

Prophet Mohammad (SM) As The World's Greatest Reformer

Mohammed Abdul Mabud *1

*1 Professor & Ex- Dean, Arts and Humanities, Sonargaon University (SU), Dhaka, Bangladesh

*E-mail: mabudma@gmail.com

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ABSTRACT

The central question addressed in this paper is whether various extra ordinary reform measures taken by prophet Mohammad (SM) during twenty-three years, particularly last fifteen years of his prophetic career were in accord with the Quranic instructions. A careful review of this investigator reveals that all of his reforms in social, religion, politics, culture, economic, education, law and justice, state-building international relations etc., are in accord with the spirit of the Quranic instructions. What is amazing is that he had successfully accomplished all these reforms with far reaching impact in so short time which nobody else could do which is why we are obliged to call him as the world's greatest reformer.

Keywords: Reforms, State-building, international relations, particracy, slavery and Nabuyat.

1.0 INTRODUCTION

Prophet Mohammad (SM) was born in Mecca in 570 AD. He was ordained with the Nabu-Yat in 610 AD and died in 632 AD. His Prophetic career was only twenty-three years. During this short span of his prophetic career, a number of reforms he introduced was staggering among the people who were vastly nomad and illiterate and who also believed in many gods and goddesses. Trees, stones, springs, wells --all were considered to be sacred. The Holy Kaba itself housed 360 idols for worship. Monotheism preached by Ismail(AS) and Ibrahim(AS) was almost forgotten. The people's belief system was divided into two major religious creeds, namely, Judaism and Christianity. It was observed that Polytheistic cult was rapidly dwindling. Communication was no longer safe and secure. Hatred and bickering were common culture. Tribalism whether it was based on kinship or alliances, was the important source of social cohesion. The pre-Islamic Arabia as described above is the setting of this research; and the huge reform measures Prophet (SM) himself introduced in this setting are the units of my analyses. Keeping in view both the setting and units of my analysis, several questions asked in this study are:

- i. Are the reforms which Prophet Mohammed (SM) introduced in accord with the Holy Quran?
- ii. Do the reforms have the enduring effects among the humanity? And,
- iii. Is there any one on earth who could accomplish so many reforms in so short time as done by Prophet Mohammad (SM)?
- iv. In seeking answers to above research questions, this investigator exhaustively reviewed various divine instructions envisaged in the Holy Quran and other documents which reflect Prophet's (SM) reform measures in social, political, religion, culture, judiciary, international relations, state

building and slavery, to cite a few. In fact, hardly any front left where he did not make any significant change and meaningful contribution. The analytical discussion that follows shall reveal his tireless efforts and accomplishments.

2.0 METHODOLOGY OF THE STUDY

This study adopts a qualitative research design founded primarily on documentary analysis and interpretative methodology. This study seeks to determine whether the overarching reforms that Prophet Mohammad (SM) brought about during his twenty-three years of prophetic life especially during the last fifteen years are consistent with the divine directives enshrined in the Holy Quran. The research is founded on the careful examination of main data sources like the Holy Quran as the central religious text and authentic Hadith collections as well as scholarly commentaries, historical records, and noted works of Islamic historians and thinkers like Syed Ameer Ali, Michael Hart, Gorge Bernard Shaw and others.

The analysis is conducted from a thematic point of view with a focus on major areas such as social justice, economic justice, religious reformation, legal and judicial systems, education, cultural values, politics and governance, international relations, and the abolition of slavery. Each step of reform is analyzed in the context of applicable Quranic verses and the teachings of the Prophet (SM) in order to determine the extent of their compliance with divine guidance. The interpretations of Quranic instructions are presented contextually in an attempt to deduce their general messages rather than word to word translations. They are then compared with the Prophet's actions and policies to ascertain consistency and impact.

This study takes an interpretive stance that emphasizes the spirit of the Prophet's reform activities. It highlights how his reforms caused a revolutionary change in the lives of the people and the social structure. The research also acknowledges its own limitations, particularly in addressing the range and scale of Prophet Mohammad's (SM) reforms within a single paper. As the author humbly observes, considering the extent of the subject and the confines of human knowledge, just the most significant and well-documented reforms have been selected for analysis. Even so, the study attempts to give a faithful picture of the Prophet's reformist legacy as a model for contemporary mankind.

