

mercy on the son of my brother and reward him with abundant good. For he has fulfilled the dues of kinship and has seen to our welfare.” Abu Sufyan distributed all of it to Mecca’s poor.⁴¹⁹ Now, it came time for sending the leather and Abu Sufyan fulfilled God’s Messenger’s request soon after. In the meantime, he wrote a letter of response to God’s Messenger informing him that he had dispatched the leather that he had specifically asked for.⁴²⁰

With these supplies that had come to their rescue at a time they most needed it, the hearts of the Meccans had been conquered once more. To be more precise, the steps that God’s Messenger took each time in a different way yielded results, and conquest billowed throughout the community.

That is to say, some of the most effective ways of penetrating hearts, solving problems, or winning people over, is to be with the people during times of difficulty, not hurting them even if one is hurt themselves, returning evil with acts of goodness, and being with them with every resource at our disposal, so as to revive lifeless hearts. Perpetually the representative of such a method, God’s Messenger saw the hatred and animosity of those he addressed melt away a little more with every passing day, and awaited the paradisaical future that would appear on the path on which he took these steps. His waiting took on the form of ‘active patience’; who knows what many actions he stood for even while outwardly appearing to be waiting.

International Diplomacy

The Meccans who looked for any opportunity to kill him, mobilized all possible means to overshadow all the good with which God’s Messenger came, were still the ones who applied to him when they faced a situation that they could not overcome. We saw a salient example of this in the discussion of the prayer for rain that they had sought from him at a time when they were suffering under drought and famine.⁴²¹

Chief of Yamama Thumama ibn Uthal, who was set free as a captive and who put aside his hatred and became Muslim as a result of the honorable treatment he received in captivity, came to Mecca upon the Messenger’s permission, seeking to complete the lesser pilgrimage that he had been unable to do so earlier.⁴²² He presumed that Mecca was a safe place and thought that all those who entered it would be assured safety as well. But the matter was not at all how he had suspected it would be. The Meccan polytheists who had cornered him took advantage of the situation and made an attempt on his life. Not only did they prevent him from performing his worship at the House, they wanted to kill a person who had come with such an intention and make an example of him, on top of that.

They were just about to realize their aim when one of those among them came forward and stated that this action would come at a high price for them. This was because Yamama was the

⁴¹⁹ Ya’kûbî, *Târîh* 2/37

⁴²⁰ İbn-i Asâkir, *Târîhu Dimaşk* 23/441-442; Hamîdullah, *Vesâik* 76

⁴²¹ Buhârî, *İstiskâ* 13 (1020); İbn-i Kesîr, *Bidâye* 3/115

⁴²² Thumama was captured on the way to make the Lesser Pilgrimage. As is known, Pilgrimage was a form of worship observed by certain individuals as a holdover from the time of Abraham, albeit in an altered and in a sense eviscerated form. When he embraced Islam upon his liberation, he referred the matter to God’s Messenger, consulting him as to what he needed to do in this situation. The answer he received led him to Mecca.

source of grain sold in Mecca and such a killing spelled hunger and destitution for the already famine-stricken Meccans.

Thumama had survived on that day, but he viewed the Meccans with hatred and detestation and affirmed that he would not send them even an ounce of grain henceforth. And he would do as he said he would. The supply of grain coming from Yamama was now cut off and the Meccans were now undergoing great difficulty.

Abu Sufyan, who had shouldered the Meccans' every kind of responsibility was to make tracks to Medina, to appeal to God's Messenger in person, to intervene in the situation. He had no doubt that Thumama would listen to the Messenger of God. A complete solution of the matter thus rested with Medina and this was why Abu Sufyan came after all.

He first provided a brief summary of the situation and then sought help from the Messenger of God, requesting his personal mediation.

He received the exact treatment he expected. God's Messenger had indeed taken him seriously and had reciprocated by responding favorably to his request. He immediately sent a letter to Yamama chief Thumama asking that he lift the embargo against Mecca.

