



## Research Article

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# The Meccan Era in the Light of the Turkish Writings from the Prophet's Birth till the Prophetic Immigration to Medina - II

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### Abstract

*The prophet's biography had a supreme place in the Turkish writings. In this vein, the present research's title is "The Meccan Era in the Turkish Writings from the prophet's birth till the Prophetic Immigration to Medina". Therefore in this research, a great amount of information about the Meccan era in the Turkish Writings from the prophet's birth till the Prophetic Immigration to Medina was collected. It also included prophet's life before and after the mission till the immigration to Abyssinia, the boycott, passing the second Aqaba Pledge, the Prophet's stand towards some contemporary nations and finally, the conclusion and the list of cited works and references. Before the prophet Muhammad Ibn Abd Allah's (PBUH) birth, the Arabian Peninsula lived in full darkness then it was enlightened by Islam. The prophet (PBUH) was not detached from the universal arena; rather, he was aware of the surrounding nations led by the Persians and Romans during that time. The Turks became in contact with Arabs from the earlier ages of the Islamic history. Moreover, the prophet sat in the Turkish tent and it is noticed that the Turkish Literature has paid great attention to the prophet's biography, as well as the Meccan and Medina eras, since his childhood till his prophecy and all the details that related to the holy prophetic immigration to Medina, as we will see in the followings researches.*

**Keywords:** *Islam, Meccan Era, Turkish Writings, Prophet's Birth, Mission*

## 1. Introduction

Praise be to Allah, who perfectly created and honored human, and made him the master of this ideal universe by teaching him through the guidance of the holy Quran and Islam. God Who created the life as an arena in which they compete in doing goodness. The winner will get his reward in the heavens at Doomsday. The only way to get heaven is thorough piety and righteousness. As Allah said: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."( Chapter Al Hujurat: verse: 13) And: "We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."( Chapter Saba': verse: 28), And "We sent thee not, but as a Mercy for all creatures."( Chapter Al Anbya': verse: 107)

The prophet's biography had superiority through the Turkish writings. This came out of their love toward the Prophet. We did our best in this research to collect what is related to Meccan era in the biography of the Prophet (PBUH) through the Turkish writings from birth till the Immigration to Medina. This research contains number of titles; the prophet life from birth to mission, and some sub titles; The Prophet's life from the mission to the immigration to Abyssinia, and contains five

titles; from the boycott to the second Ababa Pledge, that includes four subtitles. The title of the Prophet stand towards some contemporary nations included three other subtitles, and finally the conclusions, cited works and references.

## 2. Prophet (PBUH) Use of Turkish Tent and Shield

- a- Turkish Tent: There are some other different sayings other than the Prophetic Hadith and poetry. Those sayings strengthen the possibility of that Arabs were aware of Turks during the reign of the Prophet (PBUH). Al-Tabari was informed that the Prophet (PBUH) sat in the Turkish tent – Turkish dome as al-Tabari mentioned – and this was during Muslim's readiness to the Battle of the Trench, and it was mentioned in a Hadith that Salman was setting till the prophet (PBUH) arrived with his Turkish tent (Jamea' Al Bayan in Quran interpretation, hadiths: 26006). Muslim also narrates that the prophet (PBUH) was in a seclusion (I'tikaaf) in a Turkish tent with a mat on its door, then the Prophet (PBUH) took the mat with his hands and give it a side towards the tent then he came out and spoke to people (Saheeh Muslim, Hadith: 2771.). The Prophet also set up a Turkish tent for his wife Aisha (may Allah be pleased with her) during her Hajj, as mentioned in the Hadith of Ata: I and 'Ubaid bin 'Umair used to visit 'Aisha while she was residing at Jauf Thabir." (Hamawi: c2, v1, p: 7. ) I asked, "What was her veil?" 'Ata said, "She was wearing an old Turkish veil, and that was the only thing (weal) which was screen between us and her. I saw a pink "derea" armor on her." (Al-Bukhari: Hadith No: 1681).

The clarification that we just narrated, confirms that the Prophet (PBUH) had the idea that Arabs should learn about Turks, and that he was aware of Turks. However, it is impossible to confirm this issue through the resources that is in our hands (Yildiz: Islam and Turks, p. No.2154).

