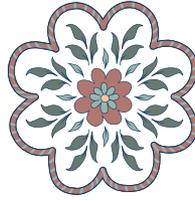




جامعة محمد بن زايد
للعلوم الإنسانية
MOHAMED BIN ZAYED UNIVERSITY FOR HUMANITIES

The Biography of the Prophet Muhammad

Various Authors



**The Book
Of The Prophet's Biography**



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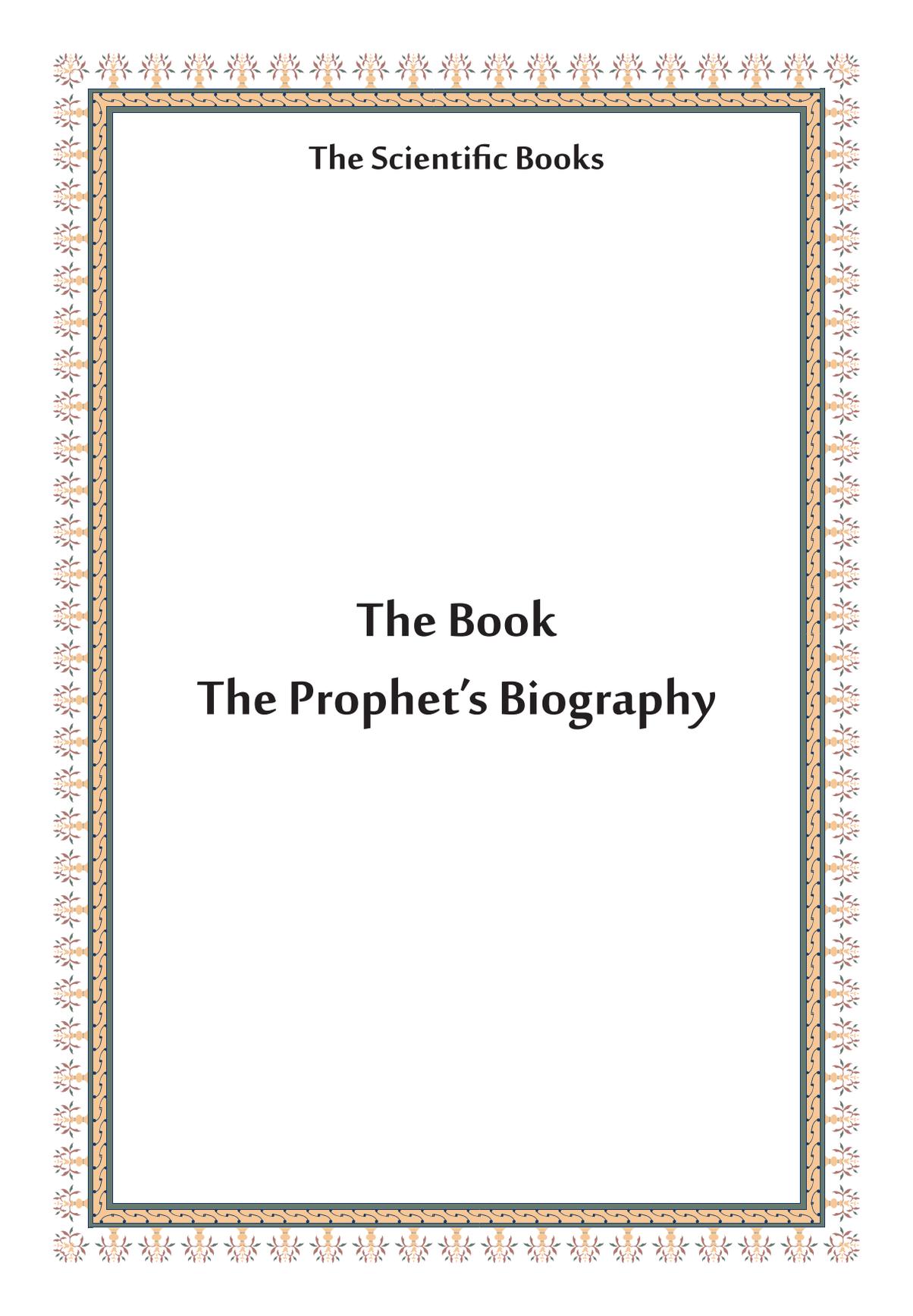
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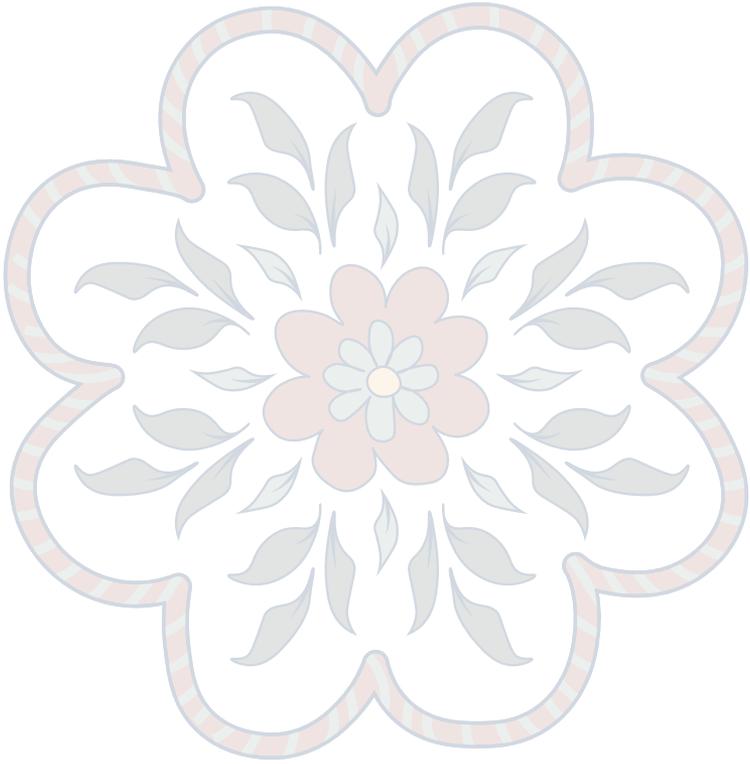
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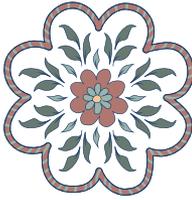
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The Scientific Books

The Book The Prophet's Biography





Preface :

Praise be to Allah, Lord of all creation, and peace be upon our prophet Muhammad, and upon all of Allah messengers, and their families, and their companions.

In this book, a new reading of the Prophet's biography reveals aspects of Prophet Muhammad's [PBUH] life, and truly represents the essence of the last Divine Message that Allah willed it to be a path by which humanity ascends to perfection.

Among these aspects: mercy, kindness, love, loyalty, tolerance, forgiveness, and peace.

When we understand these aspects; our faith in the Prophet Muhammad [PBUH], our love for him, and our devotion to follow his path increases.

This new reading aims to correct the course of writing about the prophet's biography and the understanding of it, based on the moral and value meanings stipulated in the Holy Qur'an. In addition to highlighting what characterized the Arab

environment in which the Seal of the Prophets was found, which adhered to those meanings and values that was inherited by the Arab generations since Ibrahim [PBUH].

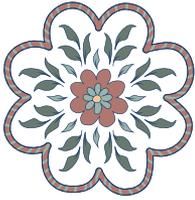
In the light of this, the book provides the most important stages of Prophet Muhammad's [PBUH] life, highlighting the meanings and wisdom that we can benefit from, so that readers from various fields will find in it what satisfies their knowledge cravings, and shows them the right approach to educe from the Prophet's biography. This book also combines the originality of references and the modernity of addressing, presenting and analyzing events and situations.

We hope that this book will be a statement of the Prophet Muhammad's [PBUH] personality as demonstrated by the principles of his eternal, tolerant Call, whose purposes were clarified in Allah the Almighty's saying:

(We sent thee not, but as a Mercy for all creatures)

[Surat Al-Anbiya': 107], and in [PBUH] saying: ***(I was sent to perfect good character)⁽¹⁾***.

(1) Al Bukhari, Al-Adab Al-Mufrad, Excellence in Character, No. 207



Pre-Islamic Arabs :

The Unity Of The Human Origin

The topic of the human being is still a vast field to numerous scientific theories and opinions that attempt to understand it in terms of its emergence, origin, stages of development, and its spread throughout the world.

Although the diversity of opinions among scientists regarding the related issues and subjects, the obvious privilege of the humankind remains a rock solid fact that cannot be disputed or denied in any way.

Among these characteristics: the human being ability to adapt to different conditions, its development of social systems (family, work, etc.), its exploitation of elements of nature (air, water, fire, etc.) to their benefits, and its development of religious awareness that is manifested in the practice of rituals related to crises, burial of the dead, and so on.

This existential view of the human being transcends the questions of origin, development, and spread. And hardly differs

from the Qur'anic perspective on this being, which didn't concentrate on these question's answer as much as it did regarding the questions about the obligations and purpose of mankind existence)

The Quran firmly answers the matter of origin by the principle of creation (khalk), Allah the Almighty said: ***(O mankind! We have indeed created you from a male and a female, and made you into peoples and tribes so that you may get to know one another, Truly the noblest of you in the sight of Allah is the most God-fearing among you)*** [Surat Al- Hujurat: 13].

The Qur'an declares that humanity traces its origin back to the descendants of Adam, and the Qur'an includes many reminders of this origin, as in some verses that begin with (O children of Adam!).

The Quran didn't elaborate much on pre-Adam creation and only referred to Adam being created from (clay) and (clay, like earthenware), rather than that, the Quran gave the concept of succession the utmost regard, which made it a manifestation of wisdom, ***(Remember when your Lord said to the angels, "I am going to place a successive human authority on earth." They asked Allah, "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded,***

“I know what you do not know.”) [Surat Al- Baqarah: 30].

This is a Quranic affirmation of the unity of Human origin, for people are one nation, and they were created from male and female.

Imam Al-Bayhaqi included in his book “Shu'ab al-Iman” that: Jabir Bin Abdullah said: in “khutabt al- wadaa’ (Farewell Sermon)” the prophet Muhammad [PBUH] delivered a sermon on Tashriq Days, he said: ***(O people! Your God is one, and your father is one. An Arab has no virtue over a Non-Arab, nor does a Non-Arab have virtue over an Arab. A red-skinned person is not more virtuous than a dark skinned person is, nor is a dark skinned person more virtuous than a red-skinned person is, except through Taqwa, the noblest of you in the sight of Allah is the most God-fearing among you, Did I convey the message?, They said “Yes, O Messenger of Allah”. He said “Then let the one who is present inform the absent one.”***)⁽¹⁾.

All people are equal in humanity. There is neither a superiority for an Arab over a non-Arab nor black over white, except in Taqwa.

Allah created humans and honored them with a beautiful appearance and image. Allah Almighty says: ***(Indeed, We cre-***

(1) Al-Bayhaqi, Shu'ab al-Iman, Manuscript edited, referenced and corrected by: Muhammad al- Sa'id bin Basyuni Zaghoul (Beirut, Dar al-Kutub al-Ilmiyya , 1st edition, 2000, Chapters on Guarding the Tongue, No. 5137..

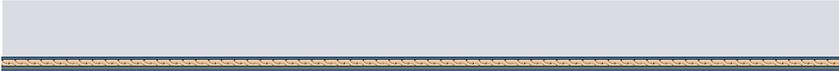
ated the human with the fairest stature) [Surat Al-tin: 4]. He also says: *(O human! What has deceived you concerning your Generous Lord, who created you, formed you and proportioned you? In whatever shape He will He could surely have fashioned you)* [Surat Al-Infitar: 6-8].

The Arabs knew many of human civilizations throughout history; they interacted with them positively, benefited from them, and built and developed their civilization in a way that benefits them and humanity as a whole.

The Arabs composed beautiful poetry, which became a record of their history, a translation of their thoughts, a sign of their pride, a banner of their greatness, a directory for their civilization, an assemblage of their wisdom, and a collection of the principles and values they believed in.

Omar ibn al-Khattab refers to this by saying in a letter sent to Abu Musa al-Ash'ari: (Urge those in your presence to learn poetry, for it indicates noble morals, sound reasoning, and knowledge of lineage)⁽¹⁾.

(1) Al-Qayrawani, Ibn Rachiq, Al-Umda fi Mahasin Al-Shi'r wa Adabeh wa Naqdeh , Manuscript edited, referenced and corrected by: Al-Nabawi Abd Al-Wahid Shaaban (Cairo, Al-Khanji Library, 1st Edition, 2000, p.24).



Ibn Abbas also used to say: (Poetry is the record of the Arabs) ⁽¹⁾.

Aware of the importance of poetry, scholars were keen to collect the poetry of the Arabs, so they composed encyclopedic collections that included the most valuable of poems.

The book of al- Mufaddaliyat, by al-Mufaddal bin Muhammad bin Ya'la bin Salem al-Dabbi is considered the oldest collection of selected Arabic poetry, its author wanted his book to be a reference for the education of al-Mahdi, son of caliph al-Mansur. Therefore, he included the best Arabic poems of poets from different religions, Muslims, Christians and others, and the author's method was to present distinguished poems in their eloquence and expressive⁽²⁾.

The poems featured in this book and similar collections of poetry was able to preserve the ancient Arab society's details of life in times of peace and war, safety and fear, fertility and drought. It also presented a clear picture of the characteristics of Arab man, his lifestyle, his way of thinking, the principles and values he believed in, his religious rituals and customs, and what he aspired to achieve.

(1) Al-Qayrawani, Al-Umda, p. 27

(2) Check: al- Nadim, Muhammad ibn Ishaq ibn Muhammad, Kitab al-Fihrist, (Beirut, Dar Al-Ma'arifa, p.111).

Who Are the Arabs?

In the writings of linguists and historians of Islam, the means of narration was dominant in defining the concept of the term Arabs, the same way it effected the chronicling process for the entire human societies and its development.

As hearing was at the forefront in linguistics' research it had precedence over analogy, the oral narration found its own way in defining the human group that was called the "Arabs," and this name became the proper noun this group is known for.

It is noticeable that linguists and the Holy Quran's Interpreters took the initiative to employ the linguistic connotation of the term (Arabs) in determining the meaning and origin of this nomenclature, ignoring anything else that could help in determining the meaning and origin of the word.

According to this view: the Arabs are the nation that was specialized by eloquence of speech, rhetoric of sayings, and fluency of pronunciation.

The root of the word (Arab) means (explanation and clarification), and it was mentioned in the sense of clarification in many of the statements of the Arabs in the past. Ibn Faris says (As for the nation that is called the Arabs, it is highly likely that it was called Arabs from the analogy of the pronunciation in this sense,



because the tongue of the Arabs is one of the most expressive of tongues, and its statement is one of the best eloquence) ⁽¹⁾.

However, the linguists were neither interested in knowing the beginning date in which the term was used to nomenclature the Arabs, nor searching its source, whether it was internal or external. Although they tried figuring out the Arabic speaker, was it Adam, Gabriel, or Yarub bin Qahtan⁽²⁾.

There is no doubt that this nomenclature is old, dating back to quite a long time before Islam, and it is impossible to prove its exact beginning.

However, Assyrian sculpture dating back to the eighth century BC documented aspects of the life of those who were called Arabs. They were portrayed driving camels, and this was the oldest material evidence found that could be relied upon in the history of the Arabs and their way of life. Which led to associating the Arab in the past with riding camels, moving and traveling between areas of rain and grass.

As for the original homeland of the Arabs, it is the Arabian Peninsula, where they emerged and then spread north and east

(1) Check: Ibn Faris, Maqaiyyis Al-Lughah, manuscript edited, referenced and corrected by Abd al-Salam Muhammad Haroun, Dar al-Fikr, (Arabs), 4/304.

(2) Ibn Abd al-Barr, al-Qasd wa al- Umam, 11-17

towards the Levant and Iraq, then south towards Yemen during the first century BC.

When Islam emerged at the beginning of the seventh century AD, the Arabs had two kingdoms: the Ghassanid kingdom, who were allies of the Byzantine Empire, and the Lakhmid kingdom, who were allies of khosroes, king of Persia.

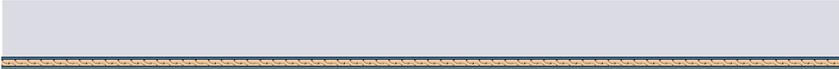
The Arabs were divided according to the genealogist into three sections: The Extinct Arabs, The Pure Arabs, and The Arabized Arabs⁽¹⁾.

They also differentiate the Arabized Arabs into two groups: the Qahtanites (the Arabs of the south) and the Adnanites (the Arabs of the north), The two sections got mixed together due to migration from south to north caused by climatic conditions and tribal disturbances.

As for the origins of the Arabic language, it goes back to a very ancient historical period. Nevertheless, Arabic writing was not distinguished from other writings except during the third and fourth centuries AD.

When Islam emerged at the beginning of the seventh century AD, the Arabic language had spread widely, and it became

(1) Jawad Ali, Al-Mufasssal fi Tarikh Al-Arab Qabl Al-Islam, 1/14



the identity and tongue of the Arabs. In the Holy Qur'an, Allah the Almighty says: (***We know very well that they say: 'A mortal teaches him.' The tongue of him at whom they hint is a non-Arab; and this is a clear Arabic tongue***) [surat An-Nahl: 103], and He also says in another surah: (Had We made the Koran in a non-Arabic (language) they would have said: 'If only its verses were distinguished! Why in (a) non-Arabic (language, when the Prophet is) an Arab?' Say: 'To the believers it is a guidance and a healing. But to those who do not believe, there is a heaviness in their ears, to them it is blindness. They are those called from afar.') [surat Fussilat: 44]

In conclusion, the use of the word (Arabs) dates back to the eighth century BC, then the use of this word began to expand and extend until it became a proper name for all the inhabitants of the Arabian Peninsula, and it reached the height of its expansion and fame after the advent of Islam, as the word became an expression to describe an entire culture and civilization.



Arabic Origins

The inhabitants of the Arab countries are called Arabs, and it is a general nomenclature that includes Bedouins (Nomads) and urbanites.

The Arabs are a group of people known among nations for their eloquent speech and fluency of pronunciation, and that is the origin of the word "Arabs", They are a very old nation. They existed after the flood of Noah [PBUH], the names of their tribes were: Ad Al-Awla⁽¹⁾, Thamud⁽²⁾, the Imlaq, Tasm⁽³⁾, and Jadis⁽⁴⁾.

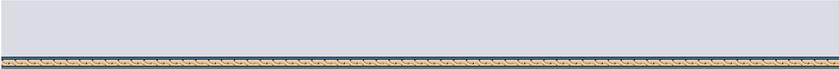
The word (Arabs) in the Holy Quran, in the hadith of the Prophet, and in poetry in Prophet Muhammad's [PBUH] era means (the tongue in which the Qur'an was revealed), Allah the Almighty said (*We know very well that they say: 'A mortal teaches him.' The tongue of him at whom they hint is a non-Arab; and this is a clear Arabic tongue*) [surat An-Nahl: 103], and He also said in another surah: (Had We made the Koran in a non-Arabic (language) they would have said: 'If only its

(1) They are from The Extinct Arabs

(2) They are from The Extinct Arabs; their towns were between the Hijaz and the Levant

(3) They were from The Extinct Arabs, their homes were in (Al-Yamamah)

(4) They were Tasm neighbors in Al-Yamamah



verses were distinguished! Why in (a) non-Arabic (language, when the Prophet is) an Arab?' Say: 'To the believers it is a guidance and a healing. But to those who do not believe, there is a heaviness in their ears, to them it is blindness. They are those called from afar.')

 [surat Fussilat: 44].

The narrators agreed on differentiate the Arabs in terms of antiquity into: The

The Extinct Arabs are the first Arabs, none of whom remained, for they all died

As for the Pure Arabs, they were called that because they are firmly rooted in Arabism.

The Arabized Arabs are from Banu Himyar bin Saba, they were called that because the Arabic traits that were transmitted to them from those who were before changed them, meaning, these traits were not inherent from their ancestors, they rather acquired them, then they became in a new state that their ancestors were not in, and this state is the Arabic language that they spoke.

Historians almost agreed to differentiate the Arabs in terms of their lineage into two groups: the Qahtanites (inhabitants of Yemen), and the Adnanites (inhabitants of the Hijaz) ⁽¹⁾.

(1) Jawad Ali, Al-Mufasssal fi Tarikh al-Arab Qabl al-Islam, 1/14

The Ancient Geography of the Arabian Peninsula

We find in ancient Arabic poetry, and in some Greek antique books what helps us to determinate the borders of the Arab countries, defining their sections, and to where their authority extended on land⁽¹⁾.

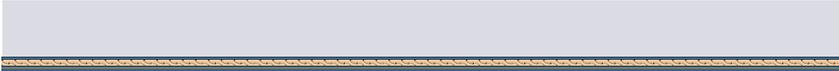
As mentioned by historians, Ibn Abbas was the first who has been credited to divide this country into provinces⁽²⁾.

Modern writings have a precise detail on this subject.

The Arabian peninsula extend just over an area of million square miles, and that makes it the largest peninsula in the world, it is one of the driest and hottest parts of the world, because it is located near the equator, most of its land is located in the hot tropical region, its distance from the vast oceans that help mitigate temperatures, and the water bodies which are located in the east and west (the Arabian Gulf and the Red Sea) are too narrow to reduce the severity of the ongoing drought, and therefore

(1) Such as the history book of Herodotus, who was interested in documenting the history of the Arabs, and showed that the origin of the Phoenicians was from the Persian Gulf region, and that they moved to the eastern shore of the Mediterranean Sea. He also described in his history the maritime borders of Arabia. He also described their work, skills, and temples, and indicated that they were teaching the Greeks the alphabet. He also described the Arab countries, their geography, and their borders between the Arabian Gulf and the Red Sea. He also talked about the authority of the Arabs, and expressed his great admiration for Arab morals. He noted that history did not know a society that sanctifies covenants like the Arabs. and that the Arabs are the only nation that did not submit to the Persians, but rather concluded alliances with them on equal footing, and his admiration for the Arabs and their countries reached such an extent that he declared that the Arab countries smelled of a heavenly perfume. Herodotus' History, translated by Abd al-Ilah al-Mallah, pp. 9-10.

(2) al-Hamawi, Yaquf, Mu'jam al-Buldan, 3/111



their effect on the temperature's moderation is imperceptible⁽¹⁾.

Badia Al-Sham lies to the north of the Arabian Peninsula. The Arabian Gulf, and the Sea of Oman are located to its east, while the Indian Ocean is located to its south, and the Red Sea to its west, therefore, its three sides are surrounded by water.

This peninsula was not the only homeland of the Arabs, but it was their most famous and important homeland, later it became known by their nomenclature as well. The Arabs inhabited Iraq, which is located on the western bank of the Euphrates; they reached the outskirts of the Levant. They also inhabited Palestine and Sinai and reached the eastern banks of the Nile up to Upper Egypt. Ancient scholars, (from) Greeks, Latins, Hebrews and Syriacs, see all these lands as Arab's homelands⁽²⁾.

For this, these countries were added to the Arabs, named after them (Arab countries), and described as (Arabian).

Al-Maqdisi said: This is how the Arabian Peninsula was divided, it consists of four large regions and four cities, the first

(1) Jawad Ali, Al-Mufasssal fi Tarikh al-Arab Qabl al-Islam, 1/ 140-145

(2) For more detail describing the Arab countries: Al-Alusi, Mahmoud Shukri, Bulugh Al-Arb fi Ma'rifat Ahwal Al-Arab, manuscript edited, referenced and corrected by: Muhammad Bahjat al- Athari, Dar Al-Kitab Al-Arabi, p. 2, 1/184-226.

region is Al-Hijaz, followed by Yemen, then Oman, and finally Hajr, the first city is Al-Ahqaf, the second is Al-Ashjar, the third is Al-Yamamah, and the fourth is Al-Qarh⁽¹⁾.

He also said: The Arabian Peninsula has many borders and includes large cities, such as all of Hijaz, all of Yemen, the land of Sheba, al-Ahqaf, al-Yamamah, Hajar, Oman, al-Taif, Najran, Hunayn, al-Mikhlaf, Hegra, homes of 'Ad and Thamud, the tomb of Hud, homes of Kinda, Mount Tai, Mount Sina, and the city of Midian. Which makes it one of the largest regions, has the best of soil, and the noblest of cities) ⁽²⁾.

Pre-Islamic Religions in Arabian Peninsula

The emergence of religion among the Arabs is similar to its emergence in various human societies, regardless of whether its origin lies in Divine Revelation to a human messenger, as is the case with the heavenly religions, or whether it is a social phenomenon, or an individual matter that arises from the fluctuations of human psychological conditions and experiences in contemplation or internal struggle between emotions and desires such as

(1) Al-Maqdisi, Muhammad bin Ahmad, Ahsan Al-Taqasim fi Ma'rifat Al-Aqalim (Beirut, Dar Al-Kutub Al- Ilmiyya, 1st edition, 2003, p. 68).

(2) Al-Maqdisi, Ahsan Al-Taqasim, p. 67.

fear and hope, and between wills and unbridled desires⁽¹⁾.

In many verses of the Holy Quran, especially the Meccan surahs, we find important references to aspects that reveal the general features of the religious situation among the Arabs prior to the advent of Islam, such as Allah the Almighty's saying: ***(Adore not the sun nor the moon; but adore Allah Who created them, if it is in truth Him whom ye worship)***

[Surat Fussilat: 37].

Some of the Arabs were Jews, such as As-Samaw'al bin 'Ādiyā, other were Christian, such as Waraqa ibn Nawfal⁽²⁾, while the religion of others was Mazdaism, and some of them were Sabians. God Almighty said: (Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.) [Surat Al-Baqarah: 62].

Some Arabs did not believe in anything, some were atheists

(1) Al-Sawwah, Firas, Deen Al-Insan, a research on religion's essence and religious motives, (Damascus, Dar Alaa Al-Deen, 4th edition, 2002, p. 23-26). You can also see an explanation of the emergence and development of religious belief in man from a comparative perspective between psychology and sociology in: Le Bon, Gustave, Introduction to The First Civilizations, p. 48-56

(2) Suleiman ibn Tarkhan at-Taymi, Sirat Rasul Allah, Manuscript edited, referenced and corrected by: Dr. Radwan Al-Husari (Riyadh, King Faisal Center for Research and Islamic Studies, 2022, 1443 AH, p. 59).

who denied the existence of any God, some were heretics, while others believed in Gods' control over human life, and some considered everything is void, and denied all the after death; The Resurrection, The Reckoning and The Recompense.

Some researchers have argued that some Arabs were followers of Ibrahim's religion, they believed in one God, made pilgrimages to The Sacred House, and honored His sacred ordinances, then some of them converted to another religion willingly without being forced to do so⁽¹⁾.

There is no doubt that the religions that emerged among the Arabs before Islam had causes and factors that explained their emergence. What helps us investigating these causes is the Arab's poetry which was enriched with a lot of indicators to these fac.....)

In the Holy Quran's interpretations and in Hadith books' explanations, we find a clarification of some of these indications.

While in the commentaries of the poetic collections, we find what helps us to know the details of the religious situation among the Arabs before Islam.

In the books of literature, language and dictionaries, we

(1) Check: Description of the religious situation among the Arabs before Islam: Al-Alusi, Muhammad Shukri, Bulugh Al-Arb, 2/194-286.

find what expand our understanding of this subject⁽¹⁾.

However the Arabian man, regardless of his religion or belief, remains characterized by his authentic traits and noble ethics, the best example of this is As-samawal, the Jewish who was known for his loyalty, and Hatim Al-Ta'i, the Christian who was known for his generosity, the two were adorned with their Arabism, which was their main impulse to their adherence to the noble values that made them admired among Arabs till this day.

In addition to all above regarding Arabs's religions, there is what was mentioned in the biographies and history books about what the Arab worshiped before and during The Revelation, and about commanding the Prophet [PBUH] to destroy the idols.

When we say the Arabs before Islam was idol worshipping, it does not mean that they had no other religions as previously stated⁽²⁾, some of Arabs' major tribes followed Heavenly Religions, such as Judaism, which was practiced by Banu Qaynuqa, Banu Nadir and Banu Qurayza, and Christianity, which was practiced by the Lakhmid, the Tannukh tribe , Banu Iyad and others, which means there was diversity in beliefs and religions.

(1) In this section, review: a PHD thesis entitled: Al-Mu'taqadat wa al-Qiyam fi Al-Shi'r, by Muhammad Al-Sheikh Mahmoud Siyam, Umm Al-Qura University, Faculty of Arabic Language, 1402 AH.

(2) You can review in this section: Ibn al-Kalbi, Kitab Al-Asnam, manuscript edited, referenced and corrected by: Ahmed Zaki Pasha, Dar al-Kutub al- Masriya.

Some Arab tribes, due to political alliances, were influenced by their allies and embraced their religions⁽¹⁾.

The Arabian Peninsula knew many monotheists who worshiped one God and did not associate anything or anyone with Him. Among those monotheists: Zaid bin Amr bin Nufail, before Islam, he followed the religion of Ibrahim [PBUH], he did not sacrifice for idols, and he did not eat dead animals or blood. Among them also: Quss bin Saada Al-Ayadi, The eloquent, well-known wise man, and it is mentioned that When a delegation of Iyad came to the Prophet [PBUH] after the Mission, he said asking them about him,: (What has become of Quss bin Sa'edah?) They said: (He died).

The Prophet [PBUH] said: (It is as if I see him in Okaz market, riding a gray camel, and speaking beautiful words, which I do not memorize).

One of the men said: (I memorize his words. I heard him say: O people! listen, and cognize! whoever is born will die, whoever die will pass out of existence, whatever is destined will come, the night is dark, the sky is full of stars, seas are teeming, stars are bright, there is light and darkness, there is righteous actions and sins, there is food and clothing, drink and riding, why

(1) Check: e Tarazi, Philip, Asr al-Suryan al-Dhahabi, (Cairo, Hindawi Institute for Education and Culture, 2014, p. 26-27), and Al-Maqrizi, Al-Bayan wa Al-Iraab, Chapter Two, The Arab Tribes in Egypt, The Book of Ismailis and the Nabataeans.



do I see people going and never returning? Were they satisfied with their places and decided to dwell? Or were they left alone so they were overtaken by sleep? I swear to my God, there is no better religion on the face of earth than a religion whose time is approaching. Blessed be those who follow it, and damned be those who oppose it).

The Prophet [PBUH] said: (May Allah have mercy on a Quss, I hope on the Day of Resurrection that Allah will resurrect him as a nation of one man) ⁽¹⁾.

This story teaches us that the Prophet [PBUH] pursued wisdom and was keen to learn it, that was clear when [PBUH] said about it: (The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it). And that's because wisdom is what all humans agree on.

The Holy Quran has praised wisdom in many verses, like Allah the Almighty's saying: (***He gives wisdom to whom He will, and he who is given wisdom has been given a lot of good. Yet none will remember except the owners of minds.***)

[Surat Al-Baqara: 269], and other verses in which He praised

(1) Ibn al-Jawzi, Al-Muntazam fi Tarikh al-Muluk wa-al-Umam, 2/300

those who were described as wise, such as what He said about the Prophet David [PBUH]: *(and gave him wisdom and decisive speech)* [Surat Sad: 20], and what He said about Lokman: *(We gave wisdom to Lokman (saying): 'Give thanks to Allah).* [Surat Lokman: 12].

People in the Arabian Peninsula lived the reality of religious pluralism. Therefore, none of religious people were forced to leave what they believed in, just as no one was forced to follow what others believed in. This is confirmed by what is documented in the sources about famous monasteries in the Arab countries in which monks practiced their religion. Like the monk Bahira, whom the Prophet [PBUH] met when he was a boy, on his journey to the Levant with his uncle.

Recent archaeological discoveries have confirmed what these sources contained about those monasteries and churches, such as (Sir Baniyas), where excavations revealed traces of an ancient religious complex that included a church, a monastery, and some houses⁽¹⁾.

Therefore, we can say, for example: The "Constitution" of Medina which the Prophet [PBUH] concluded with its community immediately after his Hijra, was not alien to the Arabs in its

(1) <https://abudhabiculture.ae/ar/experience/historic-landmarks/sir-bani-yas-church-and-monastery>

provisions. But rather came as a complement to the principles and values they believed in, as it included all members of society, required them to respect each other, and it ended with a short rich sentence which is concise but comprehensive, that did not exclude anyone from that community, which is: (***Allah is the Protector of the good people and those who fear Allah***)⁽¹⁾.



(1) Check: Al-Bidaya wa al-Nihaya, Ibn Kathir, 3/ 276.

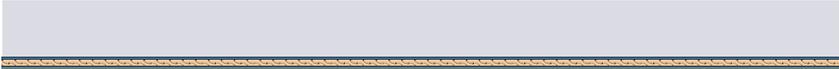
Arabs' Traits and Values

The Arabs were not singled out with the honor that the Seal of the Prophets is one of them if not for their fine characters, good morals, and noble features. The Prophet Muhammad bin Abdullah [PBUH] was one of the Arab and one of the greatest among them, as he was born and raised on their land, and grew up among their people. Allah the Almighty said: (***Indeed, there has come to you a Messenger from your own, he grieves for your suffering, and is anxious about you, and is gentle, merciful to the believers***) [Surat Al-Taubah: 128], and He also said: (***Allah knows best where to place His Message.***) [Surat Al-An'am: 124].

Among the values which human psyche were innated to, is rejoicing with its own good traits. Societies and nations similar to individual psyches takes pride in good characteristics, as they become proud of the values and morals they honor.

Many of these praiseworthy traits were recorded in poems of praise, which is one of poetry's objectives⁽¹⁾. Some verses of the Holy Quran and some Hadith included some of these characteristics too.

(1) Qudama bin Jaafar limited the objectives of poetry to six: praise, satire, love, lamentation, description, simile, Check: Naqd Al-Shi'r, manuscript edited, referenced and corrected by: Muhammad Khafaji Abd al-Mon'im, (Beirut, Dar Al-Kutub Al-Ilmiyya, p. 380.). See also: Al-Alusi, Mahmoud Shukri, Bulugh Al-Arab, manuscript edited, referenced and corrected by: Muhammad Bahjat Al-Athari, Dar Al-Kitab Al-Arabi, 27811- 279.



However, we must not be under the illusion that man does not know the virtues except through prophets' teachings. As many of the Islamic philosophers and others and others have stated that virtues are molded within the human nature, reinforced by factors of acquisition that sharpen the mind, strengthen the ability to understand and discern, and help the person to understand and pursue these virtues⁽¹⁾.

Muslim philosophers persisted to study and illustrate morals, led by Ibn Miskawayh, they described sublime morals, their nature, and their origin. In their studies, they relied on human nature the noble values that they knew existed in all societies. They elaborated on describing the Arab community for its relationship to the Final Message; Islam.

What confirms the validity of their method by being more attentive to the Arab community) is what the Prophet [PBUH] said, indicating the purpose of his Mission: (I was sent to perfect good character) ⁽²⁾.

(1) Check: Ibn Miskawayh, Tahdhib al'Akhlaq wa Tathir al'Araq, manuscript edited, referenced and corrected by: Imad Hilal, (Baghdad, Al-Jamal Publications, 2011, p. 300-305).

(2) Al-Bukhari, Al-Adab Al-Mufrad, Excellence in Character, N°: 207.

The Prophet [PBUH] stated that he was sent to complete and confirm morals, not to initiate and establish them. As The Arab environment in which he was sent to was not devoid of virtues and values.