Was it at all possible for God's Messenger to make a request and for his Companions not to comply! This letter that he received from the Messenger of God made Thumama forget all his troubles and he had reopened the grain transports to Mecca had resumed once more. From here on in, Mecca would be free from the fire of hunger and days of hardship, and would once again return to its former days through the Messenger's mediation.⁴²³

It was as though things had settled between Mecca and Medina, with new pages were being opened each day by means of the messages God's Messenger gave through his actions. As a result of this meeting, the Meccans who had until this day produced imagined enemies and were reluctant to step foot onto Muslim lands, would now be able to freely conduct the trade they had planned the Syria surrounds and would be able to travel in safety without any occasion for concern. Abu Sufyan was surely to head those who benefited from such an arrangement.

Gifts

It is also evident that God's Messenger presented the resources at his disposal in the form of gifts with a view to dispelling the animosity of his addressees, and alleviating the tension between them so that he could meet with and converse with them on friendly terms. In describing this dimension of God's Messenger, Anas ibn Malik says:

"Sometimes a man would come to ask something worldly of God's Messenger, but his opinion would change before nightfall, by which time Islam would have become dearer to him than the world and all that it contains."⁴²⁴

Again in illustrating this aspect of God's Messenger, Anas relates a personal anecdote:

"Whenever the Messenger of God was asked a thing by a person in the name of Islam, he would give it. A man once came to him and he gave him a flock of sheep scattered between two

⁴²³ For relevant transmissions, see Buhârî, *Megâzî* 70; Müslim, *Cihâd* 58; Ahmed İbn-i Hanbel, *Müsned* 2/452; İbn-i Hişâm, *Sîre* 4/285; İbn-i Sa'd, *Tabakât* 5/550; İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/294, 295; İbn-i Abdilberr, *İstîâb* 1/214, 215; Beyhakî, *Delâil* 4/81; İbn-i Hacer, *İsâbe* 1/411

⁴²⁴ Ahmed İbn-i Hanbel, *Müsned* 19/106 (12050)

mountains. When he returned to his people, he said to them: ‘O people, accept Islam for Muhammad gives to a degree that allows no fear of poverty.’⁴²⁵

Just as he gave gifts to those around him, the Messenger of God also sent gifts to tribal chiefs and rulers in his surrounds. Canonical Muslim sources report that in sending back to their lands the envoys who came to visit him in Medina, he saw them off with bundles of presents. For instance, when members of the Hanifa and Tha’laba delegations wanted to return to their homes, the Messenger of God ordered that five ‘uqiyyas (of silver) be awarded to each of them.⁴²⁶ To all the members of the Murra delegation he gave twelve ‘uqiyyas,⁴²⁷ and to ‘Abd Allah ibn al-Ash’ath he gave twelve ‘uqiyyas.⁴²⁸ He presented delegations from the tribes of ‘Uqayl ibn Ka’b and Ja’da a valley and tract of land in which there were springs and date palms, informing them separately of this in writing.⁴²⁹ Just as he sent those coming from Sulaym away with gifts,⁴³⁰ he presented the ambassador of the Qushayr ibn Ka’b with clothes and asked him to distribute these among his people.⁴³¹ He rubbed the face of Khuzayma ibn Sawa' from the Muharib delegation and sent him back with gifts, as he did all the other delegation members.⁴³²

We also know of his sending gifts to the Negus, who gave his Companions a kind reception in Abyssinia, protected them and who refused to send them back to Mecca despite all the Meccan pressure. Our sources even provide accounts that the last of these gifts included essences and perfumes. But the Negus had passed away before this gift reached him, and upon their return to Medina, God’s Messenger gave some of these to Umm Salama and the others to the rest of his wives.⁴³³

Even more striking is the fact that God’s Messenger was grieved when he did not have anything on his person that he could give as a present and that he projected this distress to his addressees. As a case in point, following the envoy and letter that he had sent to Byzantine King Heraclius, the ruler reciprocated, sending an envoy to God’s Messenger requesting him to bring him information on three matters.⁴³⁴ God’s Messenger was at Tabuk at the time. To the envoy⁴³⁵

