

Prophet Muhammad and His Two Different Roles as a Prophet and Historical Personality Hz. Muhammed ve Onun Peygamber ve Tarihsel Bir Kişilik Olarak İki Farklı Rolü

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Abstract

In this article, we will differently introduce both Prophet Muhammad and his Prophetic post and His historical personality. Later, Middle Ages fiction was evaluated and a new historical thinking was given according to Prophet Muhammad. At the article works of the period was used while organizing the new thinking..

Key Words: Prophet Muhammad, Middle Ages, Historical Thinking

Özet

Bu makalede Hz. Muhammed'in hem Peygamber yönü hem de tarihsel kişiliği ayrı ayrı değerlendirilmiştir. Daha sonra Ortaçağ Tarihi kurgusu ele alınmış ve Hz. Muhammed'e göre bir tarihsel düşünüş verilmiştir. Çalışmada dönemin kaynaklarının kurgusu günümüz kurguları ile birlikte ele alınmıştır.

Anahtar Kelimeler: Hz. Muhammed, Ortaçağ Tarihi, Tarihsel Düşünce

I.INTRODUCTION

At this short article Prophet Muhammad would be evaluated from two perspectives:

- As a Historical Personality
- As a Person, having prophetic post

Generally, Muhammad has been appreciated from the only one perspective: He is a Prophet. This perspective has been used since very long time and it has been divided some other perspectives. For example, He is a president, he is a father and he is, also, a commander. Gathering all these approaches and not dividing the chief peculiarities have made the subject un-understandable. Our knowledge about prophetic post has made the subject very interesting.

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At first, Prophet Muhammad has to be appreciated as a historical personality, in other words Muhammad b. Abd Allah. As a historical personality, he is the Prophet of Muslim World, and he is, also, the last prophet. At the same time, he is the founder of Muslim World, now has been reached one billion people.

As a historical personality, he changed his community from Jahiliyya to Islam and founded a new society in Medina. It is pointed out that the changing in the Arab Community between the years AD 610-632 is the fastest changing that the history included.

II. MUHAMMAD B. ABD ALLAH, A HISTORICAL PERSON

Muhammed b. Abd Allah was born in Mecca, A.D. 571, April 21. It is said that, he was born after 55 days from “the Elephant Event”.(Ibn Sa’d, 1985, I: 103) It has been known that his father Abd Allah b. Abd Adl al-Muttalib had died before he was born. When he was 6, his mother Amina binti Vahb died in Ebva, 190 km. from Mecca.(Ya’qubi, 1892: 314) So, he was grown 2 years near his grandfather Abd al-Muttalib. After Abd al-Muttalib’s death in A.D. 579, when Muhammad was 8, he was grown near his uncle Abu Talib. Abu Talib liked Muhammad very much as a nephew and a sun. So, when he was 12, he took him to Damascus, Syria. This trade-travel is important for his life.(Ibn Sa’d, 1985, I:153-155) At this travel, the trade caravan stayed overnight near Busra.(Ya’qubi, 1892: 326) Busra was, at that time, a small city, where Priest Bakhira had lived. Bakhira saw some prophetic clues on Muhammad, for example, a cloud continuously shadowing the caravan when they were at Busra. So he wanted to speak Muhammad and asked him some questions, especially about the idols and the God. After the speaking, he said his father that he was the waited prophet and that he didn’t take him to Damascus because Jewish society could kill him. Listening to Priest Bakhira, Abu Talib returned to Mecca.

When he was 25 he got married his first wife and mother of six children Hatica. She was Hatica binti Huvaylid. They had two sons and four daughters, Qasım, Abd Allah, Zaynab, Rukiya, Ummu Qulsum and Fatima.

15 years later, when he was in the Hira Cave at the Cabal al-Nur (The Mountain of Light), he dreamt. At this dream, he was said: “Read with the name of your God.” These were the first verses of the Koran and so, he became the last Prophet. (A.D. 610) After he returned his home, he and his wife, Hatica, went together Waraqa bin Nawfal, uncle of Hatica. Waraqa was a scholar personality in Mecca and he had read some books about religions and the prophets. He was an old man at that time and knew that a new prophet would come and he would exile from his home country. He said: “I wish I had been young when you were exiled from Mecca and I helped you.”