3.0 LITERATURE REVIEW

Prophet Mohammad (SM)'s life and legacy have been extensively explored from historical, theological, and sociopolitical research. His sweeping reforms are unmatched in terms of scope and impact, transforming almost every aspect of life in the Arabian Peninsula and laying the groundwork for Islamic civilization. This literature review critically assesses scholarly opinion on Prophet Mohammad's (SM) religious, social, political, economic, and legal reform role and places his work within a broader context of Quranic guidance and world history.

Islamic reform in its original form by Prophet Mohammad (SM) has its basis in divine revelation. The Holy Quran is the primary textual source for Islamic reform and social ethics. Islam, according to Sardar (2014), is a

comprehensive way of life that provides divine guidance not only in issues concerning one's individual spirituality, but also in politics, economics, justice, and human relations. The Prophet (SM), being the subject of divine revelation, did not only preach Islam but also practiced it in concrete manners that reformed society.

Scholars such as Lecker (1985) point to the Prophet's (SM) unique intertwining of temporal and religious authority, in that he was a political leader, a war commander, and a founder of a state, in addition to being a spiritual guide, in contrast to earlier prophets. His institution of the Constitution of Medina in 622 CE is commonly known as the world's first written constitution, a multi-religious political system in which Muslims, Jews, and others coexisted under shared virtues of justice and protection (Peters, 1994). This follows the Prophet's (SM) model of governance, founded on consultation (shura), equality, and the rule of law.

The social reforms of the Prophet (SM) were extremely revolutionary during his times. He banned extremely deep-seated practices such as female infanticide, tribal hierarchy, and economic oppression of the poor. According to Esposito (2004), these reforms contributed significantly towards creating a moral and ethical society beyond tribal and ethnic lines. Women's rights, for example, were transformed under him. The Quran gave legal rights to women in inheritance, marriage, and divorce (An-Nisa, 4:7–12), and the Prophet (SM) reaffirmed the same in his farewell sermon, declaring men and women are equal in the sight of God and demanding humane treatment of women (Nasr, 2009).

Prophet Mohammad's (SM) economic reforms were founded on principles of redressing wealth imbalances, justice, and moral behavior in commerce. The Zakat institution obligatory almsgiving was a means of fighting against poverty and inequality. Chapra (2016) views that the economic vision of the Prophet (SM) dispersed the agglomeration of wealth in the possession of a few and prohibited interest (riba), which the Prophet (SM) saw as exploitative and harmful to social cohesion. This vision formed the basis for what is today cited by scholars as an early Islamic welfare economics.

In the realm of education, Prophet Mohammad (SM) transformed knowledge gathering into a religious and moral duty. Islamic education, according to Al-Attas (1980), is not merely transmitting information but the holistic molding of character and intellect under the guidance of God. The Prophet's (SM) mythical dictum to "seek knowledge even unto China" symbolizes the broad reach of Islamic education. Although not literate in the traditional sense, he led the founding of schools and encouraged open discussions, setting the stage for the Islamic Golden Age of science, philosophy, and medicine.

Justice was the essence in Prophet Mohammad's (SM) vision of society. He implemented Shariah law via the Quran and his own Sunnah (example), encouraging justice in civil as well as criminal proceedings. According to Kamali (2008), this unbiased exercise of justice was one of the key characteristics of the Prophet's (SM) leadership that helped to generate confidence amongst multi-group communities.

Prophet Mohammad (SM) also instilled ethical norms culturally that influenced daily behavior like greeting (salam), hygiene, responsibility towards family, and generosity that remain characteristic of Islamic societies. His teachings on restraint, integrity, and simplicity created a new cultural template founded upon religiosity and personal responsibility (Rahman, 1982). Such transformations were not affected by coercion, but represented through personal behavior, rendering them stronger and enduring.

Internationally, the Prophet (SM) reframed diplomacy and interfaith relations. He dispatched ambassadors to world leaders, including Byzantium's Heraclius and Persian emperor Khosrow II, inviting them to Islam and proposing peaceful coexistence. As Armstrong (1991) puts it, this gesture manifested not merely the global aspirations of Islam but also the Prophet's (SM) commitment to dialogue and diplomacy over war. His acceptance of religious minorities to coexist peacefully in Muslim rule made his practice one of pluralism that has been admired by even non-Muslim historians.