⁴²⁵ Müslim, *Fedâil* 14 (2312); Ahmed İbn-i Hanbel, *Müsned* 19/107 (12051)

⁴²⁶ İbn-i Sa’d, *Tabakât* 1/227, 240; İbn-i Kesîr, *Bidâye* 5/56, 94. The Hanifa delegation is said to have numbered 19. İbn-i Sa’d, *Tabakât* 1/240

⁴²⁷ İbn-i Sa’d, *Tabakât* 1/227; İbn-i Kesîr, *Bidâye* 5/93

⁴²⁸ İbn-i Sa’d, *Tabakât* 1/238, 239

⁴²⁹ İbn-i Sa’d, *Tabakât* 1/230; İbn-i Kesîr, *Bidâye* 5/95

⁴³⁰ İbn-i Sa’d, *Tabakât* 1/234

⁴³¹ İbn-i Sa’d, *Tabakât* 1/231; İbn-i Kesîr, *Bidâye* 5/95

⁴³² İbn-i Sa’d, *Tabakât* 1/228; İbn-i Kesîr, *Bidâye* 5/94

⁴³³ Gathering that the Negus would pass away, he said to Umm Safiyya, "I have sent gifts of perfume to be presented to the Negus, but I believe that he will pass away before these reach him. If this is indeed the case and these gifts are returned, I will present them to you." Beyhakî, *Ma’rifetu’s-Sünen* 8/200 (11640)

⁴³⁴ Namely, more detailed information as concerns the letter he had written to him, if he would mention 'night' upon reading his letter of reply, and whether he noticed anything of interest on his back, between his shoulder blades.

who reached him at the well of Tabuk to present to him Heraclius' letter⁴³⁶, God's Messenger wanted to give a present, but was unable to find anything at hand to give him. God's Messenger said to the envoy: "Indeed you are the messenger of a people and have claim over us, but we are at present travelers who are on the move, and possess nothing with us that we can present to you as a gift." 'Uthman intervened at this point, giving some cloth to the envoy on behalf of God's Messenger. In addition to this, the Messenger of God turned to his Companions and asked whether there were any from among them who would treat the envoy to a meal, to which one of the Medinan natives responded.⁴³⁷

The Prophet's paternal cousin 'Abd Allah ibn 'Abbas, who was known as the ocean of knowledge, indicates that exchanging gifts is a Prophetic legacy and relates that God's Messenger said: "Honor and give gifts to the foreign delegations as you have seen me doing."⁴³⁸

Compliment and Prayer

Another one of the methods used by the Messenger of God in reaching out to the people and winning over their hearts was showing affection to those he addressed, paying compliment to them, and allowing them to feel that he was with them during their times of difficulty by means of prayer. For example, he affectionately patted the face of Khuzayma Ibn Sawa',⁴³⁹ the Muharib envoy who he had showered with gifts when seeing him off, and after paying compliment to a representative from the delegation of the 'Amir Ibn Sa'sa'a in greeting him, he said, "You are of me and I of you."⁴⁴⁰ In much the same way, he addressed the twenty-member Rabi'a and 'Abd al-Qays delegation, complimenting them saying: "Welcome to you all. What a good people are the 'Abd al-Qays." He paid particular concern to Munqidh ibn Hayyan, patting him on the face, and turned to 'Abd Allah al-Ashajj among them, praising him with the words,

Indicating that he noticed and bore witness to all three of these things in the presence of God's Messenger, the envoy related that he made a note of each of these. Ahmed Ibn-i Hanbel, *Müsned* 24/418, 419 (15655)

⁴³⁵ In his letter, Heraclius asked, "O Muhammad, in your letter you invite me to a Paradise as wide as the heavens and the earth. Where, then, is the Fire?" Upon reading this, the Messenger of God exclaimed, "Glory be to God! Where is the night when morning comes?"