Initially, his wife Hatica binti Huvaylid, Abu Baqr bin Kukhafa, Zayd bin Harisa and Ali bin Abu Talib believed him and his principles and they became Muslims. This was an initial period of a difficult progress for Muhammad and his

friends (Sahaba or ahab). After Muhammad declared his principles and wanted people of Mecca to be Muslims, They re-acted against him and his friends. For example, Abu Lahab, Abu Cahil, Valid bin Mugire, Nadr bin Haris, Abu Uhayha, Uqba bin Abu Mu'ayt, Utba bin Rabi'a, Shayba bin Rabi'a, Ummu Camil, Umayya bin Halaf and Ubay bin Halaf were chief enemies of Muhammad and his friends.(Balazuri, 1959, I:125)

Initially, they tried to come to an agreement with Muhammad. But he didn't accept any agreement and attended to explain his principles. Eventually they tired to kill Muhammad, but they didn't achieve to kill him.(Ibn Sa'd, 1985, I:223)

When tortures of Meccan people had reached an un-acceptable level, Prophet Muhammad gave permission to his friends to immigrate to Abyssinia, a country near Arabian Peninsula and on the North of Africa. He said there has been a just kingdom there. He would protect you from the enemies. This was the first immigration to this country and it was made in A.D. 615. There were four women and eleven men immigrating to the Abyssinia.(Ibn Sa'd, 1985, I: 204-205) At the same year, a second caravan immigrated there. They were more crowded and were eighty two men and eighteen women. Those immigrants returned to Mecca in 628.

Aqabe Homages are the other important events in the life of Prophet Muhammad in Mecca. Those homages were readiness for his immigration to Medina (Hicra). In 620, 621 and 622, Muhammad met three times with some people at Aqabe, near Mecca.(Ibn Khisham, 1955, I: 428-467)

At last in 622, Prophet Muhammad immigrated to Mecca with his close friend Ebu Bakr al-Siddik. This immigration (the Hegira) was a necessity for Prophet Muhammad and his friends. Since the tortures applied to the Muslim people reached the highest level, they couldn't live in Mecca any more.

Medina life of Prophet Muhammad is more complex than Mecca life. At this period of his life there have been many more relations between the Muslims and other societies such as Christian, Jewish and Pagan Arab communities.

Those relations could be evaluated under two titles:

- Politic Relations
- Military Battles

Politic relations were initially assembled with the neighboring countries such as Byzantium, Sasanid, Egypt and Abyssinia. At this period of the history, six letters were sent to the Kings or governors. With these letters Prophet Muhammad was calling them to be Muslim.(Tabari, 1987, III: 241) At the same time there were relations with the Jewish society, living in Medina. But relations with the Jewish community were different relations applied to the Christian communities. Jewish community was invited to come to an agreement by Muhammad. This agreement has been called as "Medina Treaty" When Jewish society broke this agreement, they were exiled from Medina. Although Prophet Muhammad preferred to call to

Islam Christian communities and to come to an agreement with Jewish society, he did not connect with the Pagan Mecca Arabs and battled to them.

As to military battles, there are mainly five wars at the life of Prophet Muhammad, three of which are with the Pagan Mecca. They are Badir, Uhud and Handak (The Ditch War). The other two wars are with the Byzantium. They are Tabuk and Muta.

The first three wars are defensive wars. But the aim of the other two wars must be different. It was because Muhammad wanted to teach his friends the out-world. It has been known that Arab society and Arabian Peninsula were far from out-factors. For example, Arabian Peninsula was not an attractive place for Byzantium, Sasanid and the other neighboring countries. So, until the Prophet Muhammad period, Arab society lived alone in Arabian Peninsula. They were only fighting with each other. Having a universal message, Prophet Muhammad tried to form a universal society. Tabuk and Muta Wars are two examples of universal movement among Arabs.

General outlook of the life of Prophet Muhammad is such that.

From the historical perspective, we can evaluate Prophet Muhammad from those angles:

- He is the founder and leader of Islamic society
- He is a commander
- He is also a father
- He is the leader moral society

Some other angles could be added those above. But none of them is enough to explain his real personality and position of his profession.

While evaluating him, it must be considered:

- how he founded a new society,
- what instruments he used when forming the society,
- what means to be the Last Prophet and to have the Last Message and so on.

So as to answer all these questions, Muhammad has to be evaluated as a Last Prophet apart from historical personality.

III. PROPHET MUHAMMAD AND PROPHETIC POST

If to be the last prophet and to have the last message is evaluated accordingly, a more realistic picture of Prophet Muhammad could be acquired. But, at first, some important questions have to be asked?

- Is Prophet Muhammad a contemporary personality? If the answer is “yes”, then, how is he a contemporary prophet?

