tirmīdhī al-Jāmi‘ al-Ṣaḥīḥ*, ed. Aḥmad Muḥammad Shākir (Beirut: Dār al-Kutub al-‘Imīyya, n.d.), 97, Kitāb al-Zuhud, Bāb mā Jā‘ fi al-Kafāf wa al-Ṣabr ‘Alayhi, Ḥadīth No. 3980.

¹² Salah Machouche. Bensaid Benaouda and Fadila Grine, Op. Cit., 248.

Prophet Muhammad (s.a.w.) lived a poor life, rarely finding enough food in his house. Jābir ibn 'Abd Allah reported: Allah's Messenger held my hand and led me to his residence. Pieces of bread were given to him there, whereupon he said: "Is there no condiment?" They (the members of his household) said: "No, except some vinegar". He said: "Vinegar is a good condiment".¹³ He ate happily thinking about the benefits of vinegar, not complaining that it is not sufficient enough for hungry people to eat such sour food. Even though in reality he had no food at his house, but thinking negatively would have only made him unhappy. Therefore, he always tried to distance himself from negative thinking.

Prophet Muhammad (s.a.w.) adopted various methods to support, and enhance the positive thinking trend amongst the people around him. Sometimes he used smiling, one of his companions once said: whenever he saw me, he smiled.¹⁴ He also asked his companions to do the same when they see each other: "Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance".¹⁵ Another method used by him was education through sharing the doer's thinking or point of view, and then enhancing the good, and hindering the bad. Once when a young man came to the Prophet (s.a.w.) asking permission to commit adultery, the Prophet (s.a.w.) applied an extraordinarily method to make the young man change his mind concerning his abominable desire. The Prophet (s.a.w.) asked him whether he would like to do that with his mother, daughter, sister, and aunt. The young man's reaction was in the negative. The line of argument the Prophet (s.a.w.) adopted here was that the people also did not like that for their mother, daughter, sister, and aunt. This Prophetic manner of treating

¹³ Muslim, *Ṣaḥīḥ Muslim*, 3:1622, Kitāb al-Ashribah, Bāb Faḍīlat al-Khal, Ḥadīth No. 2052.

¹⁴ Al-Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ Al-Bukhārī*, ed. Mostafa Deeb al-Bagha' (Damascus, Beirut: Dār Ibn Kathir, 1414/1993), 5:2260, Kitāb al-Adab, Bāb al-Tabassum wa al-Ḍahik, Ḥadīth No.5739.

¹⁵ Muslim, *Ṣaḥīḥ Muslim*, 4:2026, Kitāb al-Birr wa al-Ṣilatī wa al-Adab, Bāb Istihbāb Talāqat al-Wajhi 'nda al-Liqā', Ḥadīth No. 2626.

the moral depravity of the young man made the latter realize that his craving for lust was undesirable social etiquette. Whereupon the Prophet (s.a.w.) placed his hand upon him and said, "O Allah! May you forgive his sins, purify his heart and make him chaste". As a result, the young man lost the urge to commit adultery.¹⁶

Another method used by the Prophet (s.a.w.) to enhance positivity was attracting people's attention by asking a question, and then answering it. He asked: "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet (s.a.w.) added, "That is the example of the five prayers with which Allah blots out evil deeds".¹⁷ The Prophet (s.a.w.) once said: "He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden."¹⁸ With this inspiring explanation the Prophet (s.a.w.) wanted to inculcate in the heart of the people positive approach in the life.

The Positivity of the Prophet in Dealing with His Wives

The Prophet Muhammad (s.a.w.) used to praise his late wife Khadijah in public. This caused 'Ā'ishah to feel uncomfortable. She reported: "I felt jealous of Khadijah, though I never saw her. The Prophet (s.a.w.) used to remember her constantly and whenever he slaughtered a sheep, he would send pieces of it to Khadijah's friends". When I once said to him: "You treat Khadijah in such a way as if there is no woman on earth except her". He replied, "Khadijah was such and such (com-

¹⁶ Al-Ṭabrānī, Sulaymān ibn Ahmad, *Mūsnaḍ al-Shāmīyyīn*, ed. Hamdi al-Salafi (Beirut: Mu'assasāt al-Risālah, 1405/1984), 2:139. Ḥadīth No: 1066.