⁴³⁶ The Messenger of God also invited the aforementioned envoy to Islam saying: "What about embracing Islam, the pure religion, the religion of your forefather Abraham?" The envoy, however, replied, "I am a messenger from a people, and am on their religion. I would not abandon this religion until I return to them." God's Messenger then recited the verse from the Qur'an: "You cannot guide to truth whomever you like but God guides whomever He wills. He knows best who are guided (and amenable to guidance)." Ahmed Ibn-i Hanbel, *Müsned* 24/418, 419 (15655)

⁴³⁷ Ahmed Ibn-i Hanbel, *Müsned* 24/418, 419 (15655); Ibn-i Asâkir, *Târîhu Dîmaşk* 2/40, 41; Ibn-i Kesîr, *Bidâye* 5/31

⁴³⁸ Buhârî, *Cihâd* 176 (3053)

⁴³⁹ Ibn-i Sa'd, *Tabakât* 1/228; Ibn-i Kesîr, *Bidâye* 5/94

⁴⁴⁰ Ibn-i Sa'd, *Tabakât* 1/236

“You possess two characteristics loved by God: forbearance and dignity.” He hosted this delegation, honoring them with feasts for ten days.⁴⁴¹

Upon the arrival of the Murra delegation, offered a supplication for their respective towns. To the members of the Fazara delegation he inquired after the condition of their towns and after hearing of the hardship that they were enduring, ascended the pulpit and prayed to God for them.⁴⁴²

A similar situation was the case for ‘Adi ibn Hatim who came to God’s Messenger as a Christian. When God’s Messenger saw him he stood up, held him by the hand and led him to his own home. Here, he continued his courtesy to him, providing him with a cushion to sit on, while he himself sat on the dry ground. He then talked to ‘Adi at length about Islam, recounting all his potential reservations, and answering all his questions. God’s Messenger informed him of the luminous future of Islam, spoke of the atmosphere of safety and security that would be established on earth through Islam, and invited him to Islam also.⁴⁴³

We see that God’s Messenger, who was forever a representative of restoration and revival, was not open to demands for destruction and ruin. For instance, Tufayl ibn ‘Amr who once came to God’s Messenger informed him that his own tribe, the Daws, had abandoned their association with Islam and showed an inclination to return to their former days. He then asked God’s Messenger to invoke God’s wrath upon them. Upon hearing this, God’s Messenger exclaimed, “The Daws is on the verge of ruin,” and instead of cursing them, said, “O Lord, grant guidance to the people of Daws, and bring them (to Islam).”⁴⁴⁴

Futhermore, God’s Messenger is known to have prayed not only for the believers, but for the polytheists also, who had not yet been able to recognize the luminousness of this world.⁴⁴⁵ There is no need to say anymore, for it is well known that the second ‘Umar in his famous supplication referring to, “One of the two ‘Umars,” was none other than Abu Jahl himself, whose actual name was ‘Amr ibn Hisham.⁴⁴⁶

Receiving Guests in His Own Environment

Another way in which God’s Messenger affected the hearts of the people was to enable them to be in his own atmosphere, share the space that they had characterized as the ‘other’, and to thus come to realize the beauties within. The objective of all this was to eliminate negative preconditioning, free reason and logic from the pressure exerted by the emotions, and to be able to host them in settings where they could become more closely acquainted with the culture that they had identified as ‘enemy’. When the life of God’s Messenger is looked at from this

⁴⁴¹ İbn-i Sa’d, *Tabakât* 1/238, 239; İbn-i Kesîr, *Bidâye* 5/50-51; Beyhakî, *Delâil* 5/326. God’s Messenger saw them off with gifts, as they departed from Medina.