- What does to be the Last Prophet mean?

- If the history a straight line, where is the best place to put Prophet Muhammad in?

- What does to have a universal message?

These questions might be increased. But, answers of these questions would be enough to get a new picture of the Last Prophet.

At the classical understanding, the life period of Prophet Muhammad is one of the periods of classical history. There have not been any differences between the period of Prophet Muhammad and the others. If Muslim historians accept this classical understanding and form their studies to this perspective, then, it can not be answered how Muhammad is a universal prophet.

When looked at any dictionary to learn what “universal” means, it would be seen that “concerning every one in the world or everyone in a group”(Longman Active Study Dictionary, 1998: 729) According to this meaning, universal message of Prophet Muhammad is for every one in the world. But, unfortunately, the situation is not likewise. Islamic idea, in other words Prophet Muhammad’s universal message, now has been surrounded from every angle by the other ideas and there have been attacks to it, saying that Islamic idea is an idea of Middle ages world and it can not be converted to the 21.th century’s contemporary life style. Some times, Muslim public have thought, by themselves, that they have been living in the poorest areas of the world and they have no affective attacks against the West World. People who have thought such as above may be right. But there have been responsibilities for every body, especially for Muslim scientists.

According to this perspective, a new paradigm for historical understanding has been needed. Here, there have been two important subjects, needing to be re-thought and to be evaluated:

- Evaluation of the understanding of Middle Age and determination of the frontier of Islamic history

- Determination of the situation of Prophet Muhammad according to the new paradigm

- Combination of Prophetic post and universalism.

IV. EVALUATION OF THE UNDERSTANDING OF MIDDLE AGE AND DETERMINATION OF THE FRONTIER OF ISLAMIC HISTORY

When looked at the term “Middle Age”, it would be seen that this term had Christendom elements. For example, the beginning of the Middle Age is the destroyed of Roman Empire and divided into two separated parts as Western Rome

When looked at that charity it would be seen that the Middle Age doesn't exist. This assessment is also probable to the basis researches of Islamic History. For example, Ibn Ishaq(705-767) at his book titled *Sira al-Nabaviyya- al-Mubtada va al-Mab'as va al-Magazi* (Ibn Ishaq, 1991), Ibn Qutayba(828-889) in his book titled *Kitab al-Maarif*,(Ibn Qutayba,1992) Dinavari(d. 895) in his book titled *Ahbar al-Tival*(Dinavari, without date) Yaqubi(d. 905) in his book titled *Tarih al-Yaqubi*(Yaqubi, 1992) and also one of the greatest Muslim historians Tabari (840-922) in his book called *Tarih al-Umam ve al-Muluk*(Tabari, 1987) had divided the general history into particularly two parts

- Before Prophet Muhammad-Jahiliya
- After Prophet Muhammad-Islamic Period

Perhaps, it can be said that the conquest of Istanbul is one of the most important events of Islamic and Turkish history and a new age can be closed and opened by this event. These words are true, but the new age, uncovered by the conquest of Istanbul, is not a reality for Muslim World.

To object to any idea is not a sufficient action. It means to form the outlook of the new paradigm. Here, an important question should be asked: How a new paradigm can be formed? The answer is quite simple: After criticized the term Middle Age, Prophet Muhammad should be situated to his real position.

V. DETERMINATION OF THE SITUATION OF PROPHET MUHAMMAD ACCORDING TO THE NEW PARADIGM

The paradigm must be started from the situation of Prophet Muhammad. (Three of those paradigms have been argued at that work: Murat Ağarı, 2004) It is because to set Prophet Muhammad to a real position in the historical process would an example for the other historical events, personalities and improvements as well as social, religious and scientific events, personalities and improvements.

To start with, Prophet Muhammad must be evaluated as a prophet who is the last Prophet and whose prophecy is after Prophet Jesus, the Prophet of Christian community. This simple idea brings together two complex ideas:

- Historical progress according to Prophet Muhammad,
- Explanation of the term "New Age" according to historical progress.

A. Historical Progress According to Prophet Muhammad

At the classical historical thought, there has been only one kind of historical progress. This progress has given every body the same ideas: Human being has been improved by himself since the beginning of the life or history. This is a classical improvement and an event follows the other. Then, Prophet Muhammad has been one of the instruments of historical sequence and it may be said that

Muhammad has not any contribution to the historical progress. When met such an idea, many Muslim writer would defend himself and Prophet Muhammad. These defensive ideas would be reflexive behaviors and they might not have affective conclusions on the other.