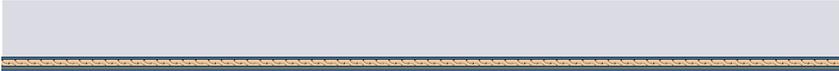
Among the Prophet's [PBUH] Hadith what confirms this meaning is his saying: (People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period) are best in Islam, if they have religious understanding) ⁽¹⁾, so the Islam Message came to improve noble values.

In what follows, we will elaborate on some of Arabs' fine morals, but before that, let us speak about the general traits of the Arabs before Islam.

Pre-Islamic Arabs' Traits

The scholar Mahmoud Shukri Al-Alusi mentioned in his book "Bulugh al-Arb fi Ma'rifa Ahwal al-Arab": that al-Nu'man ibn al-Mundhir entered Khosrau's court, the king of Persia, and some Romans, Indian and Chinese delegations were in there, so each delegation began to boast about their kings, countries and the advanced state they had reached. So al-Nu'man Ibn Al-Mundhir boasted about the Arabs, he boasted over all nations and

(1) Al-Bukhari, Virtues and Merits of the Prophet [PBUH] and his Companions, Chapter: The Statement of Allah Ta'ala: "O mankind! We have created you from a male and female", No. 3496.



peoples, without excluding any nation even the Persians.

Khosrau said, proud of what he has: “O al-Nu‘man! I have thought about the Arabs’ affairs and other nations’, and considered the conditions of other nations’ delegations that visit my court. I found that the Romans are fortunate in the coalition of their state, the greatness of their authority, the large number of their cities, and the solidness of their buildings, they also have a religion that shows them what is permissible and what is forbidden, reforms the ignorant and debar the foolish. And I’ve seen that the Indian were also fortunate in their wisdom and medicine, As for China, it was fortunate in its unison and the abundance of handicrafts.

Then Khosrau continued on praising the Turk, then he said: “I did not see among the Arabs anything of good qualities, neither in religion nor in life, nor in firmness or strength. They have a weak will, evidenced by their dwelling in the desolate desert, and their acceptance of simple living and little food. They kill their children because of hunger, and they fight each other out of need. Their best foods are camel meat, which many lions do not eat because of it is hard meat, bad taste and the fear of its disease. If one of them hosted his guest he would consider that as an honorable deed! Then, despite their small number, poverty, and miserable condition, they take pride in themselves, being ar-

rogant to others, and consider themselves above people in rank, like if all of them have tried to be kings.

When Khosrau finished speaking, Al-Nu'man bin Al-Mundhir said: The king's nation has the right to have an overwhelmed grace, magnificent status, and high rank. However, I have a respond for everything the king said, without denying his words, if I am safe from your wrath, I'll respond.

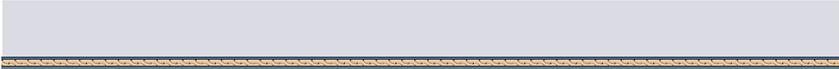
Khosrau said: Say what you have, for you are safe from my wrath.

Al-Nu'man said: As for your nation, O king, no one can compete with it in virtue, because of its aspirations, its widespread, its greatness, and what God honored it with your ancestors' rule and yours. As for the nations that you mentioned, whichever one you compare it with the Arabs, the Arabs will outweigh it.

Khosrau said: how?

Al-Nu'man said: It's better in its pride, its invulnerability, its strength, its generosity, the wisdom of its words, the strength of its minds, its dignity, and its loyalty.

As for its pride and invulnerability, the Arab nation was adjacent to your ancestors who seized countries and subjugated its people, conquered the land, established their kingdom, and led



the soldiers in battles, but no one coveted the Arabs or damaged⁽¹⁾ them. Their fortresses are the backs of their horses, their beds are the earth, their roofs are the sky, their shields are the swords, and their kit is patience, while other nations' pride lies in stones and clay and islands in seas.

As for its lineage, there never has been a nation across history that didn't forget their ancestors, origins, and much of its predecessors. To the extent that one may inquire about lineage extending beyond his father, and it will not be acknowledged or recognized. However, every Arab is capable of recalling his ancestors, going back generation by generation, thereby establishing and preserving their lineage and ancestral heritage. Consequently, a person does not affiliate themselves with a community other than their own, nor do they claim ancestry or a father other than their own.

As for its generosity, even the humblest individual in Arab society possesses both an old she-camel and a young one on which he depends in his travels, sustenance and hydration, if a guest came to him who can be satisfied with a small piece of bread and a sip of water, the Arab person willingly sacrifices their camel, content with having nothing remaining, in order to cultivate a positive reputation and receive commendation.

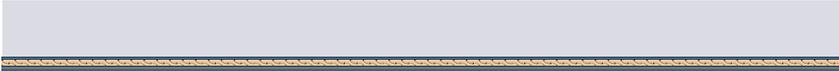
(1) This is an insult to the king, and to all Persians, because it shows them that the king and his ancestors were unable to occupy the Arabs, and the reason for that was the Arabs' strength and steadfast in war.

Al-Nu'man continued on praising the Arabs and refuting Khosrau's claims. Then upon concluding his praise, Khosrau was deeply impressed by Al-Nu'man's words and remarked, "Undoubtedly, you are worthy of your leadership position among your people".

However, Al-Nu'man bin Al-Mundhir did not content with what he said to Khosrau and wanted to say more. So when he arrived to Al-Hira after leaving Khosrau, Al-Nu'man sent for some Arab dignitaries, gathered them, and informed them of what had happened. He said, "I heard Khosrau say something that worries me as I fear there might be a hidden agenda behind it, he may have said it because he wants to make the Arabs his slaves and servants who pay tribute like other kings of other nations".

Then he sent those Arab dignitaries to Khosrau to inform him that there are many among the Arab who are like Al-Nu'man. Along with them, he sent a message and dressed them in royal attire, providing them with the finest Arabic horses and camels. The Arab dignitaries entered the court of Khosrau where they found the nobles of Persia gathered to listen to them. The ten Arab dignitaries addressed the king, boasting about their Arab heritage, honor, and superiority over other nations, speaking eloquently. Khosrau praised them and commended the Arabs⁽¹⁾.

(1) Al-Alusi, Mahmoud Shukri, Bulugh Al-Arab, 1/ 155-165.



This story encapsulates the prominent features of Arab character and highlights its qualities. This story signifies that an Arab takes pride in self-reliance, contentment with little, and refrains from coveting what others possess. An Arab is content with a tent that shields him from cold and heat, leaning on a staff as he tends to his livestock, and does not place great importance on worldly adornments. The Arab dignitaries who visited Khosrau were not impressed by the material possessions of Persia, such as the magnificent and majestic palace of Khosrau. Instead, they entered the court of Khosrau, speaking with confidence and conviction, fully convinced that what they possessed was no less than what Khosrau had. In the court of Khosrau, these Arabs presented something more superior to the splendor and grandeur of Khosrau's palace – their wise reasoning, and their eloquent and profound speech, which they scattered among the wise.

This story holds great significance in illustrating the Arab virtues that are unparalleled by other stories, and among these virtues are:

- The eloquence of speech and its appropriateness to the circumstances of the listener, even though Khosrau's remarks towards the Arabs were derogatory, but Al-Nu'man did not respond harshly or disrespectfully. Rather, he adhered to the principles of chivalry by considering the status of the person he was

speaking to, and maintaining proper etiquette and good speech.

- Wisdom in evaluating and good measurement, despite Khosrau's praise for Al-Nu'man after he responded well, Al-Nu'man was not convinced by this praise, nor did he believe that Khosrau acknowledged the Arabs' excellence simply from hearing his response. Al-Nu'man possessed keen insight and understood what Khosrau intended, which is derogation towards the Arabs, their belittlement and exploitation. That is why he sent a delegation of skilled orators to Khosrau, to make him aware that all Arabs take pride in being Arab, and that Al-Nu'man is not alone in this sentiment and taking pride of his people, for there are many Arabs who share his pride in their nation.

That is the third virtue of the Arab personality indicated by this story, which is the attribute of pride in belonging to the Arab community and adhering to its identity. Al-Nu'man's words expressed his deep sense of pride in his nation, and through this pride, he was able to reason with Khosrau, turning what Khosrau considered as flaws and weaknesses of the Arabs into merits and sources of pride. Al-Nu'man drew Khosrau's attention to some aspects that he had overlooked, and upon being notified by Al-Nu'man, Khosrau had no choice but to acknowledge that those values are qualities revered by wise individuals such as courage, ardor, wisdom, and generosity.

Some of Arabs Moral Values

Poetry had a significant impact in expressing the magnificence of the virtues and moral values cherished by the Arabs, as it served as the Arabs' spoken history, their stories, and a reflection of their overall conditions.

Scholars of the art of poetry have recognized this, drawing attention to the fact that the greatness of a poem lies in its portrayal and glorification of these virtues and values.

They attempted to make a comprehensive list of the values praised by the Arabs in their poetry, following two different approaches.

The first approach, the approach of expansion and branching, followed by Ibn Tabataba Al-Alawi, which documented around seventy virtues and values praised by the Arabs⁽¹⁾.

The second approach, the approach of narrowing down and consolidating, followed by Qudama ibn Ja'far. He categorized everything praised by the Arabs or praised by others into four qualities: courage, intellect (including wisdom), justice (driven by protectiveness), and Temperance⁽²⁾. He made these qualities the criteria for determining the accuracy of those who praised

(1) Check: Al-Alawi, Ibn Tabataba, 'Iyar Al-shi'r manuscript edited, referenced and corrected by Abbas Abd Al-Satir, (Beirut, 2nd edition, 2005, page 18)

(2) Ibn Jaafar, Naqđ Al-Shi'r, page 95.

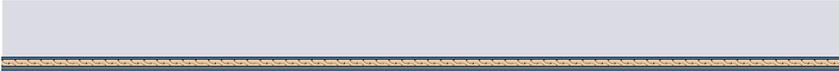
other people by them, and the inaccuracy of those who deviated from them to other qualities.

● Forbearance

Forbearance is one of the noblest qualities, it is a characteristic inherent in Arabs generally, and in their elites and leaders especially. Because life has refined them to know when to forbear, and when to become angry. It is one of the noble virtues that Islam came to enhance and strengthen. It is mentioned in the Holy Quran: (so forgive graciously), also the Prophet [PBUH] said: (The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage)⁽¹⁾.

Arabs cannot be described as rational and wise if the quality of forbearance is absent from them, as the quality of forbearance is considered the language of reason and the logic of wisdom. Therefore, it is known that they are used to stabilize people in difficult times, spread peace and tranquility among those around them, strive to reconcile disputing parties, extinguish the fires of wars, conflicts, tribalism, to protect lives and community. For this reason, they accepted to pay blood money, no matter how large they are, to achieve this noble purpose, which is to maintain the

(1) Al-Bukhari, Good Manners and Form (Al-Adab), Anger, No, 6114



unity of the community and prevent differences and fragmentation.

Several prominent Arab figures have become well-known for their forbearance, including Al-Ahnaf ibn Qais ibn Muawiyah and Qais ibn Asim Al-Minqari⁽¹⁾.

● Bravery

Arabs were incredibly courageous, as they were universally renowned among nations for their protectiveness and hardiness. They exhibited patience in times of war and never fled from confrontation, driven by their noble souls, high spirits, and intense protectiveness of their honor and sacredness. They considered their lives insignificant compared to these values⁽²⁾.

Their history and biographies in ancient times are filled with accounts that attest to these qualities.

Bravery is not limited to times of war or facing the enemy on the battlefield alone. It can also manifest as unwavering steadfastness in daunting situations, like the bravery of Abu Bakr on the day the Prophet [PBUH] passed away. He stood firm, unaffected by the shock, and remained composed amidst the storm of emotions, never allowing them to override his rationality and

(1) Check: Al-Alusi, Bulugh Al-Arab, 11 116.

(2) The previous resource

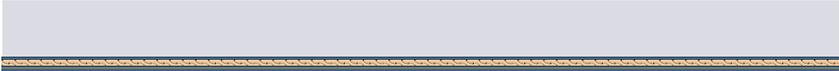
composure. In a moment that intimidated all those around him, he calmly stated, " Whoever used to worship Muhammad, Muhammad is dead. But whoever used to worship Allah, Allah is alive and will never die."

Bravery is a moderate state between cowardice and recklessness, between emotion and impulsiveness, between the instinct of fear and anger. It is a forward-thinking perspective that assesses the consequences and outcomes, in moments of both taking action and holding back.

There are a lot among Arabs who are known for their bravery, as they have been raised on it since childhood, learned it from a young age, and experienced it throughout their lives. They defend their honor and protect themselves, to the extent that a man among them would prefer to die in war defending the sanctity of his homeland and dignity, more than dying in a state of peace.

Bravery has always been intertwined with wisdom and chivalry for Arabs, as they know when to advance and when to retreat.

One of their most famous brave men is Hamy Al-Zai'na (the protector of the woman on the camel), Rabee'ah ibn Makhramah. He was a young man among the pre-Islamic Arab youth.



It is narrated that Durayd ibn Al-Simma, the experienced poet, used him as an example of courage and bravery.

One of the stories in this regard is that Durayd ibn Al-Simma went out with a group of knights from Banu Jusham tribe until they reached a valley called Al-Akhram. They intended to raid Banu Kinanah tribe. A man appeared to Durayd from the side of the valley, accompanied by a woman on a camel. When Durayd looked at him, he told one of his companions to inform the man, "Leave the woman on the camel and save yourself." So, the companion went to the man, shouted at him, and insisted. This man with the woman on the camel was Rabee'ah, so Rabee'ah left the reins of the camel and said to the woman on the camel:

“Proceed upon your path, the epitome of security, astride the confident steed, tranquil and sturdy”

For leaving without a fight is a disgrace for me, see what I am going to do and narrate it to others”

Then Rabee'ah killed the first knight, took his horse, and gave it to the woman on the camel. Durayd sent another knight to see what his companion had done. When the second knight reached the first one and saw him lying dead, he shouted for Rabee'ah, but Rabee'ah pretended that he didn't hear him. The knight thought that Rabee'ah truly didn't hear him, so he pur-

sued him. Rabee'ah threw the reins of the camel to the woman on the camel and returned, saying:

“Clear the path for the free woman, For you shall face Rabee'ah defending her. In his hand lies a sword, if you took her my stab will be swift. For stabbing, for me, is a law in a fight”

Then he killed the second knight. When the second knight was delayed in reaching Durayd, he sent a third knight to see what the previous knights had done. When he reached them, he found them lifeless and looked at Rabee'ah leading the woman on the camel and dragging his spear. He said to him, "Leave the woman on the camel." Rabee'ah said to the woman, "Head towards the houses." Then he approached him and said:

“What do you seek from a scowling knight? Haven't you seen knight after knight being killed? They were killed by my spear”

Then Rabee'ah killed the third knight and his spear broke. Durayd became worried and thought that his knights had taken the woman and killed the man. So Durayd caught up with Rabee'ah, who was close to the houses, and found that his companions had been killed. He said, "Oh knight, someone like you cannot be killed, and I do not see a spear with you, and the hors-

es are restless. Take this spear, for I am heading back to my companions and I am going to restrain them from following you”

Durayd went back to his companions and said, "Indeed, the knight with the woman on the camel has protected her, killed your knights, and taken away my spear. You have no desire for it, so depart, so they did."⁽¹⁾

● Wisdom

Wisdom is intellect, this is a name given to something based on what is essential for its existence. Its meaning, according to the definition of Al-Raghib, is "knowing of truth through knowledge and intellect."⁽²⁾ It is also said to be "placing something in its proper position."⁽³⁾

Because deliberation is among the meanings that wisdom implies, Ibn al-Athir defined it as "knowing the best things through the best knowledge."⁽⁴⁾

Wisdom is related to the concepts of insight, cunning⁽⁵⁾,

(1) Al- Nuwayri, Nihayat Al-Arab fi Funun Al-Adab, manuscript edited, referenced and corrected by: Dr. Yusuf Al-Tawil, and Ali Muhammad Hashim, (Beirut, Dar Al-Kutub Al-Ilmiyya, 1st edition 2004, 16\ 283- 284).

(2) Al-Asbahani, Al-Raghib, Mufradat Alfaz Al-Quran Al-Kareem.

(3) Al- Maturidi, Ta'wilat Ahl Al-Sunnah, 6\ 500

(4) Ibn Al-Athir, Al-Nihayah fi Gharib Al-Hadith wa Al-Athar, 1\ 419.

(5) Ibn Faris, Maqaiyyis Al-Lughah.

Al-Qiyafah⁽¹⁾, forbearance, and clemency⁽²⁾.

In the Holy Quran it is implied that wisdom may be among the innate qualities with which humans are created, or it can be acquired through learning and acquisition, as Allah Almighty says: (*Allah grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege*) [Surat Al-Baqara: 269]. Also in Hadith, Al-Bukhari narrated that Ibn Abbas said: "The Prophet [PBUH] embraced me and said, 'O Allah, teach him wisdom.'"⁽³⁾

Wisdom has spread among the Arabs, filling their poetry, words, actions, and history. Four poets are widely recognized as the most eminent among the Arabs: Amr ibn Kulthum, Zuhayr ibn Abi Sulma, Al-Nabigha, and Al-A'sha⁽⁴⁾.

Among them, Zuhayr excelled in conveying profound meanings with few words and demonstrating exceptional skill in praise and wisdom⁽⁵⁾.

(1) Ibn Al-Athir, Al-Nihayah, 4\ 121.

(2) Arabs were renowned for several sciences, among which are:
- Al-Firasah (Insight): It refers to inferring hidden circumstances based on observable signs.
- Al-Qiyafah (Intuition): Ibn Al-Athir indicated two aspects of it: the first is the knowledge of traces, and the second is the knowledge of people's characteristics.
- Al-Riyafah (Water Divination): It is the knowledge of locating water sources, even if they are underground, through specific indicators.

(3) Al-Bukhari, No. 3756

(4) Al-Alusi, Bulugh Al-Arab, 3\ 93- 104.

(5) The previous resource, 3\ 95.

One of his poems, filled with wisdom, is so profound that some have said about it, "The last verses resemble the words of prophets.⁽¹⁾" :

"He who dreads the causes of death, they will reach him, even if he ascends the tracts of the heavens with a ladder"

"He, who is possessed of plenty, and is miserly with his great wealth toward his people, will be dispensed with, and abused"

"And he who does not act with kindness in many affairs will be torn by teeth

and trampled under foot"

"I see death is like the blundering of a blind camel;--- him whom he meets he kills, and he whom he misses lives and will become old"

"We asked of you, and you gave, and we returned to the asking and you returned to the giving, and he who increases the asking, will one day be disappointed"

"And whatever of character there is in a man, even though he thinks it concealed from people, it is known"

(1) Al- Tha'alibi, Lubab Al-Adab, page 108.

"The tongue of a man is one half, and the other half is his mind, and here is nothing besides these two, except the shape of the blood and the flesh"

In these verses filled with wisdom, Zuhayr mentions that death is inevitable, with no obstacle to prevent it. If it comes, there is no escaping it. Those who live long enough will experience old age, accompanied by illness, fatigue, and weakness. It is incumbent upon the wealthy to be generous with their wealth, especially towards their own family members. Otherwise, they will be criticized and disapproved of among them.

It is necessary for a person to tolerate people, otherwise they will be harmed in their own self and dignity. Then, he guides us to the obligation of work and exertion for the sake of livelihood, because if a beggar is given now, there will come a time when people will deprive him of giving.

As he indicated, a person's morals are evident in their actions. If they are good, people will perceive them as good, and if not, the opposite will be true. As Mahmoud ibn Al-Husayn Al-Sindi, known as "Kashajim", said⁽¹⁾:

" What lies in the heart refuses anything but clarity, every vessel overflows with what it contains."

(1) Al- Dhahabi said, "He was a poet, a writer, and an astrologer, and he was given the title based on those letters." Siyar A'lam al-Nubala', manuscript edited, referenced and corrected by Shuaib al-Arna'out and Akram al-Bushi, (Beirut, Dar al-Risala , 2nd edition, 1984, 16/286).

Therefore, it is necessary for a person to possess commendable good morals.

In the final verses of Zuhayr, there is a reference to the fact that a young man's tongue and heart determine his superiority, not his lineage, appearance, or wealth. One of the wise sayings is also the statement of Labid:

"Behold, everything except Allah is perishable And every pleasure is inevitably passing."⁽¹⁾

This verse is filled with wisdom for those who contemplate and ponder over it. That is why the Prophet [PBUH] said: "the most true words said by a poet were the words of Labid. He said, i.e. 'Verily, everything except Allah is perishable'"⁽²⁾

One of the wise verses is also the saying of Al-Hutayy'ah:

"Whoever does good will not be deprived of its rewards, And kindness will be rewarded, by Allah or by people."⁽³⁾

It is said that this is the most truthful verse spoken by the Arabs⁽⁴⁾. It encourages doing good and spreading kindness, and it gives the glad tidings that acts of kindness do not go in vain.

(1) Al-Amri, Labid bin Rabeeah, Al-Diwan, (Beirut, Dar Sader, no date, page 131)..

(2) Al-Bukhari and Muslim, Al- Bukhari, the merits of Al-Ansar, pre-Islam day, No. 3842, Muslim, poetry, No. 2256.

(3) Labid, Al-Diwan, page 131.

(4) Al-Askari, Jamharat Al-Amthal, 21 381.

Rather, they are like a loan that you lend, and its return will come to you in both this life and the hereafter.

Close to it is the saying of 'Ubaid ibn Al-Abras:

"Goodness remains, even if time is prolonged, And evil is the worst of you're your heart can contain."⁽¹⁾

Also the saying of Abdullah ibn Mu'awiya:

"The eye of contentment does not see any flaw, But the eye of resentment sees every flaw."⁽²⁾

This verse indicates that whoever is pleased with something or loves it, will see it as good and beautiful. Similarly, the opposite is true.

It is like what the Prophet [PBUH] says: (Your love for a thing causes blindness and deafness).⁽³⁾

Among wise verses is also the saying of Al-Afwah Al-Awadi in his advice to admonish and discipline oneself before others⁽⁴⁾:

"Do not forbid a character and then do it, It is a disgrace upon you if you commit this."

(1) Labid, Al-Diwan, page 131.

(2) Al- Tha'alibi, Lubab Al-Adab, 169.

(3) Sunan Abu Dawod, and Ahmad in his Musnad.

(4) Al-Jahiz, Al-Bayan wa Al-Tabyyen, 1, 173.

"Start with yourself and prevent it from straying, once it refrains from it, then you are wise."

"Then, if you advise people your advice will be followed and accepted"

So, the beginning of rectification and admonishment is from oneself. If it reforms and refrains from harmful behavior, then its owner is wise. At that point, instruction is valid from them and advising others to abstain from the paths of misguidance is effective.

Close to this meaning is the saying of Mahmoud Al-Warraq⁽¹⁾:

"A person's righteousness leads to his family's righteousness, and if he becomes corrupt, his corruption leads to his family's corruption."

The wisdom in these verses, if pondered upon, reveals that advising begins with oneself, then extends to those closest to them, and so on.

Wisdom was never limited to men among the Arabs. Women also had a significant share of it. The actions and words of some women were more influential than the words and opin-

(1) Al-Raghib, *Muhadarat Al-Udaba' wa Muhawarat Al-Shuaraa wa Al-Bulagha'*, 11 168.

ions of some men. It is enough for women to take pride in the fact that the war of Dahis and Ghabra, which exhausted men for forty years, ended because of a young little girl⁽¹⁾.

Among the wise women of the Arabs are Hind Al-Zarqaa and Jumaa, the daughters of Al-Khuss Al-Iyadi. They were known for their wisdom, eloquence, clarity, and the sweetness of their speech, they were mentioned in the Arab poetry.

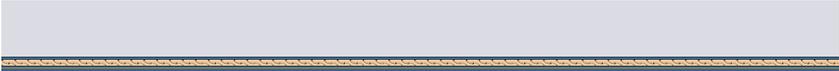
Another wise woman among them is Suhr, the daughter of Luqman. She was renowned for her intellect, perfection, and eloquence. The Arabs used to seek her judgment in resolving their disputes⁽²⁾. There were many others like her.

One of the sayings that has spread as proverbs among the Arabs is the statement of Amer bin Al-Dharrab Al-Adwani: "Beware of hasty opinions." This emphasizes the importance of prudence and certainty in forming opinions.

One of their famous sayings about wisdom is the speech of Al-Riyahi to his sons while he was in the Marbid. He said, "O sons of Al-Riyah! do not underestimate anything even if they were small, for I have learned from the fox its cunning, from the monkey its tales, from the cat its co obeyanceurage, from the dog

(1) Al-Lami, Al-Muntakhab fi Dhikr Nasab Al- Qaba'il, page 42

(2) Check: Al-Alusi, Bulugh Al-Arab, 1\ 311.



its loyalty, and from jackal his caution. I have also learned from the walking in the night, and from the sun its appearance from time to time."⁽¹⁾

A wise person is someone who seeks to learn from everything. This trait can only be attained through humility. Those who acquire it and embrace it can learn from trees their resilience and steadfastness, from foxes their keenness and intelligence, and from scholars their knowledge and forbearance. This is the pursuit of every smart individual.

● Generosity

As for generosity, the Arabs excelled in it, to the point where their generosity became unmatched by any others. It was not limited to giving money, but rather took various forms among them. One of the most famous forms was providing food for others, to the extent that they were known as "Al-Mut'imīn" (the food providers).

Some tribes would even name some of their nobles as " Al-Mut'imīn So-and-So." Among them was the Mut'imīn of Quraysh (the food provider of Quraysh), including Hashim ibn Abd Manaf, who was the first to distribute the Tharid (a type of Arabian stew) to his people. In this regard, a poet said:

(1) Check: Ibn Abd- Rabbih, Al- Iqd Al-Farid

"Amr al-Ula to distribute the Tharid to his people rijalu, when Meccans were hungry."⁽¹⁾

The Tharid is one of the most famous and luxurious dishes of the ancient Arabs, which was served to their guests. That is why it is mentioned in their poetry, as in the previous verse.

Among the food providers of Quraysh also was Abdullah ibn Jud'an, who was known for his generosity. He would generously provide food and hospitality to the people of Mecca and whoever came to them. He had a large bowl from which people would eat, and he would prepare "Faloudhaj" for them. This food was not known in Mecca before, but when he ate it in Iraq, he was amazed by it. So, he brought a cook to prepare it for his people and whoever came to them. He had bowls from which both those dining and those on the go would eat; these bowls became a symbol for its large size⁽²⁾.

One of the indications of the generosity of the Arabs is that they had a fire called "Nar Al-Qiraa", which is the fire of hospitality. It was lit on high places to guide the guests to their houses. Sometimes it was lit with "Al-Mandali Al-Ratb", which is a fragrance attributed to Mandala, a town in India. It was used as incense to guide the blind to the houses where they will be hosted.

(1) Al-Tabari, Tarikh Al-Rusul wa Al-Muluk, 21/251.

(2) Ali, Jawad, Al-Mufassal fi Tarikh al-Arab Qabi al-Islam, 81/170.



The Arabs have always held the generous persons in high esteem and elevated their status. The poets never ceased to praise and commend the generous individuals. They would meet the generosity of the noble with the best they had to offer. The generous is honored even more, and the poet be generous with what he can offer, the most exquisite verses⁽¹⁾.

One of the most renowned examples of their generosity is Abu Adi Hatim ibn Abdullah ibn Saeed ibn Alhashrj ibn Imru' al-Qais ibn Adi ibn Hazm al-Tai. He became a symbol of generosity, and it was said, "Ajjwad min Hatim" which means "More generous than Hatim."

He was also known as Abu Adi and was a Christian, and a poet whose poetry surpassed his own generosity. He was known for his eloquence and had famous poems⁽²⁾.

One of the first stories about Hatim's generosity is that his father sent him to take care of some camels when he was still a young boy. On his way, he came across 'Ubayd ibn Al-Abras, Bashir ibn Abi Khazim, and the poet Al-Nabigha Al-Dhubyani, who were heading to Al-Nu'man. Hatim slaughtered three of his camels for them, even though he didn't know them. He then

(1) Abu Ubaidah said, "The most generous among the Arabs are three: Ka'b ibn Umayyah, Hatim Tai, and Harim ibn Sinan, the companion of Zuhayr."
See: Ibn Qutaybah, Al-Shi'r wa Al-Shu'ara, 1/235

(2) Check: Ibn Abd-Rabbih, Al-Iqd Al-Farid, 1/ 244.

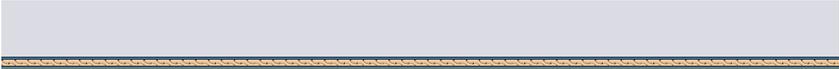
asked them for their names, and they introduced themselves. Hatim distributed all his camels among them. When his father learned about what he had done, he came to Hatim and asked him, "What did you do with the camels?" Hatim replied, "O father, I have made you proud of me," and he informed him of what he had done. His father then said to him, "In that case, I will never live with you or support you." Hatim responded, "Then I don't care," and he left him⁽¹⁾.

The stories of Hatim filled the books of the virtues of the Arabs, to the extent that when generosity was mentioned Hatim was mentioned alongside it.

One of the remarkable stories about him, showcasing his great generosity and open-handedness, is that one of the Roman emperors heard stories about Hatim and was amazed. The emperor had learned that Hatim had a favorite noble steed among his horses. So, he sent one of his messengers to ask Hatim for the horse as a gift, intending to test his generosity.

When the messenger entered the lands of Tay', he inquired about Hatim's houses until he reached Hatim's house. Hatim welcomed him warmly, unaware that he was the emperor's messenger. At that time, the livestock were in the pastures, and Hatim couldn't slaughter any animal to honor his guest. Instead, he

(1) Ibn Qutaybah, Al-Shi'r wa Al-Shu'ara. 1/235.



slaughtered his beloved horse, set it on fire to be cooked, and then entered to converse with his guest. The guest revealed his true identity as the messenger of the emperor, who had come to take the horse. Hatim was disappointed by this revelation and said, "Why didn't you inform me earlier? I have already slaughtered it for you, as I had no other choice available."

The emperor's messenger was astonished by his generosity and said, "By Allah, what we have seen from you exceeds what we have heard about you."⁽¹⁾

● **Protectiveness**

Its meaning, as Al-Raghib Al-Isfahani says, is "The rage of anger to protect the honor of the sacred."⁽²⁾ It is one of the noblest virtues, as it is the peak of honor and the shield of steadfastness. It is the weapon of purity and chastity. Every nation is protective, they protect their sanctity and do not like anyone to share it with them. However, this does not mean that the protectiveness of nations is equal, but rather that protectiveness exists in nations with varying degrees and diverse things they are protective over.

And the most things Arabs are protective over are their families, homelands, and neighbors. They consider their protective-

(1) Louis Cheikho, *Majani Al-Adab fi Hadae'q Al-Arab*, 1\ 134.

(2) Al-Raghib, *Al-Dhari'a ila Makarim Al-Shari'a*, Beirut, Dar al-Kutub al-Ilmiyya ,1980, page 238).

ness over these three to be the pinnacle of their honor and the embodiment of their dignity. They spare no effort in protecting them, even sacrificing their lives.

● **Protectiveness over Family**

For Arabs, protectiveness is a matter of honor that does not accept compromise. Their protectiveness over their women and families has reached a great extent. However, the Arab's protectiveness for their families was not an instinct separated from reason, but rather it was restrained by the soundness of their mind and the enlightenment of their thinking, considering the consequences and outcomes of matters.

One of their finest poems on this matter is the saying of the poet⁽¹⁾

"How beautiful protectiveness is at the right time, and how ugly it is at the wrong time"

"Whoever is constantly suspicious of his spouse, following his doubts"

"Is about to let her tempted with what he is afraid to expose to other's eyes."

(1) Al-Dinawari, Uyun Al-Akhbar, (Dar Al- Kitab Al-Masri, 1925, page 79).

"It is enough for you to protect her is to make sure that her s reputation and religion are good"

"Do not let any doubt arise from you, so that the doubter does not follow the path of the suspicious."

● **Protectiveness over Homeland**

The homeland is one's safe haven. That is why Arabs guard it with the utmost protectiveness and prioritize it over other lands, even if their life in it is miserable and difficult. Their poet says:

"My land, you are dear to me, even if I am wronged on your soil, And my folks, whenever ungenerous, I will still hold in honor."

And Ibn Al-Rumi says⁽¹⁾:

"I have a homeland that I will not sell, And I do not want to see anyone else as its rightful owner but me throughout eternity."

"I have seen in it the joy of youth and blessings, Like the blessings of a people who thrive under its shade"

(1) Al- Marzubani, Mu'jam Al-Shuara', manuscript edited, referenced and corrected by: Farouq Al-Salim, (Beirut, Dar Sader, 1st edition, 2005, page 184).

“The soul has become attached to it to the extent that my homeland became like my body, If it disappears, I will be utterly destroyed”

“The lands of men to them had been endeared, Through their aspirations they fulfilled during their youth there.”

“When they mention their homelands, it reminds them of the days of youth, and they long for it.”

One of the notable examples of the Arabs' protectiveness over their homeland in their history is the famous story of Al-Nu'man bin Al-Mundhir's response to the Persian King Khosrau. After Khosrau littled the Arabs before other nations, he received a harsh reply that solidifies the Arabs' talent, honor, and strength over others.

● **Protectiveness over who Asks for Shelter**

One aspect of Arab's protectiveness is that if someone enters the home of one of them and seeks refuge, they consider it inviolable and protected, both in terms of sanctity and hospitality. In fact, they say: "The connection of buckets with nearby buckets or the touching of bricks with bricks necessitates sanctity and protection." They even observe this in regards to wild animals and beasts, to the extent that some of them were named

"the protector of locusts⁽¹⁾," "the protector of gazelles," and "the protector of wolves."⁽²⁾

Arabs have a multitude of proverbs, wisdom, speeches, and poetry that revolve around their protectiveness, which has been passed down through generations and documented in collections.

Among them are:

- The saying: "a protective man is never an immoral man," meaning that the protective person is one who becomes protective over every female⁽³⁾.

- They also say: "Every nation with men who are protective, the women in this nation will be protected." This phrase is used for everything that need protection and safeguarding, such as honor and lineage.

One of the most famous poems that highlights the immense protectiveness of Arabs is what Antarah ibn Shaddad, said⁽⁴⁾:

***"I avert my gaze from when my neighbor passes by me,
Until my neighbor finds shelter in her abode."***

(1) Check: Ibn Al-Fouti, Majma' Al-Adab fi Mu'jam al-Alqab, 4\ 567.

(2) Al-Raghib al-Asbahani, Al-Dhari'a ila Makarim Al-Shari'a, , previous resource, page 239.

(3) Abu Ubaid, Al-Qasim bin Salam, Kitab Al-Amthal, page 110.

(4) Al-Sharishi, Sharh Maqamat Al-Hariri, 2\ 92.

"Indeed, I am a noble and generous person, I do not follow the whims of a wayward soul"

And what Uruwah ibn Alward said:

"And if my winds blowed the curtains in my neighbor's house, I turn a blind eye until the curtains conceals the house again."

And Al-Mutanabbi's words on protectiveness⁽¹⁾:

"It is insignificant for our souls to suffer, for our honor remain unharmed." Protectiveness is the greatest virtue of the Arabs, for the sake of it, they sacrificed their souls for their honor and sanctity!

● **Justice and Fairness**

It is one of the noble values that characterized the Arabs, as they did not hesitate to be fair to their enemies, let alone others

They were known for resorting to arbitration among themselves during any dispute or disagreement, and they accepted the rulings of those they chose as judges. Some of those who acted as judges were Aktham ibn Saifi ibn Ri'ah, Hajib ibn Zarrarah, Al-Aqra' ibn Habis, and 'Amr ibn Al-Dharab Al-'Adwani. 'Amr ibn Al-Dharab, in particular, addressed his people, saying,

(1) Ibn Munqedh, Al-Badi' fi Naqd Al-Shi'r, page 267.