Abolition of slavery, at least, transformation in its institution, was another significant reform. Although slavery existed everywhere in the world at that time, Prophet Mohammad (SM) introduced a series of teachings and policies that led to its abolition. Slaves were granted rights, encouraged to work to earn their freedom, and treated as equals in religious dignity. The Prophet (SM) freed slaves such as Bilal (RA) and gave him a position of importance, an unprecedented shift in common practice. Ali (1922) describes the Prophet's (SM) conduct towards slaves as a tremendous humanitarian victory that reformed the master-slave dynamic and paved the way for ultimate emancipation.

Most modern minds recognize the unmatched magnitude of Prophet Mohammad's (SM) reforms. Hart (1993), in his timeless book *The 100: A Ranking of the Most Influential Persons in History*, ranked Prophet Mohammad (SM) number one on the grounds that nobody in history proved so successful in religious and worldly terms as he did. Hart states: "He was the only man in history who was supremely successful on both the religious and secular levels." In a similar way, George Bernard Shaw also spoke highly of him as world leader (Shaw, 1936).

Despite the vast array of literature available, few studies have thoroughly analyzed the Prophet's (SM) reforms in every sphere of human activity and hardly correlated them directly with Quranic ayahs. This research seeks to break that silence by offering an integrative, holistic analysis of Prophet Mohammad's (SM) reformative efforts and demonstrating that his steps were not only revolutionary but also in accordance with divine direction. It also intends to bring into focus on this reforms which are not mentioned comprehensively as they deserve. So, this research is intended to bring into focus a total picture of Prophet Mohammad (SM) reforms in comparative framework which is why reform initiatives of other reformers of the world have been reviewed.

4.0 REFORMS

4.1 Social

In social front, he succeeded in abolishing social inequality, discrimination among the people of different social classes, faith and creed, female infanticide and sexual relation beyond the marital union. He ensured social security, women's right to inheritance and their safeguard as well as children's right. He denounced aristocratic privileges. He rejected hierarchy and adopted a formula of the career open to talents. His messages transformed the society focused on changes in the perceived identity, and world view. He declared in his farewell address in Arafat in 632 AD that the Arab had no supremacy over the non-Arabs nor the white had supremacy over the non-white and vice versa. He appealed to his followers in this mammoth gathering to treat their servants well and feed them what they eat and also, their wives with love and affection and not to become harsh with them. In order to ensure justice and peace in the family, he introduced children's rights to family property according to the Quranic instructions (see Sura Nisa'). This was done when women were treated as men's appendix and not getting the treatment they deserved as men's partners in life. In fact, Prophet Mohammad(SM) did everything possible to raise women's status in the society. In compliance with the Quranic instruction (5:90-91), he had forbidden the people's age old habit of drinking wine, playing gambling, eating things dedicated on the altar of gods and goddesses and fortune telling. In fact, all these reforms were introduced to purify the society that was engulfed in sinful activities.

4.2 Economic

In the economic front, he addressed the plight of the poor which was becoming an issue in pre- Islamic Mecca. The holy Quran envisages a law requiring payment of zakat (which is 2.5 percent of net saving of all kinds including saving of gold and silver) to the poor, needy and economically disadvantaged. In Islam, paying zakat is an article of faith and an instrument to accepting other forms of Ibadat, such as Salat, Hajj and fasting. The tribes which used to ally with the Prophet(SM) were also required to pay some kind of taxes to the state treasury. In Prophet's time, extreme poor used to get livelihood allowances. This was the practice when Medina was fully established into a welfare state. He introduced labour law that stresses upon paying the worker for his labour before his sweat is dried up. Besides, Islam encourages the economically solvent people to give charity to the poor, destitute and hapless as well as making generous contribution for social development activities. It discourages concentration of wealth in the hands of a few. In Sura Munafiqun (63:10), ALLAH encourages us to give charity to the needy out of resources which HE has provided to us before death comes in our way. Islam encourages the people to take business as occupation and rejects interest as forbidden as it is a major source of many social evils.