⁴⁴² İbn-i Sa’d, *Tabakât* 1/226; İbn-i Kesîr, *Bidâye* 5/93

⁴⁴³ İbn-i Hişâm, *Sîre* 2/363; Taberî, *Târîh* 3/203-204; İbn-i Kesîr, *Bidâye* 5/69

⁴⁴⁴ Buhârî, *Cihâd* 100 (2937); Müslim, *Fedâil* 47 (2524)

⁴⁴⁵ İbn-i Hacer, *Feth* 6/108

⁴⁴⁶ İbn-i Sa’d, *Tabakât* 3/203; Beyhaki, *Delâil* 2/219; İbn-i Asâkir, *Târîh* 44/25

perspective, it becomes evident that he realized with ease one by one, despite the harsh stance of his addressees, the practices that people today would experience difficulty accepting. He extended hospitality towards them in his own mosque, despite all the objections, and did not make these felt even in the slightest way to them. He even allowed them to perform mass in the Prophet's Mosque that can be considered the first mosque of Islam. While he was a Messenger who was sent to abolish all former falsehood and corruption, he did not place before them any obstacle that would prevent them from freely practicing their beliefs. Here are two examples:

Members of the Tha'qif delegation had come to Medina in the ninth year of the Emigration, during the month of Ramadan, to meet with the Messenger of God. The Messenger of God had a tent pitched for them inside the Prophet's Mosque.⁴⁴⁷ There were those among the Companions who deemed this situation odd. This was because the members of the delegation had not yet become acquainted with the radiant countenance of Islam and **had not yet become Muslim**. There were those who came to God's Messenger asserting that they were polytheists, and that they could not sojourn in the mosque in such a state. To those who objected to him God's Messenger said, "Indeed, nothing makes foul the earth."⁴⁴⁸ Thereupon, Mughira ibn Shu'ba⁴⁴⁹ who also belonged to the same tribe, intervened, requesting that his people come stay with him at his home where he could host them. God's Messenger, however, did not share his view and said, "I will not debar you from receiving your people, but do so in a place where they can listen to the Qur'an."⁴⁵⁰

Taking the first step himself, he sent his Companion Mughira ibn Shu'ba to them, and later sent a letter inviting them to Medina. As a result of these developments, a sixty-member Christian delegation set off from Najran to meet with the Messenger of God in Medina.⁴⁵¹ Even if their reason for and approach to the visit was different, God's Messenger received and hosted them in his own space, had a special tent pitched within his mosque for them, and allowed them to conduct their worship therein. He even obviated the objections of some of his Companions to their offering their religious services facing towards the east and enabled them to perform their worship just as they so wished in this space that was Islam's second most important place of worship, as well as his base.⁴⁵²

Not Letting His Emotions Show

⁴⁴⁷ Ibn-i Kesîr, *Bidâye* 5/31

⁴⁴⁸ Vâkîdî, *Megâzî* 640

⁴⁴⁹ Mughira ibn Shu'ba, who is acknowledged as one of the four genius' of the Arabs, became Muslim during the battle of the Trench. İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/238 vd.

⁴⁵⁰ İbn-i Kayyim, *Zâdü'l-Meâd* 3/31

⁴⁵¹ Tirmizî, *Tefsîr* 20; Taberî, *Tefsîr* 16/77, 78; İbn-i Kesîr, *Bidâye* 5/53; Hamidullah, *Vesâik* 174

⁴⁵² İbn-i Hişâm, *Sîre* 2/507; İbn-i Sa'd, *Tabakât* 1/357; Hamidullah, *Vesâik* 174. The concessions that God's Messenger granted all the adherents of this faith by means of the Najran Christians as result of these meetings, are of no less importance than the Constitution of Medina. Buhârî, *Megâzî* 68; İbn-i Kesîr, *Tefsîr* 1/369; Hamidullah, *Vesâik* 124-126; *İslam Peygamberi* 1/621