"Understand what I am saying to you, whoever combines truth and falsehood, they will not be combined, and falsehood is more deserving of him. Truth always repels falsehood, and falsehood always repels truth..."⁽¹⁾

The Arabs dedicated some of their poetry to being fair to their enemies, which is preserved in their collections of poems. For example, 'Abd al-Shariq ibn 'Abd al-'Aziz Al-Juhani said:⁽²⁾

***"We intensified our attacks, and I killed from them
Three young men, and I killed Qayna (their leader)"***

"They intensified their attacks again, and they killed Jawayn (our leader)"

***"Jawayn was a man of his word, and killing was a good
for young men"***

***"The fight ended with their broken spears and our bent
swords"***

***"They camped in the desert hurting, and if our wounded
were lighter, we would have attacked again"***

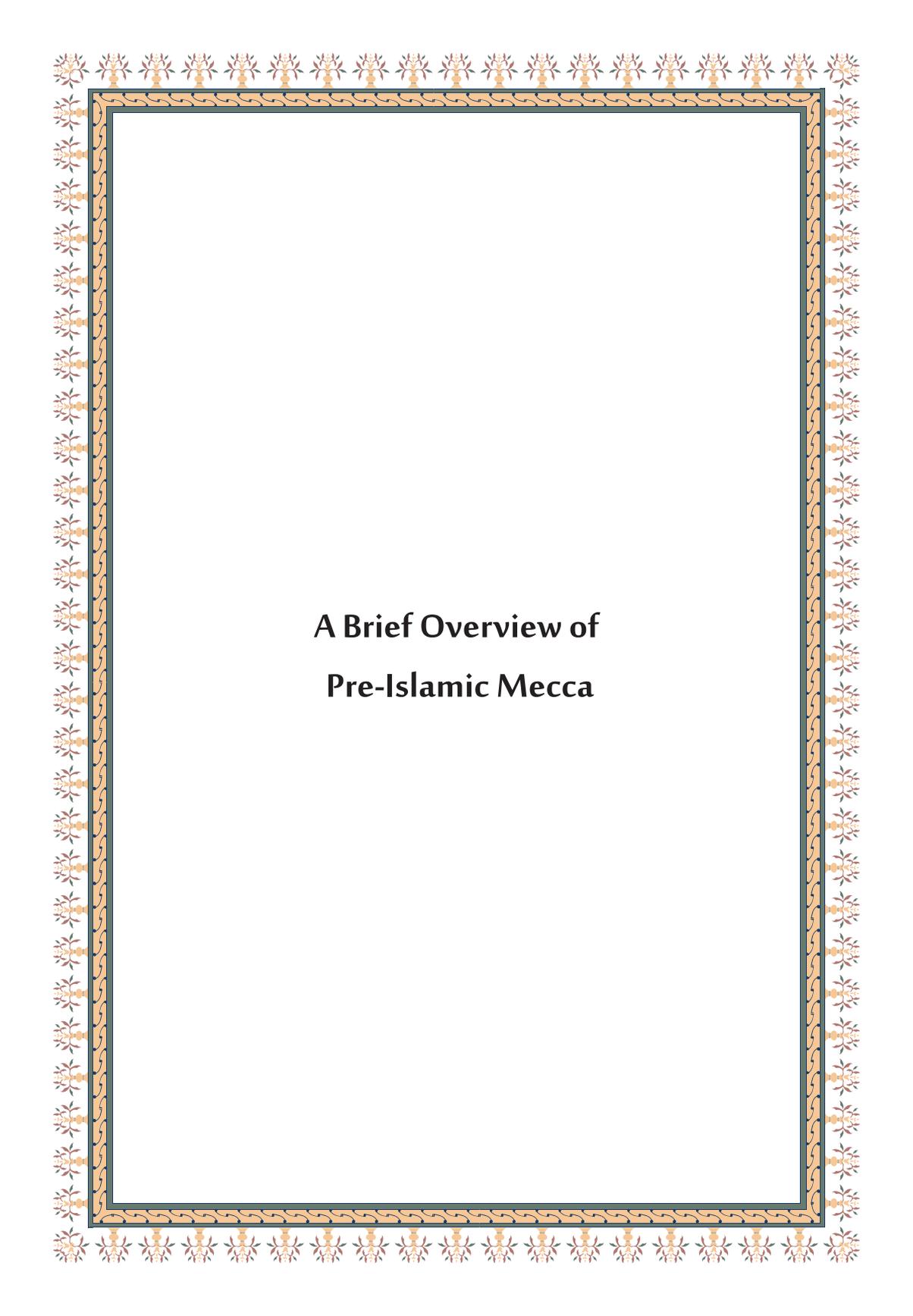
(1) Al-Alusi, Bulugh Al-Arab, 1\ 286- 292

(2) Ibn Tabataba, Iyar Al-Shi'r, 103.

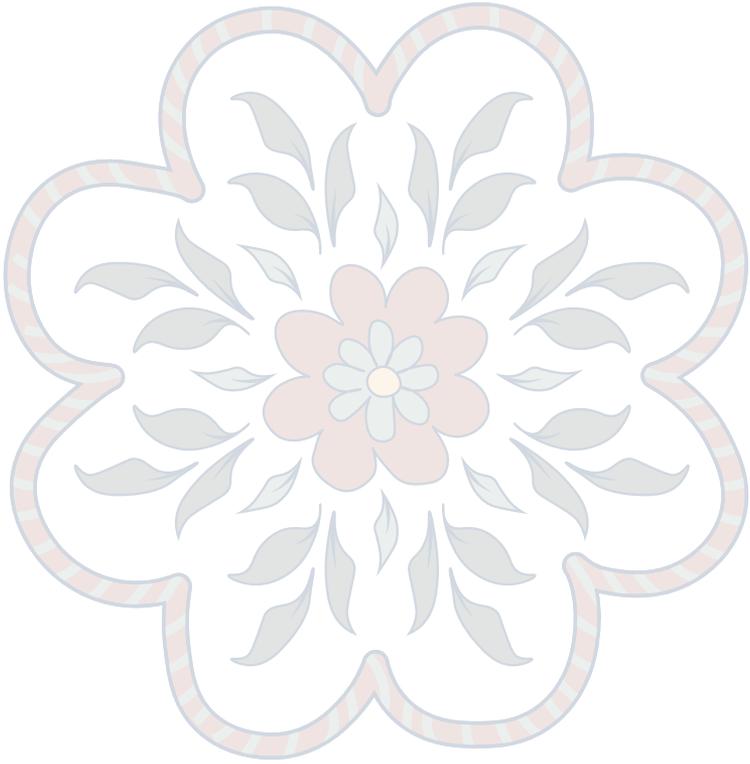
He treated his enemies fairly, revealed their strength, and showed us that they inflicted on them the same.

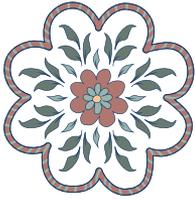
This trait is considered one of the noblest virtues as it combines wisdom, bravery, loyalty, and justice.





A Brief Overview of Pre-Islamic Mecca





A Brief Overview of the History of Mecca

Allah the Almighty mentioned Mecca in the Holy Quran using two words (Bakkah) and (Mecca). Allah the Almighty said: *(He is the One Who held back their hands from you and your hands from them in the valley of ʿHudaibiyah, near ʿMecca, after giving you the upper hand over ʿa group of ʿthem. 1 And Allah is All-Seeing of what you do)* [Al-Fath: 24]. Allah also said: *(Surely the first House ʿof worship ʿestablished for humanity is the one at Bakkah—a blessed sanctuary and a guide for ʿall ʿpeople)* [Ali 'Imran: 96]

The word (Mecca) in its linguistic root in Arabic means extracting, and that is why it is called (Mecca) because it expels the sinner from it. As for the word (Bakkah), its linguistic root in Arabic means crowding, meaning it is so crowded people almost pushing each other.

People have different opinions about these two names, as some argue that they are two dialects for the same place, because Arabs sometimes pronounce the letter "ba" (Letter B) instead of "meem" (Letter M) due to the location of articulation of

the consonants.

Others argue that they are two different names referring to two different places, as the difference in names signifies a difference in what they refer to. There are varying beliefs regarding what each name indicate:

- Some believe that "Mecca" refers to the entire city, while "Bakkah" specifically refers to the Kaaba.

- Others believe that " Mecca" refers to the Haram, while "Bakkah" refers to the mosque.

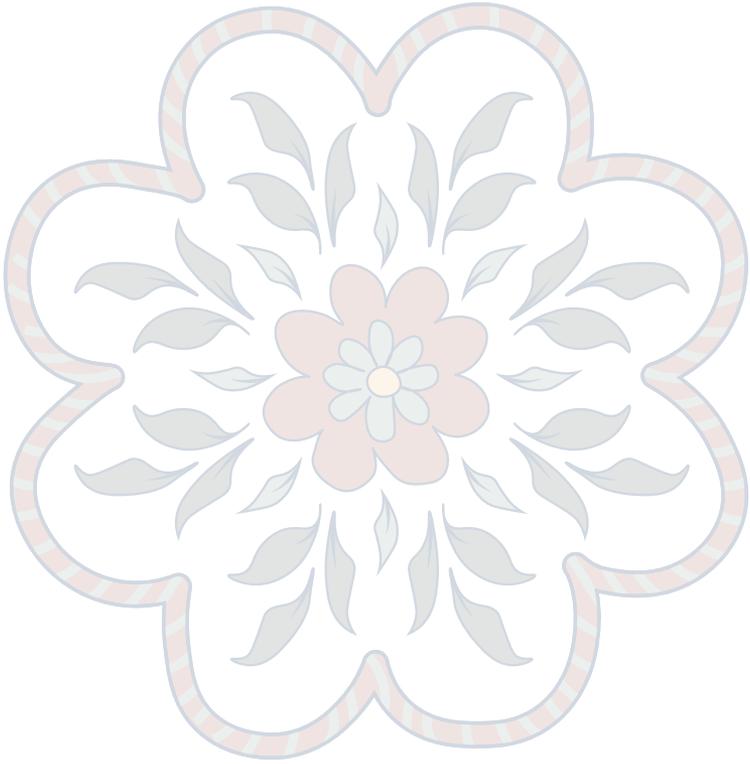
The biographers mention that when Prophet Ibrahim [PBUH] brought his son Ismail to Mecca, two tribes, Jurhum and Qatoura, Yemen originated and blood connected tribes, arrived there. They saw a land with water and trees, so they settled there. Ismail [PBUH] married a woman from the Jurhum tribe. After Ismail passed away, his son Nabit took charge of the Kaaba. Following Nabit, Mudad bin Amr al-Jurhumi, who was a maternal uncle of Ismail's descendants, assumed the responsibility of the Kaaba. Aafter a period of time the Jurhum tribe became corrupt in Mecca. They violated the sacredness, permitted forbidden acts, oppressed the people, and misappropriated the Kaaba's fund. Which caused a war among the two tribes "khazaa'ah and jurhum", where jurhum was defeated. Then, the Khazaa'ah tribe

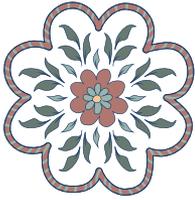


took the custodianship of the Kaaba for 300 years. The responsibility of overseeing the sacred house was passed down through inheritance.

At that time, the Quraysh tribe was divided until Qusay ibn Kilab married a woman from the Khuza'a tribe, thus becoming responsible for the Kaaba. He was the first Quraysh's descendant to hold this responsibility after the descendant's child of Ismail.







The Construction of the Holy Kaaba

The first person to rebuild the Kaaba after the flood was the Prophet Ibrahim [PBUH] as Allah the Almighty said: *(And remember when Abraham raised the foundation of the House with Ishmael, both praying, "Our Lord! Accept this from us. You are indeed the All-Hearing, All-Knowing)*

[Al-Baqarah :127].

Qusay ibn Kilab was the first from the Quraysh tribe to renovate the Kaaba after Ibrahim [PBUH]. He roofed it with wood and palm leaves, and then his descendants, the Quraysh, rebuilt it before the Mission of the Prophet Muhammad [PBUH].

There are different opinions considering the first person to put Kiswa on the Kaaba. The most famous opinion is that the first person is the king As'ad al-Yamani al-Hamiri. It is narrated that he composed a poem in which he said:

"We put Kiswa on the sacred house which is coverings and clothes"

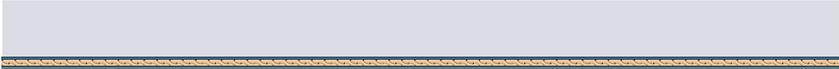
“We stayed in it for ten days of the month, and we made its door a key”

“Then we left the sacred house heading towards the south, and our banner was raised”

Throughout the ages, the Kaaba remained with Kiswa, but it was always a different Kiswa, until it reached its current state

Allah the Almighty has honored Mecca and sanctified it, elevating its status, so He named it 'the secure city.' Allah the Almighty said: *(And ⁷remember ⁷when We made the Sacred House a center and a sanctuary for the people ⁷saying ⁷, “You may ⁷take the standing-place of Abraham as a site of prayer.” And We entrusted Abraham and Ishmael to purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves ⁷in prayer ⁷)* [Surat Al-Baqarah: 125].

Allah the Almighty, has also inspired Ibrahim [PBUH] to pray for Mecca, as He says in the Holy Quran: *(Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of ⁷believing ⁷people incline towards them and provide them with fruits, so perhaps they will be thankful).* [Surat Ibrahim: 37].



And when the Prophet [PBUH] left Mecca, migrating to Medina, he said: (I know that you are the dearest land to me, and that you are the most beloved land to Allah).

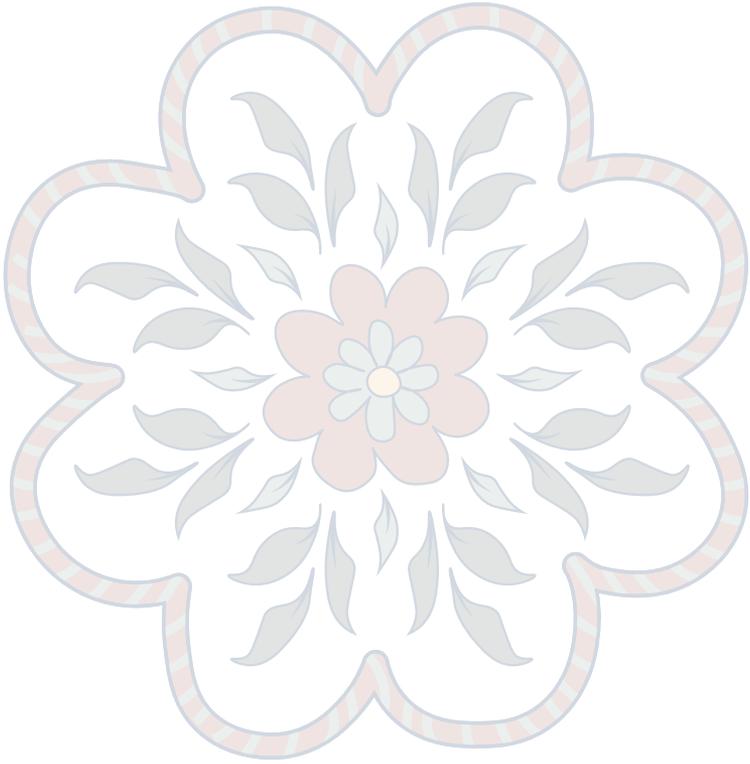
Among the merits that increased Mecca grandeur is the virtue of its people, for they were harmonious and Hunafaa, which means adhering to many of the teachings of Ibrahim [PBUH].

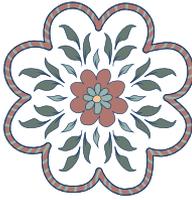
The Meccans used to love their children, perform Hajj and its rituals, shroud their dead, and cleanse themselves from jana-bah⁽¹⁾. They did not marry the daughters, the granddaughters, the sisters, and the nieces) The Quran affirmed and approved of their actions, as well as their good choices. They also used to marry women by paying them their dowries. Also, divorce was known among them.

What added to their honor was that their men used to marry women from any tribe they wished, without restriction or condition, while their women would not marry men from outside the tribe unless the man was committed to follow the religion of Quraysh, and zealous about it.



(1) post- sexual- intercourse state.





Hilf al-Fudul or “al-Fudul Alliance”

One of the outstanding merits of Mecca and its people is that they established an alliance, which the Prophet said about: (I witnessed in the house of Abdullah ibn Jud'an an alliance. I would not wish to break it, even for the finest camels. And if I were called upon to that alliance in Islam, I would have responded)⁽¹⁾.

This alliance took place in the month of Dhu al-Qa'dah, twenty years before the Prophet's [PBUH] mission, and it was the most honored alliance among the Arabs.

One of the reasons that led to the formation of this alliance is that a man from Yemen came to Mecca with merchandise. Al-Asi ibn Wail Al-Sahmi purchased this merchandise from him, but did not pay him. The Yemeni man sought assistance from the tribes of Mecca, but they refused to help him because Al-Asi held a high status among his people. Thus, the Yemeni man climbed Mount Abu Qubays at sunrise, where the noble leaders of the

(1) Sunan Al-Bayhaqi.

Quraysh were sitting around the Kaaba, and he raised his voice, complaining about the injustice of Al-Asi, saying:

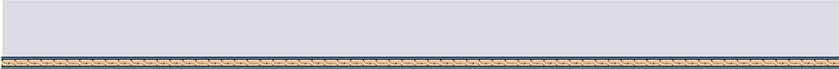
“O descendants of Fihir! there’s a man whose merchandise has been unjustly taken, a wanderer in Mecca, far from home and company”.

“A disheveled pilgrim who has not completed his religious duty”

“Indeed, the Haram is for those whose virtues are completed, and it is not permissible for those treacherous sinners”

Some tribes of Quraysh gathered in the house of Abdullah ibn Jada'an, who was an elder in age and had the greatest stature. The tribes formed an alliance and pledged not to tolerate any injustice against any person in Mecca, whether they were from its inhabitants or outsiders. They vowed to support anyone who had been wronged and stood united against those who oppressed them until justice is served. This alliance was known as the " al-Fudul Alliance." Later, they went to Al-Asi ibn Wa'il and retrieved the merchandise of the man from Yemen, returning it to him.

The Prophet [PBUH] approved of and praised this alliance.



Following the guidance of such an alliance, the United Arab Emirates has worked towards reviving this alliance in an effort to bridge the gap among followers of different religions and diverse races. They have issued the Charter of the New Al-Fudul Alliance, which aims to ensure global continuum peace by achieving several objectives:

- Building an alliance of religious leaders within the Abrahamic family (Islam, Christianity, and Judaism) as well as representatives from other various global religions. The purpose of this alliance is to promote peace among believers worldwide and to safeguard religion from the negative exploitation of certain concepts which some may use it to fuel division and ignite wars.

This can only be achieved through seeking practical mechanisms that aid in establishing this alliance, through a reconciliatory approach that ensures religious leaders to promote a spirit of brotherhood among followers of all faiths, transcending enmities and feelings of hatred.

- The endorsement of social contracts in which communities come together, aiming to avoid the causes of war and prevent the incitement of discord.

- Promoting positive citizenship based on the principles of equality, freedom, and mutual respect, drawing on the historical

experiences of revered religious figures, which are followed by people from each faith, such as the Constitution of Medina for Muslims.

- Reconciliation between religious identity and national identity, as the integration of these two identities leads to the influence of religion in promoting active citizenship and preserving it.

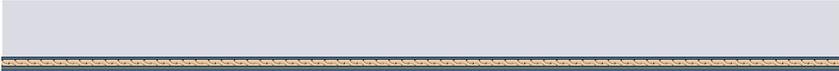
- Linking the values derived from citizenship (such as freedom and equality) to social harmony and the preservation of public order, for if these values were wrongly activated it will lead to the abolition of the essence of citizenship.

- Respecting all sacred values and preventing the desecration of religions, their symbols, principles, and teachings, in order to halt the causes of instability and prevent social fragmentation.

- Preventing the persecution of religious, ethnic, or cultural minorities in the name of religion.

- Promoting and reinforcing international treaties aimed at achieving and enhancing peace.

- Reviving the values of virtue and advocating for them, and actively promoting them through educating noble ethics that go beyond the minimum standards defined by human rights. These ethics aspire to build a new understanding of humanity, based

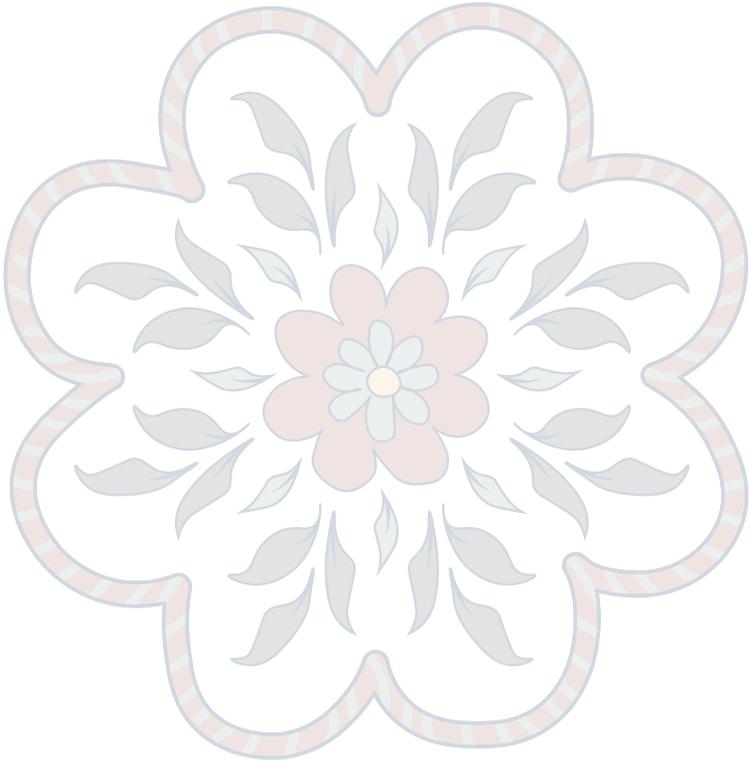


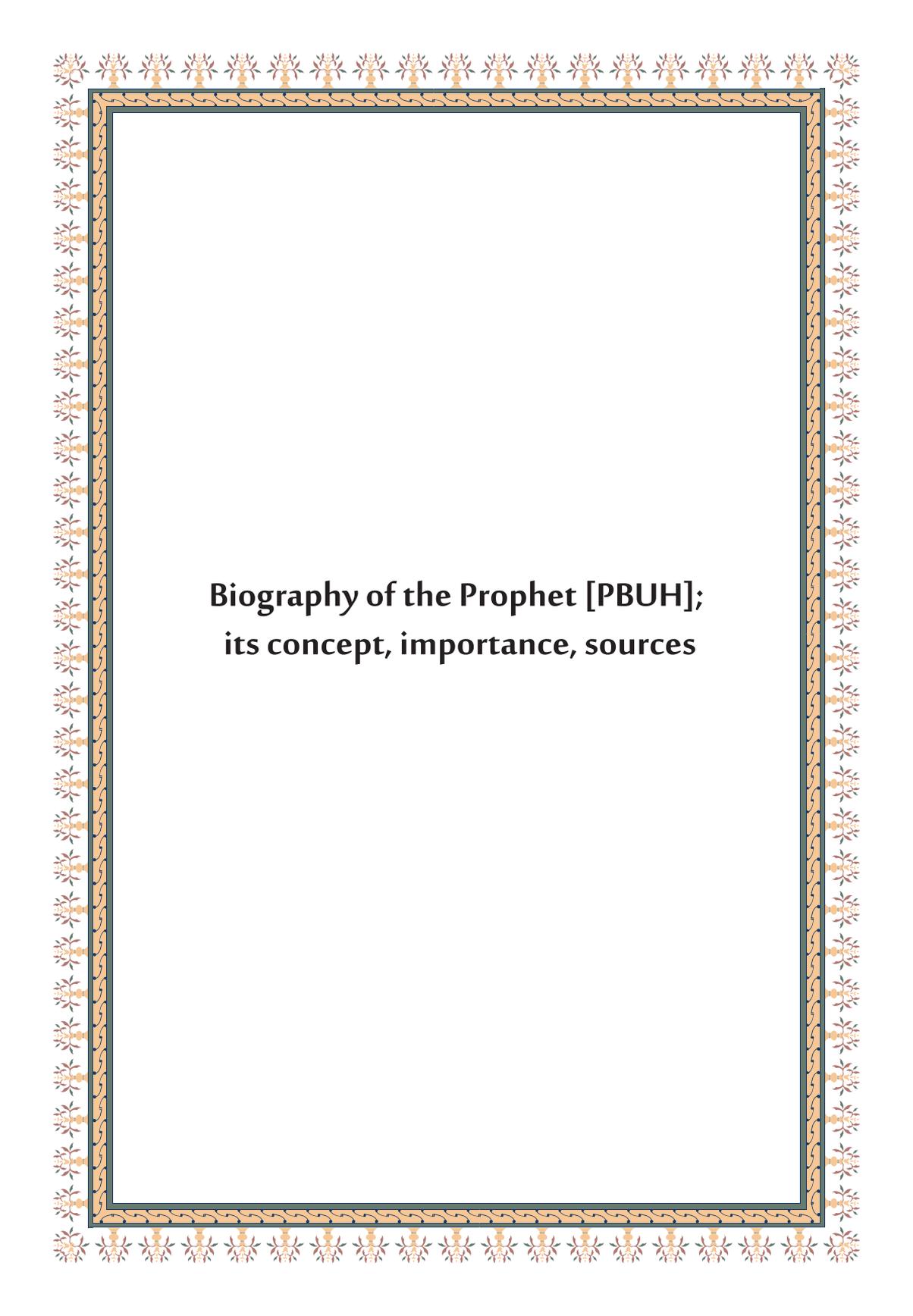
on the principles of love, compassion, hospitality, generosity, and the act of good-doing for all people, regardless of their religions, races, or cultural differences.

The Charter of the New Al-Fudul Alliance was a strong testament to the fact that reviving shared values, forming alliances around them, and committing to their activation is the path for the world to overcome its major challenges. It also highlighted the significant responsibility that religions bear in this regard⁽¹⁾.

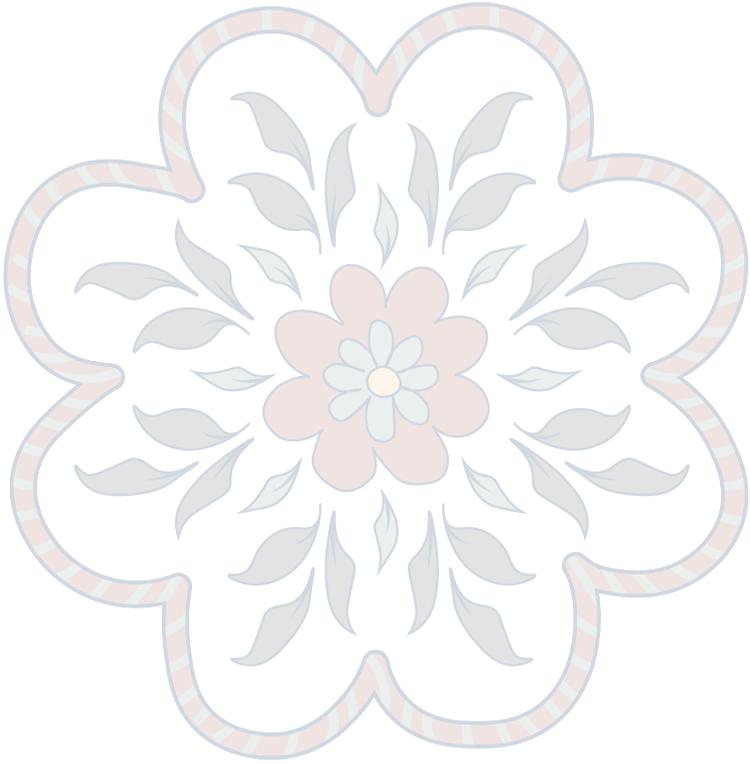


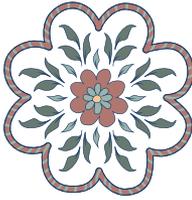
(1) Ibn Bayyah, The New Al-Fudul Alliance: An Opportunity for Global Peace, Forum for Promoting Peace In Muslim Societies, Abu Dhabi 2018, Page 70- 78.





**Biography of the Prophet [PBUH];
its concept, importance, sources**





The Prophet's [PBUH] Biography Concept and Importance

Biography "Sirah" Meaning in Arabic Dictionary

The word "Biography" in the Arabic language is pronounced as "Sirah". Its meaning in the dictionary refers to the manner, practice, or condition in which a person exists. Allah the Almighty said, (Sanu'eduha sirataha al-awla), which means: (***We will return it to its former state***) [Taha: 21], so the word (Sirah) in this verse indicates the form and state

And khalid ibn Zuhair said:

“ you should not be alarmed by a practice you made popular, as the person who mad it popular is the first contented”

The term "Sirah" can also refer to the stories and conditions of the ancients. It encompasses their innate character traits, acquired manners, and all aspects of their lives. Al-Raghib al-Asfahani says, "Sirah" is the state or condition in which a person, or

others, are. Whether this state is innate or acquired. That's why it is said that someone's "Sirah" is good or bad.

The Prophet's Biography "Sirah" definition

The early scholars did not concern themselves with defining the term "The Prophet Biography" as its concept was clear to them. They used various names to refer to it and considered it to be intertwined with many diverse fields of knowledge.

We see three approaches that early scholars used in dealing with the Prophet's Biography, which are as follows:

1. The generalization approach: In this method, the scholar narrates the events of the Prophet's [PBUH] life that occurred during the early stage of Islam, starting from the events of his life before the mission and extending to the time after; the era of Al-Rashiden (the Rightly Guided Caliphs).

One who followed this approach was Sulaiman ibn Musa al-Kala'i. In his book "Al-Asbahanī," he stated: "In this book I aimed to make a full persuasion and to excite the listener by mentioning the lineage, birth, characteristics, and Mission of the Prophet [PBUH], as well as his many unique qualities and signs of his prophet hood, his battles, and most of his days starting from his birth until his Until Allah took his good, kind soul, may

Allah's prayers, peace and blessings be upon him"⁽¹⁾.

Based on the quotation that we have read, Abu Ali al-Hasan al-Yusi defined the term the Prophet's biography as: The discourse that speak about the Prophet's life from the beginning of his mission until his death⁽²⁾.

Al-Yusi described this approach and the extensive information that its followers included in their books of the Prophet's [PBUH] life. He said, "They have included in these books his life from the time of his birth, even when his mother was pregnant with him. They also mentioned his parents and grandparents, as well as the various tribes descended from his ancestors. They mentioned his hometown, the Sacred House, its construction, and those who were responsible for it in the past. They also mentioned the kings who visited the Sacred House, and sometimes they even go further to speak about the biographies of the caliphs who came after the Prophet [PBUH]"⁽³⁾.

2. The specialization approach: In this method, scholars differentiate between the contents of the Prophet's [PBUH] biography and highlight certain aspects independently. This method includes: the names of the Prophet, the qualities of the Prophet,

(1) al-Kala'i, al-Iktifa'a fi maghazi al Mustafa wa Al-Thalatha Al-Khulafa', Alam Al-Kutub, 1st edition, 1997, 116.

(2) Al-Yusi, Al-Qanun fi Ahkam Al-Ilm wa al-Aalim wa al-Muta'allim, (Al-Ribat, Shala printing house, 1st edition, 1998, page 280, 281).

(3) the previous recourse.

the virtues of the Prophet, the characteristics of the Prophet, the battles of the Prophet [PBUH], and the birth and mission of the Prophet⁽¹⁾.

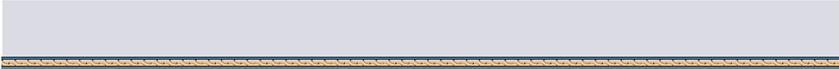
In each one of these aspect of the Prophet's [PBUH] biography, we find separate books that discuss the news and events that is related to it.

3. The preference approach: In this method scholars documented the biography of the Prophet [PBUH] and its related aspects, but they chose one of these aspects and made it the main focus of their writings.

These books are called "Kutub Al-Maghazi" in English "Books of Battles". Among these books is the book of Urwah ibn al-Zubayr, which is one of the earliest biographies of the Prophet [PBUH]. Urwah ibn al-Zubayr narrated the Prophet's [PBUH] biography to Abu al-Aswad in Egypt when he resided there. Some other "Maghazi" books are the book of Ibn Shihab al-Zuhri, the book of Musa ibn 'Uqbah, the book of Abu Abdullah Muhammad ibn 'Umar al-Waqidi, and the book of al-Malik ibn Habbib.

The term "Al-Maghazi" which was used for these books does not imply that they are specifically classified books about wars and battles. For example, the book of Al-Zuhri, as is clear

(1) Hajji Khalifa, Kashf Al-Zunoun, (Beirut, Dar Ithya'a al-Turath Al-Arabi, no date, 2\1012).



from his preserved texts in the compilation of Abd al-Razzaq and Tabaqat Ibn Sa`d, covers various aspects of the Prophet's [PBUH] life, despite what the title suggests that the book is dedicated to wars. Therefore, the Maghazi books are comprehensive books that include the beginning, mission, and all the battles of the Prophet [PBUH]. Some of them even go beyond the prophetic era and discuss the era of the caliphs and the conquests that took place during their time, as Ibn A'ith Al-Demashqi did in his book, where he elaborated on conquests until the time of Al-Ma'mun in the Abbasid era in 218 AH. Thus, we can see that the term "Al-Maghazi" is broader than the term "Sirah".

Among what confirms the extent of what is mentioned in the books of "Al-Maghazi" regarding historical events that are not within the scope of battles and war, is the statement of Ibn Hisham who summarized the biography of Ibn Ishaq. Ibn Hisham says, "I have omitted some of what Ibn Ishaq said in this book, which the Prophet [PBUH] was not mentioned in and it was not an occasion of revelation for any surah in the Quran and what wasn't relevant to the subject of this book. I did this for the sake of brevity".

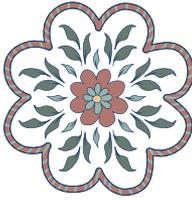
It should be noted that the "Al-Maghazi" or the battles mentioned in the titles and contents of these books only refer to the defensive battles fought by the Prophet [PBUH], not to compel

people to convert to Islam, but rather to protect the homeland and defend against aggression.

Another term that can be added to the term of "Al-Maghazi" is the term (Al-Sirah), which is used in the titles of some books of the Prophet's [PBUH] biographies. This is what Muhammad ibn Ishaq did when he named his famous book "Al-Sirah wa Al-Maghazi." Abu Ishaq Ibrahim ibn Muhammad Al-Fazari also did the same in his book "Al-Siyar" which Imam Al-Shafi'i described as unparalleled in its genre⁽¹⁾. Ibn Abd al-Barr also followed suit when he named his book "Al-Durar fi Ikhtisar Al-Maghazi wa Al-Siryar," and the same goes for Ibn Sayyid al-Nas, who named his book "Uyun al-Athar fi Funun Al-Maghazi wa Al-Siryar".

It is evident from this that the term "Al-Maghazi" and the term "Al-Sirah" in the titles of books that followed the generalization approach are two synonymous terms. This was before the modern scholars started to dispense these two terms and use a collective title for both, which is "Al-Sirah Al-Nabawiyah," (the Prophet's Biography) especially after the widespread popularity of Ibn Hisham's book, in which he summarized the Sirah of Ibn Ishaq. Since then, this field of literature became well-known as "Al-Sirah Al-Nabawiyah".