Here, some important question may be asked such as:

- How 21.th century may be assessed with the figures belonging 1400 years ago?

- May be solved the problems of 21.th century with the winder of prophecy, which has been introduced by modern historicism?

The account of these questions can be increased.

The reason why these questions have been frequently asked is that modern historicism can not set the prophetic post with the classical historical progress. According to this progress, while history, human being and science are improving, Prophet Muhammad has been staying in his own position. It is because the position of Prophet Muhammad would help us to understand Islamic history.

Here, two terms, Modernity and Sacred, have to be used and assessed to evaluate the classical historicism. The term Modernity has meant secular world and secular historical understanding. On the other hand, the term Sacred has meant the position of Prophet Muhammad as well as prophetic post from the First Prophet, Adam, to the last Prophet Muhammad. The frame which would be combined by these terms is going to give he outlook of the new paradigm.

1. The modernity

Modernity has given a field, forced by secularity. At classical meaning, modern is using methods, designs or equipment and using new styles or ways of thinking.(Longman Active Study Dictionary, 1998: 425) In the daily life, when modern is said, it has been understood that an object which does not have Easterner/Oriental peculiarities is modern. However, according to the historicism, the Modernity, in other words, Historical Modernity is the symbol of being abandoned of the Sacred. So, those meanings, which are below, would obtain for us more meaningful field in understanding the Historical Modernity:

- A progress from the past to the time in which we live has formed the Modernity.

- As the distance between the past and the current time, modern equipments have to be changed. So have instruments of Modernity.

Combination of these meanings has formed the Historical Modernity. According to this combination, Historical Modernity is a progress which is the conclusion of the progress from the past to the current times, and meaning and quality of which have not been changed.

If the historicism has been made with the instruments of modern historicism, the conclusions are as below:

- Although Prophet Muhammad has a universal message, classical evaluation has placed him to an ordinary position. Hence, universality of his message has been sufficiently understood.

- Modernity has some matters about the beginning of the history. It is because Modernity has tried to explain its existence with the ideas of Old Greek. These ideas, however they studied by distinguished Muslim scholars, has contradicted with Islamic ideas. For example, according to Thales, one of the most distinguished scholars of Old Greek, every thing came from water. The source of the life was ocean. The water was a necessary condition for the life.(Kamiran Birand, 13) As Thales, Anaximender accepted an object as a basic material of universe, which was not physical object and called perion(eternal).(İrfan Yilmaz(ed.), 1998, I :231-232) According to Anaximenes, weather is the source of the life. At the same time, weather is the basic source the idea as well.(George Thomson, 1998:198)

These are enough examples to understand the origin matter at the idea of Old Greek society. It can be seen that there have been many more dispute about the origin of the universe, and these disputes have been maintaining many historians who have assessed the Islamic history from the perspective of modernity. But, when deeply evaluated, it would be seen that there has not been any question of the Islamic idea about the origin of the universe. It is because there has been “be” characteristic of the Islamic idea.(See: Koran, 54/The Moon(Qamar), 50; 36/Yâ Sîn, 82; 19/Mary(Maryam), 35)

2. The sacred

On the contrary, the Sacred, which is one of the most important and, relatively, one of the most controversial parts of the history, has no effective position at the history. Here, an important question should be asked to understand the Sacred.

- In which position does the sacred have to be placed?

The answer to be given to this question has two angles:

- The Sacred is a history, whether the time and the place of any event is known or not.

- After the discovery of the writing, the Sacred is an important part of the life.

If these two perspectives are combined, it could be seen that the Sacred is a historical resource both for before Islamic period and for Islamic period. So, it can be said that the Sacred is important for the every period of the history.

The field of the Sacred is wide for historical studies that it should be divided into sub categories as below:

- The stories in Koran and New Testament are the parts of the Sacred.
- The Sacred is the main resource of Sunnat Allah(... of the nature)
- The Sacred as a belief
- Some historical events whose origin is the Sacred

The stories in Koran, perhaps, are one of the most important parts of the Sacred. But sometimes they have been accepted at the out of the history. So, they should be evaluated from the perspective of historical progress.

At this stage of the work, two important points must be pointed out:

- How the Modernity evaluates the Sacred,
- How the Sacred determines the Modernity

These two important points must be assessed at the historical progress. Hence, it would possible to obtain a real position for Prophet Muhammad.