Though, the Turkish tent was erected on a wooden base that was built with side branches of trees on a spacious area. It was vast and wide, and feels as if you are in house inside it. Moreover, this type of tents protects the person from summer heat and winter cold. At the top of its ceiling there is a hole that works as a smoke way out. This kind of tents called "Harjar" This tent can accommodate a thousand of people. Further, the wild animal could not get closer to it. The Prophet (PBUH) ran the Battle of the Trench in his Turkish tent during these crucial days that lasted for almost a month, and this tent protected the Prophet (PBUH) night and day from the very cold winds and storms that were blowing during the Battle of the Trench. This tent was erected on a small hill. The Mosque of "Zubab" was built on the same place where the Turkish tent – Turkish dome –were erected, as a commemoration for it.

- b- The Turkish Shield: There are so many things that should be noticed from Prophet's (PBUH) stuff. Among those stuff, is the Turkish shield that the Prophet (PBUH) wore at too many invasions, the Prophet (PBUH) had powerfully fascinating seven shields, that include one called "Saghdia" that derived from the word "Sadgh" or "Sadghana". Foreigners were to call this name at the area of Samarkand and the surroundings areas of it which were a Turkish homeland through the first and middle ages.

Prophet (PBUH) meet with Turks: There are so many important aspects that should be noted before indulging in those long years when the Prophet (PBUH) was busy with trade before the Prophetic mission. Munificent information, we had about this long period in which the Prophet (PBUH) worked on trade with Turks through those blessed years and knew them. There is also some information about Turks' natural structure and ethnic characteristics. We had those information from the Hadiths of found in the six books and the other Hadiths that mentioned the Turks.( Ketabji, 1994).

As it was explained, the Prophet (PBUH) worked in trade in his early youth years, and he continued in his honorable career. His commercial life career lasted for almost twenty-eight years. There is a strong possibility around Prophet (PBUH) participation in many commercial trips in the Arabian Peninsula and other famous commercial centers around it. One of these trips, he reached to Al-Mada'in as so many Arab merchants. On the other

hand, Bahrain and the Gulf of Basrah were one of the most important commercial centers that Arabs merchants constantly were passing by, where the large markets are set up at specific seasons during the year due to the blessing that results from business life. Arabs were not the only who participate in those Fairs and ports which were somehow a free-open market, rather, a lot of foreigners were involved (Hamidou'llah, *The Relations of Islamic Countries with China in the Early Era*, C6, p. 104, Ketabji, 1994).

In their large markets and at the cities of the Gulf of the Arabian Peninsula, many people coming from China, the Far East, India. Iran and from neighboring countries, were involved just like the Arabs. So, it was normal for the Turkish merchants and their slaves to be among these great masses. And those who spoke for their participation with the Prophet (PBUH) in many trips to Al Basra and Bahrain, confirms that the Prophet (PBUH) met the Turks in the earlier years before the mission, and the Prophet (PBUH) knew many accurate information about the characteristics and advantages of Turks (Ibn Hanbal: *Musnad*: C 4, p. 206; Jacobi: *History*: p. 313 - 314; Hamidou'llah: *The Relations of the Islamic Countries with China in the Early Era*, C6, pp. 140-141; Ketabji, 1994). Otherwise, we have no other explanations except the detailed information and number of Hadiths that were mentioned by the Prophet (PBUH) about Turks. And since the Chinese merchants knew the market arena very well, the Prophet (PBUH) met them and appreciated their industries and this explains his Hadith after the end of his meet with the Chinese Merchants: "Seek knowledge even in China" (Hamidou'llah) Al-Bayhaqi narrated the Hadiths from Anas ibn Malik who said that the Prophet (PBUH) said: "Seek knowledge even in China because acquiring knowledge is obligatory for every Muslim." (Al-Bayhaqi: *Abu Bakr: Shu'ab Al Eman (Faith branches)*, checked, Dr. Abdul-Ali Abdul-Hamid Hamid, revised, Mukhtar Ahmad Al-Nadawi, (Riyadh, 2003).