¹⁷ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 2:15, Kitāb Mawāqīt al-Ṣalāh, Bāb al-Salawāt al-Khams, Ḥadīth No.505.

¹⁸ Muslim, *Ṣaḥīḥ Muslim*, 2:705, Kitāb al-Zakāh, Bāb al-Ḥathi 'ala al-Ṣadaqah, Ḥadīth No. 1017.

mending her and speaking well of her), and I had children from her".¹⁹ He meant by "Khadija was such and such" that she was the first to believe in him when people disbelieved, she also gave him her money, and she bore his children²⁰. A good remembrance of the departed evokes a positive consciousness that makes heart filled with positive emotions.

When the Prophet s.a.w. abandoned temporarily his wives because they demanded alimony, Allah SWT revealed these verses: "*O Prophet, say to your wives, 'If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward'*" (33:28-29). Accordingly, Prophet Muhammad (s.a.w.) gave his wives the right to choose between him and their worldly desires. He asked 'Ā'ishah first and she chose Him, but requested that the Prophet does not tell his wives of her decision, he refused her request, saying: "God did not send me to be harsh, or cause harm, but he sent me to teach and make things easy".²¹ He refused to be negative with his wives, because the state of negative consciousness would make their hearts suffer from a set of negative feelings, the Prophet (s.a.w.) always tried to eliminate unsuitable conditions to positive thinking.

The Prophet (s.a.w.) used to commend actions that used to please his wives. 'Ā'ishah reported that Abū Bakr came to her on the occasion of Aḍḥā and there were two girls at her house who were singing and beating the tambourine. Abū Bakr scolded them but the Prophet (s.a.w.) said: "Abū Bakr, leave them alone for these are the days of 'Īd".²² In an-

¹⁹ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 5:170, Kitāb Manāqib al-Anṣār, Bāb Tazwīj al-Nabi Khadijah, Ḥadīth No.3607.

²⁰ Ibn Ḥanbal, Aḥmad ibn Muḥammad, *Musnad al-Imām Aḥmad* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1414/1993), 6:118, Musnad al-'Ashr al-Mubashsharīn Bi al-Jannah, Ḥadīth No.24303.

²¹ Muslim, *Ṣaḥīḥ Muslim*, 2:1113, Kitāb al-Ṭalāq, Bāb fī al-Ilālā' wa I'tizāl al-Nisā', Ḥadīth No. 1475.

²² Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 3:1299, Kitāb al-Manāqib, Bāb Qiṣṣat al-Ḥabash, Ḥadīth No. 3337.

other Ḥadīth, ‘Ā’ishah reported: Once the Prophet s.a.w. was sheltering me as I was watching slaves playing in the Mosque and (‘Umar) scolded them. The Prophet s.a.w. said, “Leave them. O sons of Arfidah! (carry on), you are safe (protected)”.²³ He focused on the positive side, that is, playing at a festival, neglecting negative side, that is, playing in the presence of the honorable Prophet (s.a.w.). He perceived the humans’ needs in playing in order to refresh life, and release the positive energy.

Positivity in Relationships with the Muslim Society

The Prophet (s.a.w.) had a very effective way of dealing with bad conducts. Upon hearing about someone’s undesirable doing he would not blame him directly, because he did not want to generate negative feelings within that person. He just said, “Why do some people refrain from doing something which I do? By Allah, I know Allah more than they”.²⁴

In Dealing with a Muslim Bedouin: Abū Hurayrah reported that one day as the Prophet (s.a.w.) was entering the house of one of the mothers of Mu’minīn, a nomadic Arab caught hold of the Prophet (s.a.w.) and violently tugged him until his neck grew red. The Prophet (s.a.w.) turned to him and the Bedouin said: “Load these two camels of mine, for you do not give me anything from your property or from your father's property”. The Prophet (s.a.w.) then asked one of the men to: “Load these two camels of his: one camel with barley and the other with dates”. He then turned to us and said: “Go on your way with the blessing of Allah”.²⁵ The Prophet (s.a.w.) forgave the Bedouin for his harsh attitude and joked with him. By behaving positively in such incidences, He taught his companions how to behave with harsh or rigid people. He was able to satisfy the rude and discourteous, avoiding any undesirable outcomes, which could have happened if he did not behave wisely and posi-

²³ . Ibid., 1299.

²⁴ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 3:1299, Kitāb al-Manāqib, Bāb Qiṣṣat al-Habash, Ḥadīth No. 2263.