(1) Al- Dhahabi, Siyar A'lām Al-Nubalā', manuscript edited, referenced and corrected by: Shuaib al- Arna'out and Muhammad Naim al-Erqsusi, (Beirut, Dar al-Risala , 2nd edition, 1982. 8/540). what Al- Fazari speaks about in this book is the jurisprudence of battles "Al-Maghazi".



The Prophet's [PBUH] Biography Importance:

Interest in studying and teaching the Prophet's biography (Sirah) began during the time of the prophet's companions. They used to teach the Sirah to their children, the same way they taught them the Surahs of the Quran⁽¹⁾. They considered it as a heritage of fathers and a source of pride for the ancestors⁽²⁾. They were aware of its importance in demonstrating the true nature, beauty, and clarity of the religion. As the Prophet Muhammad [PBUH], was the exemplary role model, embodied the essence and beauty of the religion. They were also aware of the Sirah's importance in the upbringing and guiding of the youth, and protecting them from extremism and discord.

The benefits that can derive from studying and learning the Prophet's [PBUH] biography (Sirah) can be summarized as follows:

1. Understanding the personality of Prophet Muhammad [PBUH], including his lineage, birth, upbringing, character,

(1) Al-Khatib Al-Baghdadi, Al-Jami', (Riyadh, Maktabat Al-Maa'rif, 1983, 2\ 195).

(2) the previous resource.

behavior, and various details of his life until his passing. These details are capable of instilling love, admiration, reverence, and respect for him in people's hearts, thereby motivating them to emulate him and seek guidance from his teachings.

Ibn Hazm said: "**Indeed, studying the Sirah of Muhammad [PBUH] inevitably lead to believing in his prophet hood and testifies to the fact that he is the true Messenger of Allah. If he [PBUH] had no miracle other than his Seerah, it would be sufficient**".

2. Understanding the true essence of religion, as it is built upon many great values such as rightfulness, which are embodied in the character of the last Prophet Muhammad [PBUH]. As he was [PBUH] the most perfect representative of the religion and the best example for implementing its rituals and teachings.

3. Enhancing our understanding of the Holy Quran and its objectives, this is achieved through studying the Prophet's [PBUH] biography, as it reveals the circumstances behind the revelation of the Holy Quran verses and clarifies the reasons for the religion legislations. Thus, it serves as the best protection against misconceptions in comprehending the religious discourse.

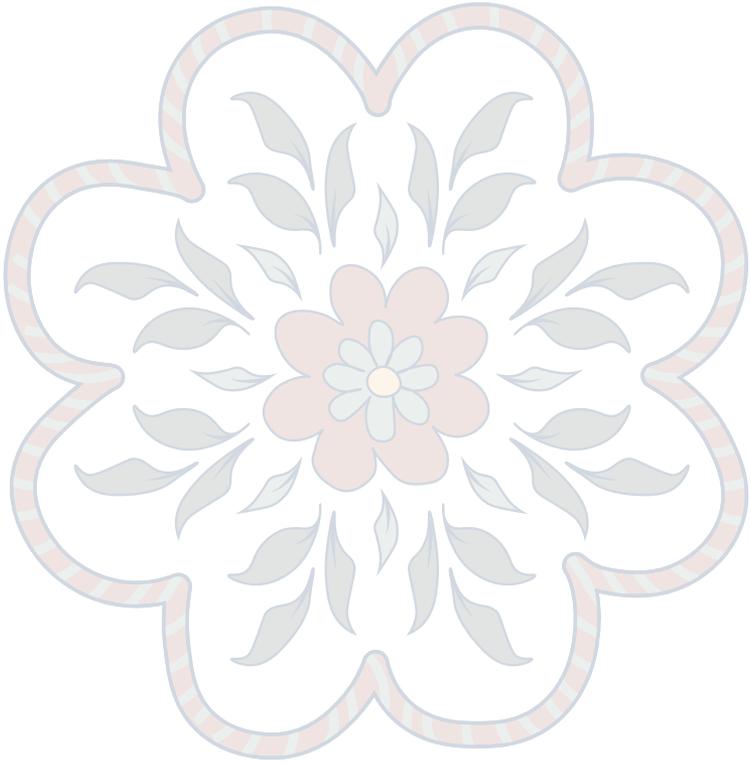
4. Muslims taking pride in their affiliation with Islam. Islam is a religion of values and ethics, and those who study the

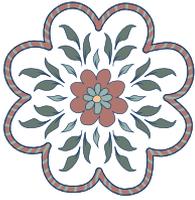


Prophet's [PBUH] biography find truthfulness, loyalty, sincerity, and love for people. They also witness the greatness of the Islamic religion that emanates from these qualities and ethics.

Since we have discussed the importance of the Prophet's biography and the methods followed by scholars in writing their books of Sirah, it is essential to mention the sources from which those scholars derive the material for their books.







The Prophet's [PBUH] Biography Importance:

The Prophet's [PBUH] biography Sources and its branches: Models and Methods

The biography of the Prophet [PBUH] has numerous sources that provide us with details about his life, which we will mention:

- **The Holy Quran**

The biography of the Prophet [PBUH] is closely related to the Holy Quran, as it is related to the life of the Prophet to whom the Quran was revealed. He was the first recipient of its message. Allah the Almighty says: (***This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit 'Gabriel' brought down, into your heart 'O Prophet'—so that you may be one of the warners, in a clear Arabic tongue***) [Surat Ash-Shu'ara: 192\ 195].

His life, peace be upon him, was a practical application of what was revealed to him by Allah, and a commitment to his

teachings, following the noble ethics the Quran guided to. Therefore, Aishah made a connection between the prophet's [PBUH] manners and the Quran, saying: " The conduct of the Prophet [PBUH] as entirely according to the Qur'an"⁽¹⁾.

The Prophet's [PBUH] life was closely intertwined with the Revelation of the divine message for a period of twenty-three years, from the beginning of the prophet's [PBUH] Mission until his passing.

That is why many Quranic chapters contain details related to different aspects of the Prophet's [PBUH] life, such as Surah Al-Muzzammil, Al-Muddathir, Ad-Duha, Ash-Sharh, Al-Kawthar, Al-Alaq, Al-Humazah, Al-Masad, and others. These chapters, especially the first ones revealed, narrate multiple stories and provide precise descriptions of important aspects of the Prophet's [PBUH] life, including his childhood, youth, and the circumstances surrounding the Revelation of the divine messages to him.

In Surah Ad-Duha, Allah the Almighty declares Prophet's [PBUH] orphanhood and Allah's care for him, He says: (***Did He not find you as an orphan then sheltered you?***) [Surat Ad-Duhaa: 6]. In Surah Al-Muzzammil, we find a description of the inner turmoil that the Prophet [PBUH] experienced, as his heart trembled in fear of what he saw on the day the Revelation began,

(1) Sahih Muslim, No. 746.

Allah the Almighty says: (*O you wrapped 'in your clothes', Stand all night 'in prayer' except a little*)[Surat Al-Muzzammil: 1-2]. In Surat Al-Qiyamah, there is an acknowledgement of the difficulty the Prophet [PBUH] faced while receiving the Revelation. He would move his tongue quickly while reciting the verses of Quran, eager to memorize them quickly. Allah, the Almighty, says: (*Do not rush your tongue trying to memorize 'a revelation of' the Quran, It is certainly upon Us to 'make you' memorize and recite it, So once We have recited a revelation 'through Gabriel', follow its recitation 'closely', Then it is surely upon Us to make it clear 'to you'*)

[Al-Qiyamah: 16-19].

The Revelation closely followed the Prophet's [PBUH] journey in his Mission, documenting various situations he encountered at different stages. It is rare to find a surah in the Quran, whether it was a Meccan surah or a Medinite surah, that does not have some connection to a phase in the Prophet's [PBUH] life or a significant event.

The Quran's following the Prophet's journey throughout his life serves several purposes, the most important of which are:

1. To establish and support the Prophet's mission. This serves to instill determination within the Prophet [PBUH], es-

pecially during times when his morale may be low and he may feel discouraged. Therefore, the verses of the Quran descend, reminding him of the stories of his fellow prophets, and the disbelief and harm they have faced from their people. The Holy Quran also brings glad tidings to the Prophet [PBUH] of the same closure of the previous prophets and messengers, which is victory and triumph, as stated in the following verse: (***Indeed, messengers before you were rejected but patiently endured rejection and persecution until Our help came to them. And Allah's promise 'to help' is never broken. And you have already received some of the narratives of these messengers***) [Surat Al-An'am: 34].

2. To console and support the prophet. The Prophet [PBUH] would feel saddened and grieve over those who prioritize their desires over the guidance brought to them by the Prophet. This was mentioned in the Quranic verse: (***Now, perhaps you 'O Prophet' will grieve yourself to death over their denial, if they 'continue to' disbelieve in this message***) [Surat Al-Kahf: 6]. And His saying: (***Perhaps you 'O Prophet' will grieve yourself to death over their disbelief***) [Surat Ash-Shu'ara: 3]. And Allah the Almighty saying: (***So do not grieve yourself to death over them 'O Prophet'***) [Surat Fatir: 8].

3. To guide and direct the prophet. Guiding the Prophet's

[PBUH] towards doing what is best in various situations, as mentioned in the Quranic verse, (***Be gracious, enjoin what is right, and turn away from those who act ignorantly***) [Surat Al-A'raf: 199]. And Allah the Almighty saying: (***He frowned and turned 'his attention' away, 'simply' because the blind man came to him 'interrupting', You never know 'O Prophet', perhaps he may be purified, or he may be mindful, benefitting from the reminder***) [Surat 'Abasa: 1-4].

Other Surahs also include verses that indicates meanings that elevate to the level of ethical principles that believers and followers of the Prophet [PBUH] should adhere to, such as mercy, compassion, and modesty, including:

- Describing and praising the Prophet [PBUH], as a form of endearment to him, as mentioned in the following verse: (***We have sent you 'O Prophet' only as a mercy for the whole world***) [Surat Al-Anbya: 107].

- Addressing the Islamic nation and emphasizing the importance of expressing gratitude towards Allah's greatest grace to this nation; the Prophet Muhammad [PBUH] as stated in the following verse: (***There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers***) [Surat At-Tawbah: 128].

- Guiding Muslims to treat the Prophet [PBUH] with kindness and excellence, as mentioned in the following verse: (*O believers! Do not enter the homes of the Prophet without permission and if invited for a meal, do not come too early and linger until the meal is ready. But if you are invited, then enter on time. Once you have eaten, then go on your way, and do not stay for casual talk. Such behaviour is truly annoying to the Prophet, yet he is too shy to ask you to leave*) [Surat Al-Ahzab: 53].

In all of these examples, there are indications of the noble character of the Prophet [PBUH], in which Allah made emulating these noble traits of the Prophet [PBUH] the ultimate goal of His final message.

We see a reference to what was previously mentioned in Allah the Almighty saying, (*And you are truly a man of outstanding character*) [Surat Al-Qalam: 4]. Also in the Prophet's [PBUH] saying: (I was sent to perfect good character)⁽¹⁾.

The image portrayed by these verses that speak about the Prophet's [PBUH] biography and its events is the most accurate description of his personality. And the most authentic narrative of his qualities, ethics, and characteristics, and the most reliable source of his state in all circumstances.

(1) Al-Bukhari, Al-Adab Al-Mufrad, Excellence in Character, No. 207

The phrasing of the Holy Quran is characterized by clarity and eloquence, which is why a person feels as if they are living with the Prophet [PBUH] when reading his biography from the perspective of the Quranic verses. Their heart witnesses the Prophet's [PBUH] noble character and find within themselves traces of the feelings of awe, reverence, happiness, and gratitude that stirred in the Prophet's [PBUH] heart. They also comprehend the lessons and insights conveyed by the verses that describe the situations and events that occurred with the Prophet [PBUH].

Therefore, the Holy Quran is the most truthful, reliable, and significant source of the Prophet's [PBUH] biography.

● Hadith

The biography of the Prophet [PBUH] emerged within the realm of the science of Hadith. That is why experts in Hadith have made it a practice to include their definitions of hadith in phrases that indicate this, such as, "Hadith is every recorded statement, action, approval, or physical or moral qualities of the Prophet Muhammad [PBUH], as well as his (Sirah) biography". Some scholars add on and say, "Whether this occurred before or after his Mission"⁽¹⁾.

This has been observed since early AH centuries.

(1) Itr, Nour Al-Deen, Manhaj Al-Naqd Fi Uloom Al-Hadith, (Damascus, Dar Al-Fikr, 1997, page 28).

Al-Ramahruzī stated, "Those who narrated the Hadith have proven what Allah made great about his messenger by transmitting his legislation, documenting his sayings, and the virtues of his family, as well as the accomplishments of his ancestors and relatives. They have recorded everything the Prophet [PBUH] did during his travels and stays, his actions during sleep and wakefulness, his gesture and statements, his silence and speech, his standing and sitting, his eating and drinking, his clothing and transportation, his behavior when he was delighted or discontented, and even what he would do with the trims of his nails.

Therefore, it is not surprising that the narrators of Hadith were the first to take care of the Prophetic biography, and we can observe their attention to this in three aspects in their books:

- The inclusion of scattered and unorganized narrations in general Hadith compilations that sheds light on aspects of the Prophet's [PBUH] biography. This falls under the category of secondary sources. It is not primarily intended or prioritized in the process of referencing Hadith in a specific chapter. We can see an example of this in what Al-Bukhari did when he narrated the hadith of Aishah in the chapter of the beginning of Revelation.

- The specific categorization of certain aspects and events of the Prophet's [PBUH] biography within chapters in the general Hadith compilations, such as what Imam Bukhari did in his Sa-

hih in the chapter of "The Characteristics of the Prophet [PBUH]" and what Imam Muslim did in his Sahih in "The Virtues of the Prophet [PBUH]".

- The specialization of certain aspects of the Prophet's [PBUH] biography in specific compilations, such as the book "Al-Siyar" by Abu Ishaq Al-Fazari, where he focused on the jurisprudence derived from the Prophet's [PBUH] battles. And the book "Al-Saraya Wal-Bi'oth" by Abu Abdullah Muhammad ibn Nasr Al-Marwazi⁽¹⁾, and the book "Al-Iklil" by Al-Hakim Al-Nisaburi, which he dedicated to discussing the battles of the Prophet [PBUH], his wives, and his traditions⁽²⁾.

Undoubtedly, the Sunnah, due to its rich content, breadth, and depth, can provide those who wish to write about the Prophet's [PBUH] biography with the necessary material to clarify the various aspects and stages of his life, starting from the history of the environment in which the Prophet [PBUH] was born, up until the moment of his death.

The biography of the Prophet [PBUH] clarifies, in a practical manner, how to apply the teachings of the Holy Quran more

(1) Al-Dhahabi, *Siyar A'lam al-Nubala'*, 141: 33.

(2) the previous recourse 171: 167.

strongly and explicitly than what is evident in the verbal Sunnah, as it is not a subject to different interpretations like the verbal Sunnah is.

There are many commands and prohibitions in the Holy Quran and the verbal Sunnah that cannot be understood and applied unless we study the Prophet's [PBUH] biography, which provides us with knowledge of the circumstances and conditions in which those commands and prohibitions were revealed. If not for the Sunnah and the Prophet's [PBUH] biography, no one would manage to understand the Holy Quran, its rulings, and its objectives.

Therefore, scholars of Hadith unanimously agreed that the Sunnah is the second primary source of the Prophet's [PBUH] biography after the Holy Quran. This is due to the abundance of Sunnah's narrations in the books compiled by the Hadith narrators. The narration of the Prophet's [PBUH] biography is incomplete without tracing, compiling, and organizing the Sunnah according to the chronological sequence of the life of the Prophet Muhammad [PBUH].

● Prophetic Virtues and Habits Books

These are the books that concentrate on the narrations of the Prophet's [PBUH] qualities, noble manners, etiquette, and



behavior in all aspects of his life. This is done to facilitate the emulation of the Prophet [PBUH], and among these books are:

- Sifatul-Nabi (The Prophet [PBUH] Quality), by Wahab ibn Munabah, it is considered one of the earliest works written in the field of Prophetic virtues and habits.

- Sifatul-Nabi (The Prophet [PBUH] Quality), by Abu Al-Hasan Ali ibn Muhammad Al-Mada'ny.

- Fada'il Al-Nabi wa Asahabah (The Virtues of the Prophet [PBUH] and His Companions), by Abd al-Malik ibn Habib al-Andalusi

- Al Shama'il al-Muhammadiyah (The Characteristics of Prophet Muhammad [PBUH]), by Issa ibn Sawra Al-Tirmidhi.

- Al-Akhlak Al-Nabawiya (The Prophetic Ethics), by Judge Ismail bin Ishaq Al-Maliki.

- Al-Shifa bi Ta'rif Huquq al-Mustafa (Al-Shifa in Defining the Rights of the Prophet [PBUH]), by Abu Al-Fadl 'Iyad Al-Yahsubi.

- Al-Wafa bi Ta'rif Fada'il al-Mustafa (Al-Wafa in Defining the Virtues of the Prophet [PBUH]), by Ibn Al-Jawzi.

These books compile what has been scattered in the books of Sunnah concerning narrations that clarify various aspects of

the Prophet's [PBUH] life. The books begin by describing his physical appearance, including the physical characteristics of the Prophet [PBUH], such as the Seal of Prophethood, which has been given separate chapters. The books then continue to describe his character [PBUH], followed by dedicated chapters on what has been said about all his attributes, such as his walking, sitting, smiling, anger, eating, drinking, sleeping, speech, silence, and sense of humor.

● Here we have some examples of what these books contained:

- **Anas ibn Malik reported that:** Allah's Messenger [PBUH] was neither very tall of stature, nor short. His skin was neither pale white, nor tawny, and his hair was neither crisply curled, nor lank. Allah sent him and gave him the Revelation at the end of forty years of life, so he stayed in Mecca for ten years and in Medina for ten years, and Allah took him unto Himself at the end of sixty years, with fewer than twenty white hairs on his head and beard ⁽¹⁾.

- **Anas ibn Malik reported that:** Allah's Messenger [PBUH] was neither obscene, nor profligate, nor boisterous in the markets, and he would not repay a misdeed with a misdeed, but

(1) Al-Tirmidhi, Al Shama'il al-Muhammadiyah, manuscript edited, referenced and corrected by: Izzat Ubaid Al-Da'as, (Beirut, Dar Al-Hadith, 3rd edition, Hadith No. 1).

would pardon and forgive⁽¹⁾.

- The statement of Judge Abu Al-Fadl 'Iyad Al-Yahsubi: "A chapter on the noble character of the Prophet [PBUH]: As for the acquired qualities from virtuous morals and noble manners, which all wisemen agree on preferring and honoring those who possess all or even one of them, all of these qualities were embodied totally and perfectly balanced in the character of Prophet Muhammad [PBUH]. He was molded with them since birth and it was his first nature by the blessings of Allah"⁽²⁾.

It is evident to anyone reading these books that the purpose of their writing is to educate and inspire people to emulate the qualities of Prophet Muhammad [PBUH].

Therefore, scholars have shown great interest in these books, studying, explaining, and teaching them to others. They would dedicate special assemblies, known as "Al-Khutoom," to finish the study of these books; they used to perpetuate these "Khutoom" by documenting them in special records. Here we have some examples of these records:

(1) Al-Tirmidhi, Al-Shama'il, page 167, Hadith No. 339.

(2) Al-Yahsubi, Iyad, Al-Shifa bi Ta'rif Huquq al-Mustafa, manuscript edited, referenced and corrected by: Abduh Ali Kawshak, Dubai International Holy Quran Award, 1st edition, 2013, page 140-141

- **“Majlis fi Khatm Al-Sirah Al-Nabawiya** (an assembly to finish the recitation of the Prophet's [PBUH]), by Ibn Nasser Al-Din Al-Dimashqi.

- **“Majlis fi Khatm Al-Shifa bi Ta'rif Huquq al-Mustafa”** (an assembly to finish the recitation of Al-Shifa in Defining the Rights of the Prophet [PBUH]), also by Ibn Nasser Al-Din Al-Dimashqi.

- **“Al-Ilmam fi Khatm Al-Sirah Al-Nabawiya Li-Ibn Hisham”** (al-Ilmam to finish the recitation of the biography of the Prophet [PBUH], Ibn Hisham), by Shams al-Din Muhammad ibn Abdul Rahman al-Sakhawi.

- **“Al-Intehad fi Khatm Al-Shifa Li 'Iyad** (Al-Intehad to finish the recitation of Al-shifa in Defining the Rights of the Prophet [PBUH]), also by Shams al-Din Muhammad ibn Abdul Rahman al-Sakhawi.

- **“Raf' Al-Ilbas fi Khatm Al-Sirah Li Ibn Sayyed Al-Nas”** (Raf' Al-Ilbas to finish the recitation of the Prophet's [PBUH] biography, Ibn Sayid Al-Nas), also by Shams al-Din Muhammad ibn Abdul Rahman al-Sakhawi.

- **“Al-Riyadh fi Khatm Al-Shifa Li'Iyad”** (al- Riyadh to fin-

ish the recitation of Al-shifa in Defining the Rights of the Prophet [PBUH]), also by Shams al-Din Muhammad ibn Abdul Rahman al-Sakhawi⁽¹⁾.

This phenomenon was well-known among people during the 9th Hijri century, to the extent that they organized special assemblies to read these Khutoom, attended by the majority of people. It appears that this practice was common in various cities of the Islamic world.

Abu Salam Al-Ayashi mentioned in his famous travel that he obtained about half of the book "Al-Shifa", by Judge 'Iyad, by listening from his teacher, Abu Mahdi Issa Al-Tha'labi, in Mecca. He also witnessed the assembly in which the Khatm was finished, in a remarkable day⁽²⁾.

It is not a secret that the reason for the interest in these books and their Khatm assembly is their connection to the biography of the Prophet [PBUH], and their mention of his virtues and qualities. Especially the book "Al-Shifa" by Judge 'Iyad, in which its author perfected and excelled in its writing, organizing it and categorizing it, and eloquently illustrating the greatness and uniqueness of the Prophet's [PBUH] character, and the beauty and excellence in his demeanor, speech, and actions.

(1) Al-Sakhawi was known for his compilation of "Al-Khutam," with a total of thirteen books attributed to him. check: Al-Sakhawi, Al-Daw' Al-Lam' Li-Ahl al-Qarn al-Tasi', (Beirut, Dar al-Jeel, p. 18).

(2) Al-Ayyashi, Ma' Al-Mwa'id, manuscript edited, referenced and corrected by: Saeed Al-Fadhili and Suleiman Al-Qurshiji, (Abu Dhabi, Dar Al- Suwaidi, 1st edition, 2006, 21245).

● The Books of the Prophet's [PBUH] Biography

We have previously mentioned that these books are the ones that focus on the details of the Prophet's [PBUH] life, from his birth to his death, and here we provide examples of these books:

- "Sirat Rasul Allah" (The biography of the Prophet Muhammad [PBUH]), by Isma'il ibn Tarkhan Al-Taymi, narrated by his son Abu Muhammad Mu'tamar ibn Sulaiman.

- "Al-Siyar" (The Prophet's [PBUH] Biography) by Abu Ishaq Al-Fazari.

- "Al-Maghazi" (The Prophet's [PBUH] Battles), by Muhammad ibn Omar Al-waqidi.

- "Al-Sirah Al- Nabawiyah" or "Tahthib Sirat Ibn Ishaq", (The Prophet's [PBUH] Biography) or (The Refinement of the Prophet's [PBUH] Biography written by Ibn Ishaq), by Abd al-Malik ibn Hisham.

- "Kitab Al-Siyar" (The Prophet's [PBUH] Biography Book), by Abu Othman Al-Omawi.

- "Sirat Al-Nabi wa Ashabeh fi Ayshe'hem wa Takhalle'hem 'an Al-Dunia" (The Biography of the Prophet and his Compan-

ions in their way of life and their renunciation of worldly possessions, by Abu Dhar al-Harawi.

- "Al-Sirah Al-Nabawiyah wa Akhbar Al-Khulafa'a" (The Prophet's [PBUH] Biography and the Stories of the Caliphs), by Ibn Hibban al-Busti, which is a part of his book "Al-Thiqaat".

- "Awjaz Al-Siyar fi Sirat Khair Al-Bashar" or "Sirat Al-Nabi" (The most concise biography of the Best of Mankind-The Prophet [PBUH]) or (The Prophet's [PBUH] Biography) by Ibn Fares al-Lughawi.

- "Al-Sirah Al-Nabawiyah" (The Prophet's Biography), by Abu Al-Qasim Al-Wazeer Al-Maghribi.

- "Jawam' Al-Sirah" (The Comprehensive Collection of the Prophet [PBUH] Biography), by Abu Muhammad Ibn Hazm Al-Zahiri

- "Wasilat Al-Muta'abdeen fi Sirat Sayid Al-Mursaleen", by Al-Mulla Omar Al-Irbili Al-Mosuli.

- "Al-Rawd Al-Unuf wa Al-Mashra' Al-Rawa fi Tafseer ma Ishtamal 'aleh Hadith Sirat Al-Rasul wa Ihtawa" (Al-Rawd Al-Unuf wa Al-Mashra' Al-Rawa, The Interpretation of What is Included in the Biography of the Messenger of Allah [PBUH]), by Abu Al-Qasim Al-Suhayli. It is a valuable book in which he explained the biography of Ibn Hisham, encompassing his knowledge in

language, grammar, lineages, history, and other fields.

- "Al-Sirah Al-Nabawiyah" (The Prophet's [PBUH] Biography), by Al-Dhabi. It is a part of his book "The History of Islam".

- "Al-Sirah Al-Nabawiyah" (The Prophet's [PBUH] Biography), by Ibn Kathir.

One of the main distinguishing features of these books is that it mentioned all of the information regarding the stages of the Prophet's [PBUH] life, without authenticating or verifying the information. Al-Hafiz Al-Iraqi indicated to this in his poem, which is dedicated to the Prophet's [PBUH] biography, where he says;

"And let it be known to the student that the books of the biography gather what is authentic and what is disputed"

"The purpose is to study what they have written, even if its chain of narration is weak"

● The Specifications of the Prophet [PBUH] Books

The specifications of the Prophet [PBUH] (is) a science that deals with what distinguishes the Prophet [PBUH] from others in both legislation and Preferential terms.

As for the legislative aspect, it includes what was exclusive-

ly granted to him and his followers by making the entire earth pure for them to pray on, the Night of Qadr, and the goodness of the Islamic nation compared with all other nations.

As for the preferential aspect, the glad tidings of the Prophet Muhammad Mission in the previous scriptures, him being the Seal of Prophets, the miracle of the Night Journey and the Ascension into Heavens, his status as the leader of all prophets, and the everlasting miracle of the Holy Quran, which will remain until the Day of Judgment.

These specifications have been scattered throughout the books of Hadith, appearing in various chapters according to their respective fields. Imam Al-Bukhari and Imam At-Tirmidhi mentioned some of them in their book "Al-Manaqib", while Imam Muslim mentioned a collection of them in his book "Al-Fadail". Many other scholars and jurists followed their lead, including Imam Al-Shafi'i, who mentioned some of them in his books "Al-Umm" and "Al-Risalah".

Some of the most important books written in this field are:

- "Nihayet Al-Su'l fi Khasa's Al-Rasul", by Imam Abu Al-Khat-tab Omar ibn Al-Hasan Al-Kalbi, known as Ibn Dihyah.

- "Shifa'a Al-Sudoor fi A'l-am Nubuwat Al-Rasul, by Abu Al-Rabi' Ibn Sab' Al-Sabti

- "Bidayat Al-Su'l fi Tafdeel Al-Rasul", by al-Azz ibn Abdul Salam.

- "Ghayat Al-Su'l fi Khasa's Al-Rasul", by Ibn al-Mulaqqin.

- "Al-Anwar bi Khasa's Al-Nabi Al-Mukhtar", by Ibn Hajar Al-Asqalani.

- "Al-Lafz Al-Mukaram bi Khasa's Al-Nabi Al-Muhtaram", by Qutb Al-Din Al-Khaderi Al-Shafi'i.

- "Kifayat Al-Taleb Al-Labeeb fi Khasa's Al-Habeeb", (The Sufficient Guide in the Specifications of the Prophet [PBUH], by Jalal Al-Suyuti.

Due to the diversity of fields covered by the scientific material in these books, their topics revolve around rulings and virtues. They mention some jurisprudential rulings that were specific to the Prophet [PBUH] alone, excluding his followers. And they also mention some virtues in which he has no equal. All of this is mentioned to honor and glorify the Prophet [PBUH]⁽¹⁾.

When it became widespread among the early scholars that

(1) Chek: Ibn Al-Mulaqqin, Ghayat al-Su'al fi Khasa'is al-Rasul, manuscript edited, referenced and corrected by Abdullah Bahr Al-Deen Abdullah, Dar Al-Basha'r Al- Islamiyya, 1st edition, 1993, page 73, 125, 156, 223.



these books were focused on knowledge rather than practice, they received little attention during first three Hijri centuries, and their significance was only recognized by modern scholars.

● The Signs of Prophethood Books:

These books are specialized in extraordinary phenomena that Allah has enabled his Prophet [PBUH] to do, defying the laws of nature. The miracles served as a support for the Prophet [PBUH] and as a proof of his prophethood. These books also include what was written to indicate the Prophet's [PBUH] prophethood, such as prophecies, signs, and other evidence that was not a challenge to the deniers and idolaters⁽¹⁾.

Among the books written in that regard are:

- "Al-Hujjah fi Ithbat Nubuwwat al-Nabi" by Bishr ibn al-Mu'tamir al-Mu'tazili.

- "Dalail al-Nubuwwah", by Muhammad ibn Yusuf al-Farabi.

- "Ayat al-Nabi", by Ali ibn Muhammad al-Madaini.

- "A'lam al-Nubuwwah", by Caliph Abdullah al-Ma'mun al-Abbasi.

(1) check what was written to alert on the difference between evidence and miracles: Al-Suhayli, Al-Rawd Al-Unuf, manuscript edited, referenced and corrected by Taha Abdul Ra'uf Sa'ad, (Cairo, Al-Azhar Colleges Library, 1391 AH, 11 399)..

- "Amarat al-Nubuwwah", by Ya'qub ibn Ibrahim al-Jujazani.
- "Dalail al-Nubuwwah", by Abu Zura' al-Razi.
- "Al-Mu'jizat", by Abu Ja'far al-Tunisi.
- "Dalail al-Nubuwwah", by Abu al-Hasan al-Ash'ari.
- "A'lam al-Nubuwwah", by al-Mawardi.
- "Dalail al-Nubuwwah wa Ma'rifat Ahawal Sahib al-Shari'ah", by al-Bayhaqi, which is the most comprehensive and inclusive of these sources.

These books are distinguished by mentioning what strengthens faith in prophethood, such as miracles and harbingers, as well as providing reassuring Hadith and confirmed reports that affirm the occurrence of these miracles and dispel any doubts or skepticism.

However, the narrations and reports mentioned in these books require careful examination and scrutiny in order to distinguish the authentic and reliable ones⁽¹⁾.

(1) This was a frequent demand throughout the stages of writing the Prophet's [PBUH] biography. What indicate this is what was mentioned in Hussain Nassar's introduction to his translation of the book "The Earliest Biographies of the Prophet and Their Authors", that Suleiman ibn Tarhan wrote a book with the title of "The Accurate Prophet's [PBUH] Biography". Scholars continue to follow his example in terms of collecting reliable narrations of the Prophet's [PBUH] biography. For example, Ibn Hajar al-Asqalani's "Mukhtasar Al-Sirah" (Summary of the Biography) focuses on the most accurate statements, while Al-Shihab al-Asqalani, has a book titled "Al-mwaheb al-Idunyyah bilminah al-muhamdiyyah" in which he mentioned on accepted narrations and ignored the rejected ones.

check: Hussain Nasr, The introduction to " Early Biographies of the Prophet and their Authors" by the Orientalist Josef Horowitz, Mustafa Al-Babi Al-Halabi,

● The Companions Classes and Biographies Books

These books are connected to the Sciences of Hadith and are dedicated to narrate the biographies of the Prophet's [PBUH] Companions who witnessed the Revelation of the Holy Quran and experienced the details of the Prophet's [PBUH] life. These books help to shed a light on important aspects of the Prophet's [PBUH] biography. Ibn Abdul Barr emphasizes the importance of these books, stating, "I have known no disagreement among scholars regarding the fact that learning about the companions of the Prophet [PBUH] it is among the most accurate biography sciences and the most honored of people's stories. It is through this knowledge that the status of those who wrote the biographies of the companions has elevated"⁽¹⁾.

Some of these books are:

- "Al-Tabaqat" (The Classes) by Muhammad ibn Omar al-Waqidi. Ibn Saad extensively quoted him in his major work "Al-Tabaqat al-Kubra"⁽²⁾.

1st edition, 1949.

(1) Ibn Abd al-Barr, Al-Ist'ab fi Ma'arfat Al-As'hab, manuscript edited, referenced and corrected by: Ali Muhammad Al-Bajawi, (Beirut, Dar Al-Jeel, 1st edition, 1992, page 23).

(2) Al-Nadim, Al- Fihrist, page 151.

- "Al-Sahaba" (The Companions) by Abu Ubaydah Mu'ammarn ibn al-Muthanna.

- "Al-Tabaqat al-Kubra" (The Book of Major Classes) by Muhammad ibn Saad.

- "Ma'refat man Nazal min Al-Sahaba fi Sa'er Al-Buldan" (Knowing the Companions who Resided in Other Countries), by Ali ibn al-Madiny.

- "Al-Sahaba" (The Companions) by Abu Hatim al-Razi.

- "Al-Isti'ab fi Ma'rifat al-Ashab" by Abu Omar Yusuf ibn Abdul Barr al-Namari.

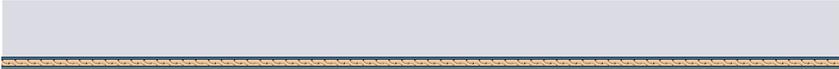
- "Asad al-Ghabah fi Ma'rifat al-Sahaba" by Abu al-Fath ibn al-Athir.

- "Al-Isaba fi Tamyiz al-Sahaba" by Ibn Hajar al-Asqalani.

Among the sources of this type are also the books that focus on the news of the Caliphs, such as "Kitab al-Isbahani fi Akhbar al-Khulafa" by Abd al-Malik ibn Muhammad al-Tuzari, also known as Ibn al-Kardabus⁽¹⁾.

Some might think that these books belong to the category of biographies or history books, but when we read them, we

(1) Mahfuz, Muhammad, Tarajim al-Ulama al-Tunisiyyin, Beirut, Dar al-Gharb al-Islami, 2nd edition, 1994, 41 158).



find that they are closer to the books of the Prophet's [PBUH] biography. One thing that confirms this is that Ibn Saad, in his book "Al-Tabaqat al-Kubra," dedicated the first two parts to speak about the Prophet's [PBUH] biography. Mentioning the stages of the Prophet's [PBUH] life from birth to death, then he covered the events of the Companions' life in the remaining parts. He wrote about the biographies of those who witnessed the Battle of Badr, the biographies of the Muhajireen and Ansar who did not witness the Battle of Badr, and the biographies of the early Muslims. In the eighth part of his book, which is the last part, he specifically wrote about the biographies of the women who had a role in the life of the Prophet [PBUH], whether they were women from his household or other women-followers.