4.3 Religion

In religious front, he was supremely successful. He established monotheism, that is, belief in Allah without assigning partnership with HIM in any form. In this connection, Al Quran reminds those who call upon their gods except ALLAH do not possess any power to alleviate their sufferings (Bani Israeel--17:56). In accordance

with the spirit of the Quran, Prophet Mohammad (SM) abolished idol worship and dismantled all idols from the Holy Kaaba and in other places of the Islamic empire. He established 'salat' five times a day and fasting in the month of Ramdan, performing Hajj, at least, once in life time. Paying Zakat to the poor and the needy was introduced as absolute requirement for the economically solvent believers in Islam.

4.4 Justice

In judicial front, his accomplishment was highly remarkable. Allah asks us to be just (Nahal--16:90-91) and sent messengers in this world with two main missions, namely, preaching oneness of Allah and establishing justice in the society. Prophet Mohammad (SM) was supremely successful in judicial front as well. Allah gave him full authority to frame law, that is, Shariah on all branches of human activities. His Shariah law consists of both civil and criminal laws. Criminal law includes punishments to the thieves and dacoits, adulterators, and the persons killing other human beings without any cogent reason as well as other forms of punishment depending upon the nature of criminal acts of wrongdoers. His civil laws include property law, law of inheritance, marriage law etc. While selling and buying goods, use of balancing or weighting instrument to measure weight was made compulsory so that buyer and seller cannot deceive each other (AR Rahman—55:9). In his time, he was the supreme judge; and his judgment was final. In delivering justice, he never favoured the Muslims, if they were found wrong vis- a- vis the non- Muslims. Distributive justice was the cardinal principle of his welfare state. Islam encourages the disputing parties to enter into agreement with proper witness. Treaty of Hudabiya in 628 AD between Prophet Mohammad(SM) and Amar Ibn Sohail is a case in example (AL Fatah--48:1--29). Any unilateral violation of agreement without any prior notice is unacceptable in Islam. The Holy Quran emphasizes the requirement of fulfilling agreement (Maieda-- 5:1).

4.5 Education

In education front, Prophet Mohammad's (SM) reform was the most balanced. He made education compulsory for both men and women. He even encouraged them to go unto China in search of knowledge. The Holy Quran and the vast sayings of the Prophet(SM) are, in fact, the principal sources of knowledge for the entire mankind. The central purpose of his education policy is to educate the people to change their mindset to adopt monotheist culture, that is, their belief in oneness of Allah and His sovereignty, universal brotherhood, justice for all created beings and also, belief in the day of judgement and thus, to bring the people from ignorance to enlightenment. Though unlettered, he could answer any question in arts, science and indeed in any branch of human life. When asked, he could explain all difficult issues with his revealed knowledge. He said that he was sent to this universe as a teacher for the entire mankind. He set up open class-discussion with his disciples, comparable to modern day's open university, where he educated them on various issues and answered their critical and intuitive questions which were hitherto unanswered. Islam believes in research-based knowledge and discards knowledge based on imagination, intuition and common sense as such knowledge is subject to fallibility and not reliable. Islam believes in scientific knowledge. The Holy Quran revealed on Prophet Mohammad (SM) provides lot of

scientific indications such as, the sun, the moon, stars, the Milky way (Sura Yasin-36:38-40). How the earth came into its present form and how human life begins (Mominul-23:14; Momin-40:67) and so on. So, Islam encourages acquisition of scientific knowledge. In fact, it stresses upon acquiring pure knowledge based on the Quran and the sayings of the Prophet(SM) as well as knowledge from true scientific experiment.

4.6 Culture

Unlike other religions, Islam is not heavily ritualistic. In Islamic culture, there are two joyous festivals, namely, Eiedul Fitar and Eiedul Adha. Islam does not allow dancing, singing, and beating drums as these will pervert the people to various crimes and sinful acts. In every branch of human life, Prophet Mohammad(SM) left his mark. For instance, he taught us how to do ablution, eating halal food and avoiding haram food stuff (Sura Mayeida-5:3&4). He declared that cleanliness is a part and parcel of religion. Islam allows circumcision of male child at an early age. He introduced Mohrana as obligatory for the bridegroom and discarded dowry as forbidden. He taught us many etiquettes including addressing a person with salam and uttering the name of Allah, while eating and drinking as well as at the start of any good work and so on. In fact, all practices of Prophet Mohammad(SM) are his Sunnah which constitute the Islamic culture. Islamic culture does not permit to enter into somebody's house without prior permission. It teaches us when to seek permission, timing of the persons who may be visited without permission (Sura Noor--24:58-60). Truth telling and trustworthiness are cardinal principles of Islam. Prophet Mohammad(SM) himself used to practise these in his life so much so that he was known as AS-Sadiq and Al Ameen. In fact, practice of his Sunnah is virtuous and non-compliance is sacrilege. Islam encourages guestification and urges to maintain blood relationship. Care and services to the parents are regarded as sacred duties of the children. He warned that any attempt to modify his Sunnah is bedaat which would eventually lead to sin. Culture as we understand from social science literature is a sum total of human behavior. This brief shows that culture pattern set by Prophet Mohammad(SM) has completely replaced pre- Islamic culture with great sanity in a span of twenty-three years of his prophetic career which is unparalleled in human history.