²⁵ Abū Dā‘ūd, Sulaymān ibn al-Ash‘th al-Sijistānī, *Sunan Abī Dā‘ūd* (Beirut: al-Maktabah al-‘Asriyyah, n.d.), 4:248, Kitāb al Adab, Bāb fi al-Ḥilm, issue no. 4775.

tively. Through forgiveness the Prophet (s.a.w.) was able to sustain his positivity,

In Dealing with Neighbors: In order to establish a good social network throughout Muslim society, Prophet Muhammad (s.a.w.) said: “He who believes in Allah and the Last Day, let him be kind to his neighbor; and he who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him either speak good or remain silent.”²⁶ Abū Dharr reported that Allah's Messenger (s.a.w.) said: “Abū Dharr, when you prepare the broth, add water to it and give it (as a present) to your neighbor”.²⁷ The Prophet (s.a.w.) also said: “O party of believing women! None of you should belittle a gift sent by your neighbor, even if it were the hooves of a sheep”.²⁸

In Dealing with Orphans: The Prophet (s.a.w.) urged Muslims to show tenderness towards orphans. If orphans do not receive sufficient emotional support, they will –in most cases- harbor feelings of hatred towards the people around them, which will in turn induce negativity within the society. He said: “Whoever wipes over an orphan's head for the sake of Allah, he will be rewarded for every hair he touched. Whoever has an orphan and treats him or her kindly, I and he will be very close in the paradise”.²⁹ The Prophet (s.a.w.) trained his companions to be compassionate towards orphans: “Pass an affectionate hand over the orphan's head and feed the poor”.³⁰

²⁶ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:2240, Kitāb al-Adab, Bāb Man Kāna Yu'minu bi Allahi wa al-Yawmi al-Ākhir, Ḥadīth No. 5672.

²⁷ Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysāburi, *Ṣaḥīḥ Muslim*, 4:2025, Kitāb al-Birri wa al-Ṣilati, Bāb al-Waṣīyyati bi al-jār wa al-Iḥsān, Ḥadīth No. 2526.

²⁸ Ibid., 2:712.

²⁹ Al-Tirmīdhī, Muḥammad Ibn 'Īsā, *Sunan al-Tirmīdhī "al-Jāmi' al-Ṣaḥīḥ"*, 4:281, Kitāb al-Birr wa al-Ṣilati 'an Rasūl li Allah, Bāb Mā Jā' fi Raḥmat al-Yatīm wa Kafālatihi, Ḥadīth No. 1917.

³⁰ Ibn Ḥajar, Aḥmad ibn 'Alī Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Fu'ād 'Abd al-Bāqī (Egypt: Dār al-Rayyān li al-Turāth, 1407/1986), 11:156, Kitāb al-Da'wāt, Bāb al-Du'ā' li al-Ṣibyān bi al-barakah, Ḥadīth No. 9498.

In Dealing with Debtors: In order to induce positivity between the rich and the poor the Prophet Muhammad (s.a.w.) said: “the angels took away the soul of a person who had lived among people who were before you. They (the angels) said: Did you do anything good? He replied: No. They said: Try to recall. He said: I used to lend to people and order my servants to give respite to one in straitened circumstances and give allowance to the solvent, for Allah, the Exalted and Majestic, said (to the angels): You should ignore (his failing)”³¹

Positivity in the Prophet’s Dealings with Non-Muslims

Although the Prophet (s.a.w.) faced many difficulties at various stages of his mission, he invariably acted and reacted positively. Once ‘Ā’ishah, the Prophet’s wife asked him: 'Have you lived through a day that was more arduous than the day of the battle of Uḥud?' The Prophet (s.a.w.) replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of ‘Aqabah when I presented myself to Ibn ‘Abd Ya Layl ibn ‘Abd Kulāl and he did not respond to my request. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath Tha‘alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let the two mountains fall on them." The Prophet (s.a.w.) said, "No but I hope that Allah will let them beget children who will worship Allah alone, and will worship none besides Him."³²

Being the tolerant man that he was, the Prophet (s.a.w.) refused to take revenge from the non-believers because he anticipated the positive

³¹ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 2:731, Kitāb al-Buyo’, Bāb man Anzara Mūsiran, Ḥadīth No. 1971.