According to the classical historical progress, there has been an improvement since the beginning of the history. And this improvement has been reached up till now, and it is suitable both for the Modernity and the Sacred. In truth, this suitability must be an important issue for the historians. Although every historical argument which was used by the Modernity and the Sacred, is different, they have the same improvement. This position contradicts itself. For example, the historical improvement is different between the Modernity and the Sacred about following titles:

- The Beginning Fact:

This fact must be regarded as different facts for both the Modernity and the Sacred. When looked at the Modernity, it has been seen that its beginning fact has been traced until a period when distinguished Greek philosophers had tried to explain the universe. On the contrary, the beginning fact of the Sacred has been based to the “be” characteristic of the ideas. This characteristic is generally true for Islamic idea, even if, it some times, has contradicted with the Modernity.

- Historical context of the beginning fact:

At this point, the difference between the Modernity and the Sacred can be clearly seen. The period after the beginning fact is completely historical for the Sacred. But, the same period is not completely historical for the Modernity. At the Modernity, there has been a distance until the discovery of the writing, and this period has not been regarded as historical process. But, the whole history is completely historical at the Sacred.

- Historical Process and Islamic History:

Just as pointed out at the beginning of the article, Historical Ages, such as Old Age, Middle Age and New Age, is contrary to the Islamic idea. Even if these ages have been formed to facilitate the post of the historian, they have brought about the issues at the Islamic plane. We have pointed out this issue at Chapter III.

The main issue for Islamic History according to the Modernity is in which position Islamic History has had or whether it has a position to be explained with its own dynamics. In other words, Islamic History, especially the period of Prophet Muhammad, must not resemble to an ordinary city, period or dynasty history. Indeed, at Modernity and modern historical progress, Islamic History has been assessed as the small part of Christian history.

On the contrary, Prophet Muhammad is an ordinary people. He is the last Prophet and this peculiarity makes him different from ordinary people and the other Prophets, such Jesus, Moses and so on. As pointed out above, to assess the periods which are before Mohammad, as an Old Age and the periods which are after Muhammad as a New Age would be correct approach.

- The Period in which Prophet Muhammad lived

This period is, as an example, is the last period, which would be given at this article. At this period of the history, the historical progress is the same both for the Modernity and for the Sacred. In other words, this period is one of ordinary periods of the history. Whereas, although the historical progress is the same both for the Modernity and for the Sacred, the meaningful appearance of this period is different for both these two trends. For example, Prophet Muhammad according to the Sacred is as below:

- He is a person building up a system,
- He is a person having a new doctrine(Koran),
- He is the leader of a religion(Islam)
- He is an example personality effecting people until these times.

On the contrary, according to the Modernity, he is an ordinary leader among he other leaders and so he has been evaluated like other historical personalities. Besides, this approach has secular peculiarities and this assessment has not confirmed Prophet Muhammad. While many peculiarities of his life have been evaluating as historical, some others have been evaluating as the subjects of the Theology.

This approach has limited the field of the History. It is because Prophet Muhammad is a dualist person both for actions he applied in his daily life and in his

policies in Mecca and Medina and for doctrines he taught he society. The correct evaluation should compile his actions and doctrines as a whole.

The other periods of Islamic History is such that. For example, according to the Modernity Mecca is only a geographical place where Muhammad and his friends lived. Nevertheless, according to the Sacred, it is a place in which million people have visited Kaaba since 1400. Briefly, the place and the time in which Muhammad lived are different both at Modernity and at Sacred.

The true action which should be applied at this stage of the article is to form a new understanding of historical progress. This new historical progress understanding can be regarded as “Dualist Progress at the History”.

B. Dualist Progress at the History

It has been understood that there has been an alternative historical progress at the history. This historical progress has been meaning full with the chains of Prophets. And this chain has been lasted by Prophet Muhammad. Dualist historical progress has been able to be partly seen at some researches. For example, Altıparmak Peygamberler Tarihi (Müîin al-Din Muhammad Amin al-Hirevi, **Meaariic al-Nubuvva- Altıparmak Peygamberler Tarihi** (The History of the Prophets of Altıparmak), translator to Ottoman Language: Muhammad Efendi (Altıparmak), Edited by: A. F. Meyan, İstanbul, without date.) determines every prophet as the advance courier of a historical. According to this resource, the Prophet Idris, the second Prophet, is the master of tailors, the Prophet Noah, the second ancestor of human being, is the master of shipping and the Prophet Jesus, the prophet before Muhammad, is the master of doctors.(*ibid*, 67-76)

Even if there has been many more information like that, they have not been given in an orderliness position. If they are given appropriately to the historical progress, it would be seen that there has been another progress at the history. While dualist historical progress is being formulated, to match with the classical historical progress would be beneficial. Hence, the reader could be able to see the differences between the.