4.7 State builder

Prophet Mohammad (peace be upon him) was not only a social reformer but also a builder of a mighty nation. It was he who thought of establishing an empire upon the goodwill and cooperation of all sections of society. He founded the Republic of Medina by uniting the heterogeneous elements into homogeneous one and applied Shariah to govern all the tribes without any distinction of class and creed. The Charter which he gave to the world after his arrival at Medina granted the security of life, property and religion of both Muslim and non-Muslims. This charter was popularly known as the Medina Charter or the constitution of Medina. In fact, this was the first ever written constitution of the world. Mohammad(SM) was the first and foremost man who brought peace and order through constitutional mechanism among the conflicting tribes in Medina. Of all the reforms initiated by the Prophet(SM), removal of social inequality was most important with far reaching consequences. He broke down all artificial barriers which the society had set up to fortify all privileges of wealth. "All human

beings “he declared in the spirit of the Holy Quran, “are equal and the highest rank, amongst you is the person who is the most obedient or fearful to Allah (49:13).

4.8 International relations

Mohammad(SM) was not a Prophet of a particular area unlike all preceding prophets. His role as a prophet was worldwide. Hence he discharged his responsibility by sending emissaries to different rulers of the then time with an invitation to accept Islam and believe in Allah without assigning any partnership. His ambassadors met Heraclius of Byzantine empire, Khasru of Persia and Chief of Yamen. While in Mecca, he directed some of his followers to go to Ethiopia where they preached Islam and got support from emperor Asama Ibn Abjar. And another group went Abesaniya. These early converts preached Islam there. Thus, message of Islam and *Dawati* Works went beyond Soudi Arabia. Besides, he used to preach Islam among the visitors of different countries; and thus, Prophet Mohammad sent message of Islam to outer world.

4.9 Politics and governance

The centrality of the political philosophy and governance of Prophet Mohammad(SM) was to establish peace and justice in the society without compromising the basic belief and fundamentals of Islam. He intended to ensure co- existence and cooperation among the different conflicting groups of people so that a conducive environment could be created. Soon after his arrival in Medina, he engaged himself in this stupendous task and brought relative peace and order through first ever written constitution of the world which was popularly known as the *Medina Sanad*. This constitution ensured some safety and security among the Muslim emigrants from Mecca, and Mohajarin in Medina in as much those of the Jews and Christians living there. In fact, it is through constructive politics and holy intention, he could bring divergent elements on a common platform. His treatment to all was even which made him a dear, trustworthy and respectable arbitrator as well as an outstanding leader of his time, nay, all the time to come. The solution of the present day problems, such as crime and deteriorating law and order, food shortage and soaring prices of essentials of life, food adulteration, poverty and unemployment, and inequality in conducting and dispensing justice lies in following the example set by Prophet Mohammad (SM).

Politics of today, by contrast, is heavily influenced by partiocracy meaning thereby party cadres and followers are supported by the party hierarchy regardless of their misdeeds and interpherece in state affairs which is why most of the institutions are humbled down. Just governance is rendered difficult; and social and political problems are multiplied. Society has increasingly become chaotic and restless. In Prophet Mohammad’s(SM) time, citizens’ rights were fully established. His administration was fully transparent; and ordinary people had access to him. Our society is currently overwhelmed with many problems, and those can be solved by following the paths shown by Prophet Mohammad(SM).