³² Al-Bukhārī, *Ṣaḥīḥ* (Cairo: Dār al-Taqwā, 2001), Vol. 2, kitāb Bad’ al-Khalq, Ḥadīth No. 2992.

outcome of his message, forgetting the negative experiences he had to endure suffering, isolation, rejection, and ingratitude at the hands of the people.

After the victory of the Muslims in the battle of Badr, the Prophet (s.a.w.) pardoned the prisoners, and accepted expiation according to their ability. If a prisoner had no money, the Prophet (s.a.w.) freed him under the condition that he would teach the children of Ansar the art of reading and writing.³³ This punishment was very positive, because everybody felt satisfied.

In the battle of Uḥud one of the polytheists struck the head of Prophet Muhammad (s.a.w.) broke his tooth, and injured his honorable face. But he was very optimistic in spite of his wounds, he said; “O Allah, guide my people, they do not know”³⁴. He was forgiving them even though he was in pain, and he was representing highly positive pattern of behavior.

The Prophet (s.a.w.) went to Makkah with his companions for Hajj, but Quraysh refused to allow them to enter Makkah. To avoid conflict, Prophet Muhammad (s.a.w.) agreed to a peace treaty (Ṣulḥ al-Ḥudaybiyah). Its conditions were unfair to the Muslims, such as: the Makkans taking refuge with the Prophet (s.a.w.) would be returned to Quraysh, but Muslims taking refuge with Quraysh would not be returned;³⁵ Muslims would leave Makah that year, but they would be able to perform pilgrimage the following year with the condition that they would come without their weapons.³⁶ The Prophet's companions were

³³ Abū al-Ḥasan ‘Ali al-Husaynī al-Nadwī, *Al-Sīrah al-Nabawīyyah* (Damascus: Dār Ibn Kathir, 1421/2001), 226.

³⁴ Ibn Ḥajar, Aḥmad ibn ‘Ali al-‘Asqalānī, *Fath al-Bārī Sharḥi Ṣaḥīḥ al-Bukhārī*, 7:431, Kitāb al-Maghāzi, Bāb ma Aṣaba al-Nabīyu min al-Jirāh Yawma Uḥud, Ḥadīth No.3854.

³⁵ Muslim, *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, Bāb Ṣulḥ al-Ḥudaybiyah, Ḥadīth No. 1784.

³⁶ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 2:977, Kitāb al-Shurūt, Bāb al-Shurūt fi al-Jihād wa al-Maṣāliḥ, Ḥadīth No. 2583.

furious over these conditions. `Umar came to him and said, "Aren't we on the right (path) and they (pagans) on the wrong? Won't our dead go to Paradise and theirs in the Fire?" The Prophet (s.a.w.) replied, "Yes." `Umar, then, said, "Then why should we degrade our religion and return before Allah SWT has settled the matter between us?" The Prophet (s.a.w.) said, "O the son of al-Khaṭṭāb! No doubt, I am Allah's Apostle and Allah will never neglect me".³⁷ At first glance the treaty appears to be tyrannous with expected negative consequences, but as time passed it proved to produce positive consequences. Many historians consider the peace treaty of Ḥudaybiyah a great victory for Islam, because after war was put to a halt, people found time to think about the reality of Islam, leading many to embrace it.³⁸

Conquering Makkah was the most important positive consequence of the peace treaty of Ḥudaybiyah. He extended his pardon to Quraysh, and did not fight or kill the people of Makkah. He asked them: "O People of Quraysh, what do you think I will do with you today? They said, "Good O noble brother, son of a noble brother." He said, "For indeed I will say to you like Yusuf said to his brothers, "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" So go for indeed you are free"³⁹. Through tolerance, understanding and positivity, Prophet Muhammad (s.a.w.) was able to convert many people to Islam. That was the positivity of the prophet Muhammad (s.a.w.). He took into consideration the different levels of people in the Quraysh society. He said: "Tell your people that he who enters the house of Abū Sufyān is safe, he who enters his own house is safe and he who enters the area of the K'bah is safe"⁴⁰. Although Muslims became in charge of Makah, Abū Sufyān felt that he had not lost the prestigious position he held amongst his people.

³⁷ Ibid., 978.

³⁸ Muḥammad al-Ghazālī, *Fiqh al-Sīrah* (Damascus: Dār al-Qalam, 1418/1998), 335.