Further, most of the merchant of Mecca were roaming in the different countries until they reached Al- Mada'in, the capital of Sassanians. Those Arab Merchants knew many information about the Turks and about their personalities from the Iranian when they met through many means. They also knew the political developments that occurred in Central Asia. In addition, it is logical that they met Turkish merchants and many people of Turkish origin. It should be admitted that all of this happened as a result of Arabs commercial trips, and there is no doubt that these contacts and meetings were an authentic source of Arabs proverbs and poetry about Turks. There is a collection of poems that mentioned the military and heroic characteristics of these Turks that transferred to Arab community. The information of the Prophet (PBUH) in the Turks should be another source to follow (Ketabji, 1994). It seems that the Prophet had good information about Turks before his mission for very important reasons such as: the Prophet (PBUH) was an individual in this society and was involved in trade before his mission, and he spoke to people of all races due to his career, further he might make friends with some of them (Ketabji, 1994).

People of Mecca did not bear the abuse of their idols, religion and belief by Muhammad (PBUH). The Prophet though told them that verse of Quran: [Verily ye, (unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! To it will ye (surely) come!] (Chapter Al - Anbya: Verse: 98.) In addition, these new Muslims, who were gradually turned to shape power to the Prophet (PBUH), did never give up on their religion, despite all the color of the torture and pressure they went through. This eternal conflict made them more steadfast and determined, and the people of Mecca could not bear this at all. That's why many of the leaders of Mecca gathered such as: Utbah Ibn Rabi'ah, Abu Sufyan Ibn Harb, Al- 'As Ibn Hesham, Abu Jahl, Al Walid Ibn al- Mughirah and many others and they went to Abi Talib again asking him to stop Muhammad (PBUH). They gave him so many suggestions and alternatives hoping to stop Muhammad (PBUH) who did not accept any of them neither his uncle, Abi Talib. Only one suggestion remains which recommend that Muhammad (PBUH) and his family leave Mecca and travel to Turkey; a suggestion that left Muhammad (PBUH) in a surprise and confusion (Ketabji, 1994).

Abi Talib was bored with the repetitive visits of Quraysh dignitaries, offering too many solutions and suggestions. Therefore, Abi Talib went in front of Kaaba, asked for people's

attention and read a very long poem for the Meccan. He shouted on every single person in Mecca and talked about the conditions of his people and the serious and frightening situation of Muhammad and his family and advised them to go to the Turks' land and informed them that they are forced to do so, and that they had no other choice. Then he sang: (Ketabji, 1994).

"We were infected and they would have liked that doors of Turkey and Kabul be shut in front of us" (Ibn Hisham).

There is no wonder that Abi Talib mentions the Turks and their homelands in this verse. Accordingly, all of these events show the general opinion among the aristocracy of Mecca towards Turkey, though it was somehow a limited opinion during this era. We have no other explanation except the visit of the polytheists to Abi Talib, the Prophet's the Turkish Land. However, it was clear that the felt that they need to go to Turkey unless they are going through hard time (Ketabji, 1994). But, it is impossible to confirm the matter of feeling that they were in need to go to Turkey and to get over this hard period of time no matter what. Thus, it is clear that the Turkish Hakan was a person who could have been visited by Arabs in distress, as well as Turkish homelands are safe lands where Arabs can live safely.

It was clear in the poetry of Shamakh Ibn Dharar (Al-Tabari, 2001), who witnessed the Prophet (PBUH), and was one of the Ignorance poets who figured out the feelings of Arabs and their sense of longing for the Turkish homelands in his poetry. He worked on sending those messages from the depths of Badiya (the desert) to the Great Hakan of Turkey and that they are trustworthy and honest people. He said: "Is it destination that you seek where Hakan (Ibn Qayyim, 1996) when the winter hits you" (The New Islamic History and the Turks; Al - Jahiz, 1958).

### 3. The Study of Prophet's (PBUH) Biography and a Present through the Turkish Literature

There are many information that is related to our Prophet (PBUH) has become significant in the literary works written by Turks after their conversion to Islam. Further, the harmony between the Islamic culture and the Turkish one played a role in a way that makes us unable to separate them. The roots of this harmony attributed to the epic of Satuq Bughran, a myths that Turks believe in, its content is that the Prophet (PBUH) met with the spirit of Satuq Bughran in the journey of Mi'raj, who asked the Prophet (PBUH) to call his people for Islam when he return to the world. Indeed, Islam spread in Central Asia three centuries later. Then came Satuq Bughran with forty knights to meet the companions as the wished. Thus, the journey of Mi'raj is the oldest product of Turkish literature that addressed the Prophet (PBUH) (Islamic Encyclopedia, 2005).