4.10 Slavery

In early stage of civilization, will of the strong was the rule of life and guide of conduct. The complete subservience of the weak to the strong became common culture pattern which gradually led to the establishment of the institution of slavery. The practice of slavery, both paraedial servitude and household slavery has been continuing since the savage state of society. It continued in all historical ages. It existed among the Jews, the Greeks, the Romans and the Germans---all used to practice both kind of slavery. Christianity has totally failed to abolish slavery or ameliorating its evils. It adopted the system without any endeavour to mitigate its baneful character or to promote its gradual abolition or to improve the status of slave (Ameer Ali, P.260). Islam recognises no distinction of race or colour, black or white, the ruler and the ruled. Teachings of the Prophet (SM) dealt a serious blow at the institution of slavery. The first Moazzen of Islam was a slave. The prophet exhorted his followers repeatedly in the name of God to enfranchise slaves (Ibid, P-263). The man who dealt in slaves was declared as the outcast of humanity. Enfranchisement of slaves was pronounced to be a noble act of virtue. It was forbidden in absolute terms to reduce moslems to slavery (Ibid, P-265). In Islam, the slave of To-day is the grand vizier of tomorrow. He may marry, without discredit, his master's daughter and become a Head of the family. Slaves had ruled kingdoms and founded dynasties. The father of Muhammad of Ghazni was a slave (Ibid, P-264). The Possession of a slave by the Quranic laws was conditional on a bonafide struggle, in self-defense against unbelieving and idolatrous aggressors and its permission was a guarantee of the safety and preservation of the captives (Ibid, P-266).

In Islam, to free a slave is an act of piety. In fact, Prophet Mohammad (SM)'s teachings have shattered the age old institution of slavery. Now what we find are its remnants, and not its ugly face of the by gone days.

The foregoing discussions have made it clear that the prophet's (SM) reform measures were in accord with the Quranic instructions.

5.0 IMPACT OF REFORMS

The impact of reforms of Mohammad (SM) on humanity is huge, not only in Arab peninsula, but also in the world as a whole. Mohammad (SM) was not a prophet for Saudi Arabia only, rather he was the Prophet of the entire universe. Allah Himself said in the Holy Quran that Mohammad (SM) was sent as a Rahmat and great tiding (messenger) for the entire mankind (Quran 21:107). Hence, it is obvious that his reforms must have appeal to the humanity at large. His reform works were not only valid for his time, but also for all the time to come until the day of resurrection. The Holy Quran which is the main guide and his huge 'Hadith' i.e. sayings are to guide the people until the end of the world. His sayings and various reforms are the essential tools for Social, Political and economic transformations. Infact, Prophet's (SM) reform measures are in response to the societal needs and intended to bring people from ignorance to enlightenment (Quran). Mohammad (SM) used to practice what he preached to others. As a result, people learned about Islam, not by seeing the miracles, but by seeing his practices i.e. Sunnah. Thus, his sayings and practices become essential tools for social change. Today, there are about 1.8

billion Muslims all over the world and the number shall increase many more as the people begin to learn more and more about Islam.

Michael Hart in his book, *“The 100; a ranking of the most influential persons in history”* published in 1993 said, my choice of Muhammad to lead the list of world’s most influential person may surprise some readers and maybe questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. Of humble origin, Muhammad founded and promulgated the world’s greatest religion and becomes immensely effective popular leader. Today, thirteen hundred after his death, his influence is still powerful and pervasive (p.3). Hart opined that Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith and establishing religious practices of Islam (Ibid; P.9). According to William Montgomery Watt, religion for Muhammad was not a private and individual matter, but total response to his personality to the total situation to which contemporary Mecca was a subject. Judged by all criteria, George Bernard Shaw, a British philosopher and writer said, “Muhammad must be called a savior of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that world bring its much needed peace and happiness.”(shaw; genuine Islam,1936).

Discussion so far on Prophet Mohammad (SM)’s reform measures are, by no means, complete. Candidly, my own knowledge is so scanty that I could not cover his entire reform measures in various spheres. One thing is clear that Prophet Mohammad(SM) had completely overhauled the then- culture pattern in social, political, religious and economic life styles in a span of 23 years, especially last fifteen years of his prophetic career that is unpararell in history. One may recall that in all historical ages, many great men appeared on the world stage and at best, they could initiate 2,3,4,5or 6 reforms in their life time, but not so many reforms like Prophet Mohammad (SM). A brief review of reform measures of some of the great reformers of history made in this section will bear this out. For example:

- i. **King Alfred, the great reformer king (849-901)** was both a great soldier and scholar, a law maker, educator, author and reformer. He was the first to translate the Gospels and other parts of the Bible into English. He was recognized as the father of English Navy. He donated half of his personal income to church schools; and Promoted education to his people;
- ii. **The exiled French Reformer, John Calvin (1509-1564)** became the most influential man of his age and his teachings had proven to be the most foundational in the shaping of the protestant world. His interpretation of Christianity, known as Calvinism, deeply influenced many areas of protestant thought;
- iii. **Martin Luther – Captive to the World of God (1483-1546)** was known for his forthright views of his belief in the holy Scripture and protested against intimidating him. He was asked to recant his earlier views on religion, but he refused to do so before the emperor of the Roman Empire. He believed that Scripture

was alone as the ultimate authority. Luther smashed superstition and tyranny and restored Christian Liberty to worship of God in spirit and in truth;

- iv. **John Knox (1514-1572)**, the reformer of Scotland. He transformed Scotland from country of 4% church attendance to 96% church attendance;
- v. **William Carry (1761-1834)** was the reformer of India. He translated the Bible and new Testament into 35 languages. He established first Christian College in Asia, campaigned abolition of “Suttee”, the burning of widows of the funeral pyres of their husbands. He introduced forestry conservation, He engaged himself in Teaching the Bible;
- vi. **William Wilber Force (1759-1833)** was very much known for his high commitment to abolition of “Slave Trade”, and reformation of society. He mobilized the Royal Navy to intercept slave vessels to set every slave free. He was also known for his relentless works for ‘prevention of cruelty to the animal’;
- vii. **Adam Smith, a Scottish philosopher and economist (1723-1790)** in his famous book “Wealth of Nations”, introduced the concepts of interest, banking system, division of labour, profit maximization, lasses faire etc.; and
- viii. **Karl Marx (1818-1883)** introduced the doctrine of Socialism. He advocated the principle of equality of individuals, state’s authority over the citizens. He also upheld state’s power to control resources and markets.

6.0 CONCLUDING REMARKS

This study shows that Prophet Mohammad (SM) was a warrior and war hero, religious preacher, peacemaker, Law giver, Author, State builder, arbitrator, great diplomat, educator, administrator and scholar. Thus, we can keep on citing reform measures of some other great men but in ultimate analysis, we will find that their reforms, how important those may be, are limited in scope and not multi-dimensional covering total aspects of individuals and society as those of Prophet Mohammad (SM). Mohammad’s (SM) reforms are in all spheres of life with such amazing success and lasting impact which we do not find in others. That is why we are obliged to call him as the world’s greatest reformer. One may still wonder how could he do so many reforms in so short time! The answer is that it was due to his “NABUYAT” and Allah’s direct blessing upon him.

**May Allah forgive me, If I have written anything wrong inadvertently.

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- Maiyeda -5:90-91 (These are about Allah's command prohibiting wine, gambling, not eating anything from things dedicated on the altar of gods and goddess and etc.)
- Maiyeda-5:1 (This is about Allah's command upon the believers to fulfil the promise / agreement.)
- Maiyeda-5:3- 4 (In these two Ayats, Allah declares certain things as HALAL and certain things as HARAM. HE also declares that HE has chosen Islam as our only religion and made it complete for us. HE asks us to utter HIS name at the time of eating HALAL food etc.)
- Michael H. Hart, *The 100 – a Ranking of the Most influential persons in History*; Simon & Schuster, New york, 1993.
- Momin- 40:67 (This is about how human life begins)
- Mominun -23:14 (This is about different phases of human life before he is born.)
- Munafiqun-63:10 (This is about Allah's direction encouraging charity, and helping the needy from resources provided to us.)
- Nahal-16:90-91 (Allah asks us to be just, to have good manner and to have good connection with the relatives and bars obscenity; Allah also asks us not to break promise with HIM etc.)
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Sura Noor 24:58-60 (permission to enter into other's house and other related instructions.)

Syed Ameer Ali, 'The Spirit of Islam'; Sadar Bazar Delhi-6; 1922.

Yasin-36:37-40 (These Ayats are about the day and the night, the sun, the moon, stars etc. These are some scientific indications in the sky world.)

***Short write-up within parenthesis is not word - for - word translation of the Ayats of the Holy Quran; rather it provides only some broad hints / directions / commands envisaged in the Ayats.