- The Beginning Fact:

The general quality of this has been given above and it has been said that there have been two different the beginning fact. But this difference has not played an important role from the points of the Modernity and the Sacred. The situation is the same from the point the new paradigm. In brief, whether the beginning fact is suitable for the Modernity or the Sacred does not matter for the new paradigm.

- Historical context of the beginning fact:

This point is an important point for decomposition from the classical historical understanding. It has been said above that there has been “be” characteristic of the Islamic idea.(See: Koran, 54/The Moon(Qamar), 50; 36/Yâ Sîn, 82; 19/Mary(Maryam), 35) Following statements reflects this idea: “But His

command, when He intends a thing, is only that He says it “be” and it is.”(Koran, 36/Yâ Sîn, 82) “When He decrees a thing, He says it “be” and it is.”(Koran, 19/Mary(Maryam), 35) From the point of view of Islamic idea, “be” fact is the beginning of the life. And Prophet Adam is the first man and human being. So, he has been stood up at the beginning of the life. Now, it is necessary that later periods after the creation of the first human being and, also a Prophet, Adam, have to be traced according to the Koran. The God says: “And, when the Lord said the angels: I am about to place a viceroy in the earth, they said: Will you place there one who will harm there and will shed blood, while we praise and sanctify you? He said: Surely, I know what you don’t know. And he taught Adam all the names, and then showed them to the angels, saying: Inform me of the names of these, if you are truthful. They said: Be glorified! We have no knowledge saving what you taught us. You, only you, are the knower, the Wise. He said: O Adam! Inform them of their names, and when he had informed them of their names, he said: Did I not tell you that I know the secret of the heavens and the earth? And I know what you close and hide.”(Koran, 2/the Cow(Baqara), 30-33) “And then Adam received from his Lord words (of revelation), and He relented toward him. He is the Relenting, the Meciful.”(Koran, 2/the Cow(Baqara), 37)

The story of being created of Adam is such that. From these verses of Koran, “And he taught Adam all the names”(Koran, 2/the Cow(Baqara), 31) is perhaps the most important. It has been understood from this verse of Koran that Prophet Adam had been created as a person knowing the names of the things and ornamented with the information. It must be thought that this information about the things must be necessary. And this verse of Koran must be evaluated under three titles:

- Being thought of the names,
- Being thought of the origins of the verbs,
- Being determined of the dosage of the quality.

Except the necessity at the history, such as the necessities at the life, in a region or in a state, this second necessity is concerned with the Prophet Adam and his meaningful life. Since Prophet Adam is an intelligence and thinking object in the earth, the necessity of the information has facilitated the beginning of the life. In other words, a life system without pre-information would be un-meaningful for the thinking and intelligence human being.

When this subject has been evaluated at the linguistic field, the vision is the same. For example, origins of the verbs in English is called “infinitive”, the same word in Arabic is called “masdar”. These two words in two different languages have the same meanings:

- used to emphasize how big something is,
- continuing for ever,

- a space or distance without limits or without an end.
- the basic form of a verb.(Longman Active Study Dictionary, 1998, 347)

Looking at these meanings of “infinity/ive”, it can be said that the origin of a verb is from without-limit or from without-end. These statements are also true for the origin of a noun. At the same time, it can be exemplified that the origins of the verbs are different at every language and any word in a language has an origin. This origin is either verb or noun, and this origin, whether it is verb or noun, can not be interrogated. This space or field, where any interrogation can not be applied, can be, or must be connected with the pre-information which was given firstly given Prophet Adam. This connection is important to understand the dualist historical progress. The next step of dualist historical progress is that the taught nature must be evaluated from the point of view of quality. At the turning of the time into the historical fact, and hence, at the turning of human being into meaningful object of the nature, Being determined of the dosage of the quality has a most important role. Leading statement about this subject is that thinking action and being created of human being are the e parts of quality. For example, the God is without time and space, and so He is without dimension. But the soul universe has two dimensions: Width and length. So, anything at the soul universe can not be touched. But our universe, the earth, has three dimensions: Width, length and height/or depth.