³⁹ Ṣafīyyu al-Raḥmān al-Mubārakfūrī, *al-Raḥīq al-Makhtūm*, 301.

⁴⁰ Abd al-Salām Hārūn, *Tahdhīb Sīrat Ibn Hishām* (Beirut: Mu'asasāt al-Risālah, 1406/1986), 253

After the battle of Badr, 'Umayr ibn Wahab Al-Jumahī, a polytheist, met with Safwān ibn Umayya mourning their losses and remembering those who died and those who were captured in the battle of Badr. 'Umayr said that if it was not for debts he owed and the large family he had to support, he would kill the Prophet (s.a.w.) and free his son who was held in Medina. Şafwān, offered to release 'Umayr from his debts and support his family if he went ahead with his plan. 'Umayr agreed and left for Medina with a poisoned sword. When 'Umayr reached Medinah, 'Umar ibn al-Khaṭṭāb saw him and having sensed his evil intentions informed the Prophet (s.a.w.). The Prophet (s.a.w.) asked 'Umar ibn al-Khaṭṭāb to bring 'Umayr to him. When he was brought, the Prophet (s.a.w.) revealed to 'Umayr his secret mission. 'Umayr was completely surprised and as a result, embraced Islam⁴¹. After Conquering Makkah, Şafwān ibn Omayyah, fearing the loss of his life, tried fleeing to Yemen. 'Umayr tried to stop him by saying: "I came to you from the best of people and the most righteous". Şafwān said: "I fear him". 'Umayr replied: "But he is the most patient and generous". This was the consequence of the Prophet's positive behavior.⁴²

Positivity in Dealing with the Jewish Community

A Jew called Zayd ibn Sa'nata lent the Prophet (s.a.w.) eighty Dinars. After some time, even before the date of repayment, Zayd came to the Prophet (s.a.w.) and violently pulled on his clothes and said: "You are the son of 'Abd al-Muṭṭalib procrastinate and I know you will". 'Umar ibn al-Khaṭṭāb retaliated, but the Prophet (s.a.w.) said "O 'Umar, me and him are in need of something else, rather than this, try ordering me to pay back his dues in a better way and advise him to follow a better way for claiming, go away 'Umar give him all his dues, and increase him thirty measures because of your ill treatment to him". This incident led Zayd ibn Sa'nata to embrace Islam⁴³. The Prophet (s.a.w.) dealt with

⁴¹ Ibid., 144.

⁴² Abū Aḥmad Abd al-Mālik Ibn Hishām, *al-Sīrah al-Nabawiyyah li Ibn Hishām*, ed. Sayyed Muḥammad al-Laham (Beirut: Dār al-Fikr, 1419/1998), 4:45.

⁴³ Sulaymān Ibn Aḥmad al-Ṭabarāni, *Al-Mu'jam al-Kabīr*, 25:204, Kitāb al-Aḥādīth al-Tiwāl, Bāb Islām Zain Ibn Si'nah.

what happened in a constructive way. He taught ‘Umar how to handle similar problems; and that the disagreements could not be solved by violence.

Upon reaching Madinah the Prophet (s.a.w.) got a treaty prepared and signed by the immigrants (Muhājirīn), the helpers (Anṣār) and the Jews. He gave the Jews the same rights and duties in Madinah.⁴⁴ The Jews used to provoke conflict and disputes between the two Muslim families, Aws and Khazraj but the Prophet (s.a.w.) ignored the Jews’ evil actions, and advised the Muslims to remain tolerant towards Jews.⁴⁵

Conclusion

Prophet Muhammad (s.a.w.) provides for the entire humanity a realistic model of multifaceted positive pattern in different situations. The effects of the Prophet’s positivity can be seen in two levels, personal and social. Prophet Muhammad (s.a.w.) sought to create a distinct personality through various means. His efforts generated highly positive character in the people, such as self- confidence, self-esteem, forgiveness, and seeking Allah’s mercy. The Prophet (s.a.w.) brought intellectual revolution in the society he addressed in his mission. His positive approach to the individuals and the society resulted in the development of highly balanced individuals and extraordinarily just society.

⁴⁴. Şafīyyu al-Raḥmān al-Mubārakfori, *al-Rahīq al-Makhtūm*, 135-138.

⁴⁵. Şafīyyu al-Raḥmān al-Mubārakfori, *al-Rahīq al-Makhtūm*, 171.