Another point that God's Messenger observed in his communications, especially when dealing with difficult people, was not letting his emotions show, not making others aware of what he knew, and not disclosing what he knew to others, even if everything were glaring to him. The same thing applied for his Companions. He did not permit them to talk in such cases, did not approve of demands to put certain people to death for their wrongdoing, and did not take the path of punishing them even when their evil plots became manifest. The most striking instance of this were the hypocrites who revealed themselves particularly after Uhud.⁴⁵³ The Messenger of God never confronted the hypocrites who deserted him at the most critical stage of the Battle of Uhud, and who emboldened the enemy by demoralizing the believers. Not once did he use their shortcomings as an excuse, or hold their faults against them, and he treated them on the basis of their outward, projected identities until their death, as though no problem were ever experienced with them. The same was also true for the crimes they committed in subsequent periods. God's Messenger did not take to punishing them despite their blatant treachery, slander, threats, and insults, and on no account did he sanction demands for their death in return for all their manifest crimes. During the period when 'Abd Allah ibn Ubayy calumniated the Mother of the Believers 'A'isha, and stirred up trouble, 'Umar sought permission from God's Messenger to kill him, which God's Messenger categorically rejected. Instead, he ordered the army to march towards Medina, aimed at eliminating any opportunity for discussion, and thus set off a close to twenty-four hour journey. Meanwhile, when everything was divulged and made public with the revelation of the Qur'anic chapter entitled al-Munafiqun (The Hypocrites), to the very sentences 'Abd Allah ibn Ubayy denied, the same individual began losing his supporters one by one. God's Messenger then said to 'Umar, indicating him, "Do you see, O 'Umar, had I allowed you to kill him when you had sought permission from me to do so, he would have become a hero for those who now seek his ruin."⁴⁵⁴

During the same incident, the son of the notorious hypocrite came to God's Messenger and said, "O Messenger of God, if you desire to kill my father for what has reached you, command me to do so, and I will bring you his head. The Khazraj well know that there is not a man more dutiful to his father than I. I fear, O Messenger of God, that if another kills him, my soul will not endure seeing the murderer of my father walk among the people, and I will kill him, thus killing a believer for an unbeliever, and so I should enter the Fire."

This was a spine-chilling proposal, for even he found such a door so much as even slightly ajar, he would have killed someone who hurt God's Messenger, even if this person was his own father. But the Messenger of God replied, "No, 'Abd Allah. I do not wish to kill him, nor will I command you to do so. On the contrary, we will deal kindly with him and make much of his companionship while he is with us."⁴⁵⁵

⁴⁵³ As is well known, while signs began to appear in earlier periods, the emergence of the hypocrites in the general sense was before Uhud. At a point where the Muslims went to counter the Meccan forces who had come to avenge the defeat at Badr, nearly a third of the army splintered and gave themselves away collectively for the very first time.

⁴⁵⁴ Ibn-i Hişâm, *Sîre* 2/172; Vâkıdî, *Megâzî* 307

⁴⁵⁵ Ibn-i Hişâm, *Sîre* 2/172; Vâkıdî, *Megâzî* 309

As is evident, the Messenger of God did not adopt the course of punishing even the leading figure in an episode that caused him so much anguish and deep distress, and did not have him killed despite his actions being confirmed by Qur'anic revelation, and while there were those who wholeheartedly sought to do so. He thus indicates exactly how even those seemingly inextricable matters can be solved with deliberation and careful consideration.

Once witnessing the a hypocritical orientation of one such person being spoken of in their absence, he immediately intervened. Voicing a favorable opinion of the person spoken of, God's Messenger thus cleared him from accusation and blame before the others.⁴⁵⁶

Although he knew those who had schemed against and attempted to kill him during the Tabuk campaign, he concealed his knowledge in this regard, closed the door to those who came to him with the suggestion of killing,⁴⁵⁷ and in this way waited for the time when they too would melt away within the peaceful atmosphere of Islam.

He led the funeral prayer of the well-known hypocrite 'Abd Allah ibn Ubayy, who was at the bottom of every kind of wickedness and of whose position virtually all the Companions had knowledge. God's Messenger even placed his mantle over him.⁴⁵⁸ As was the case in the Abu Jahl example, perhaps this figure too passed over to the Hereafter with his former identity; however, as a result of the practices of God's Messenger in his dealings with them, he won over the hearts of practically everyone in their circles and as with all his other affairs, solved the question of hypocrisy from its source.