Now it is necessary to take into account the relations between them. Only width and length form the figures such as 7, 8, 9 so on... For example, any picture, which can be seen every where, has two dimensions: width and length. And so, the object inside the picture can not be held. The reason why it can not be held this visual object is that it has not the height, or, in other words, the depth. Third dimension in this example is height or depth. In reality, they are the same directions but they have different qualities. For example when an object is at the second floor, if a person looks at that object from the third floor, he will see it downward; on the contrary, when the other person looks at that object from the first floor, he will see it upward. While that object is at the same position, two people have been able to see it at two different positions. This is the distinguishing peculiarity of the height, or depth. In reality, this is the characteristic of quality. While existence of quality has the only one perspective, human being perceives it from two perspectives.

The changing among them is not the only visual changing. There has been a semantic changing as well. For example, while any body says for something that it is heavy, the other would say it is light, whereas, they have described the same object.

Quality and being determined of the dosage of the quality must be evaluated together the origins of the nouns and the verbs. While the nouns and the verbs are being taught to the human being, at the same time, the quality of the nouns, adjectives, and the verbs, adverbs, have to be taught. Unless they are taught,

the universe would be un-meaningful to the human being and he couldn't learn the quality both for the noun, as an adjective, and for verb, as an adverb.

This complex situation could be completely seen at the story of two sons of Adam. Following lines are from Koran: "the God says: "Recite into them with truth the tale of the two son of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill you. (The other) answered: Allah accepts only from those who ward off (evil). Even if you stretch out your hand against me to kill me, I shall not stretch out my hand to kill you. I fear Allah, the Lord of the Worlds. I would rather you should bear the punishment of the sin against me and thin own sin and become one of the owners of the Fire. That is the reward of evil-doers. But (the other's) mind imposed on him the killing of his brother, so he slew him and became the one of the losers. **Then Allah sent a raven starching up the ground, to show him how to hide his brother's naked corpse.** He said: Woe in to me! Am I able to be as this raven and so hide my brother's naked corpse? And he became repentant."(Koran, 5/The Table Spread(Maida), 27-31)

It has been understood from these verse of Koran that the son of Adam didn't know "hiding action" and this action were thought by the God through a raven. If it hadn't been taught, could he have learned this action? The reasonable answer of this question is he couldn't have.

From this story, following conclusions could be obtained:

- Prophet Adam was sent to the earth with the pre-information.
- This information was noun, verb and quality(adjectives and adverbs)
- All nouns and verbs were not known by Prophet Adam. If he had known all names and verbs, he would have taught them to his sons. He had known the verbs and nouns all of which he would use in his daily and prophetic life. For example he didn't know hiding action, an so, he didn't teach this action to his sons.
- Together with the nouns and verbs, Prophet Adam was taught the quality and the dosage of the quality. For example, his son knew that to kill a person is a bad action. So he warned his brother no to kill him.
- At any period of the history, there has not been any scene where an animal, such as raven, taught the human being an action, such as hiding. This scene of the history is only after Prophet Adam. It is because his sons were not prophet. So they haven't any pre-information, hence, a raven taught him "hiding".

As it has been understood from these conclusions, dualist historical progress is related to pre-information. This pre-information has built up over the nouns, verbs and qualities, adjectives and adverbs. According to this information, given above, it can be said that prophetic post has two directions:

- Prophets had been teaching to the human being a new noun/ new nouns or a new verb/new verbs. This post is directly related to the dualist historical progress.

- At the same time, prophets had been controlling the practices of the taught nouns and taught verbs. For example, believing in God is a taught action firstly by the Prophet Adam. The other prophets, such as Idris, the second prophet, Noah, the second ancestor of human being, Jesus, the prophet before Muhammad, and Muhammad as well, had been controlling the practices of this action. This post is directly related to the quality and the being determined of the quality, as well.

This dualist historical progress was continued and ended at Muhammad. This period of the history was ended at the Prophet Muhammad. Prophet Muhammad is last Prophet both for the prophetic post and for the post in which origins of the verbs were taught. Hence, human being had reached the highest level of information from the point of view of verbs and the origin of the verbs. This point generally has been ignored at the historical studies.