Considering the historical nature of the biography, it becomes evident that sources just like the Companions' biographies and the Books of Classes provide valuable material for the researchers, benefiting them on various levels. Some of these levels include:

- **The level of criticizing the transmission methods and narration of Hadith.** The researchers can only know the status of the Companions by examining the biographical books. Then, the narrations are distinguished depending on their chains of

transmission, whether they are connected (Marfu')⁽¹⁾, discontinued (Mawquf)⁽²⁾, or suspended (Mu'allaq)⁽³⁾. Which help determine whom to look into of the narrators descending from the ranks of the Companions.

- **The level of scrutinizing the texts (Hadith).** The researcher greatly benefits from this, as they can identify the altered or forged (transmitted) texts based on the chronology of events in the biography.

- **The level of understanding Hadiths in their appropriate contexts.** The significance of this lies in understanding the Hadiths accurately and distinguishing between what is mentioned for general legislation and what is specific to certain situations or incidents.

Al-Suyuti dedicated a chapter to this in his book titled "Asbab Worod Al-Hadith Al-Sharif".

Among the benefits of these books is that they provide those who study the Prophet's [PBUH] biography with details not found in other sources, as they focus on mentioning the situations witnessed by each companion and the events closely associated with their names.

(1) Hadith traceable to the Prophet, whether the line of transmission was connected or disconnected

(2) Hadith traceable to a companion

(3) traceable to a Follower "Tabi"

● History Books

Due to the strong bond of biography with history, history books included a lot of information that can help the writers of biographies, especially those books in which their authors attempted to chronicle the world from the beginning of creation until their time. Among those books:

- “Tarikh Khalifa ibn Khayyat”, begins with defining the Hijri calendar, followed by a short chapter on the Prophet’s [PBUH] biography.

- “Kitab Al-Muhbir”, by Ibn Habib al-Baghdadi.

- “Tarokh Al-Yaqubi”.

- “Al-Tarikh al-Kabir”, by Ibn Abu Khaythama.

- “Tarikh Al-Umam wa Al-Rusul wa Al-Muluk”, by Muhammad bin Jarir al-Tabari, which is considered one of the most reliable and accurate historical sources⁽¹⁾, although, like other historical works, its contents require a criticism of the Hadith’s narration according to the rules of the scholars of Hadith.

● Books of Countries and Cities History

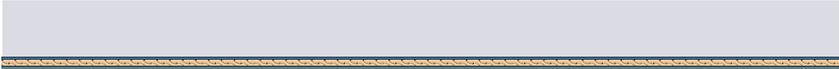
Especially the books on the history of Mecca and Medina, including:

(1) Ibn Khallikan, Wafayat Al-A'yan, manuscript edited, referenced and corrected by: Ihsan Abbas, (Beirut, Dar Sader, , edition, 1972, 41 191).

- "Akhbar Makkah" by Al-Waqidi.
- "Akhbar Makkah" by Al-Azraqi.
- "Tarikh Al-Madinah" (History of Medina) by Al-Wasiti.
- "Akhbar Al-Madinah" by Umar ibn Shabba.
- "Futuh al-Buldan" by Al-Baladhuri.
- "Fada'el Makkah" and "Fada'el Al-Madinah", two books by Al-Mufaddal Al-Jundi.
- "Tarikh Makkah wa ma ja'a fiha min Athar" (The History of Mecca), by Ibn Al-Najjar.

The Glossary of Countries has importance similar to the importance of countries' history books, because they shed light on aspects of the Prophet [PBUH] biography because evidently the events are linked to the places in which they took place. It was suited that when the author mentions a certain place in his book, he mentions the events that took place there. Some of these books are:

- . - Ma'jam Ma'astajam min Asma' al-Bilad wal Mawa'di', by Abu 'Ubayd al-Bakri
- . - "Mu'jam al-Buldan" (Glossary of Countries), by Yaqut al-Hamawi



- **Books of Literature:**

Literature is like a vessel that contains the history of intellect and knowledge. Therefore, we can consider literary collections as one of the sources of the Prophet's [PBUH] biography, as they are rich in abundant material that benefits researchers and enables them to learn about events that were not documented by anyone else, or provides them with details that scholars may not have extensively discussed. This is especially true for poetic texts that were composed after certain events and incidents, as it was rare for an incident to occur without being mentioned in poetry, particularly the events that occurred between the Prophet's [PBUH] Mission and his death.

Therefore, we find that the early biographical books of the Prophet [PBUH] are filled with poems of that era, between his Mission and his death, and other stages of his life. These poems are sometimes ascribed to Aminah bint Wahb, the mother of the Prophet [PBUH], to his grandfather Abdul-Muttalib, and to his uncle Abu Talib.

Some of these poems are:

What is ascribed to the Prophet's [PBUH] grandfather Abdul-Muttalib, when he learned the news of his birth:

"All praise be to Allah who has blessed me with this pure boy".

"He has privilege over his peers even in infancy".

"I seek protection by the sacred house for him from every envious and malicious person, until he grows up and becomes a man"⁽¹⁾.

A poem by Abu Talib, recited when Quraysh besieged Banu Hashim and Banu Muttalib in Abu Talib's mountain pass. In this poem, Abu Talib praised his nephew the Prophet Muhammad [PBUH], declaring his support for him:

"O my friends, I heed not the slanderer's words, For they hold no truth, nor have any weight in reality".

"O my friends, surely opinion is not shared, Nor is it swayed by the whims of the ignorant".

"I stand firm in supporting the Prophet Muhammad, I fight for him with spears and strong men".

"Indeed, they knew that our Muhammad does not lie, Nor does he concern himself with trifle sayings".

(1) Ibn Saad, Al-Tabaqat Al-Kubra, manuscript edited, referenced and corrected by Ali Muhammad Omar, (Cairo, Khanji Library, 1st edition, 2001, 11103).

"I can see him above the steeds, Leading them towards a gathering of those who have strayed".

"And there is no doubt that Allah exalts the Prophet, Both in this world and on the Day of Judgment"(1).

These two poems as many others were recited about the events of the Prophet's [PBUH] biography before the Hijrah⁽²⁾. However, the poems that were recited after the Hijra are even more. Such as the poems of Hassan ibn Thabit about the Battle of Badr and the Conquest of Mecca. Also, the poems of Ka'b ibn Malik about the Battle of Uhud, his apology to the Prophet [PBUH], and his praise for the Prophet [PBUH]. In addition to other poems recited by the Companions⁽³⁾.

The literary sources of the Prophet's [PBUH] biography vary, including:

1- General literary sources, which are comprehensive books that compile the poems of many poets, such as:

- "Diwan al-Hamasa" by Abu Tammam al-Ta'i.

- "Tabaqat al-Shu'ara" by Ibn Salamah al-Jumahi.

(1) Ibn Hisham, Al-Sirah, 1\ 272-280.

(2) check Abu Hurairah Poem about putting Hajar Al-aswad Black Stone, in: Subul Al-Huda wa Al-Rashad, by Al-Salhi, 2\ 232- 233. and Abu Bakr poem about Al-Hijrah, in "Al-Rawd Al-Unuf" by Al-Suayhli, 4\ 142. And Abdullah ibn Jahsh poem about the Companions' Hijrah to Medina, in Al-Sirah, by Ibn Hisham, 2\ 82.

(3) check: Ibn Hisham, Al-Sirah, 2\280, 382- 392, 3\74, 4\ 161.

- "Al-Bayan wa al-Tabyin" by Al-Jahiz, which contains many narrations about the Prophet's [PBUH] biography.

- "Kitab al-Bursan wa al-'Urjan wa al-'Umyan" by Al-Jahiz, which includes narrations about the Prophet's [PBUH] biography that cannot be found elsewhere. It was a response to the books of al-Haytham bin 'Adi, "Al-Mathalib al-Kabir" and "Al-Mathalib al-Saghir," in which the defect Arabs and the infirm companions were mentioned. Al-Jahiz aimed to clarify that these defects do not diminish their greatness.

- "Al-Sh'er wa al-Shu'ara" by Abdullah bin Muslim Ibn Qutaybah al-Dinawari.

- "Diwan al-Hamasa" by Al-Buhutri.

- "Al-Kamil fi al-Lughah wa al-Adab" by Al-Mubarrad.

- "Al-'Iqd al-Farid" by Ibn 'Abd Rabbih al-Andalusi.

- "Kitab al-Aghani" by Abu al-Faraj al-Isbahani.

However, the poems included in these sources related to the Prophet's [PBUH] biography require scrutiny and verification. Even though these books vary in how much of these poems were mentioned in it.

2. The personal poetry collections, which each comprised of poems by poets who lived during the time of the Prophet Muhammad [PBUH]), they include:

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- "Diwan Umayyah ibn Abi al-Salt".
 - "Diwan al-A'sha al-Bakri".
 - "Diwan Abdullah ibn Rawahah".
 - "Diwan Ka'b ibn Zuhair".
 - "Diwan Labid ibn Rabi'ah al-Amiri".
 - "Diwan Ka'b ibn Malik".
 - "Diwan Hassan ibn Thabit".
 - "Diwan al-Nabighah al-Ja'di".

However, the content related to the Prophet's [PBUH] biography in these collections is minimal compared to other objectives. Nevertheless, even with this limited content, it holds importance in documenting events in which the poets of these collections participated or witnessed. As most of the content is known for its authenticity and reliability.

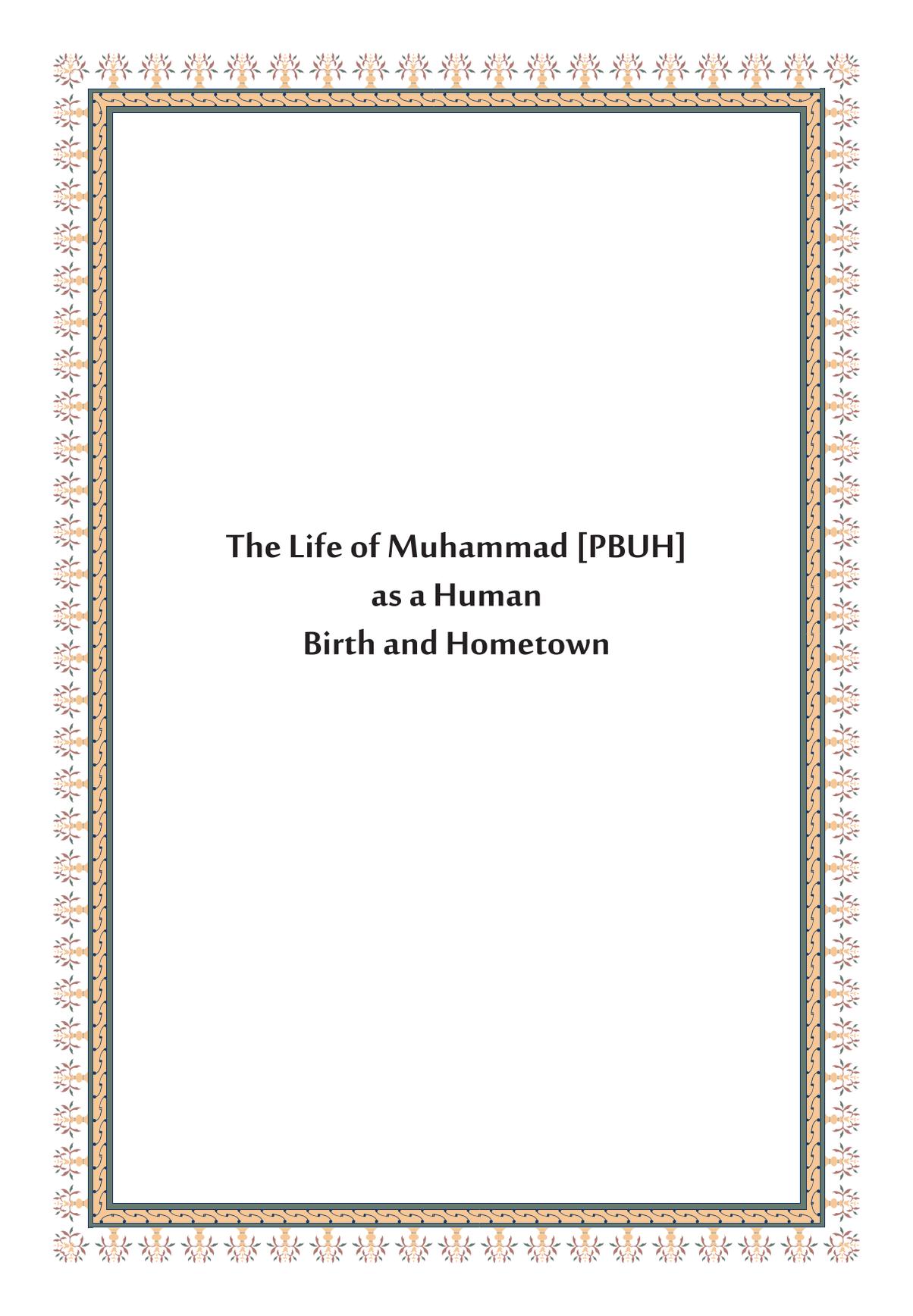
Despite the doubts and suspicions raised about some of these collections, scholars have been committed to documenting and verifying them.

As an example of the scholars' interest in this matter, is when Ibn Hisham included the previous poem by Abu Talib in his book, he commented on it by saying, "This is what is authentic to

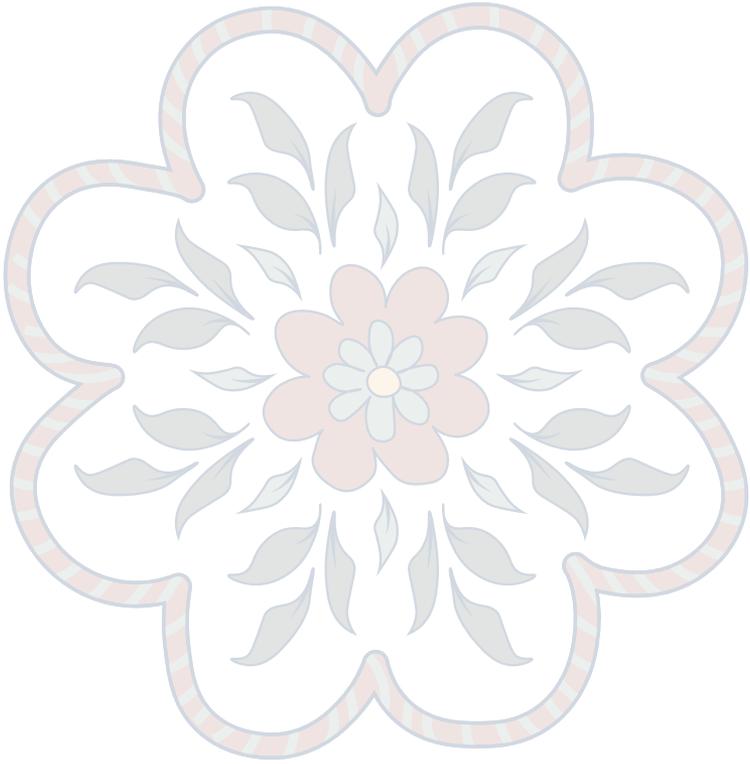
me from this poem, and most of poetry's scholars see it most of its verses as unauthentic." Ibn Kathir responded to this comment by saying, "This poem is great and eloquent, no one is capable of coming up with it except to whom it was ascribed to. It is more eloquent and more profound in conveying meaning than all of these seven odes."⁽¹⁾

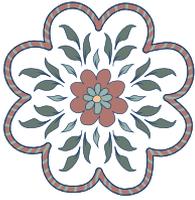


(1) Ibn Kathir, Al-Bidaya wa al-Nihaya, (Beirut, Maktabat Al-Ma'arif, 1991, 3/57.



**The Life of Muhammad [PBUH]
as a Human
Birth and Hometown**





Birth and Hometown

The Prophet's [PBUH] Childhood: Raising and Caring

- **The Narration of Events**

Muhammad [PBUH] was born to the parents of the closest Arab lineages to Ismail ibn Ibrahim, peace be upon them. He is Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Luayy ibn Ghalib ibn Fahr ibn Malik ibn An-Nadr ibn Kinanah ibn Khu-zaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'ad ibn Adnan.

The lineage experts have agreed on the sequence of these ancestors up to Adnan, as well as their agreement that he is descended from Ismail. However, they have not been able to confirm anyone before Adnan except for his father, Udad. There is

much disagreement among them regarding the ancestors that come before Udad⁽¹⁾.

Al-Baladhuri attributed to Al-Sha'abi, his saying: "The Arabs only memorized their lineage up to Udad"⁽²⁾, "Rarely do lineages remain memorized in consecutive order as time passes and days extend. Rather, the means to ascertain the authenticity of belonging to a certain origin or not lies in the consensus and agreement of a generation on mentioning it"⁽³⁾.

Regarding his name "Muhammad" [PBUH], linguists mention that it is derived from the word "Hamd" which is the opposite of debasement. The word "Hamd" means praise. Arabs say, "rajul mahmud wa muhammad," when his praiseworthy qualities are abundant. One of the poetic verses that reflects this is what Al-A'sha, **Qais ibn Maimun** said:

"The one who is magnificent, generous and praised(4)"

Therefore, the meaning of the name "Muhammad" is: the one who is praised repeatedly⁽⁵⁾.

(1) Al-Qalqashandi, Nihayat Al-Arb Fi Ma'rifat Ansab Al-Arab, manuscript edited, referenced and corrected by Ali Al-Khaqani, (Baghdad, Al-Najah Printing Press, 1958, p. 25). Also, also check Al-Qurtubi, Al-T'arif Bi Al-Ansab wa Al-Tanwih li Dhawiy Al-Ahsab, manuscript edited, referenced and corrected by: Saad Abd al-Maqsoud Thalam, Dar Al-Manar, 1990, p. 34.

(2) Al-Baladhuri, Ansab Al-Ashraf, manuscript edited, referenced and corrected by: Muhammad Baqir al-Mahmoudi, (Egypt, Dar al-Ma'arif, 1959, Vol. 1, page 13).

(3) Al-Biruni, Al-Athar Al-Baqia an al-Qrun al-Khaliya, 1923, DEUTSHE MORGENL. GESELLSCHAFT F. A. BROCKHAUS LEIPZIG, page 38.

(4) Ibn Faris, Maqayis Al-Lughah, manuscript edited, referenced and corrected by: Abd al-Salam Muhammad Haroun (Beirut, Dar Al-Fikr, 1979, 2/100).

(5) Al-Suhayli, Al-Rawd Al-Unuf, 1/280.

The historians mention seven individuals who were named Muhammad before the Prophet [PBUH]⁽¹⁾. This has been confirmed in some archaeological inscriptions and evidence from some pre-Islamic tombs⁽²⁾. The explanation of the widespread use of the name Muhammad is connected to a prophecy conveyed by a monk whom Sufyan bin Mujāshi‘ encountered in the Levant. After learning that Sufyan was Arab, the monk told him, "A prophet called Muhammad will be sent among the Arabs." In hope that his son would be the awaited Prophet, Sufyan named his son Muhammad⁽³⁾.

According to the biographers, it is mentioned that Abd al-Muttalib was the one who named his grandson Muhammad seven days after his birth, and he entered with him into the Kaaba. **And said:**

“All praise be to Allah who has blessed me with this pure boy”.

“He has privilege over his peers even in infancy”.

(1) check: Ibn Habib, Al-Muhabbar, manuscript edited, referenced and corrected by” Dr. Ilse Lichtenstadter, (Beirut, Dar Al-Afaq Al-Jadida, p. 130).

(2) check: Jawad Ali, Tarikh Al-Arab fi Al-Islam, (Beirut-Baghdad, Al-Jamal Publications, 2009, pp. 109-110)

(3) Ibn Habib, Al-Muhabbar, p. 130.

"I seek protection by the sacred house for him from every envious and malicious person, so I can see him grown and becomes a man"(1).

As for the exact date of the Prophet's [PBUH] birth, scholars have not reached a consensus, whether it is regarding the hour, day, month, or year. However, most narrations suggest that he was born on a Monday, in the month of Rabi' al-Awwal, although other accounts differ⁽²⁾.

The reason for this difference and other accounts of the Prophet's [PBUH] biography is that the Arabs used to chronicle with events rather than years, and they would record these events in their poetry. They would "chronicle events based on the events of wars, calamities, and etc., which is abundant in their poetry,⁽³⁾" "As poetry was their knowledge and the pinnacle of their wisdom. Omar ibn al-Khattab said: Poetry was the knowledge of a people who did not possess any knowledge more authentic than it"⁽⁴⁾.

They, The Arabs, were not interested in recording the num-

(1) Ibn Saad, Al-Tabaqat Al-Kubra, 11103.

(2) check the variation in the narrations regarding this: Tarikh Khalifa ibn Al-Khayyat, (Riyadh, Dar Tayyiba, 2nd edition, 1985, pages 52-54); Al-Maqrizi's book, Imta' al-Asma' bi Ma lil-Nabi min al-Ahwal wa al-Amwal wa al-Hafada wa al-Mata', manuscript edited, referenced and corrected by Muhammad Abd Al-Hamid Al-Namisi, (Beirut, Dar Al-Kutub Al-Ilmiyya, 1st edition, 1999, pages 6-7); Ibn Kathir, Al-Sirah Al-Nabawiyah, 1/228

(3) Ibn Habib, Al-Muhabbar, p. 8.

(4) Al-Jumahi, Tabaqat Fuhul Al-Shu'ara, manuscript edited, referenced and corrected by: Mahmoud Muhammad Shakir, (Jeddah, Dar Al-Madani, p. 24).

ber of years months or days. Abu al-Fath al-Biruni said: As for the Arabs dates, their months, and when a Nasi occurs among them, and the arrangement of months in the pre-Islamic era, all of which were a matter they neglected. They were illiterate and did not rely on perpetuating their history except through their memory and poetry. So, when those who used them were dead, the memorized event was ceased, and there is no way for us to retrieve what was lost⁽¹⁾.

The Prophet [PBUH] was born just like all people are born, except that he was distinguished by his prophet hood and Allah's message. This is evident in the clear statement of Allah the Almighty in the Holy Quran: (Say, 'O Prophet, ' ***"I am only a man like you, 'but' it has been revealed to me that your God is only One God***) [Al-Kahf: 110]

As is the custom of the Meccan families, they would send their children to the desert to be breastfed, in order for their bodies to become healthy and their tongues to become fluent in classical Arabic. The Prophet [PBUH] was entrusted with a woman from the tribe of Banu Sa'd ibn Bakr⁽²⁾, known as Halimah bint Abi Dhuayb. And he [PBUH] stayed with her until he reached the age of five.

(1) Al- Biruni, Al-Athar Al-Baqia, page 141.

(2) Al-Suhayli, Al-Rawd- Al-Unuf, 1, 287-288.

Many narrations have mentioned the blessings that befell on Halimah and her family when the Prophet [PBUH] was sent to be breastfed by her⁽¹⁾. Despite the flaws found in the chains of these narrations, the biographers of the Prophet [PBUH] accepted these narrations, because it was frequently mentioned. One of these narrations is a lengthy one that was said by Halimah, which Ibn Kathir mentioned despite its length. He then stated, "This narration is narrated through other chains and is among the well-known narrations that are widespread among the Prophet biographer."⁽²⁾

Before Halimah, another woman breastfed the Prophet [PBUH], her name was Thuwaybah, who was a slave woman of the Prophet's [PBUH] uncle, Abu Lahab⁽³⁾.

Among what he was taught from Halimah was shepherding, just like other children of that time. The Prophet [PBUH] used to herd sheep along with his foster brother, and then he would herd sheep for the people of Makkah in exchange for some money⁽⁴⁾, as mentioned in the authentic Hadith.

(1) check: Ibn Saad, Al-Tabaqat Al-Kubra, 1/89-90; al-Baladhuri, Ansab al-Ashraf, 1/94.

(2) Ibn Kathir, Al-Sirah Al-Nabawiyah, 1/228.

(3) It is mentioned that the number of those who breastfed him reached ten. Some of this confusion is due to mistaken between breast feeders and nursemaids, or between the women who breastfed the Prophet [PBUH] and the women who breastfed his children. check: Ibn Saad, Al-Tabaqat Al-Kubra, 1/87-88; Al-Salih, Subul Al-Huda wa Al-Rashad, 1/457-461.

(4) Al- Bukhari, The Book of Hiring, Chapter 2: To shepherd sheep for Qirat. No 2262. check: Ibn Al-Athir, Al-Nihaya 2/42.

It appears that herding sheep was a common practice among the prophets, as both Sheikh Bukhari and Sheikh Muslim narrated from the hadith of Jabir bin Abdullah Al-Ansari that the Prophet [PBUH] was asked, "Did you used to herd sheep?" He replied, (Has there been a prophet who did not shepherd them?)⁽¹⁾.

In another Hadith narrated by Abda bin Hazn, he said: "The people of camels and the people of sheep vied with one another for glory. The Prophet [PBUH] said, 'Musa⁽²⁾ was sent, and he was a shepherd. Da'ud⁽³⁾ was sent, and he was a shepherd. I was sent, and I used to herd sheep for my people at Ajjad'"⁽⁴⁾.

Yet another) Hadith narrated by Abu Huraira, he said, "The Prophet [PBUH] said, 'Allah has not sent any Prophet but he was a shepherd.' His Companions said to him: "Even you, O Messenger of Allah?" He said: 'Even me I used to tend the sheep of the people of Makkah for a few Qirats'.⁽⁵⁾

The biographical books of the Prophet [PBUH] did not mention the age of the Prophet when he used to shepherd sheep

(1) Al-Bukhari, The Prophets Book, Chapter 29: Allah's Statement: "... And they came upon a people devoted to some of their idols..." No 3406, and Muslim, The Book of Drinks, Chapter 29: The virtue of the black fruit from the Arak tree. No 2050.

(2) Moses [PBUH].

(3) David [PBUH] who is a prophet in Muslims' creed.

(4) Al-Bukhari, Al-Adab Al-Mufrad, No 594.

(5) Al- Bukhari, The Book of Hiring, Chapter 2: To shepherd sheep for Qirat, No 2262.

for the people of Makkah. However, some narrations indicated that he was in the age of adolescence, between childhood and youth⁽¹⁾.

The Prophet [PBUH] was born and raised as an orphan. His father died before his birth. And after returning from Halimah's care, he lived with his mother for one year before experiencing the bitterness of orphanhood once again. His mother had gone to visit her relatives from the Banu Adi bin al-Najjar tribe in the city of Yathrib (later known as Medina), accompanied by Umm Ayman, a slave woman who the Prophet [PBUH] inherited from his father and served as a caregiver to him. His mother, Aminah, passed away in the Al-Abwa region, a place between Mecca and al Medina, it is closer to al Medina⁽²⁾. At that time, the Prophet [PBUH] was not more than six years old⁽³⁾.

It is mentioned in the narrations that Abd al-Muttalib, Shai-bah⁽⁴⁾ ibn Hashim, the grandfather of the Prophet [PBUH], was deeply saddened by what his grandson was going through when he lost his mother. He displayed a great deal of compassion and sympathy towards him, treating him in a special way among all

(1) check: Ibn Sayyid Al-Nas, Uyun Al-Athar fi Funun Al-Maghazi wa Al-Shama'il wa Al-Siyar, (Al-Madinah Al-Munawwarah, Dar al-Turath, 1/109).

(2) This is the most authentic and well-known narrations. There's different narrations, check: Ibn Sayyid al-Nas, Uyun al-Athar, 1/78.

(3) Ibn al-Jawzi, Talqih Fuhum Ahl al-Athar fi Uyun al-Tarikh wa al-Siyar, Beirut, Dar Al-Arqam Bin Abi Al-Arqam, 1st edition, 1997, p. 18).

(4) It is said that his mother, Salma bint Amr ibn Zaid ibn Labid, named him "Shaibah" because of the white hair that he had on his head. It is also said that he had white hairs scattered around his temples. Al-Baladhuri, Ansab al-Ashraf, 1/64.

others. When food was brought, the Prophet [PBUH] would sit beside him, sometimes even placing him on his lap, and feed him the best food. Abd al-Muttalib had a comfortable place to rest in the shade of the Kaaba, and his sons would sit around him until he leaves. As he left, they would stand at his head along with his servants, showing him great respect. When the young Prophet [PBUH] would come, he would sit on the cushions of his grandfather. His uncles would try to hold him back, but Abd al-Muttalib would say, "**Leave my son, what do you want from him?**" Then he would say, "**Let him be, for he would be a great person. Don't you see it?**". He would be pleased with what the Prophet [PBUH] said and did⁽¹⁾.

Whenever the Prophet [PBUH] was absent from the sight of his grandfather, Abd Al-Muttalib) would feel sorrow and fear in his heart. Among the stories mentioned by the Prophet's [PBUH] biographers in this regard are; that a man performed Hajj, and while he was performing Tawaf, he heard someone saying:

"O Allah, bring my Muhammad back to me,

Bring him back and do me a favor"

The man asked, "Who is this?" They said, "Abdul-Muttalib bin Hashim. He sent his grandson to search for his lost camels,

(1) . Al-Baladhuri, Ansab al-Ashraf, 1/81.

His grandson fulfils everything he ask for". Then, the man said, "I did not leave until the grandson came back with the camels." Abdul-Muttalib said to him, "O my son, I was extremely worried about you. Do not you ever leave me after this until I die"⁽¹⁾.

It is not surprising for a grandfather to treat his grandson with such tenderness and compassion because the grandson has become an orphan without a caring father, a loving mother, or a supportive brother.

Abdul-Muttalib passed away after the Prophet [PBUH] spent two years under his guardianship. There is no doubt that the Prophet [PBUH] was deeply saddened by his death because his grandfather had cared for him as if he were his own son.

Um Ayman narrated that when the Prophet [PBUH] was eight years old, he used to cry behind Abdul-Muttalib's bed⁽²⁾.

News spread throughout Mecca about the signs of intelligence and exceptional qualities⁽³⁾ that appeared in Muhammad [PBUH], for this reason, Abdul-Muttalib took great care of him. Abdul-Muttalib assigned Abu Talib, the Prophet's uncle, as his guardian⁽⁴⁾, by this time a new stage of the Prophet's [PUBH] life

(1) The previous resource, 1\ 81-82. This was narrated in Mustadrak Al-Hakim.

(2) Al-Baladhuri, Ansab al-Ashraf, 1/84.

(3) check the following sources for a detailed information: Ibn Saad, Al-Tabaqat Al-Kubra, 1/97-98; Al-Baladhuri, Ansab Al-Ashraf, 1/82-83.

(4) There is a difference of opinion regarding the method of the termination of guardianship over the Prophet to Abu Talib. Was it through voting, mutual

has begun, which was the stage of preparation and qualification for prophethood.

● **Lessons and Morals:**

The previously mentioned events regarding the Prophet's [PBUH] biography during the stages of his birth and his childhood contains numerous benefits, including:

- **The Prophet [PBUH] acquired the attribute of good character from his familial environment which he was raised in.** He was born in a noble and distinguished household, belonging to the elite lineage of Banu Hashim and the Quraysh tribe, the most esteemed and honored among the Arabs⁽¹⁾. Imam Muslim narrated from the hadith of Wathilah ibn Al-Asqa' who said, "I heard Allah's Messenger [PBUH] as saying, (Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and he granted eminence to the Quraysh amongst Kinana, and he granted eminence to Banu Hashim amongst the Quraysh, and he granted me eminence from the tribe of Banu Hashim)"⁽²⁾.

This lineage became renowned among the Arabs for their numerous praiseworthy qualities, which were abundant in number.

agreement, selection, or direct appointment by Abdul-Muttalib. check: Al-Baladhuri, Anasab Al-Ashraf, 1/85.

(1) Al-Salhi, Subul Al-Huda wa Al-Rashad, 1/ 275.

(2) Muslim, The Book of Virtues, Chapter 1: The Superiority Of The Prophet's Lineage, No 2276.

From this lineage descends Qusay ibn Kilab, who was approved as a leader by Quraysh tribe due to his sound judgment, truthful speech, and generous nature. He gained their respect and took charge of their affairs. In this regard, **Hudhaifah ibn Amir Al-Qurashi** said:

“Your father Qusay was called the Unifier, by him, Allah brought together the tribes from different regions”

“And you are the descendants of Zaid, and Zaid is your father, by him, Al-Bat-ha' achieved glory upon glory”

From this lineage also came Amr ibn Abd Manaf, known as Hashim, the courageous and generous one who provided for the Quraysh when the land was hit with a heavy drought in one of the years. He fed his people bread and slaughtered camels to satisfy their hunger after their famine. Furthermore, he initiated for them the tradition of trading caravan to Yemen in the winter and to Levant in the summer, which became a custom among them. In this regard, **Abdullah ibn Al-Ziba'ra** said:

“Amr Al-Ula prepared the tharid for his people, when the men of Mecca were struck by famine”

“He was the one who initiated the trading caravan journey in winter and summer, for his people⁽¹⁾”

(1) Al-Murtada, Al-Amali, manuscript edited, referenced and corrected by: Muhammad Abu Al-Fadhl Ibrahim, (Cairo, Dar Ithya'a Al-Kutub Al-Arabiyya,

Every individual in the family of Abd Manaf is a noble and genuine person, compounding the honorable deeds and the honorable lineage, as Qusayy once said:

“I am the one who my deeds were supported by my honorable lineage”⁽¹⁾

It is not surprising that Muhammad [PBUH] inherited the highest virtues and qualities, and possessed the purest and most virtuous character. He was the meeting point for all these good traits. As the saying goes:

“Whatever good you do, it is only an inherited trait from your ancestors”⁽²⁾.

“Does a plant grow without its roots? Or does a palm tree plant itself in foreign soil”

- The Harshness of Orphanhood: Lessons in Reliance and Compassion.

Muhammad's [PBUH] childhood, with all the pain he experienced because he was an orphan, was the greatest school where he learned not to rely on anyone but his Lord, who nur-

1st edition, 1954, p. 269).

(1) Al-Baladhuri, Ansab al-Ashraf, 1/48.

(2) This verse is composed by Zuhayr ibn Abi Salma, praising Harim bin Sinan and Al-Harith bin 'Auf, and its meaning is: The nobility of an offspring and the goodness and generosity it possesses only come from its ancestors. Check: Diwan Zuhayr, (Beirut, Dar al-Kutub al-Ilmiyya, 1st edition, 1988, p. 87).

tured him in His shroud, all the time through the embrace of his mother, the house of Halimah, then support of his grandfather Abdul-Muttalib.

He, peace be upon him, was extremely compassionate towards orphans, showing immense mercy towards them⁽¹⁾, to the extent that he considered taking care of them and kindness towards them a mean for us to attain the highest levels of paradise next to him [PBUH].

Imam Muslim narrated through the chain of Malik that Abu Huraira reported that Allah's Messenger [PBUH] said: (One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this), and Malik (explained it) with the gesture by drawing his index finger and middle finger close together⁽²⁾.

- Sheep Shepherding: A Lesson in Mercy and Humility.

Great people in this world have achieved their greatness through life experiences.

Prophet Muhammad [PBUH] is no exception, as he went

(1) It is not surprising for it to be so, as Allah the Almighty addressed him with His words in Surah Ad-Duha: (So do not oppress the orphan) [Ad-Duha: 9].

(2) Muslim, The Book of Zuhd and Softening of Hearts, Chapter 2: The Virtue Of Treating Widows, The Poor And Orphans Kindly, No 2983. This care for orphans is considered one of the shared moral teachings among the three heavenly religions. In the Book of Exodus 22:23, it is stated, "Do not mistreat any widow or orphan. If you do mistreat them, and they cry out to me in distress, I will surely hear their cry." Similarly, in the New Testament, the pure and undefiled religion before God is described as caring for orphans and widows in their distress (James 1:27).



through similar circumstances that led him to the highest ranks of greatness.