Familiarity with His Audience

The Messenger of God knew his audience very well whether on an individual, or familial basis, or at the tribal, local or national level. He knew their culture, and he brought this knowledge into action in his dealings with them, addressing them with their own core values. He was very closely acquainted with their history, the great figures of their past, the physical features of the geographical region in which they lived, their daily lives and lifestyles, and even their day-to-day pursuits and occupations. So much so that he was well-versed in their languages, to their accents and dialects, and spoke to them in their own accent and dialect when addressing them. This situation was not lost on his Companions who from time to time expressed their astonishment at the language he used, and asked him the meaning of his words in order to understand what they heard. For the language that God's Messenger employed in such settings was not only unlike that of the Quraysh, but it was also different to that spoken by surrounding tribes and states. For example, some Yemenite tribes used *am* (alif and mim) in place of the definite article *al* (alif and lam). When one of them came to God's Messenger and asked him about the propitiousness of fasting while traveling saying, "a min am birru am siyamu fi' im safari?" he used the same dialect in answering him. God's Messenger responded with the words coming to mean, "It is not a part of righteousness to fast while traveling." (*laysa min am birri am siyamu fi' im safari*).⁴⁵⁹

⁴⁵⁶ Buhârî, *Teheccüd* 36 (1186); Müslim, *Mesâcid* 47 (263)

⁴⁵⁷ Beyhakî, *Delâil* 5/257; İbn-i Kesîr, *Bidâye* 5/21

⁴⁵⁸ Buhârî, *Cenâiz* 85; *Tefsîru Berâe* 12; Müslim, *Fedâilü's-Sahâbe* 25

⁴⁵⁹ Buhârî, *Savm* 36 (1946); Müslim, *Savm* 92 (1115); Ebû Dâvûd, *Savm* 44 (2407); Tirmizî, *Savm* 18 (710); Taberânî, *Kebîr* 11/187; İbnü'l-Arabî, *Ahkâmü'l-Kur'ân* 2/361; Tayâlisî, *Müsne'd* 2/679

We are also able to observe God's Messenger taking new steps to winning over hearts even when setting off on conquest. For instance, when he headed towards the land of the Thaqif for the Ta'if campaign, he saw an unmarked grave whilst scaling the peaks during his advance. Stopping beside the grave, he said to his Companions:

"This is the grave of Abu Righal, the forebear of the Thaqif. He belonged to the Thamud and was delivered from the destruction which befell his people by virtue of his visit to the Sanctuary. When he left the Sanctuary, the affliction which struck his people seized him in this place, where he was later buried. The sign of this is the golden bough with which he was buried. Were you to open his grave, you would find it there."

Whilst advancing upon the Thaqif, God's Messenger identified the grave of their ancestor Abu Righal, and took a further step in way of solving the matter through peaceful means. Indeed, the Companions set about opening the grave at once and before long found the bough that God's Messenger had described. The veracity of yet another disclosure of God's Messenger had thus become manifest.⁴⁶⁰

From time to time, he would ask those who called on him questions about their elders and would speak of their virtuous characteristics. He turned to his audience on one of these occasions and asked whether there were any among them who had seen Quss ibn Sa'ida and heard him speak. When no one came forward, Abu Bakr stood up and said, "I remember that day like it was yesterday, O Messenger of God." He then recited Quss' famous sermon clearly and very distinctly. The Messenger of God confirmed Abu Bakr's words.⁴⁶¹

As is known, instrumental to 'Addas' acceptance of Islam was God's Messenger's saying after having asked him where he came from, "From the town of the righteous man Jonah the son of Matta, my brother!" 'Addas was startled upon hearing him, when reaching out for the grapes he offered him, recite the words, "In the Name of God, the All-Merciful, the All-Compassionate." Hearing the name of Prophet Jonah on top of this stupefied him. His immediate reaction was to exclaim, "How do you know Jonah the son of Matta? By God, since leaving Nineveh, I have not met ten people who know anything of him. How did you come to know him?" God's Messenger replied, "He is my brother. He was a Prophet, as am I." Immediately upon forming such an acquaintance, 'Addas became Muslim.⁴⁶²

As can be seen, God's Messenger possessed knowledge not just of the geographical region in which he lived, but of the culture and natural resources of distant lands, and he sought to establish a rapport with his audience by sharing this knowledge with them. For instance, in a letter he