We also find the book of Qotadgo Balek which is the oldest book in Turkish literature that dealt in praise and describing the Prophet. As for the book of "Threshold of Truths" it was represented as a translation of the hadiths – forty hadith –. Another book in that same time was for Ahmed Yasui, a book that deals with richness of all aspects of Prophet's (PBUH) life. Yasui affected the broad strata of the people of Turkey by his wisdom, and founded the love of the Prophet (PBUH) in the Turkish society. While Yunus, who was followed by Yasui in Anatolia, did not stop at conveying the morals of the Prophet (PBUH), but rather developed it and seriously enriched it, and strongly affect the Turkish Mystical Literature. He says in his poetry: "Myself is your redemption, and on your way, and in your way, O good soul, and beautiful name, O Muhammad" This is one of the most beautiful verses that expressed his love to the Prophet's (PBUH).

Shiad Hamza, the first representative of the Turkish literature at the Anatolia, says in another example of poetry that is read in ceremonies of the Prophet's (PBUH) birthday: "Your love is a remedy for all pain, 'O prophet, and your closeness fill all need. "A worthy literature about the Prophet (PBUH) was developed under the name of The Turkish Islamic Literature throughout the Ottoman Empire, and the works that appeared in a form of a quoted verses of the Holy Quran about the Prophet (PBUH), that contains information about Prophet's (PBUH) miracles, family, a moral, spiritual, and natural characterization, his names, etc... This confirms that the Turkish Literature is very rich in this regard. As, if the number of the verses that are related to the Prophet (PBUH) and

his praise reached seventy-five verses, now it is certain that the number increased when we put the other literary text in mind.

As, the hadiths have also been used in literary text, and various symbols and contents have been used. Thus, about twenty-five hadiths that most used in the praise and description, while the number of hadith that have taken place in the texts but of other species are too many to be enumerate (Islamic Encyclopedia, 2005).

The main patterns that related to the prophet in Turkish literature can be summarized as follows:

- 1- The attributive: Almost all poets wrote a lot of attributives on different ways, this come after monotheism and unification in the divans and what has written in the form of poem in particular.
- 2- Biographies: In which the works that are some of them in verse and the other were in prose form that speaks about Prophet's (PBUH) life in a chronological order. The contents of this works counted as the oldest contents that written in Turkish. The first of these works, which rely on translation a lot, is the book of Prophet's (PBUH) biography that written by Al Darir (790 A.H. – 1388) for the book of Abu al-Hassan al-Bakir. After this book, which left deep impression on the history of literature of Prophet's (PBUH) Maw'lid (Birthday) and biography in Turkish, many books and translations were written. The most famous writers were, Niazi, Lamai Chalabi, Baki, Abdul Qara Jalbi Zadeh, Abdul Baqi Aref Effendi, Wissi, Nab, Nawi Zadeh Attai, Mohammad Effendi Alti Barmak and Ayoub Sabri Pasha.
- 3- Birth: considered to be the richest form of what is related to the Prophet (PBUH) in the Turkish literature. Since the written births from the book of "Survival Means" by Suleiman Al-Jabali (812 A.H. – 1409 Ad) is one of the great patterns. Some of these verses were created to speak about the Prophet (PBUH) with melodies in the religious gathering.
- 4- The Prophetic Miracle: There are verse and prose works which are dealing with miracles and paranormal that happened since the birth of the Prophet (PBUH). The most famous work of this subject is the book of "Descriptions and Miracles of The Prophet" by Abdul Rahman Abid Al-Adranawi 1313 AD.
- 5- Names of the Prophet (PBUH): There are prose works that dealt with this subject in terms of Hadith and talk. Some verses as well were also clarifying names of the Prophet (PBUH) that reached 199 – 200 names. The names of the Prophet(PBUH) that were mentioned in Quran, Hadith and also those that were used in the religious and literary works, were all collected. The most famous book about this was "Masterpiece of Worshipers" by Abdullah Salah Al-Awashi. A whole part of this book dealt with Prophet's (PBUH) names (Islamic Encyclopedia, 2005).
- 6- Prophet's (PBUH) Characterization: Many books that dealt with the characterizations of the Prophet (PBUH) were found. Arabic literary works were a source for this subject, such as the book of Al-Munataqa (The Selected One) that is about the characterizations of the Prophet (PBUH) by Afif al-Din Said Ibn Muhammad Al-Kazarouni. The book of "Letter in Characterizations of The Prophet and His Miracles" that was written by Abu Obeyed Bin Abdullah Bin Taher Khuzaie also deals with the same subject in addition to the miracles of the Prophet (PBUH).
- 7- His features: The book of "Al-Shama'ilyah" (The Features) by Khoja Saad al-Din Effendi, considered as the oldest book about the Turkish literature. In this book he relied on the explanation and translation of the Prophetic appearance and the Prophetic Characteristics, the physical and the spiritual. This book was translated to Turkish by Hassan Hossam al-Din to be known as "The Honorable Virtues of Muhammad, Our Master".
- 8- Ornament: Firstly, it was a small chapter within "His Virtues", then it became a transition of many verses about the stories that transferred the characteristics of the Prophet, the moral and the physical. This type of literature developed to be and independent work of literature. Was first adopted by Muhammad Bek al-Khakani during the sixteenth century.
- 9- Al Ma'raja: A rich literary art that deals with the journey of Mi'raj either in prose or in verse in a