One of the most important factors was his experience in shepherding sheep among the tribe of Banu Saad ibn Bakr, and later under his uncle Abu Talib. Through tending to the sheep, he honed his innate traits of mercy, patience, and compassion.

Undoubtedly, his acquisition of all these traits was a result of his extensive experience herding young sheep in the pastures. Which taught him how to be patient in gathering them, how to ensure their protection, how to lead them to grazing grounds, and how to make the majority of the herd only bear what the weak sheep can endure⁽¹⁾. Indeed, Allah made this a prelude for him and for other prophets, so that they may become guides of His creation and their communities become their subjects⁽²⁾.

Furthermore, He, peace be upon him, learned from this that a person's value increases in proportion to their humility. He joyfully embraced this experience and considered it as one of Allah's blessings upon him⁽³⁾.

- A lesson in benevolence and loyalty: ***(Is there any reward for goodness except goodness?)*** [Surat Ar-Rahman: 60]

(1) Al-Salihi, Subul Al-Huda wa Al-Rashad. 21 212.

(2) Al-Suhayli, Al-Rawd Al-Unuf, 1\296.

(3) Al-Salihi, Subul Al-Huda wa Al-Rashad. 21 212.

It is impossible for inherently pure souls not to be loyal and grateful to those who have been kind to them. They reciprocate kindness by not denying it, and they exert efforts to repay the benefactor with goodness, hoping for it to be a suitable reward for their kindness. As it is often said:

“My gratitude was not sufficient for your benevolence, but I attempted, in my efforts, to express it”.

“I tried to reward your blessing upon me by three: My hand, my tongue, and my conscience”.

Muhammad [PBUH] has reached the highest levels of this trait, as he continues to remember his mother and yearn for her. He visited her grave in Al-Abwa and wept, causing others to weep as well⁽¹⁾. He would recall the moments he shared with her when they resided in Yithreb, when they visited his maternal relatives from Banu Audi bin Najjar⁽²⁾.

The Prophet, peace be upon him, acknowledged the favor of Thuwaybah in breastfeeding him and he used to send her clothes from Medina. She passed away after the victory of Khaybar, and he would inquire about her son, Masruh. He also asked about her relatives to honor them and show kindness towards them after her death, only to be informed that none of them remained⁽³⁾.

(1) Al- Suhayli, Al-Rawd- Al-Unuf, 11298.

(2) the previous resource 21 146

(3) the previous resource 11 460.

The Youth of the Prophet [PBUH]: Preparation and Qualification

● The Narration of Events:

Abdul Muttalib passed away while his grandson Muhammad [PBUH] was still young. The Prophet [PBUH] found himself under the guardianship of his uncle, Abu Talib, Abd Manaf ibn Shaibah.

Abu Talib as the majority of Meccans at the time was a merchant, but he did not have a lot of wealth due to the large number of his children⁽¹⁾. Muhammad [PBUH] had to assist him, initially by shepherding. Then he [PBUH] wanted to accompany his uncle on one of his commercial trips to the Levant. However, his uncle was concerned about the hardships of travel and tried to dissuade him. Despite this, Muhammad [PBUH] insisted on accompanying his uncle. Then Abu Talib's heart got softened by the repeated requests from his nephew and eventually approved and said, "By Allah, Muhammad will go with me, and he will never leave my side, nor will I ever leave his"⁽²⁾.

Muhammad [PBUH] traveled with his uncle to discover what lay beyond the mountains and hills of Mecca, to witness

(1) Ibn Saad- Al-Tabaqat Al-Kabir, 11 98.

(2) Ibn Sayyid Al-Nas, Uyun Al-Athar, 11 105.

the vastness of Allah's land and its expanses. He saw Bosra, Midian, and the valley of Al-Qura, along with other places that contained gardens with abundant crops and fruits, springs and wells. He also witnessed monks in their monasteries and Christians in their churches. The furthest he traveled in his lifetime was to Bosra in the Levant.

According to the Prophet's [PBUH] biographers, it is mentioned that during this journey, he encountered a monk named Bahira⁽¹⁾, who they, the biographers, considered the most knowledgeable among the Christians⁽²⁾. They mentioned that Bahira witnessed extraordinary signs on Muhammad [PBUH] that made him aware that he was the prophet of this nation, whom Allah would send to all of mankind⁽³⁾.

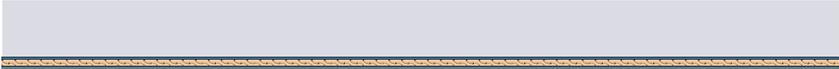
However, these narratives hold little significance in relation to prophethood, except for the aspect of traveling to the Levant, which provided a new experience for Muhammad [PBUH]. Through this journey, he learned the fundamentals of trade and discovered what lay beyond the borders of his hometown, Mecca, in the vast lands of various regions.

On the contrary these narrations opened the door to claim

(1) Some named him "Sarjis", check: Al-Maqrizi, Imta' al-Asma' page 15.

(2) Al- Salihi, Subul Al-Huda wa Al-Rashad, 21 189.

(3) The previous resource, 21 189- 190, Ibn Sayyid Al-Nas Also mentioned this narrated by Al-Tirmidhi.



that Muhammad [PBUH] learned the concept of religion from the Christian monk, Bahira, and acquired knowledge from him about Christianity and Judaism, and he named it the Quran, claiming that it was revealed to him⁽¹⁾.

The Messenger of Allah [PBUH] grew up with his uncle Abu Talib, who treated him with the same care and protection that his grandfather Abdul-Muttalib had shown him before. Allah's care and guidance surrounded the Prophet [PBUH], making him the best among his people in chivalry and good character. He was the most loyal to his promises, the most truthful in his speech, the most trustworthy, the most intelligent, the most patient, and the most openhearted among them ⁽²⁾.

When he, peace be upon him, reached the age of twenty, he began to actively participate in the public affairs of the Meccan community, advocating for just causes and engaging in the alliance of virtue and solidarity.

He, peace be upon him, took part in the War off Fijar, which occurred during the sacred months, between the tribes of Kinana and Quraysh, and Qays 'Aylan. He would shoot arrows at his uncles' enemies and shield them from the enemy's arrows.

(1) Jawad, Ali, Tarikh Al-Arab fi Al-Islam, page 149-150.

(2) check: Ibn Saad, Al-Tabaqat Al-Kabir, 1' 99.

It is mentioned that he, peace and blessings be upon him, said regarding the War of Fijar: (I participated in the War of Fijar with my tribe and I threw arrows during it, but I wish that I had not done it)⁽¹⁾.

The war was named the "Fijar" because the Arabs violated the sanctity and sacredness by waging war during the sacred months.

The Prophet [PBUH] also participated in Hilf al-Fudul afterwards, which was a declaration of principles formulated by the noble individuals from the Quraysh tribes. Its essence was to support the oppressed and provide assistance in matters of livelihood. Ibn Saad stated: "It was the most honorable alliance ever"⁽²⁾.

The Prophet [PBUH] got married at the age of twenty-five, and his marriage was truly successful. His successful marriage had a clear impact on his life before and after the Mission.

According to the Prophet's [PBUH] biography books, the Prophet's [PBUH] well-known truthfulness and trustworthiness is what made Khadijah bint Khuwaylid wants him. Initially to entrust him with her trade to the Levant, then to marry him

(1) the previous resource, 11 106.

(2) the previous resource.

eventually. It is even mentioned that her servant, Maisarah, who accompanied Muhammad [PBUH] on the trading caravan to the Levant⁽¹⁾, was the one who informed her of his distinguished qualities, such as his noble character and truthful speech. She then sent a message to him saying: (I have desired you for your noble lineage, honor among your people, trustworthiness, good manners, and truthful speech)⁽²⁾. At that time, she was considered the most noble, honorable, and wealthiest woman among Quraysh.

Muhammad [PBUH] married Khadijah⁽³⁾ and they had six children together: Al-Qasim, Zainab, Ruqayyah, Fatimah, Umm Kulthum, and Abdullah (also known as At-Tayyib and At-Tahir)⁽⁴⁾. As for his son Ibrahim, he was born to Maria al-Qibtiyya. All of his children passed away during his lifetime except for Fatimah⁽⁵⁾.

He, peace be upon him, lived with his wife Khadijah in her

(1) The narrators included the character of a monk in this second journey to the Levant as well, calling him (Nastur) this time. They mentioned that he witnessed extraordinary events that led him to proclaim the prophethood of Muhammad [PBUH]. He informed Maisarah about this, and Maisarah told Khadijah this upon his return. check: Ibn Saad's "Al-Tabaqat al-Kubra" (Volume 1, pages 108-109), Ibn Sayyid al-Nas, Uyun al-Athar" (Volume 1, pages 116-117), and Al-Maqrizi's Imta' al-Asma' (page 17).

(2) Al-Salih, Subul Al-Huda wa al-Rashad, 2/223.

(3) There's a disagreement among the Prophet's [PBUH] biographers regarding the age of Khadijah on the day she married Muhammad [PBUH] as well as their differing accounts of his age at that time. It appears that the popular narration state that she was forty years old requires critical examination, as it is unlikely for a woman of that age to give birth to six children. It seems more plausible that her age was somewhere between twenty-eight and thirty. check: As-Salih, Subul al-Huda wa al-Rashad, 2/225.

(4) The majority of Prophet's [PBUH] biographers agree that they are both titles given to him because he was born after the Prophet's Mission. Check: Al- Zurqani, Sharh al-Mawahib al-Ladunniyah bil-Minah al-Muhammadiyah, (Beirut, Dar Al-Kutub Al-Ilmiyya, 4/314).

(5) Ibn Saad, Al-Tabaqat Al-Kabir, 1/ 110- 111.

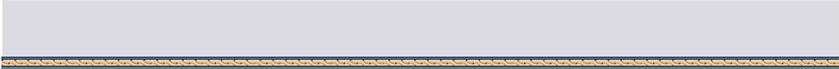
house next to the Kaaba, which allowed him to interact with various segments of the Meccan society, including those who performed pilgrimage to the Kaaba from other Arab tribes. He would sit with them, converse with them, listen to them, observe their conditions, and attentively listen to their complaints.

When he, peace be upon him, reached the age of thirty-five, and due to his trustworthiness, honesty, and uprightness, he was appointed to settle the dispute of returning the Black Stone after the reconstruction of the Kaaba. Which occurred due to the cracks in its walls caused by the floods that came from the valleys of Mecca, causing the Kaaba and its surrounding to be flooded with water⁽¹⁾.

All the tribes of Quraysh collaborated in the reconstruction of the Kaaba and contributed to it. However, when they finished the construction and it was time to place the Black Stone back in its place, they disputed over it. Each tribe wanted to have that honor, and every man sided with his own tribe to the point where they almost resorted to violence.

Then they agreed that the first person to enter through the gate would place the stone. That person was Muhammad [PBUH]. When they saw him, they said, "This is Al-Amin (the trustworthy one), we are pleased with his judgment".

(1) Al-Baladhuri, Ansab al-Ashraf, 1/99.



The Prophet [PBUH] requested a cloth in which he placed the stone carrying it with his hand. He then asked each tribe to lift a side of the cloth that held the stone. They all lifted it together. When they reached the location of the Black Stone, the Prophet [PBUH] personally carried it and placed it in its place⁽¹⁾.

After the incident of the Black Stone, the signs of prophethood began manifesting to Muhammad [PBUH]. He started preferring seclusion and spending most of his time worshiping in Ghar Hira (the cave of Hira). He started to contemplate the Ayat of the universes around him, as well as the state of humanity.

This marked the beginning of the prophetic mission and paved the way for his mission.

● Lessons and Morals:

- Good character has a more profound impact on the human soul than miracles of breaking the laws of nature. If the Prophet's [PBUH] good manners were his only miracle, it would have been enough and he wouldn't even need a cloud that follows him to shield him from the scorching sun in the deserts, nor would he need a tree, no one is able to see but him and no one seek shade under it but a prophet, to prove his prophethood.⁽²⁾

(1) check: Al-Baladhuri, Ansab al-Ashraf, 1/99-100, and Ibn Sayyid Al-Nas, Uyun AL-Athar, 1/121.

(2) Check: Al-Sailhi, Subul Al-Huda wa Al-Rashad, 2/ 215-216.

The Prophet's [PBUH] good manners was what convinced Khadijah, to accept him as a husband, and amazed Quraysh, to accepted him as a judge in their disputes.

These good manners have such an effect upon people, where its glare charms the eyes of the hearts As Saad al-Tiftazani said: "The evidence for the prophethood of Muhammad [PBUH], based on his well-known morals and traits, it can only be attributed to miracles"⁽¹⁾. He also said: "He, peace be upon him, possessed noble character, honorable traits, pleasing conduct, intellectual and practical perfections, and virtues that encompassed his soul, body, lineage, and homeland, to the extent that the intellect affirms that such qualities can only be found in a prophet"⁽²⁾.

The security and stability of societies and nations are achieved through justice and solidarity. Thus, the Alliance of Al-Fudul serves as a call to revive these two values, aiming to protect security from imbalance and preserve stability of the lands.

The Alliance of Al-Fudul was a commitment to safeguarding people's rights, protecting the oppressed, restoring justice from the oppressor, and ensuring the livelihood of people as long as the sun rises from the east⁽³⁾. In this alliance, Al-Zubair ibn

(1) al- Taftazani, Sharh Al-Maqasid, manuscript edited, referenced and corrected by: Dr. Abd al-Rahman Amira, Alam Al-Kutub, 2nd edition, 1998. 5\ 19.

(2) the previous resource.

(3) Al-salihi, Subul Al-Huda wa Al-Rashad, 2/209. This commitment was made at a time when the Arab society had not yet known the concept of a state.

Abdul-Muttalib said:

“I have sworn, we will hold an alliance against them, even though we are all people of the same abode”

“When we made this pact, we called it Al-Fudul, in which we agreed to value the strangers over the resident of our neighborhood”

“Those around the Kaaba know well, that we, the protectors of the oppressed, reject any shame⁽¹⁾”

- The commitment to the values of virtue is a human obligation that religions can only endorse, advocate, and call for. For this reason, the Prophet [PBUH] remained loyal to the Alliance of Al-Fudul even after his prophethood and message. It has been narrated by the scholars of Hadith that he [PBUH] said, "Each alliance established in the pre-Islamic days (for good). Islam intensifies and strengthens it"⁽²⁾. It is also narrated that he [PBUH] used to say: (I witnessed in the house of Abdullah ibn Jud'an an alliance. I would not wish to break it, even for the finest

Therefore, these nobles called for carrying out these matters that are now guaranteed by the state, through its various institutions and departments.

(1) Ibn Kathir, Al-Sirah Al-Nabawiyah, 1:259.

(2) Al-Tabari narrated it from the hadith of Al-Zuhri as a transmitted narration. Check: Al-Tabari, Jami' al-Bayan al-Ta'wil Ayat al-Quran, manuscript edited, referenced and corrected by Dr. Abdullah bin Abd al-Muhsin al-Turki, (Cairo, Dar Hajar, 1st edition, 2001, 6/685).

camels. And if I were called upon to that alliance in Islam, I would have responded)⁽¹⁾.

- A person is considered noble according to their belief in values and their loyalty to them. The Prophet [PBUH] immortalized the memory of Abdullah bin Jud'an for his bravery and his support for the Alliance of Al- Fudul. He even hosted the members of the Alliance for a feast in his house to establish their commitment.

Abdullah bin Jud'an had two town criers: one inside the city of Mecca and the other on top of the Kaaba. They would invite the visitors of Mecca, and Abdullah was serving them the finest food. For that he got the praise of some poets who said about him:

“He has a town crier in Mecca, and another on top of its Kaaba, both are calling

To large bowls filled with wheat and honey⁽²⁾”

He is considered among the most generous Arabs. His generosity reached such a level that he would deceive his own children when they restricted his access to his wealth after he

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 1/107

(2) Ibn Kathir, Al-Sirah Al-Nabawiyah, page 117.

grew old. He would slap the face of any man who visited him, so that the slapped man asks for compensation from his sons for the slap, and they would give the man money from their father's wealth. Regarding this, **Ibn Qais Al-Ruqayyat** said:

“He is the one who, if he gestures towards you with a slap, the slap is followed with abundant giving and compensation”.⁽¹⁾

That is an important stage in the life of Muhammad [PBUH] (the human), where we saw when and where he was born and how he was raised in Banu Saad tribe before returning to Mecca. He, peace be upon him, learned from the lessons of life how to become great with a noble personality. Thus, valued by his society, and made him occupies the position of the wise who are sought for their opinions when an issue occurs.

The orphanhood was not an obstacle for the Prophet [PBUH] to reach a state of being appreciated by his society, nor was poverty a barrier for him to succeed in life. His determination was not weakened while facing the harsh environment in which he lived.

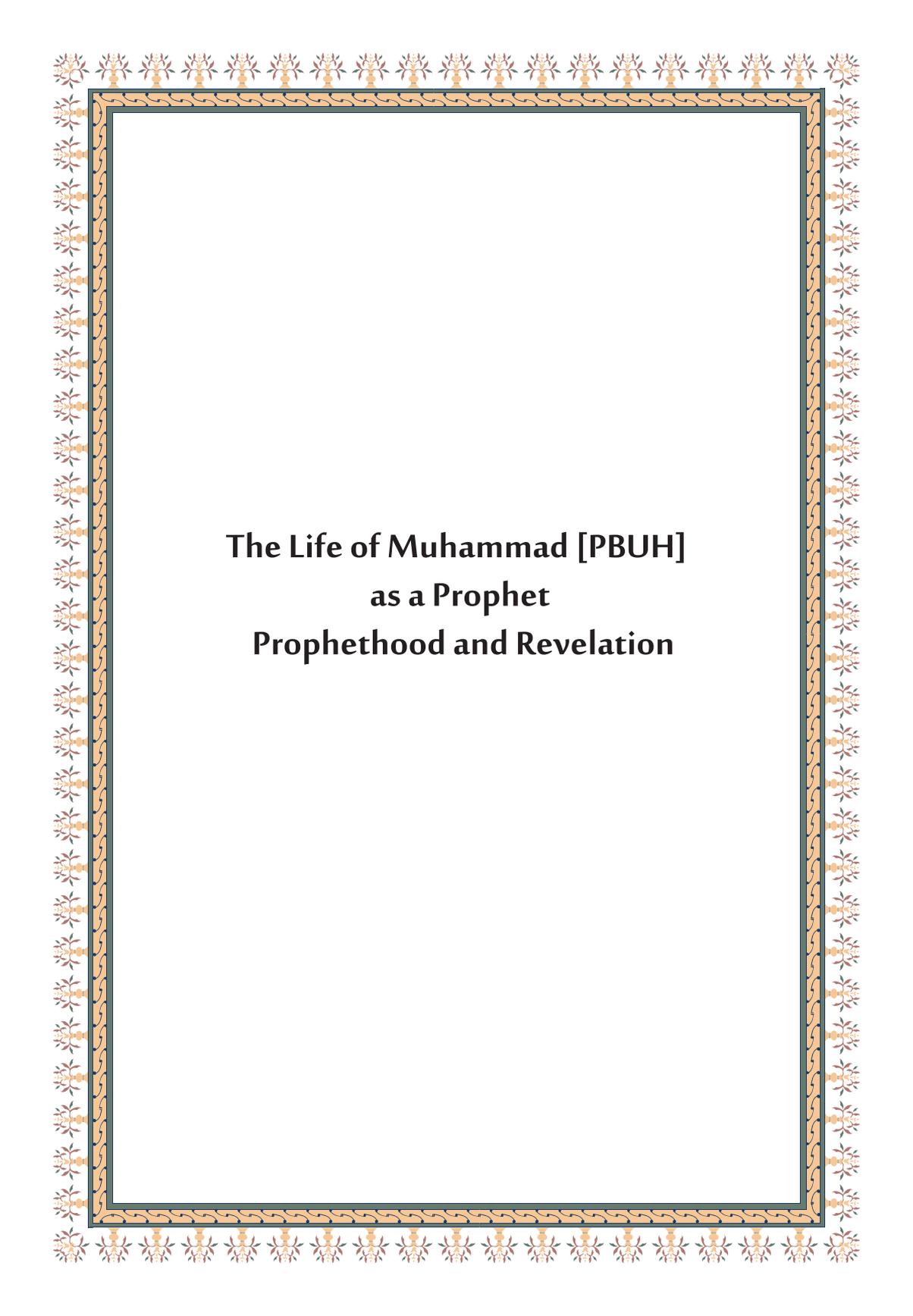
(1) Ibn Habib, Al-Muhabbar, page 137-138.

This stage of his life teaches us that his noble character and excellent qualities were learned from his society, which held high regard for values.

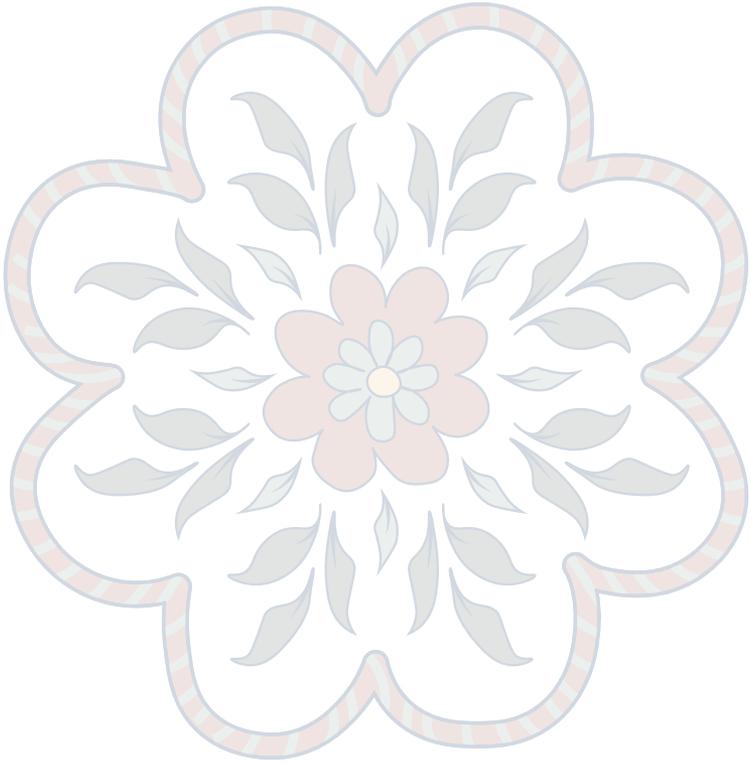
What followed this in the stage of prophethood, message, and the descent of divine guidance upon him, was an affirmation of the path he adhered to in Mecca.

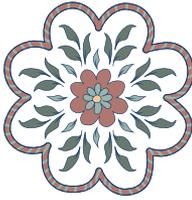
The ultimate goal of his Mission was to call people to uphold innate morality and the supremacy of values.





**The Life of Muhammad [PBUH]
as a Prophet
Prophethood and Revelation**





The Life of Muhammad [PBUH] as a Prophet

Prophethood and Revelation

● The Narration of Events:

The Prophet's [PBUH] biographers mention that when Muhammad [PBUH] approached the age of forty⁽¹⁾, signs began to manifest on him that revealed the divine selection of him as a prophet and messenger⁽²⁾. He would occasionally leave Mecca to contemplate in seclusion at Ghar Hira "the cave of Hira", spending nights and days there. He would only return to Mecca to re-supply for further periods of seclusion.

It is mentioned that he, peace be upon him, used to seclude himself in (Ghar Hira) for a month every year, and the first thing he would do after returning is to perform Tawaf circumambulation around the Kaaba seven times before entering his house⁽³⁾.

(1) Al-Suhayli, Al-Rawd Al-Unuf, 1/396, check other statements on this matter in: Al-Maqrizi, Imta' al-Asma' bi Ma lil-Nabi min al-Ahwal wa al-Amwal wa al-Hafada wa al-Mata', Manuscript edited, referenced and corrected by: Muhammad Abd Al-Hamid al-Namisi, (Beirut, Dar Al-Kutub Al-Ilmiyya, 1st edition, 1999, pp. 20-26); and Al-Salihi, Subul al-Huda wa-l-Rashad, 2/303-30.

(2) Check some of them in: Al-Salihi, Subul al-Huda wa-l-Rashad, 2/319.

(3) Al-Baladhuri, Ansab al-Ashraf, 1/105; it has been mentioned that Abdul-Muttalib was "the first to spend time in worship at Ghar Hira". check: the

The Prophet's [PBUH] contemplation in Ghar Hira was driven by the sights of creativity, harmony, and beauty that he witnessed in the expansive universe and its sophisticated systems. This experience sparked within him deep existential inquiries regarding the essence of creation and the absolute presence of an omniscient, wise, and all-aware Creator. He, peace be upon him, held a strong conviction that this Creator could not be one of the idols which the people of Mecca gathered around, as those idols possessed no capacity to bring them any benefit or harm.

His love for solitude and preference for seclusion did not emerge abruptly at the age of forty, but rather it was a characteristic he had been known for since childhood. He, peace be upon him, possessed a tranquil temperament and a kind demeanor, never inclined towards quarrels or conflict.

He, peace be upon him, was renowned for his inclination toward peace, his benevolent treatment of others, and he loathed injustice. That is why, he held a revered and esteemed status among his community.

The manifestations of divine choosing kept appearing upon him [PBUH], getting clearer by the day ⁽¹⁾, until the appoint-

previous resource. 1/85. It is not far-fetched that the Prophet [PBUH] followed his grandfather's example in this regard.

(1) Check Al-Kala'i, al-Iktifa'a fi maghazi al Mustafa wa Al-Thalatha Al-Khulafa', manuscript edited, referenced and corrected by: Muhammad Kamal al-Deen Izz al-Deen Ali, Vol. 1 (Beirut, Alam al-Kutub, 1st edition, in 1997, p. 202).; and also check al-Halabi, Insan al-Uyun fi Sirat al-Nabi al-Ma'mun, Vol. 1 (Matba'at Muhammad Afandi, Egypt), p. 239

ed hour of the commencement of Divine Revelation arrived. He was engaged in devoted worship within the confines of the Cave of Hira, on a night during the latter part of the month of Ramadan, and according to narrations, it was the night of Monday⁽¹⁾.

Aisha (the mother of the faithful believers) narrated: The commencement of the Divine Revelation to Allah's Messenger [PBUH] was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take enough food for many nights and then come back to his wife Khadija to take his food likewise again. Suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet [PBUH] replied, "I do not know how to read." The Prophet [PBUH] added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read?' Thereupon he caught me for the third time and pressed me, and then released me and said, (Read,

(1) Al-Salihi, Subul al-Huda wa al-Rashad, a previous resource 1/412.

‘O Prophet,’ in the Name of your Lord Who created humans from a clinging clot, Read! And your Lord is the Most Generous). Then Allah's Messenger [PBUH] returned with the Revelation while his heart was trembling severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear left him and after that he told her everything that had happened and said to Khadija, "I fear for myself." Khadija replied, It can't be. Be happy. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, he was the son of Khadija's uncle, i. e., the brother of her father. And he was the man who had embraced Christianity in the Period

(i. e. before Islam) and he used to write in Hebrew and, therefore, wrote the Gospel in Hebrew as God willed that he should write. He was very old and had become blind. Khadija said to him: O uncle! listen to the son of your brother. Waraqa ibn Naufal said: O my nephew! what did you see? The Messenger of Allah [PBUH] then, informed him what he had seen. Waraqa said, "This is the same one who keeps the secrets (angel

Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger [PBUH] asked, "Will they drive me out?" Waraqa replied in the affirmative and said, " Never came a man with the like of what you have brought but met hostilities. If I should remain alive till the day when you will be turned out then I shall help you wholeheartedly)." However, after a few days Waraqa died and the Divine Revelation was also paused for a while⁽¹⁾.

This is a detailed record of the beginning of the Revelation, as narrated by Aisha. She meticulously documented the event, providing the most accurate historical record of this pivotal moment in Muhammad's [PBUH] life. She described the location, context, nature of the event, as well as the dialogue between the Prophet [PBUH] and the angel Gabriel [PBUH]. She also highlighted the support of Khadijah for Muhammad [PBUH], and her steadfastness in affirming and strengthening him.

In her narration, Aisha mentioned that after this encounter, the Revelation paused for a period of time. Narrations indicate that during this period, the Prophet [PBUH] did not receive any new revelations except for a vision of an angel confirming his prophethood. Then, Surah Al-Muddathir, or Surah Al-Muzzam-

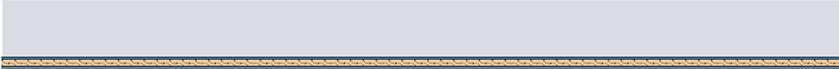
(1) Agreed upon and narrated by Al-Bukhari, in the book of the Beginning of Revelation, chapter on how the revelation began to the Messenger of Allah, peace be upon him, hadith number 3; and Muslim, in the book of Faith, chapter on the beginning of revelation to the Messenger of Allah, peace be upon him, hadith number 252*.

mil (there is a difference in the order), was revealed. This marked the resumption of the Revelation, ushering in the era of prophethood and the Mission, during which the Holy Quran continued to be revealed, corresponding to the unfolding events over a span of twenty-three years.

Khadijah was the first person to whom the Prophet [PBUH] conveyed the news of the Revelation. She was the first believer in his prophethood [PBUH]. Ali ibn Abi Talib was the first among the young boys to believe in him. He was not more than ten years old at that time. He was followed by Zaid ibn Harithah, the servant of Khadijah, whom she gifted to her husband Muhammad [PBUH]. He used to serve the Prophet [PBUH]. Then was Abu Bakr, who had the virtue to Call a group of young Meccan men and its people to Islam, such as Zubayr ibn al-Awwam, Abdur-Rahman ibn Awf, Al-Arqam ibn Abi al-Arqam, and others.

These early Muslims were only a group, mostly comprised of young people, whose number did not exceed forty. The house of Al-Arqam ibn Abi Al-Arqam served as a place where these early Muslims received the initial teachings that Muhammad [PBUH] was calling them to. Undoubtedly, these teachings focused on moral values and foundational creed principles that were revealed during the early stage of the Call.

Undoubtedly, the Prophet [PBUH] used to advise this



group to maintain peace and avoid any confrontation with the general people of Mecca, including their own families, who were strongly attached to their beliefs. He also encouraged them to worship Allah in secret and read the Revealed verses of the Holy Quran privately. Al-Baladhuri narrates that Sa'id ibn Zaid al-'Adawi, who was among these early Muslims, said: "We concealed our Islam for a year, and we would only pray in closed houses or empty valleys while guarding each other"⁽¹⁾.

Furthermore, Al-Baladhuri mentioned some incidents that occurred due to some people of Mecca condemning what they accidentally saw of worship manifestations among some of the early Muslims⁽²⁾.

The narrations also mention that after these incidents, the Prophet [PBUH] stayed at the house of Al-Arqam with the blessed group of early believers, where he and this group concealed themselves for a period of time. However, there are varying accounts regarding the manner and duration of this disappearance⁽³⁾. Nevertheless, it presented a valuable opportunity for nurturing adherence to the teachings of the new religion and preparing for its propagation.

(1) Al-Baladhuri, *Ansab Al-Ashraf*, 1/116.

(2) the previous resource 1, 117.

(3) Check: Al-Halabi, *Insan al-Uyun*, (Beirut, Dar al-Kutub al-Ilmiyya, 2nd edition, 2006, 1427 AH, 11 319).

This phase, during which the Call to Islam was conducted secretly, came to an end with the Revelation of the command to proclaim the Call publicly, as Allah the Almighty said: (***And warn all, starting with your closest relatives***) [Surat Ash-Shu'ara: 214]. He also said: (***So proclaim what you have been commanded, and turn away from the polytheists***) [Surat Al-Hijr: 94].

The Prophet [PBUH] then stood on Mount Safa, calling upon the people to gather around him. He addressed them with a sincere and concerned speech, a speech of someone who will never lie to his kinsfolk. He warned and alerted them, saying, "What if I inform you that there are horsemen coming down from the slopes of this mountain, would you believe me?". They said, "We have never known you as a liar." Then he said, "I am a warner for you before the coming of a severe punishment."

This marked the beginning of the public Call phase, with it started new chapters of controversy that quickly escalated into forms of harassment, siege, and various types of aggression. The first to initiate such actions was Abu Lahab, the uncle of the Prophet [PBUH], who confronted him saying, "May you perish! Is it for this thing that you have gathered us?" Then the sons of Abdul-Muttalib left following him.

People's attitudes towards Muhammad's [PBUH] invitation varied after he publicly announced the Call. However, the stance



of rejection was not related to his personal character, but rather to his Call, which the people of Mecca found strange.

The status of the Prophet [PBUH] remained the same among those who rejected his Call, including his uncle Abu Talib, who provided protection for him and defended him with everything he had, even though he did not embrace Islam.

The masterpieces of his poetry immortalized that protection and defense, including his poem in which he starts with saying:

O my friends, I heed not the slanderer's words, For they hold no truth, nor have any weight in reality".

"O my friends, surely opinion is not shared, Nor is it swayed by the whims of the ignorant".

Until he said:

"I stand firm in supporting the Prophet Muhammad, I fight for him with spears and strong men".

"Indeed, they know that our Muhammad does not lie, Nor does he concern himself with trifle sayings".

"I can see him above the steeds, Leading them towards a gathering of those who have strayed".

“And there is no doubt that Allah exalts the Prophet, Both in this world and on the Day of Judgment”⁽¹⁾

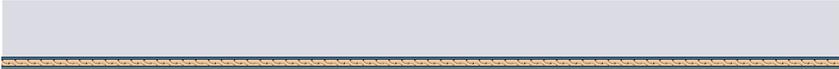
And he remained protecting the Prophet [PBUH] throughout his lifetime.

Years continued to unfold, yet Muhammad's [PBUH] resolve in facing the disbelievers' rejection of his message, their denial, their excessive harm towards him, and the torture of his companions only increased his determination to convey the message. He, peace be upon him, never missed an opportunity, inviting people to believe in his Lord with wisdom and kind advice, engaging in any conversation with the best of manners, reasoning with them in the better way.

The call continued its journey penetrating tribes. News spread about those who converted to the new religion, reaching the leaders of Quraysh. who opposed it and tried to divert people from its path. The more pressure mounted on Abu Talib to abandon the protection of his nephew [PBUH], the more determined he became to ensure his safety and well-being.

It is not unlikely that some of those who converted to Islam in Mecca, and were strong, brave, and influential, such as Hamza and Omar ibn Al-Khattab, responded to the polytheists

(1) Ibn Hisham, Al-Sirah, 1: 272-280.



harm verbally or by some verbal threats on certain occasions. However, they did not respond to aggression with aggression. As the Holy Quran continued to emphasize turning away from provocation and refraining from physical retaliation throughout the years of the Meccan period.

After two years of openly proclaiming the Call, the Prophet [PBUH] became convinced that his companions, who were a small and oppressed group, were unable to resist the people of Mecca who were the majority. He realized that if the situation was kept the same, Quraysh would soon intensify their persecution and harm and even eliminate them. Therefore, out of his foresight and Divine kindness and concern for his safety and the safety of his followers and the success of his Mission, he directed them to migrate to a place where they could be safe and enjoy justice and freedom. There were no lands around Mecca where they could find such conditions except for Abyssinia.

The Muslims intended to seek refuge in there, so that Allah might accomplish a matter already destined.