⁴⁶⁰ Beyhakî, *Delâil* 6/297; İbn-i Kesîr, *Mu'cizâtu'n-Nebî* 1/244; Makrîzî, *İmtâ'* 14/105-106; Suyûtî, *Hasâis* 1/452

⁴⁶¹ An excerpt of Quss ibn Sai'da's sermon on the day is as follows: "O people, gather, listen and take note. All who live die and all who die are lost forever. There are many signs in the heavens and lessons on earth from which to draw lesson. The earth is a ground laid out, the heavens a roof raised up. The stars come and go, seas do not dry out. Dark night, and the sky divided into constellations. Quss swears a true oath by God that there is a religion that is more pleasing to Him and better than the religion in which you believe. The time of His Messenger's advent is near. His shadow hovers above your heads. How is it that I see people go but not return? Were they content to remain in the place to which they went and did so? Or were they abandoned and now are sleeping? Assuredly, time will reach completion and the written decree, as sharp as a surgeon's knife and as accurate as a precise scale, will be fulfilled." Halebî, *Sîre* 1/319

⁴⁶² İbn Hişâm, *Sîre*, 2/268, 269; Beyhakî, *Delâil* 2/415

wrote to the Chief of Hamdan, he made mention of the region's native flora and natural resources of which they made use, even explaining how they drew benefit from these in raising their camels and livestock.⁴⁶³

His even correcting their mistakes, when necessary, can also be observed. For example, he reminded 'Adi ibn Hatim of a practice that was not permitted according to 'Adi's beliefs, but that he engaged in nonetheless. God's Messenger thus indicated his knowledge of the actual situation that 'Adi was in, as well as the need for him to reform it. 'Adi was astonished at God's Messenger knowing what was not generally known and at his possessing such specific and thorough knowledge about his own beliefs, and so he embraced Islam. He was later to recall this incident, conceding his shame at the attitude he displayed on the day, and was to add his delight at the Messenger's never having mentioned the incident again after that day.⁴⁶⁴

Peace and Honoring Agreements and Treaties

From the very beginning of his life until his demise, the Messenger of God was always the representative of peace. He concluded agreements with all the diverse groups with which he made contact, and most scrupulously honored these agreements to the end. Hudaybiya generally comes to mind at the mention of peace and was a process characterized by the pursuit of peace. When the life of God's Messenger is examined from a more universal standpoint, it becomes clear that he led it, from beginning to end, as the Prophet of Peace. Even during the Meccan period where a different friction was experienced every day, he was forever party to peace, never condoned tension, and he sat and conversed with even the most intractable of people. Even at times where the doors were shut on his face, he bided the time when he should sit down with them in conversation, extended hospitality to them, invited them to meals, organized feasts for them, and called upon them at their homes at the risk of being turned away. And through all this, behind every door that was shut, he aimed to open brand new doors that would allow him to reach them.

With his Emigration to Medina, he immediately signed agreements with two different communities with whom he dealt, earned the trust and support of both the Arabs and the Jews despite his having come from outside Medina, and established therein a state on the foundation of 'peace'. This state that was founded on rule of law, embraced and addressed itself to all the subjects, and took it as a duty upon itself to ensure that they could practice their belief freely and openly.

God's Messenger's arrival in Medina spelled the end of ongoing war of 120 years, and a surprise peace was effected between the parties. Taking into account the conditions of the day, blood feuds thought would never end came to a halt, arbitrary killings were put to an end, and Medina became acquainted with all the seriousness of a state on the path of peace.

Immediately after the establishment of the Medinan State, contact was made with surrounding tribes and towns. While security was ensured via reconnoitering patrols on the one hand, agreements were made and treaties signed with all the tribes visited on the other, thus expanding the security cordon, until ultimately, a peace that no one could even have imagined was established in the Hijaz. In a region where no one had ventured even so much

⁴⁶³ Kādī Iyāz, *Şifā* 1/71

⁴⁶⁴ İbn-i Hişâm, *Sîre* 2/363