- 10- Rajabia: Binaries poems that is written about lamp of Rajab which means the first Friday of the month of Rajab, a ceremony that is held as a celebration of the Prophet's birth that happened in the same evening.
- 11- The Battle of Naama: Although this name is a general name of works dealing with wars legendary heroes and famous leaders, still the verse and prose of the literary works that deals the Prophet (PBUH) invasions had the same name also. The first known model in Turkish literature for this literary style is binary of Naama that consists of 640 verse and it is attributed to Dorson Fakih and other famous model that named "Invasions of the Prophet" by Ahmed Rafik.
- 12- Immigration Naama: This literary style is formed in binaries that are related to Prophet's immigration and the other poetry as well. The oldest binary that is known about this literary style in Naama immigration that consists of 788 verse is by Al-Nahiefy. This topic has been addressed in the framework of literature such as Al Ma'rajia and the Birth. There are many examples in this topic for so-called Ismael Haqqi Al-Bursawi, Ibrahim Haqqi al-Azaroumi and Ghaleb Al-laskovji.
- 13- The Intercession of Naama: Verses that were written by people who were seeking the intercession of the Prophet (PBUH). Intercession of Naama is a work that consist of 125 verse by Ali or Omar, two of poets of the fourteenth century, and it the only known model. Further, there are other subjects that are written in verse about the prophet, some of which are composed in musical way.
- 14- The Virtue of Naama: It is all about works that dealt with virtues of the prophet (PBUH) and his superiority over all other prophets. There are works in Turkish Language that had the same name in history of modern literature and come under the branch of the prophetic virtues and features. One model of this literary form is the message of Kamal Pasha Zadeh that titled "The Superiority of Our Prophet over the Other Prophets".
- 15- The Forty Hadith: The first example of this piece of literary work first appeared in the Persian literature in prose. It was published after the Arabic translation of it in prose. This form also was written in verse, and not only in prose. This literary work grew, "Al Farades Approach" was the first Turkish book about it. Then, many Turkish poet such as Ali Shar, Fadhli, Nabi and Ali Effendi collected about forty Hadiths for each and they translated them into Turkish Language. Over time these Translation turned into a kind of periodicals. Other poets collected about a hundred Hadiths and more, while some others collected a thousand verse. As for Wajih Pasha Zadeh Kamal who collected 1000 verse of hadiths and Muhammad Arif collected a thousand of prose (Al-Tirmidhi, 1993).

#### **4. The Role Model Prophet's (PBUH) Biography in the Turkish Writings**

Turkish writings: Morals of the Prophet were idealistic. As God give him the Superiority and certificated him with good manners. Allah said [And thou (standest) on an exalted standard of character.] (Chapter Al-Qalam:Verse:4) Imam Tahawy says in a statement that the prophet had the manners of Quran; and this is the best ever that the one person can be; because there is nothing better than what Quran asked people to do so. So was exactly the prophet." (Al-Tahawi) Shawqi in the prophetic modesty about the Prophet ethics said: (Shawqi, 1988) <sup>(3)</sup> He was only known for his honesty and frankness from his childhood"