● **Lessons and Morals:**

What was previously mentioned of the events, starting from the initiation of Revelation and followed by the phase of the secret Call and the beginning of the public Call, encompassed

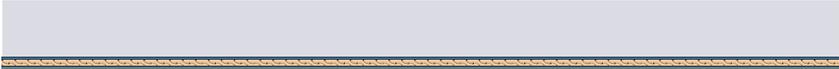
numerous benefits, the most significant of which were:

- **The structure of prophethood is based on divine selection**, it is through this selection that Muhammad [PBUH] was chosen for the divine Revelation, as Allah the Almighty said: (*Allah selects messengers from both angels and people*) [Surat Al-Hajj: 75]. He also said: (*Allah knows best where to place His message*) [Surat Al-An'am: 124]. Therefore, Allah's message has its chosen people, and it is not suitable except for those chosen ⁽¹⁾.

However, the conditions of seclusion, contemplation, and worship in Ghar Hira prior to the beginning of Revelation were not mere happenstance. They were among the various methods of the divine care to prepare Muhammad [PBUH] for shouldering the responsibility of prophethood, carrying the burdens of delivering the message, and undertaking the mission of the Call.

- **Knowledge holds a great status in Islam**, as evidenced by the beginning of Revelation with the opening verses of Surah Al-Alaq: (Read, in the Name of your Lord Who created). Thus, the command to read and acquire knowledge was the first command revealed to the Prophet Muhammad [PPBUH]. It is a reading accompanied by seeking the assistance of Allah, and its subject matter encompasses the pages of the book. Through this reading, one seeks knowledge of the universe and its harmoni-

(1) Al-Razi, Mafatih Al-Ghaib, (Damascus, Dar al-Fikr, 1st edition, 1981, 13\ 185).



ous systems, as well as knowledge of the Creator through contemplating His creation, which indicate His wisdom and reflect His great attributes.

The exclusion of the subject from the verb (Read) in the verse indicates a general and universal command. The act of reading, as commanded, is not limited to a specific type of books or certain fields of knowledge and sciences. Rather, it is a broad and inclusive command that encompasses everything beneficial to humanity and contributes to the betterment of the universe.

It is not surprising that knowledge holds the greatest importance in Islam, because the first obligation revealed is related to reading and acquiring knowledge and its means.

- The Arab society before Islam was deeply aware of the importance of moral virtues, and they held those who possessed them in high regard, anticipating good in the coming stages of their lives.

Khadijah praised Muhammad [PBUH] after the Revelation, supporting and stabilizing him, reminding him of his great character and morals, which she considered as the greatest evidence that what happened to him with the angel would only bring goodness upon the Prophet [PBUH].

Khadijah would not have considered maintaining family

ties and assisting those in need as virtues if they were not known in her Meccan environment, where she was born and raised.

- **The Arabs, before Islam, had knowledge about the single source of religions, the ways in which Revelation happened, and due to this knowledge.** Khadijah accompanied her husband [PBUH] as soon as she heard the news of his encounter with the angel to Waraqa ibn Nawfal, who was a reader and writer, a Christian, and familiar with the coming down of Revelation to the prophets, peace be upon them. He drew upon his existing religious knowledge, to assure Muhammad [PBUH] that what he had experienced was not different from what the prophets before him had experienced, and that he was the Namus (Angel Gabriel) that was revealed to Moses, peace be upon him.

- **The strength of bonds and commonalities among religions,** this is manifested in the singular origin of prophethood, which is the Revelation, and in the unity of the required qualities such as maturity, experience, wisdom and readiness to acquire wisdom. The age of forty was made an appropriate time to receive the Revelation and bear its consequences, and it signifies the aptitude and willingness to gain wisdom. As the Prophethood and the message are considered a trust that elevate those who were honored with it to stand as an example for people to follow.

- **The love for one's homeland is one of the authentic values deeply rooted in the soul of Muhammad [PBUH].** He felt that there's nothing more difficult than being forced out of his homeland, deprived of breathing its air, quenching his thirst with its water, and enjoying its resources.

He, peace be upon him, knew that he could endure the denial and harm from his people, but when he heard the words of Waraqa, "And your people would turn you out" he couldn't control himself and exclaimed in fear and distress, "Will they drive me out?" This form of expression that the prophet [PBUH] used ("Awa mukhriji hum?") shows the speaker and the listener (that the interrogative form was not to seek clarification but as a sign of being stunned and harmed by what was just said. This is a clear evidence of his love for his homeland and the adversity that he is going through as a result of him being separated from it. Therefore, his emotions were stirred when the mention of leaving it came up, unlike anything before that⁽¹⁾.

- **Islam is a peaceful religion, its approach is based on convincing, and its goal and purpose are the refinement of souls and morals.** That is why the Prophet [PBUH], throughout the Meccan period, encouraged his companions to pursue peace and good character, and respond to wrongdoing with kindness.

(1) check: Al-Suhayli, Al-Rawd Al-Unuf, 11, 413, 414.

He did not permit any of them to respond to aggression with aggression, but rather commanded them to exercise patience and reminded them of the hardships faced by the followers of other prophets for their religion.

- **The importance of optimism in achieving success and attaining one's goals.** The Prophet [PBUH] was confident in his success in delivering the message of his Lord, even in the most difficult and challenging circumstances. The extremism of the polytheists in causing harm to him, peace be upon him, and his companions did not weaken their determination or lead them to abandon their faith and principles. Instead, it served as an encouragement for them to continue working toward their ultimate objective and achieving their goal.

Al-Bukhari narrated that Khabbab b. Al-Arat said: We complained to Allah's Messenger [PBUH] while he was sitting in the shade of the Kaaba reclining on his rolled-up Burdah in the shade of the Kaaba (i.e. covering sheet). We said to him, "'Will you not pray for victory for us, will you not pray to Allah for us?' He said, *(Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his*

flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty)(1).

Great achievements are only reached by optimists, those who possess high ambitions that know no impossibilities, and strong determination that never weakens or falters.

Optimism makes distant hopes feel closer, difficult objectives appear easier, and seemingly impossible goals become attainable.

Muhammad [PBUH] set the greatest example of this, as no one could have imagined when he stood on Mount Safa and loudly proclaim his message, that a day would come for him to conquer Mecca and Quraysh will give him the keys to its Kaaba.

But his faith, patience, optimism, and far-sightedness armed him, allowing him to return to Mecca as a peaceful conqueror, after leaving it as a hidden Emigrant.

Thus, he [PBUH] taught us how crises can be transformed into opportunities for success.

(1) Al-Bukhari, Virtues and Merits of the Prophet [PBUH] and his Companions, Chapter 25: The signs of Prophethood in Islam, No. 3612.

- **The status of Khadija in Islam is significant.** She was the first person to be informed by the Prophet [PBUH] about his prophethood and the first person to believe in him and support him. She also dedicated her wealth and all her worldly status to protect and support her husband [PBUH].

Khadija was indeed the epitome of a woman who supported and stood by her husband, utilizing all her capabilities, especially during challenging circumstances and critical moments when he needed sincere advice, counsel, and guidance.

The Prophet [PBUH] recognized her favor. He would often praise her, mention her frequently, and keep her memory alive even after her passing.

Al-Imam Ahmad narrated in his Musnad, that Aisha said: Whenever the Prophet [PBUH] mentioned Khadija, he would speak highly of her and praise her extensively. She said, "One day I felt a sense of jealousy and I said, (What makes you keep remembering an old woman amongst the old women of Quraysh. an old woman (with a teethless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?". The Prophet [PBUH] said: (Allah did not give me anyone better than her. She believed in me when people disbelieved, she affirmed my truthfulness when people accused me of lying, she supported me with her wealth when people deprived

me, and Allah blessed me with her children and deprived me of children from other women)⁽¹⁾.

- **The magnificence of the message that began its Revelation upon Muhammad [PBUH]**. Its magnificence lies in the fact that it is the seal of heavenly messages, the culmination of their guidance, and in its being valid to the ever-evolving eras and times, the wisdom of Allah, the Almighty, dictated that its revelation should begin in the month of Ramadan, followed by a gradual descent over a period of twenty-three years, sporadically, in accordance with the events and circumstances. This was done so that the verses, rulings, and the circumstances of their Revelation would become foundations for deriving what ensures the renewal of the Shariah in terms of principles, guidelines, and fundamentals. Without these foundations, it would not have been able to encompass the limitless developments of situations throughout the successive ages and eras.

In Allah's choosing of Ghar Hira and its elevated location on the mountain as a starting point of the Revelation, could be a sign of the Message high status and honor. And that people who believe in it and adhere to its rulings will reach a spiritual elevation and moral advancement.

(1) It was narrated by Ahmad in his Musnad, Hadith number 24864, and it was also mentioned by the two Sheikhs (referring to Imam Bukhari and Imam Muslim) in an abridged form. See Sahih Bukhari, Book of Virtues of the Ansar, Chapter on the marriage of the Prophet (peace be upon him) to Khadijah and her virtues, Hadith number 3821, and Sahih Muslim, Book of Virtues of the Companions, Chapter on the virtues of Khadijah, the mother of the believers, Hadith number 2437.

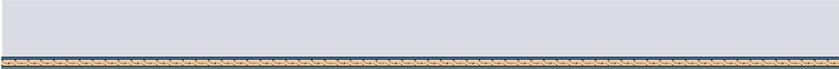
This is the story of the beginning of Revelation with its details, and the events that followed in the events of the Call in its secretive stage and the beginning of its public one, and the resulting effects on the Meccan society, which could not bear the new call and its early followers.

The Migration to Abyssinia

- **The Narration of Events:**

When the people of Mecca intensified their harm towards the Companions of Muhammad [PBUH, which most of them were young and oppressed, the Prophet [PBUH] became certain that neither the call would survive nor the believers unless the Muslims migrated to a place where their lives could be safe and (they are able to practice their religious rituals freely.

There was no place around Mecca more suitable for that than Abyssinia (Ethiopia), for its people and ruler believed in a divine message and were more inclined likely to accept the call and protect its believers from Quraysh. Ibn Ishaq said, "When the Messenger of Allah saw the adversities to which his Companions were put through, and the wellbeing and protection he had due to Allah' the Almighty care, and by virtue of his paternal uncle, Abu Talib. And, while he found himself unable to protect them, and remove such affliction from them, the Messenger of Allah



[PBUH] suggested to his Companions to emigrate to Abyssinia, saying "would that you emigrate to Abyssinia, whose ruler is a king with whom none is wronged, and it is a land of truth, until Allah makes for you a way out". Thus, the Muslim Companions of the Prophet [PBUH] went to Abyssinia, in fear of affliction, and seeking Allah's the Almighty help to preserve their religion. That was the first migration in Islam⁽¹⁾.

The believers responded to the prophet's [PBUH] guidance, thus, eleven men and four women, led by Uthman ibn Affan and his wife Ruqayyah bint Muhammad [PBUH], set out and settled in the land of Abyssinia. They found its people kind and hospitable. They lived in peace and safety, reassured of their religion, and they were never harmed by its people⁽²⁾.

These emigrants spent approximately four months in Abyssinia, when they received news of the conversion of the people of Mecca to Islam. They returned to Mecca, only to find out that the news they had received was false. They had no choice but to resort to some ploy in order to enter Mecca, either by disguising themselves or seeking protection.

Then Quraysh repeated their previous actions, causing harm to the Muslims more than they had experienced before

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 1\349.

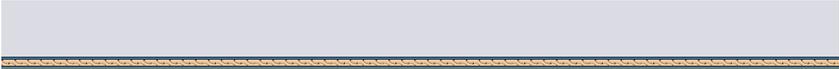
(2) Ibn Saad, Al-Tabaqat Al-Kabir, 1\173.

their first migration. The Prophet [PBUH] granted them permission to seek asylum in Abyssinia once again, and their number this time reached eighty-three men and eleven women⁽¹⁾.

This time, Quraysh did not overlook this migration. As soon as they learned about it, they sent a delegation to the Negus and his court, demanding the expulsion of the Muslims from Abyssinia and forcing them to return to their homeland. However, the Negus did not agree to this until the truth of the matter came out. The emigrants were brought before him, and he asked them about their new religion. Ja'far ibn Abi Talib took the responsibility of answering, he said informing of the Islamic faith and its principles: "O King! We were a people steeped in ignorance, worshipping idols, eating the flesh of dead animals, committing abominations, neglecting our relation and ill-treating our neighbors, and the strong among us would oppress the weak. We were in this state when God sent to us a messenger from among us, whose descent and sincerity, truthfulness, trustworthiness and honesty were known to us.

He summoned us to worship the One True God and to renounce the stones and idols we and our fathers used to worship apart from God. He ordered us to speak the truth, to fulfill all that is entrusted to us, to care for our relatives, to be kind to

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 1/176-177.



our neighbors...We deemed him truthful and we believed in him, and we followed the message he brought to us from God... Our people then attacked us, tortured us, and tried to divert us from our religion and return to idol worship. When they oppressed us, and constrained us, we sought refuge in your land and chose you over all others, and we desired to live under your protection since we would not be oppressed."⁽¹⁾

Then Jaafar recited verses from Surah Maryam, and the Negus was deeply moved when he heard the story of the birth of Prophet Jesus, peace be upon him, as narrated by the Holy Quran. Then he said, "Indeed, what I have heard and the religion of Jesus has one source," then he turned to the envoys of Quraysh and said, "Go, by Allah, I will not surrender them to you, and they will not be suppressed"⁽²⁾.

The envoys of Quraysh did not give up on trying to persuade the Negus and stirring him up against the Muslim emigrants who sought his refuge. They returned to him saying, "The emigrants say things about Jesus son of Mary that should not be said." The Negus then sent for the Muslims to inquire about this matter, and Jaafar answered him once again, saying, "He is the servant of Allah, His spirit, and His word that He bestowed upon

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 1\176-179..

(2) the previous resource.

the chaste Virgin Mary"⁽¹⁾.

The Negus' admiration for the new religion has increased, and he firmly took the side of the Muslim emigrants who sought his refuge. The envoys of Quraysh returned in disappointment.

The emigrants established themselves in the land of Abyssinia under the secure protection of the just ruler, the Negus. They remained there until they received news of the Prophet's [PBUH] Hijra (migration) to Medina. Thirty-three men and eight women among them returned to Mecca, while the rest delayed their return until the seventh year of Hijra. They then returned to Medina, joining their fellow Muslims there⁽²⁾.

The migration to Abyssinia was the first diplomatic mission in which the Companions of the Prophet Muhammad [PBUH] ventured outside the Arabian Peninsula. Its success was evident when Ja'far ibn Abi Talib returned to Mecca accompanied by a delegation of Christian Abyssinians who had come to understand the principles of the Islamic Message and the teachings of the new religion. Soon they all converted to Islam, having witnessed the character of the prophet Muhammad [PBUH] and his conduct.

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 11362.

(2) Ibn Saad, Al-Tabaqat Al-Kabir, 11177.

It is reported that Abu Jahl said to the Abyssinians, "We have never seen anyone more foolish than you! Your people sent you to investigate this man, yet you sat with him for a brief period of time, yet you abandoned, and started believing in his!" They replied, "Peace be upon you. We want nothing to do with those who act ignorantly. We have our own beliefs, and you have yours. We will not prevent ourselves from any good". And in this, the following verse from the Holy Quran was revealed, Allah the Almighty said: (*As for those faithful to whom We had given the Scripture before this Quran, they do believe in it. When it is recited to them, they declare, "We believe in it. This is definitely the truth from our Lord. We had already submitted even before this."* These believers will be given a double reward for their perseverance, responding to evil with good, and for donating from what We have provided for them. When they hear slanderous talk, they turn away from it, saying, "We are accountable for our deeds and you for yours. Peace is our only response to you! We want nothing to do with those who act ignorantly.") [Surat Al-Qasa: 52- 55].

In the tenth year of the mission, the light of the faith began to spread throughout and around the Arabian Peninsula, reaching the Abyssinians. The news of the migration to Abyssinia success as we mentioned, undoubtedly, spread to the trade centers both north and south, echoing everywhere.

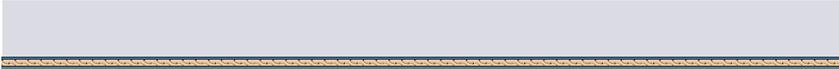
The tenth year of the Mission was destined to be a year of test and adversities for the Prophet Muhammad [PBUH]. It was destined that during this year, two of his closest supporters would pass away: his wife Khadijah and his paternal uncle Abu Talib. The period between their deaths, according to the accounts of Prophet's [PBUH] biographers, was one month and five days.

The Prophet [PBUH] found himself alone; facing a society whose leaders had unanimously turned against him. While he no longer had anyone to support and protect him except for his Lord. Quraysh, found the way paved to harm him in ways were not available during the lifetime of Abu Talib.

There is nothing more challenging for a person than carrying a responsibility that requires them to tread every single path in order to fulfill it, regardless of the difficulties and risks involved.

That was the state of the Prophet Muhammad [PBUH], who was entrusted with the task of delivering the divine message. He had to continue his journey on the paths of the Call, persevering against the various forms of harm and aggression he encountered.

The Prophet [PBUH] thought that if he sought support from some of the Arabs tribes who were around Mecca, he might find



among them someone who would guarantee his protection so he can deliver the message of his Lord. Therefore, he went to Ta'if hoping that its people, the tribe of Thaqeef, would accept the new religion and support him. He sat with their leaders, calling upon them to convert to Islam, but their response was no better than the response of Quraysh. In fact, they incited their children and to insult and verbally abuse the Prophet [PBUH], they even throw him with stones until his head bled.

On his way back from Ta'if, the Prophet [PBUH], he neither found a house nor a rest stop until he reached a grove owned by Utbah ibn Rabee'ah. He approached it, exhausted from the journey, and sought shelter under a grapevine. Then, he raised his hands to the sky, supplicating: (Oh, Allah, I appeal to you for the weakness in my strength, and my limited power, and the treatment of contempt and humiliation from people. To you, the most Merciful of all the Merciful ones, you are the Lord of the oppressed, and you are my Lord. Under whose care are you leaving me? To a non-relative oppressing me? Or to an enemy you have given control of my affair? If there is no anger from you on me I will forever be content. However, your blessing is vastly important for me. I seek refuge with the glory of your light, which the heavens and earth are lit from, that your anger will not befall on me, nor your displeasure descends on me. To you is the sup-

plication until you are pleased, and there is no control or power except by you).

According to the narrations, it is mentioned that the Prophet [PBUH] met a young servant named Addas in the grove owned by Utbah. Addas was from Nineveh and he heard the Prophet saying "Bismillah" (In the name of Allah) before eating. He saw in this a resemblance to what he had learned about his religion in his hometown of Nineveh, the city of Prophet Jonah, peace be upon him. This became the reason for his conversion to Islam.

The Prophet [PBUH] was unable to enter Mecca upon his return from Taif except under the protection of Mut'im ibn Adi, who was not a Muslim. Mut'im protect the Prophet [PBUH], because of his noble attribute of chivalry, generosity, and commitment to protect those who ask his protection.

During this stage, the Prophet [PBUH] was in dire need of something to alleviate the impact of what he had encountered in Mecca and Ta'if. Allah, the Almighty, chose to honor and strengthen him by granting him the Israa' journey from the Sacred House (Kaaba) to Al-Aqsa Mosque, followed by the Mi'raj to the highest heavens.

The Israa' and the Mi'raj are two journeys that the Holy Quran informed us about, with the first of them being men-

tioned in the following verse: (*Glory be to the One Who took His servant 'Muḥammad' by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing*) [Surat Al-Isra: 1].

As for the Mi'raj, some of its details were mentioned in the verses of Surah An-Najm. Allah the Almighty said: (*while he was on the highest point above the horizon, then he approached 'the Prophet', coming so close, that he was only two arms-lengths away or even less, Then Allah revealed to His servant what He revealed 'through Gabriel'. The 'Prophet's' heart did not doubt what he saw. How can you 'O pagans' then dispute with him regarding what he saw? And he certainly saw that 'angel descend' a second time at the Lote Tree of the most extreme limit 'in the seventh heaven' near which is the Garden of 'Eternal' Residence while the Lote Tree was overwhelmed with 'heavenly' splendours! The 'Prophet's' sight never wandered, nor did it overreach. He certainly saw some of his Lord's greatest signs.*) [Surat An-Najm: 7- 18].

These two journeys were meant to strengthen the Prophet's [PBUH] belief and to emphasize his elevated status in the sight of his Lord, the Almighty. They also highlighted the greatness of his

rank among his fellow prophets and messengers, may peace and blessings be upon them all.

Muhammad [PBUH] started to tell people about the journey of Al-Israa, and their reactions were similar to when he informed them about the beginning of the Revelation. Some of them believed him, while others did not. Some even renounced from Islam, those were only verbally Muslims, there were no faith in their hearts.

The journey of Al-Israa served as a test for those who believed in Muhammad's [PBUH] prophethood, in which the ranks and destinies of the believers were distinguished. Abu Bakr had a great success in this test. His daughter, Aisha, the mother of the believers, narrated this, saying: (When the Messenger of Allah [PBUH] went on the journey of Al-Israa to Al-Aqsa Mosque, he started talking about it. Some people who had believed in him and trusted him renounced. Others went to Abu Bakr and said, "Have you not heard what your companion said? He claims that he went on a journey last night to Al-Masjid al-Aqsa." Abu Bakr asked, "Did he really say that?" They replied, "Yes." Abu Bakr then said to them, "If he said that, then he has spoken the truth." They asked him, "Do you believe him?" Abu Bakr replied, "Yes, I believe him even in matters more extraordinary than this. I believe that he ascends to the heavens in the morning or evening." And that

is why Abu Bakr was given the title of As-Siddiq (the truthful)⁽¹⁾.

Despair never found a way to the noble Prophet [PBUH], despite the attempts of his enemies to discourage him, prevent his Call from reaching people, or diminish his status among others.

He, peace be upon him, seized every opportunity to convey the message of his Lord, placing his hope in those who came to Mecca during the seasons of trade and pilgrimage. He would meet them, engage in conversation with them, inviting them to Islam, and asking them to embrace and protect the Message. Among them were those who refused, and others who demanded personal gains for supporting the Prophet [PBUH]. And some went to extremes in their ill-treatment and rude response to the Prophet [PBUH].

The most severe mistreatment of the Prophet [PBUH] was his paternal uncle Abu Lahab, who whenever he saw him speaking to a group of people, he would call out to them: "Do not listen to him, for he is an apostate and a liar!"

So they responded to the Messenger of Allah [PBUH] with the worst response, inflict upon him the severest harm, and say,

(1) Al-Hakim, Al-Mustadrak ala Al-Sahihain, Book of Ma'rifat al-Sahaba", number: 4461. Al-Hakim said: "This hadith has a sound chain of narration and they did not include it in their compilations." Al-Dhahabi commented on it saying: "In its chain there is Muhammad ibn Kathir al-Sana'ani, who is truthful but makes many mistakes".

"Your family and relatives know you better than us, that is why they did not follow you!"⁽¹⁾.

The Prophet [PBUH] persisted in efforts to invite the tribes and present Islam to them every year in Mijannah, 'Ukaz, and Mina, seeking support and assistance. Until one day, he met a delegation from the people of Yathrib as if they were destined to meet him. Their good luck led them to meet him. Allah made the Islam evident by them and elevated their status through Islam⁽²⁾.

That meeting signaled the dawn of a new era, the Madinan era, where the sun of the message of Islam shone, indicating the Islam's aim to honor humanity, achieve progress, and sustain the well-being of the universe.

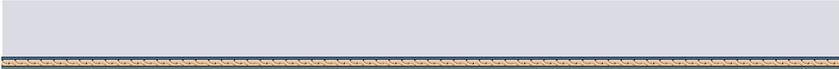
● Lessons and Morals:

This chapter of the Prophet's [PBUH] biography carried many lessons and morals, which we summarize as follows:

- **Values are a sought-after objective in Islam.** The Prophet [PBUH] directed his companions to migrate to Abyssinia in pursuit of the values of justice and safety, which were lacking in the Meccan society. We find traces of this in numerous incidents in the pre-Islamic history of the Meccan community.

(1) Ibn Saad Al-Tabaqat Al-Kabir, 1\ 184.

(2) the previous resource, 1\ 185.



The Alliance of Al-Fudul, witnessed by the Prophet [PBUH] and praised by him, was nothing but a reaction from those who had good intentions and aspirations. The trigger for this reaction was the loss of the values of justice and safety and the resulting impact on the local peace in Mecca.

There is a strong interdependence between these two values, where as soon as the justice is lost, the safety will perish. The clearest manifestations of this loss are the persecution of those who differ in religion and belief, as such differences become a pretext for violating sanctities, breaching promises, and shedding blood.

Therefore, the Call of Islam came to establish justice and the values related to it such as mercy, righteousness, and benevolence that. All of these are considered conditions that can only be achieved when comprehensive security is obtained, and what is embodied in it from means of dignity, such as freedom, equality, and mutual respect.

The pursuit of these moral and ethical meanings made the Prophet [PBUH] direct his companions to go to Abyssinia, due to the reputation of its king for believing in the value of justice and ensuring the dignity of all who reside in his land. He was a king who did not oppress anyone or persecute anyone due to their religion.

The reason that drove the Prophet [PBUH] towards this direction was knowing that the people of Abyssinia were followers of a divine religion. The divine religions share common values that can be considered as a base for bridging between their followers, paving the way for cooperation, coexistence, and social integration among them.

In this, there is a lesson for the Muslim Ummah (nation), which is not to be tired of differences; as it is a universal norm, an existential essential, and a manifestation of the greatness of divine wisdom. Allah the Almighty said: (***And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colours***) [Ar-Rum: 22]. He also said about religion: (***Had your Lord so willed, He would have certainly made humanity one single community 'of believers', but they will always 'choose to' differ except those shown mercy by your Lord—and so He created them 'to choose freely'***) [Surat Hud: 118-199]

The principle is for people to coexist, feeling secure in their lives and practicing their religious rituals in their homelands, as dictated by their conscience and demanded by their faith, without anyone being forced to do what they do not approve of.

Allah the Almighty said: (Let there be no compulsion in religion) [Al-Baqarah: 256]. He also said: (***Had your Lord so willed***

‘O Prophet’, all ‘people’ on earth would have certainly believed, every single one of them! Would you then force people to become believers?’ [Surat Yunus: 99].

In these verses, the Holy Quran provides evidence for the essence of the Islam Call, using the clearest expressions and the most powerful to indicate that the ultimate purpose is for humanity to live in honor and comfort, not coerced in religion, nor restricted in the worldly matters.

The experience of migrating to Abyssinia was a source of hope in the hearts of the emigrants. They became convinced thereafter that the application of religious tolerance in reality is possible when the conditions for it are met and its means are provided. The Abyssinian society served as a model that the Prophet [PBUH] aspired to emulate, and it formed the foundation of his experience in building a diverse society in Medina after his migration there.

The Prophet [PBUH] continued to adhere to this model, striving to embody it effectively, until it manifested in situations where he set the finest examples in his appreciation of the value of tolerance and his respect for differences.

An example of this is his messages [PBUH] to the people of Najran, who were Christians, included: "Najran and its surround-

ings are under the protection of Allah and his Prophet Muhammad [PBUH] regarding their wealth, lives, land, religion, absentees, present ones, clans, churches, and everything under their control, whether little or much. None of their bishops shall be removed from their positions, nor shall any of their monks be expelled, nor any of their priests from their priesthood..”(1)

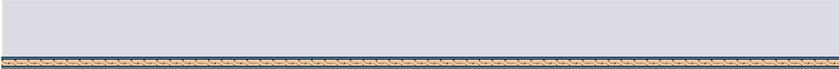
Ibn Ishaq narrates in his biography that when a delegation from Najran arrived to meet the Messenger of Allah [PBUH], they entered his mosque after Asr (the afternoon) prayer. As their time for prayer approached, they began to perform their prayers in the mosque. The people wanted to stop them, but the Messenger of Allah [PBUH] said, "Let them be." So, they faced the east and performed their prayers(2).

This indicates the profound significance of tolerance in the teachings of the Prophet [PBUH], as well as its vital role in preserving the values of justice and security, which are integral to the stability of societies and the sustainability of national security.

- Authenticity of positive interaction with those of differing religious beliefs. This is where the value of tolerance is

(1) Abu Yusuf al-Qadi, Kitab Al-Kharaj, manuscript edited, referenced and corrected by: Taha Abd al-Ra'uf Saad and Saad Hasan Muhammad, Al-Azhar Library for Heritage, 1420 AH, p. 85

(2) Ibn Hisham, Al-Sirah Al-Nabawiyah, 1: 158- 159.



manifested. Tolerance finds its essence in this mode of engagement, which fortifies the fraternal bond among individuals.

This pattern of interaction serves as a manifestation of noble human sentiments, which is the foundation of what should connect people in relationships.

The Negus treated the emigrant refugees who came to him according to his humanitarian conscience, greatly influenced by his Christian faith, which had a significant impact on making his conscience vigilant. It invoked the values of love and mercy, exemplified and called for by Jesus, peace be upon him. The emigrants also realized that these very values were those which Prophet Muhammad [PBUH] advocated and called for. Abyssinia thus became a convergence point for shared values between the two religions, Christianity and Islam.

This teaches us that when the intention becomes clear and sincere in respecting and adhering to values, there remains no significance to differences in rituals and worship methods.

Therefore, the emigrants did not find it difficult to witness the Abyssinians practicing their worship in their churches, nor were they troubled by observing the embellishments of those churches with statues and crosses, as long as the Abyssinians believed in God and upheld the ethical teachings and moral values

brought by the messengers, peace be upon them.

In this lies a profound lesson for Muslims in respecting religions and their symbols, and considering their sanctity and significance to the believers.

The message of Islam did not come to destroy a church or demolish a statue, but rather to liberate souls from the worship of their pride and the dominance of their desires over them. The intention of Islam was not to sow feelings of hatred in the hearts of its adherents, nor to nourish such feelings with concepts of enmity and animosity towards non-believers, or fighting those who differ, or boycotting them simply because they are different. The story of Negus teaches us that none of this can be considered as part of the teachings of Islam.

There was a relationship of respect between Negus and the Prophet [PBUH], grown by the gifts that Negus sent to the Prophet [PBUH], including shoes, a robe, a bottle of fragrance, and three staffs. The Prophet [PBUH] gave one of them to Omar ibn al-Khattab the second one to Ali ibn Abi Talib and kept the third one for himself. Bilal would carry it with him during the Eid prayer, placing it before the Prophet [PBUH] to pray with⁽¹⁾.

Negus also presented him with a ring made of gold. The

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 3\ 235.

Prophet [PBUH] took it with a stick, without touching it with his hand, and then he called his granddaughter Umama and said, "Adorn yourself with this, my little daughter"⁽¹⁾.

Jabir narrated that the Messenger of Allah [PBUH] was presented by a monk from the Levant with a robe, which he then sent to Negus. The Negus had treated the one who fled to him of Muhammad [PBUH] Companions very well⁽²⁾.

The difference in religion did not prevent the Prophet [PBUH] from directing his good words and kindness to Negus, and even supplicating for him and offering prayers for him on the day he passed away in the month of Rajab of the ninth year.

The narrators and historians recall that the Prophet [PBUH] eulogized Negus saying, "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama." Thus, he led the absentee funeral prayer for him⁽³⁾.

In Negus Allah the Almighty said: (***Indeed, there are some among the People of the Book who truly believe in Allah and what has been revealed to you 'believers' and what was revealed to them. They humble themselves before Allah—***

(1) Sunan Ibn Majah, Chapters on Dress, Chapter 40: Prohibition of gold rings, No 3644.

(2) Ahmad in his Musnad, No. 14738. Book of Funerals (Al-Janaa'iz), Chapter 64: There are four Takbir's in the funeral prayers, No 1333- 1334 and Book of Merits of the Helpers in Madinah (Ansaar),

(3) Check: Ibn Hisham, Al-Sirah Al-Nabawiyah, 3/ 234. and Sahih Al-Bukhari, Chapter 38: The death of An-Najashi (the Negus), No. 3877- 3881.

never trading Allah's revelations for a fleeting gain. Their reward is with their Lord. Surely Allah is swift in reckoning.)
[Surat Ali 'Imran: 199].

Muslim societies have learned this lesson. They have adhered to emulating the Prophet [PBUH] in his good treatment of those with differing religious beliefs. Muslims had practices that were preserved in historical records, scholars were renowned for before others⁽¹⁾.

- Loyalty is one of the greatest ethical values that characterized the Prophet Muhammad [PBUH]. It is one of the most prominent qualities he became renowned for throughout his life. To the extent that Hassan ibn Thabit praised him with it and said in defense of him [PBUH], responding to those deride him:

“You have derided a blessed, righteous, and sincere man, His distinguishing trait is the trait of loyalty.”

The Prophet [PBUH] acknowledged the credit of Negus because he provided refuge to the Islamic Call and the believers

(1) Check examples of this in: Al-Turtushi, Abu Bakr, Siraj al-Muluk, manuscript edited, referenced and corrected by Muhammad Fat'hi Abu Bakr, (Cairo, Dar Al-Masriyya Al-Lubnaniyya, 1st edition, 1994, pp. 589-590). Al- Wansharisi, Al-M'yar Al-Mughrib, manuscript edited, referenced and corrected by: Dr. Muhammad Hajji and others, Ministry of Endowments and Islamic Affairs, Kingdom of Morocco, 1981, 11/111. And Ibn Khalil, Ikhtisar Al-Qidh Al-Ma'alla fi al-Tarikh al-Muhall li Ibn Sa'id, manuscript edited, referenced and corrected by: Ibrahim Al-Abiari, (Cairo, General Authority for Amiri Printing Affairs, 1959, p. 156).

(The Prophet's [PBUH] Companions), safeguarding them from the harm of Quraysh. He granted them security in a secure location under his protection.

His gifts [PBUH] sent to Negus were an informing of the high esteem Negus held in the eyes of the Prophet [PBUH].

Then there was the Prophet's [PBUH] praise for the Negus, asking forgiveness on his behalf, and the funeral prayer after his death, led by the Prophet [PBUH] in his honor, constituted the highest form of tribute and honor. Al-Bukhari narrated from the hadith of Abu Huraira who said, "The Messenger of Allah [PBUH] announced the death of Negus, the ruler of Abyssinia, on the day he passed away and said, "Ask forgiveness for your brother".⁽¹⁾

Malik narrated from Ibn Shihab in a hadith of Sa'id ibn Al-Musayyib that Abu Hurairah said: Allah's Messenger [PBUH] made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place), and led the funeral prayer for the Negus and said four Takbir⁽²⁾.

The Negus was the first to have the absentee prayer performed for him, out of respect for him and due to his prior sup-

(1) Book of Funerals (Al-Janaa'iz), Chapter 38: The death of An-Najashi (the Negus), No. 388.

(2) Book of Funerals (Al-Janaa'iz), Chapter 64: There are four Takbir's in the funeral prayers, No. 771.

port and sheltering of the Companions of the Prophet Muhammad [PBUH].

The Prophet [PBUH] specifically praised him when he passed away, describing him as pious. He said, "Today a pious man has died. So get up and offer the funeral prayer for him"⁽¹⁾.

The foundation of loyalty is what exists among people in terms of goodness and benevolence. This stirs feelings of gratitude and recognition in their hearts, spreading love and kindness among them.

- Positive citizenship is a fundamental principle in Islam.

The difference in religion of the Negus did not prevent those emigrants who sought refuge with him from having their hearts attached to him with love and appreciation for his kindness. The disparity in their faith did not lead to negative conduct towards the issues of his homeland and society. These emigrants actively engaged in matters concerning the Negus, his homeland, and his society. They were committed to the stability of his reign, the welfare of his subjects, and contributing to those goals to the best of their abilities.