It has been seen that, outlook of the life has been formed by the verbs and these verbs couldn't be created by human being. Perhaps, it can be taught that the last verb, which was taught to the human being by the last Prophet Muhammad, may be "ka-ma-la/to perfect". It is because the God says at His last verse to Muhammad that: "This day have I perfected your religion for you and completed My favor on to you, I have chosen for you as religion Islam.(Koran, 5/The Table Spread(Maida), 3)

At the same time, classical historical progress has been continuing. This progress is related to interaction between the verbs and nouns. It has been known that the subject and the verb conclude the object. This is basic verb or noun sentence. The human being product new objects every time; that is classical progress. But his production is limited with the verbs. Since new verbs couldn't be created by human being, in other words, new verbs has not been taught by the Endless and Infinite Power(the God), production ability and production field is the same between the years A.D. 622 and A.D. 2007, whether this production is at thinking, industrial production, art or daily life.

Briefly, there has been a thinking circle at the world. This circle has the narrowest space at the period of Prophet Muhammad. The period of Muhammad has the vastest space from the point of view of the verbal actions. The Human being has to apply all his verbal actions at this space. This limited space forms two typical and well-known out look for human being:

- Impossibility: The human being couldn't create a new original verb action.

- Possibility: He can form some new verbs over the known verbs and nouns. For example: Industry/ to industrialize or to become industrialized.

- Impossibility: The human being couldn't create opposite adjectives, such as good & bad, easy & difficult. It is because these opposite adjectives are from the nature of the universe.

- Possibility: He can form some new active or passive adjectives over the known verbs. For example: interesting & interested, boring & bored.

- Historical Process and Islamic History:

The general out look of dualist historical progress is as above. After A.D. 632, this dualist historical progress has been advanced together with the classical historical progress. Even if progressive out look is in accord between the dualist and classical understanding, the New Age understanding has not been in accord between them.

- The New Age is after 632 for Islamic idea according to the new dualist historical understanding, at the same time, according to the verbal actions.

- The New Age is after 1453 for Christianity idea according to the classical historical understanding.

- The Period in which Prophet Muhammad lived

It has been understood that to be last prophet is not a classical ending. It is an end of period. Both prophetic post and statements of the God (such as verses of Koran) have two important active position:

For prophetic post:

- to teach

- to control

For the statements of the God:

- to be taught

- to be applied

The steps of dualist historical progress can be traced from Koran. But it is important that, while evaluating the period of Prophet Muhammad, this point of view does not have to be ignored. Hence, the period in which Prophet Muhammad lived has not been an ordinary period of the history and has not been assessed as an ordinary element of Christian History.

C. Historical Stages of the Dualist Progress

Here, historical stages of the dualist historical progress would be given to best understand the dualist historical progress:

- First Stage:

At this stage of the dualist historical progress, the human being, who has pre-information with the verbs, nouns and the adjectives, has two live in the world with two important responsibilities:

- This information opens him the way of improvement by himself.

- With the existence of the quality, in other words the adjectives, the examination fact begins. Human being has been responsible for his own actions. Quality direction of the actions has determined a line between the good and the best.

- Second Stage:

At this stage of the dualist historical progress, a raven had contributed to the dualist historical progress. The reason why a raven had contributed to the dualist historical progress is that the sons of Prophet Adam were not prophets. If they were, the advance of the history would be different.

- Third Stage:

This stage begins with Prophet Idris according to the Koranic arrangement. There have been two different responsibilities of Prophet Idris:

- To teach the humanity a new verb, noun or adjective, hence, to vast the field of information, hence, to contribute the historical progress.

- To control the applications of old verbs. If they are wrongly applied, to check them is one of the most important responsibilities of Prophet Idris.

-Forth Stage:

There have been the all other prophets at this stage of dualist historical progress such as Noah, Khud, Lut, Koses and Jesus. All of the have two important responsibilities as Idris, the second Prophet.

- The Last Stage:

This stage of the dualist historical progress is of Prophet Muhammad. At this stage of dualist historical progress, all information to be needed by human being, as kinds of origins of the actions(verbs), names of the objects(nouns) and qualities of these verbs and nouns had been taught to the human being and the situation of the human being had reached to the perfect position(Kamal). As cited above the last verse of Koran has depicted this position.(Koran, 5/The Table Spread(Maida), 3)

According to the information given above, following titles have been valid for the times when Prophet Muhammad lived, and the 21.th century:

- He is the last Prophet. Together with him, the prophetic post was completed. At the same time, with him, the period at which many more information had been taught to the human being was completed.

- These peculiarities have given Prophet Muhammad the peak position among human being. So, he is an example for whole human being and the humanity, and he would maintain to be example.

- He is, at the same time, a beginning. With the death of him, a New Age had began, and this New Age would continue until the Doomsday.

Now, at this stage of the article, universal aspect of the Prophet Muhammad could be evaluated.

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