#### **5. Quotes from Turkish Writings about the Ethics of the Prophet (PBUH)**

- 1- The generosity of the Prophet (PBUH): You would not see or hear of anyone's generosity more than the Prophet. As, he was a very generous man. Anas narrates that the Prophet once gave Safwan bin Umayya, one of the polytheist, three thousands of camel. The prophet also gave Al Abbas gold that you want be able to carry.
- 2- The courage of the prophet (PBUH): The prophet was a brave man who used to fight by himself in the hard battles, steadily with no fear of the polytheist. He never stepped back in any battle but rather, the polytheists were those who ran away from him. While the



- companions were withdrawing during the Hunayen Battle, he stood, alone, and shouted to the polytheists saying: "I'm the Prophet indeed, I'm the Son of Abd Al Motaleb."
- 3- The Shyness of the Prophet (PBUH): The prophet was a modest and shy man. There are so many stories that tell us about that. It was known that the prophet was more shy than a virgin lady. It was said also that he would never reveal a bad matter he heard about. He never uttered a distasteful thing and whenever he hear about someone who made shameful act, he prefer not to mention his/her name rather, would speak and give his advice in general not giving any details, trying to solve it in this way (The Happy Birth Week, 1992).
  - 4- The Mercy of the Prophet (PBUH): The prophet was merciful and compassionate to all as Allah said: [Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.] (Chapter Tawbah, verse 128) Safwan bin Umayya said "while I was the greatest enemy to the Prophet, he was still kind to me. I became the most loving one of him after I saw his unremitting gifts and welfare." Someone went to the prophet and the prophet asked him did I did will to you the man replied him, no you did no. The companions got angry of him and were about to fight with him but the Prophet stopped them for his excessive mercy. Further, after the polytheist increased their abuse and torment to the prophet and after his journey to Al Ta'if, God sent Gabriel to the Prophet telling him "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him." (Muslim, Hadith 4659; Tabarani, hadith: 8902).
  - 5- The Humility of the Prophet (PBUH): The Prophet was the most humble man and God asked him to choose between being a prophet with property or a worshiper prophet and he choose to be a worshiper. He never asked people to standup once he entre somewhere further, never he accept someone to kiss his hand. Anas bin Malik said; I served the Prophet for ten years and he never ordered me to stand up for him and never asked me why I did or did not do something (Muslim, Hadith 6011; Ibn Hanbal, Hadith No. 13052.). He also said; The Prophet never blame me for doing something wrong, and if something had broken he used to say it is okay, it's done (Al-Baghawi,1995).
  - 6- Honesty, chastity and sincerity of the Prophet (PBUH): The Prophet was more honest, chaste and trustworthy than any other person. He reached the degree of perfection with these qualities, which made even his opponents admit those manners of him. Even before his mission, the used to call him "Muhammad the Honest One" Abu Jahl, the one who was the greatest enemy of the Prophet once mentioned; that they never said that Muhammad (PBUH) is a lair or false, and that all of them know that he is an honest man and trustworthy but they deny the verses of God that he is telling people about (Ibn Katheer, 1419).
  - 7- The Prophet's (PBUH) fair way to justice: The other side to follow the Prophet and take him as a role model lays in his justice and his legal life. There is no doubt that justice was the most vital issue for the prophet, because everyone was entrusted to law enforcement with no exceptions, which means that everyone is equal in front of Shar' (Law), and no privilege for anyone (Happy Birth Week, 1992). In Hadith for the Prophet he said "Those who were before you, perished, that if they were stolen by a noble man they would not punish him but if the thief was weak man he would be hardly punished, the he swore that if his daughter Fatima stole something he would cut her hand." (Bukhari, Hadith No.: 3475; Muslim, Hadiths: 4410).
  - 8- Prophet's (PBUH) relationship with poor and wealthy people: The prophet was a perfect model and good example for both poor and wealthy people. If we are to look at his life as a poor, we see that he had nothing to wear except that one he already wears and that he used to put stones over his stomach out of hunger in so many days (Al-Bukhari, Hadith No.: 4101; Muslim,Hadith number: 5323.). Anas bin Malik and Jabir bin Abdullah (may Allah be pleased with them) reported; that the Prophet blinded his stomach out of hunger

so many times, rather he starved a lot during the boycott of the polytheist of Mecca to Muslims (Ibn Is'haq). After the death of the Prophet there was only little barley in his house. Aisha (may Allah be pleased with her) said: "The prophet dead and his house was out of anything one could eat, only a piece of barely over my shelf" (Al-Bukhari, Hadith No.: 3097) After his authority all over the Arabian Peninsula, he distributed all the spoils, and remained eating only the baking barely. He once said; "If ever I have a gold mountain as big as the Mount of Ohod, I would not keep it for more than three days" (Al-Bukhari, Hadith: 7228.)

- 9- The features of the Prophet (PBUH): The prophet who is considered to be the best model for all human being in his characterization; his height was moderate but if he walked next to someone he would appear taller. His skin was white mixed with pink always sparkling like a full moon. Jabir bin Samara says once saw the Prophet (PBUH) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at the Prophet (PBUH) Ultimately I came to the conclusion that the Prophet (PBUH) was more handsome, beautiful and more radiant than the full moon." (Al-Tirmidhi) His sweat smell like Musk, his hair is dark black, his forehead is wide, his eyelids are long and delicate, his eyes are black and wide, and he always combed his hair and perfumed it, and he has the most beautiful lips, and the most beautiful teeth. (Happy Birth Week, 1992).

What was presented of wide landmarks and main features about the prophet (PBUH) in details, states that he was best human being, the perfect prophet and a guide to humanity. Many come and left, so great people throughout the history but still have their shortfalls despite their greatness. The prophet was the best of all with his features that could not be all in one person except him (Happy Birth Week, 1992).

The Human history witnessed a detachment between values and reality, words and actions and claims and truths. Prophet's morals were admired all even those who did not believe in Islam. The French poet Lamartine says: "Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman; to subvert superstitions which had been imposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing." (Mo'di, 1419 AH; Hawi, 1990); Islamic Encyclopedia, 2005). While Ibn Al-A'yyad says "God has glorified Muhammad, his existence formed mercy for human being with all of his features and attributes. This who has his mercy is the survivor." (Musa bin Ayyadh, 1407).

## 6. Conclusion

- (1) The Arabian Peninsula before the prophet's Muhammad Ibn Abd Allah (PBUH) birth lived in darkness then it was the appearance of Islam that enlightened it. [By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."] (Chapter Al - Shura: Verse: 52).
- The Prophet (PBUH) was not detached from the universal arena around; rather, he was aware of what is happening between the foreign nations which were led by the Persians and Romans during that time.
  - The Turks began to be form and emerge since earlier times, but the direct contact of Turks and Arabs started after the Prophet. Once Khorasan was invaded, these frictions developed. The entry of the Turks into the Islamic world began much later, as it was at 9th century AD.
  - The Prophet sat in the Turkish tent and his met with Turks before the mission, and the information he had about the characteristics and advantages of Turks. His commandment to Arabs to keep Turks untouched or harmed in any way as long as they did not harm them, and that fighting with Turks would have serious consequences. Some of Meccan polytheist suggested that Muhammad and his family leave for the lands of Turks and the Turkish Khakans, and the Prophet's sense of security towards Turkey.
  - Find the content of the stories of the prophets and the Quran and the prophetic Hadiths



in the sources of Turks since their Islam conversion, and this emerged through "Biography of the Prophet" and "A gift through Turkish literature".

- The decision of placing the black stone by the Prophet (PBUH) himself was not a coincidence rather was God's will. As among his people, he was the best and most polite and beloved. He was constantly meditating and thinking about everything and always looked at the sky, saying to himself the universe must be for one God.
- The journey of Isra and Mi'raj, God's gift, for Muhammad, after the frequent abuse of the polytheists and after his great effort, God honored him by showing Himself to Muhammad in His throne, showing Muhammad Sidrat al Muntaha.
- The Prophet experienced almost all kinds of life style, since he was a sheep-run. He was a source of happiness, pleasure and tranquility, and accordingly his family was the quietest and happiest in the world. He was always smiling. At his home, he never uttered or did a heart-breaking word or action. Never he hurt one of his wives, and tenderly behaves with them. He did not like roughness at all. This is a message to the whole world to follow.
- The Human history witnessed a detachment between values and reality, words and actions and claims and truths. This is easy to be witnessed even to those have the lowest perception of the history and life. This phenomenon does not exist in the Prophet's biography. It is the duty of those who believe and are following the way of God, to spread God's enlightenment so human could live in peace.
- I am confident that non-Muslim countries will apply Islam to their people as a system rather than as a lifestyle to preserve their communities and their economy, which is about to collapse because of the riba-based transactions that God has forbidden. This is an initial step until the entire world be condemned to God's religion.

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