This is indicated by the fact that when they learned that a

(1) Al-Bukhari, Jabir's narration, Book of Funerals (Al-Janaa'iz), Chapter 54: The rows for a funeral prayer, No. 132, and Ahmad in his Musnad, No. 1415.

man, who tried to wrest the authority from Negus, they took a keen interest in that matter.

Umm Salamah said, "By Allah, I have never known us to experience a sorrow that was more difficult for us than a sorrow at that time. We were afraid that this man might defeat the Negus, and would not recognize our rights as the Negus recognized them". It was not long before the Negus went out to meet him. The emigrants were praying for his victory over his enemy and for his empowerment over his land. Then they sent Az-Zubair bin Al-Awwam to investigate the news for them, and he returned to them with the good news of the victory of the Negus and the destruction of his enemy⁽¹⁾.

This news indicates that the value of positive citizenship was among the foremost values embraced by the early Muslims, and they were committed to uphold it. If not for that, they would not have felt that sorrow, nor would they have supplicated a lot for the victory of the Negus, despite the religious differences between them and him.

The concept of positive citizenship is not limited to the followers of a single religion, where it is confined exclusively to Muslims among themselves. Rather, it is an ethical concept that manifests the meaning of loyalty in the relationship between a

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 3/235.

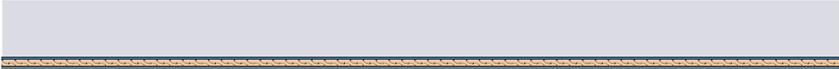
citizen and their homeland or country of residence. It is not a display of loyalty or virtuous character for an individual to enjoy the benefits of security and prosperity in a nation, while being negative in dealing with its causes. Rather, it is their duty to take an interest in the various affairs of their homeland, strive to achieve its interests, preserve its gains, and contribute to its progress, advancement, and prosperity.

- The human brotherhood is the ultimate purpose of all heavenly scriptures, for there is one religion and diverse laws.

Allah the Almighty said: (*He has ordained for you 'believers' the Way which He decreed for Noah, and what We have revealed to you 'O Prophet' and what We decreed for Abraham, Moses, and Jesus, 'commanding: 'Uphold the faith, and make no divisions in it.'*) [Ash-Shuraa: 13].

The wisdom behind the Isra'a and Mi'raj was to clarify and further affirm this reality⁽¹⁾. Therefore, it is mentioned in its narratives that the Prophet's [PBUH] gathered with the rest of the prophets, peace be upon them, in Al-Masjid al-Aqsa, followed by meeting them once again during his ascension to the highest heavens. All of these are indications of the consistency and concordance between Islam and other religions.

(1) Check: a collection of benefits of the Isra'a and Mir'aj, Al-Saihi Subul al-Huda wa al-Rashad", 3/149-277.



In the greeting of the Prophet [PBUH] to the prophets, and their reciprocal greeting to him with (peace be upon you), there is an indication that the core of all religions is peace messages, heralding mercy, love, and happiness to the worlds. They were all sent with a Call of faith between two lands: the land of purity and holiness (Al-Quds), and the land of sanctity and security (Mecca). What unify these two lands is the bless and the abundance of goodness.

Therefore, the Isra'a journey served as a reminder of this connection between the prophets and messengers, peace be upon them, and of the consistency in their Calls. It also signified that the Seal of the Prophets [PBUH] is carrying the torch of prophethood and religion, from where it was left during the time of Jesus, peace be upon him, which marked the conclusion of his mission with his ascension from the surroundings of the Holy City (Jerusalem).

Because prayer is a significant religious obligation and has a profound impact on strengthening the connection with the Almighty Allah, it was obligated by Allah upon Muslims on the night of the Isra'a and Mi'raj. It encompasses various acts of worship practiced by the adherents of divine religions, such as recitation, intonation, Qiam (standing), Ruku (bowing down), Sujood

(prostration), sitting, and supplication⁽¹⁾.

After prayer being ordained, all the following revealed legislations and rulings had the characteristic of encompassing. It hardly differs from what was ordained in previous religions before Islam, except for specific features such as simplicity and ease.

The Migration to Medina

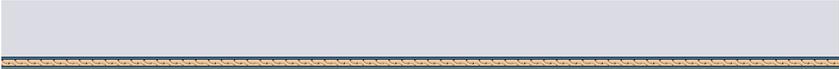
● The Narration of Events:

Years passed and the Prophet [PBUH] was calling people to Islam, undeterred by the harm he encountered from his people in Mecca – their mockery and threats of torture on some occasions, and even of killing on others. Whenever a season of pilgrimage arrived, he would seize the suitable opportunity to meet with tribes, inviting them to belief in the existence of one God (Allah) and to support his divine message. This continued on until the eleventh year of his Mission, and while presenting himself and his message to the tribes, a group from the Khazraj met him near Al-Aqaba, between Mina and Mecca. He presented Islam to them, recited the Holy Quran to them, and called them to faith⁽²⁾.

In his biography of the Prophet [PBUH], Ibn Hisham men-

(1) Al-Salih, Subul Al-Huda wa Al-Rashad, 3\ 2-4.

(2) Check: Ibn Hisham, Al-Sirah Al-Nabawiyah, 2\ 71-76.



tioned that Ibn Ishaq reported that the Prophet [PBUH] as soon as he sat with them, he asked them whether they were aligned with the Jewish inhabitants of Yathrib before presenting Islam to them and telling them what he wanted⁽¹⁾.

His inquiry might have aimed to understand the extent of their connection with the People of the Scripture, hoping that they possessed prior knowledge of prophethood and divine messages, and whether they were familiar with what the People of the Scripture had been discussing in the period leading up to the appearance of the Seal of the Prophets. This could have potentially contributed to their willingness to accept the Call and believe in it.

When these people realized the true nature of the Prophet's [PBUH] Call and its invitation to unity under the banner of monotheism, they hoped that the leader of this Call could resolve the enmity between them and the Aws tribe. They said, "We have left our people, there is no enmity or evil between a people as much as it is between them. Perhaps Allah will unite them under your leadership. We will return to them and tell them about your cause, presenting to them what we have accepted from this religion. If Allah unites them under your leadership, there will be no one more honorable than you".

(1) the previous resource, 31:76-77.

They returned to their people as ambassadors, carrying the Call of Islam, hoping that people's hearts would accept it. Thereby, the conflicts and wars among them will reach to an end.

After promising the Prophet [PBUH] to meet him at the next year pilgrimage season, i.e., in the twelfth year of the Mission, they departed.

There is no doubt that when the Prophet [PBUH] presented the Call to those Khazraj, he was well aware of the state of the people who had experienced the turmoil of conflicts and the horrors of wars. He was convinced that the hearts of the people of Yathrib would not hesitate to accept any religion that united their hearts, replacing fear with security, and replacing turmoil with stability and tranquility.

The year passed, the pilgrim season came, and twelve men of Yathrib arrived. They met the Prophet [PBUH] where he had met the initial group a year before, Al-Aqaba, they pledged allegiance to him. Later this became known as the (Bai'at Al-Nisa'a) Pledge of the Women⁽¹⁾.

Imam Al-Bukhari narrated this pledge and its terms from Ubada ibn As-Samit. He said, "We were twelve men, the Messenger of Allah [PBUH] said to us: (Come along and give me the

(1) Check: Locating the location of Al-Aqaba: Al-Azraqi, Akhbar Makka, p. 764.

pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah conceals his sin, then his matter, will rest with Allah: If He will, He will punish him. And if He will, He will excuse him). Ubada said, "So we gave the pledge of allegiance to him for these conditions"⁽¹⁾.

The Prophet [PBUH] instilled these values in the hearts of this group, and they were like seedlings that require a lot of care and attention during their initial planting, with a strong need for someone to tend to them with proper care, so that they do not wither and perish.

Nothing is more capable of nurturing the growth of values and fostering them successfully than watering them with the Holy Quran and knowledge. Hence, the Prophet [PBUH] appointed Mus'ab ibn Umair and sent him with the people of Yathrib, serving as a reciter of the Holy Quran and a teacher. He

(1) Agreed upon, narrated by Al-Bukhari in the Book of Faith, the chapter pertaining to the Sign of Faith being the love of the Ansar, Hadith number: 18. Also narrated by Muslim in the Book of Al-Hudod, the chapter Al-Hudod Kafarat li-Ahleha, Hadith number: 1709.

became known as Muqre' Al-Madinah (the "Reciter of Medina")⁽¹⁾.

The values that the Prophet [PBUH] entrusted to the hearts of the people of Yathrib were like seeds sown in fertile soil. The farmer nurtured them with watering, and they grew, and sprouted abundantly with every favorable condition. The blessed seeds flourished in the land of Yathrib, yielding a rich harvest among the Muslims. The hearts of the people were infused with the light of faith, their souls found tranquility in it, and their senses wholeheartedly embraced the obligation and teaching of the Islam. Accompanied by Mus'ab, seventy-three men and two women came to perform pilgrimage during the year that followed the year in which the Prophet [PBUH] sent Mus'ab to Yathrib for the mission of education and recitation.

Ka'b ibn Malik narrates the story of the blessed first encounter of this group with the Allah's Messenger [PBUH]. He says, We made an appointment to meet with the Messenger of Allah [PBUH] in Al-'Aqabah during the middle of the Tashreeq days. When we had completed the pilgrimage, which was the night we had promised the Messenger of Allah [PBUH] to meet, we slept in our encampments along with our people. When one-third of the night passed, we left our encampments in order to go to our appointment with the Messenger of Allah [PBUH], we

(1) Al-Saihi, Subul Al-Huda wa Al-Rashad, 31 271.

left stealthily, concealing ourselves and moving just as quietly as doves move.). Until we gathered in the mountain-pass near Al-'Aqabah... We waited for the Messenger of Allah [PBBUH] until he came to us, accompanied by his paternal uncle, Al-'Abbas ibn 'Abdul-Muttalib. The people spoke and said, 'Take whatever you desire from us for yourself and your Lord.' The Messenger of Allah [PBUH] addressed us, recited some verses of the Holy Quran, Called us to believe in Allah, and to embrace Islam. Then he said, 'I take a pledge from you that you will protect me from that which you protect your women and children'.

Al-Bara' ibn Ma'rur⁽¹⁾ held the hand of the Prophet [PBUH], then said, "Yes, by the One who sent you with the truth as a Prophet, we will protect you from what we protect our women and our honors. So, take our pledge, O Messenger of Allah. By Allah, we are the people of war, and the people of weapons. We have inherited these traits from our forefathers through many generations.

The Prophet [PBUH] said 'Send to me from among yourselves twelve chiefs (or representatives), whose pledges will be binding upon their people (i.e., upon the rest of you). They accordingly sent twelve chiefs. The Prophet [PBUH] addressed

(1) It was mentioned that one of his virtues is that he was the first to face the Kaaba in prayer, and this action was purely the result of a well-regarded personal decision. Some of the Ansar considered this a point of pride and stated,

"Among us, the prayer, the first individual turning his face towards the Kaaba of the Most Merciful, amidst the places of pilgrimage"

them, saying, "You are responsible for your people, just as the disciples of Jesus, son of Mary, were responsible, and I am responsible for my people"⁽¹⁾.

After they pledged allegiance to the Prophet [PBUH], he said, "Go to your encampments"⁽²⁾.

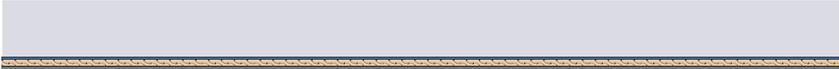
The Prophet [PBUH] was pleased with the results of Mus'ab's efforts. Allah had united through him the people of Yathrib hearts towards Islam. This convinced the Prophet [PBUH] that Allah had prepared for His Call a better supporter than the people of Mecca, who had rejected and fought against it, intensifying their oppression and aggression against the believers in it.

The news of the pledge was a glimmer of hope in the atmosphere of Mecca, which had grown dark in the eyes of the oppressed believers. They perceived Yathrib, the land of anticipated salvation and the promised victory. They sought permission from the Messenger of Allah [PBUH] to migrate there, and he granted them permission. They began preparing eagerly for what they had resolved upon. The Prophet, peace and blessings be upon him, said⁽³⁾: (Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situ-

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, page 92.

(2) Al-Salih, Subul Al-Huda wa Al-Rashad, 3/ 284.

(3) Al-Salih, Subul Al-Huda wa Al-Rashad, 3/ 313.



ated between two mountains) which are the two Harras⁽¹⁾, Hajr or Yathrib, When the Prophet [PBUH] allow it, some believers started to migrate toward Yathrib, then all those who were in Abyssinia migrated to Yathrib also⁽²⁾.

The Muslims arrived in Yathrib, one group following another. The Ansar welcomed them, hosted them graciously, extended their hospitality, and celebrated their arrival with utmost joy and festivity.

Only a short time passed before almost no one was left in Mecca except the Messenger of Allah [PBUH], Abu Bakr, Ali ibn Abu Talib, and those who were unable to migrate due to incapacity, weakness, or illness⁽³⁾.

Then the permission came to the Messenger of Allah [PBUH] to migrate. He went in the middle of the day to the house of Abu Bakr. When Abu Bakr saw him, he said, "The Messenger of Allah [PBUH] does not come at this hour except for an important matter." The Messenger of Allah [PBUH] sat on the couch of Abu Bakr and then said, "Allah granted me the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Mes-

(1) Harra Waqem and Harra al-Wabra, they are two chains of black rocks that encircle Medina, resembling jaws.

(2) Al-Sallih, Subul Al-Huda wa Al-Rashad, 3/ 313.

(3) Ibn Hisham, Al-Sirah Al-Nabawiyah, page 121.

senger!" The Prophet [PBUH] said, "You will accompany me"⁽¹⁾.

Upon hearing this, Abu Bakr cried tears of joy.

Abu Bakr was not someone who took lightly a matter that certainly would occur; therefore, he had prepared two camels for the travel, and hired a skilled guide named Abdullah bin Urqat⁽²⁾ to guide them along the road⁽³⁾.

The narrations recall that when Quraysh saw Mecca nearly empty of Muhammad's [PBUH] followers, they expected that the Prophet [PBUH] would join his Companions. It was inconceivable that he [PBUH] would abandon them and prefer the hardships and difficulties he faced, over the pleasantness his companions experienced in Yathrib.

The prophet's [PBUH] biographers mentioned that Quraish gathered in Dar al-Nadwa to consult about what they should do in order to stop Muhammad's [PBUH] emigration. Eventually, they decided to break into his house at night, in order for him to be killed by the Arabs' swords held in the hand of a man from every tribe. Therefore, his blood would be lost among tribes, and his family, the sons of Abdul Muttalib, would not find a way to

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 1\ 194.

(2) in some of the Prophet's [PBUH] biographies this man is called: Abdullah bin Urayqit, check: Ibn Saad, Al-Tabaqat Al-Kabir, 1\ 196.

(3) Ibn Kathir, Al-Bidaya wa al-Nihaya, 3\ 218.

seek revenge, then they would settle for the blood money⁽¹⁾.

This gathering was mentioned in the Holy Quran, in Allah the Almighty saying: (And [۞]remember, O Prophet, [۞]when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners) [Surat Al-Anfal: 30].

The Messenger of Allah [PBUH] saw their place, and perhaps he knew why they had gathered, so he said to Ali bin Abi Talib: (Sleep this night on my bed, and cover yourself with my green Hadrami Burd (mantel). Fear not, since you will receive no harm from them). It was the same Burd in which the Prophet [PBUH] used to sleep in whenever he went to bed⁽²⁾.

The Prophet [PBUH] ordered Ali to do this, out of his keenness to return the deposits he had to their owners when he emigrated. The people of Mecca used to entrust the Prophet [PBUH] with every valuable thing that they were afraid to lose because of what they knew of his honesty and trustworthiness⁽³⁾.

The Prophet [PBUH] started his emigration to Yathrib with Abu Bakr. In anticipation of Quraysh following them, they headed to Ghar Thawr (the Cave of Thawr), a mountain to the south

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 2\ 335, also check: Al-Sallihi, Subul Al-Huda wa Al-Rashad, 3\ 326.

(2) Al- Suhayli, Al-Rawd Al-Unuf, 4\ 178.

(3) Ibn Saad, Al-Tabaqat Al-Kabir, 1\ 135.

of Mecca, and hid there for three nights⁽¹⁾.

Aisha said, "We prepared for them the finest supplies, and we made for them some food and put it in a pouch." Asmaa, the daughter of Abu Bakr, then cut a piece from her belt and used it to seal the leather container for food. She cut another piece and used it to seal the leather container for water. Hence, she was named Dhat Al-Nitaqin 'the woman with the two belts'⁽²⁾.

Ali ibn Abi Talib stayed in Mecca until he returned the trusts that were with the Messenger of Allah [PBUH] to their rightful owners. Then, he caught up with the Messenger of Allah [PBUH] and resided with him in the house of Kulthum ibn Haddam⁽³⁾.

When Quraysh realized that the Prophet [PBUH] had escaped their grasp, they offered a reward of one hundred she-camels to whoever lead them to the Prophet's [PBUH] whereabouts. Some of the trackers almost succeeded in capturing him, but Allah's protection prevented that⁽⁴⁾:

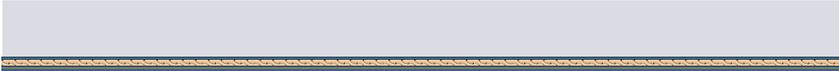
"Allah's safeguarding was sufficient, and it spared the Prophet from the need for extra armor or a fortified dwelling place".

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 2\ 335.

(2) Ibn Saad, Al-Tabaqat Al-Kabir, 1\ 196.

(3) Ibn Hisham, Al-Sirah Al-Nabawiyah, 2\ 342.

(4) Ibn Hisham, Al-Sirah Al-Nabawiyah, 2\ 393.



As a part of what Abu Bakr had arranged to protect himself and the Prophet [PBUH] from Quraysh: that his daughter Asmaa would come to them in the evening with what they would eat, and that his sheep shepherd, Amer bin Fuhayrah, would bring the sheep so they could drink from its milk. He did this every night of those three nights they spent in Ghar Thawr 'the Thawr Cave'⁽¹⁾.

On the night of Monday, the first night of the month Rabe' al-Awwal in the first year of Hijra, and after three days in the Ghar, the cave, the skilled guide Ibn Arqat arrived with the two camels. He then escorted the Prophet [PBUH] and his Companion Abu Bakr, taking the route along the Red Sea coast. This was an unconventional path to Yathrib, chosen to mislead anyone who might be tracking them.

Then after eight days of traveling, on Monday the eighth of Rabi Al-Awwal in the 14th year of the Mission, which is the first year of Hijra, September 23rd, 622 CE, the Prophet Muhammad [PBUH] arrived at Quba and stayed there. The Ansar had been informed that the Prophet [PBUH] was migrating to them, so they would go out to Al-Harra every day, waiting for his arrival. When the heat became unbearable, they would return. One day, while they were returning to their homes, a Jewish man climbed

(1) Al-Salih, Subul Al-Huda wa Al-Rashad, 31 344.

to a high building and saw the Prophet Muhammad [PBUH]. He shouted, "O sons of Qayla⁽¹⁾! Your sought-after person has come"⁽²⁾.

The Muslims rushed out, glorifying Allah, to welcome the Prophet [PBUH], delighted by his arrival. Then the Prophet [PBUH] stayed at the house of Bani Amr bin Auf in Quba, where he stayed for four days and where he established the Quba Mosque. On the fifth day, which was Friday, the Prophet [PUH] and Abu Bakr rode together. The time for "Juma'a Prayer" had come when they were at the house of Bani Salim bin Auf, so the Prophet [PBUH] led the first Juma'a Prayer, Friday prayer, and delivered a sermon with an attendance of one hundred men.

And when the Messenger of Allah [PBUH] entered Yathrib, its people competed on who to host him. Each nobleman of its tribes held the noseband of the Prophet's [PBUH] she-camel and said, "Come to us, for we are numerous and armed, and we will protect you." However, his she-camel did not kneel down except at the place where his mosque would be founded, which was a yard, where dates used to be dried, owned by two orphan boys from Banu al-Najjar. Then, the she-camel continued a little fur-

(1) Qayla, the grandmother of the Ansar, her name is: Qayla bint Kahel bin Udrah bin Sa'ad bin Hadhem. Check: Al-Kalbi, Nasab Ma'ad wa Al- Yemen Al-Kabir, (Beirut, Alam Al-Kutub, 2004, 11 364).

(2) Ibn Saad, Al-Tabaqat Al-Kabir, 11 134.

ther until it knelt down at the house of Abu Ayyub Khalid ibn Zaid.

The Prophet [PBUH] dismounted the she-camel, Abu Ayyub carried his belongings and placed them in his house. The Prophet [PBUH] asked about the yard where the she-camel has knelt down: "Whose is it?" Muadh bin Afra responded, "It belongs to Sahl and Suhayl, two orphaned, under my guardianship, I will make it up for them" so he took it as a Masjid (a mosque)⁽¹⁾.

The Prophet [PBUH] stayed with Abu Ayyub until his mosque and dwellings were built, he [PBUH] participated in building⁽²⁾ to encourage the Muslims to work. Al-Muhajrin (the emigrants) and Al-Ansar (the supporters) all worked together, and one of them said in a poem:

"If we sit while the Prophet works, then that is misled deed."⁽³⁾

Another recited in verse:

"O Allah, there is no life except the life in the hereafter, so forgive the Ansar and the Muhajrin."⁽⁴⁾

(1) Ibn Sayyid Al-Nas, Uyun Al-Athar, 1\ 313.

(2) Check: Al-Diyarbakri, Tarikh Al-Khamsis fi Ahwal Anfas Al-Nafis, Shaabn Foundation, Beirut, no date, page 350.

(3) Ibn Sayyid Al-Nas, Uyun Al-Athar, 1\ 313.

(4) Ibn Saad Al-Tabaqat Al-Kabir, 1\ 138.

The mosque was built with adobe, its foundation was made of stones, its roof with palm fronds, and its pillars were tree trunks. Then, emigrants followed the Messenger of Allah [PBUH] until none of them remained in Mecca⁽¹⁾.

This is the journey of migration, with its preparatory stages and the most important details from the moment Allah gave permission for it until the Prophet [PBUH] settled in Yathrib and resided there.

After arriving in Yathrib, the Prophet [PBUH] found himself before a diverse community of different races and religions, with nothing bringing them together except their homeland and their land.

How did the Prophet [PBUH] deal with this community? How was he able to make diversity, a source of enrichment not a source of destruction? How did he merge the new element, Al-Muhajirin, with the other components of Medina society?

Those are some of the questions that the ninth chapter of the book will answer.

● Lessons and Morals:

The emigration of the Prophet, peace be upon him, had a range of benefits and lessons, the most important of which are:

(1) Ibn Sayyid Al-Nas, Uyun Al-Athar, 1: 315.

- Loving one's homeland is innate.

This was manifested in what the Prophet [PBUH] did on the day he left Mecca, when he stood on a small hill and said, “What a fine town you are, and how dear you are to me! Were it not that my people expelled me from you, I would live nowhere else”.⁽¹⁾

It is well known that the homeland is the place of a person's birth and residence. And he will long for it every time he leaves it. When they travel away, they yearn for it, acknowledging its favor upon them. Since they have lived in its spaces and grown because of its resources. Therefore, their loyalty to their homeland should be no less than their loyalty to their parents, and their concern for its welfare should be equal to their concern for their own welfare⁽²⁾.

“In the blood of every free individual lies a debt for the homeland that should be returned”

The homeland is the most precious thing a person cherishes in this life, as it is their source of pride and accomplishment, as well as their resources and sustenance.

They come from it and remain connected to it. It holds their

(1) Al-Bakri, Mu'jam Ma Ista'jam Min Asma' al-Bilad wa al-Mawadi', manuscript edited, referenced and corrected by: Mustafa Al-Saqqqa, (Beirut, Alam Al-Kutub, no date, 21444).

(2) Check: Al-Hanin ila Al-Awtan, Al-Jahiz, and Al-Hanin ila Al-Awtan, Ibn Marzuban Al-Baghdadi.

past, present, and future. Its past is where their roots lie, its present is where their siblings and relatives lives, and its future is where their branches and descendants will be.

It is the sphere in which they express their pride in their values, principles, ideas, and beliefs. Therefore, it deserves the deepest love and highest appreciation.

This merely proves the strength of the attachment to it and the sincerity of their belonging.

For this reason, the Messenger of Allah [PBUH] was keen on protecting and developing the Medina once he settled there. He devoted himself and all that he had to safeguard it, seeking initiative for every deed that could help its growth and stability.

This is the best indicator of the high and esteemed position of loving the homeland in Islam.

- The importance of teaching sincere patriotism for its role in preserving and developing one's homeland.

It is the right of one's homeland that parents raise their children, teaching them the value of belonging to their homeland, loving it, and being loyal to it; as an appreciation for the security, prosperity, and abundance that this homeland provides them.

Allah has blessed the people of Mecca with a safe and sta-

ble homeland, as mentioned in the following verse: (***Have We not established for them a safe haven 'in Mecca' to which fruits of all kinds are brought as a provision from Us?***) [Surat Al-Qasas: 57].

Raising children to understand and value their homeland, and instilling in them a sense of loyalty, is one of the most important responsibilities of parents. A child grows up based on how their parents have raised them, as the great poet Abu Al-Ala Al-Ma'arri said:

“A young boy grows up among us, based on what his father has accustomed him to”

“The boy does not follow a faith after choosing it, but rather he is taught to be religious by those who are closest to him”⁽¹⁾

This is the only way to sustain the source of homeland's stability, which is the sense of belonging and pride in one's homeland.

- Values are a sought-after objective in Islam.

It is worth noticing that the Prophet's [PBUH] first pledge with the Ansar in Al-Aqaba was based on faith, honesty, chastity,

(1) Al-Ma'arri, Al-Luzumiyat, manuscript edited, referenced and corrected by: Amin Abd al-Aziz Al-Khanji, (Cairo, Al-khanji Library, no date, 2/1413).

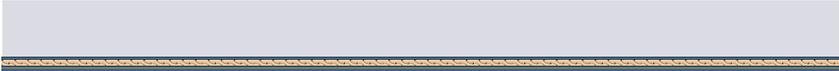
peacefulness, truthfulness, and obedience - all of which are virtuous moral values.

This is an early recognition of the values as a sought-after objective in the final divine message, and an announcement that the sheltering pact, and the supporting treaty, which came after the first pledge, served as a means to uphold and propagate these values. One of the most significant examples that affirm this is seen in the events of the Prophet's [PBUH] migration:

a. The Prophet's [PBUH] commitment to the value of trustworthiness and his keenness to fulfill it, even when he was being besieged by his adversaries lying in wait for him, did not provide him with justification to betray the trust of the people. That is why he left behind Ali ibn Abi Talib to act as his deputy in this regard. In this way, the Prophet [PBUH] left no room for others to match his example in adhering to the value of loyalty.

b. The Prophet [PBUH] adhered to the value of tolerance, this was manifested in his dealings with Abdullah ibn Arqat, whom he took as a guide on the journey of migration, entrusting him with his life and the fate of his Mission, while knowing that he is a non-Muslim.

This indicated that Islam does not consider differences in beliefs when it comes to the best interests of people, whether



they are religious or worldly in nature. This is the essence of tolerance in its clearest forms.

- Religion is a message of peace, a factor of unity, and a means to promote and preserve the unity of human societies.

Therefore, the Prophet [PBUH] was keen on creating harmony among the people of Yathrib through his Call to Islam, clarifying to them that there is no way to resolve disputes and prevent discord and wars among them except by responding to this Call. It is a Call for reconciliation, not a call for aggression, and a message of peace, not a cause of strife.

The prophet [PBUH] demonstrated after his migration to Yathrib that the final divine message is merely a humanitarian call seeking to preserve human rights, secure individuals' lives, ensure their freedom, and safeguard the plurality and diversity within the society in which they live. Hence, the prophet [PBUH] did not make the religious affiliation's unification of the people of Yathrib a condition in the pledge. On the contrary, he considered the Jewish element in Yathrib a gain that held great significance in confirming his Call, facilitating its acceptance, and attracting people to it.

- The importance of companionship in human life.

It is the best means for keeping human brotherhood and

casting its shadow over the relationships between individuals.

Humans are weak by themselves, and their strength increases by being backed up by their brothers, as Allah the Almighty said in the story of Moses: (***We will assist you with your brother and grant you both authority, so they cannot harm you. With Our signs, you and those who follow you will 'certainly' prevail.***) [Surat Al-Qasas: 35]. He gave Moses the victory because of his brother and his followers.

The Holy Quran has proven in the story of the migration that Abu Bakr was the Prophet's [PBUH] Companion as he accompanied Muhammad [PBUH] in the migration. Allah the Almighty immortalized and praised this companionship, (***He reassured his companion, "Do not worry; Allah is certainly with us".***) [Surat At-Tawbah: 40].

Hassan bin Thabit praised Abu Bakr in this poem, **in which he says**⁽¹⁾:

"When you remembered a trusted man, remember Abu Bakr for what he did"

"One of the two, the praised one, the first of people, who believed in the Prophet"

(1) Hassan ibn Thabit, Al-Diwan, manuscript edited, referenced and corrected by: Abdullh Sindah, (Beirut Dar Al- Ma'arif, 1st edition, 2006, page 188-189).

“One of the two in the narrow cave, while the enemy surrounded the mountain”

“He was the Prophet beloved; no man could equal him”

“The best of the creation, the most merciful after the Prophet, he was loyal to the Islam Call”

“He lived following Allah guidance and his Messenger”

Educational scholars have emphasized the importance of companionship for its great impact on reforming souls with virtues and values. Abu Abdulrahman Al-Salami said, "Friendship leads to brotherhood, and brotherhood leads to good companionship and good social relationships. Allah guides whomever He wills among His servants to that, and He aids them in this by His grace and abundant mercy... Know that the etiquette of companionship and good relationships are expressed in various ways... It is the duty of the Muslim to uphold the rights of brotherhood, good companionship, and social relationships to every other Muslim"⁽¹⁾.

The Prophet's [PBUH] migration marked the beginning of a new era for both Arabs and humanity as a whole, with what it had established at the beginning of the Medinite era, in which a

(1) Al- Sulami, Adab Al-Suhba, manuscript edited, referenced and corrected by: Majdi Fat'hi, (Tanta, Egypt, Dar Al-Sahaba lil-turath, 1st edition, 1990, page 137).

foundation of a developed civilization was built. Its light spread across the world, and the world continues to thrive under its shade.

The Constitution of Medina and the Foundations of Coexistence

● The Narration of the Events

In previous discussions, we mentioned the migration of the Prophet [PBUH] to Medina and his arrival there. After the Prophet [PBUH] built the mosque and settled in Medina, he began writing a document that became known as the "The Constitution of Medina," which can be considered the first constitution in Arab civilization, organizing the rules of coexistence in a pluralistic society. The establishing of the mosque contributed in erasing the animosity and hostility between the Aus and Khazraj tribes, but the community of Medina also includes other independent human elements, not attached to either tribe except by their attachment to the land. As for religion, it is diverse.

The Prophet [PBUH] realized from his first meeting with the people of Yathrib that introducing the new religion to them could not be an element of unity unless it was reinforced by a covenant that ensured coexistence among them. And also introducing them to the principle of tolerance and requiring them to

address positively both the phenomenon of religious difference and ethnic diversity. Based on this, the Prophet [PBUH] wrote the "The Constitution of Medina," which was characterized by the unification of the diverse community within the framework of inclusive citizenship. This citizenship was founded on national loyalty, unaffected by racial and religious differences.

The content of this Constitution is:

Bismillaah Al-Rahman Al-Raheem (In the name of Allah, the Most Gracious and the Most Merciful).

This is a constitutional document given by Muhammad [PBUH], the Prophet (Messenger of Allah). (This shall be a pact between the Muslims of Quraysh, the people of Yathrib (the Citizens of Medina) and those who shall follow them and become attached to them (politically) and fight along with them.

The aforementioned communities shall formulate a Constitutional Unity as distinct from (other) people.

The emigrants from Quraysh shall be responsible for their ward and they shall, according to their former approved practice⁽¹⁾.

And the emigrants from Banu Auf shall be responsible for

(1) Check: Al- Khashani, Al-Imla'a Al-Mukhtasar fi Sharh Gharib Al-Siyar, manuscript edited, referenced and corrected by: Dr. Abd al-Karim Khalifa, (Amman, Dar Al-Bashir, ed. 1, 1991, 2/13).

their ward and they shall, according to their former approved practice, and every group shall secure the release of its captives ensuring that an indiscriminate rule of law and justice is applied among the believers.

The believers shall not leave a debtor among them, but shall help him in paying his ransom, according to what shall be considered fair.

A believer shall not form an alliance with the associate of (another) believer without the (latter's) consent.

There shall be collective resistance by the believers against any individual who rises in rebellion, attempts to acquire anything by force, violates any pledge or attempts to spread mischief amongst the believers. Such collective resistance against the perpetrator shall occur even if he is the son of anyone of them.

The security of God (granted under this constitution) is one. This protection can be granted even by the humblest of the believers (that would be equally binding for all).

The believers shall be the associates of one another against all other people (of the world).

A Jew, who obeys us (the state) shall enjoys the same

right of life protection (as the believers do), so long as they (the believers) are not wronged by him (the Jews), and he does not help (others) against them.

And verily the peace granted by the believers shall be one. If there is any war in the way of Allah, no believers shall make any treaty of peace (with the enemy) apart from other believers, unless that is based on equality and fairness among all.

The believers shall execute vengeance for one another for the bloodshed in the way of Allah⁽¹⁾.

All the God-fearing believers are under the best and most correct guidance of Islam.

When anyone among you differs about anything, the dispute shall be referred to Almighty Allah and to the Prophet Muhammad (Peace be upon him), (as all final and absolute authority is vested in them).

The Jews of Banu Awf (non-Muslim minorities) shall be considered a community along with the believers. They shall be guaranteed the right of religious freedom along with the Muslims. The right shall be conferred on their associates as well as themselves except those who are guilty of oppression or the vi-

(1) Check: Al-Khashani, Al-Imla'a Al-Mukhtasar, 2/ 13.

olators of treaties. They will bring evil only on themselves and their family.

All sub-branches of the Jews shall enjoy the same rights as granted to them (the Jews).

Verily none among the allies shall advance (on a military expedition) without the prior permission of the Prophet Muhammad (Peace be upon him) (in whom vests the final command and authority).

No one shall violate the pledge due to his ally and verily; help shall be given to the oppressed.

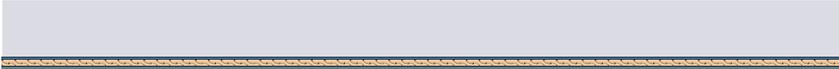
The Jews (non-Muslims minorities) along with the believers shall extend financial support to the state during the war period.

The valley of Yathrib is sacred and there shall be prohibition of fighting and bloodshed among the various communities of the state.

A person given constitutional shelter shall be granted an equal right of life protection as long as he commits no harm and does not act treacherously.

A woman shall not be given any shelter without the consent of her family.

And verily if any dispute arises among the parties to this



document from which any quarrel may be feared, it shall be referred to God and to Muhammad (Peace be upon him), the Messenger of God, for the final and absolute decision. Verily, God is the Guarantee for the faithful observance of the contents of this constitution (which shall be enforced by the state).

There shall be no refuge for the Quraysh (the enemies of the state) nor for their allies.

It shall be incumbent upon the Jews to observe and adhere to any peace treaty they are invited to participate in. Likewise, it shall also be incumbent upon the Muslims to observe and adhere to any peace treaty they are invited to. but no treaty will restrain them from fighting for the protection of their Deen (religion).

Every party to the treaty shall be responsible for the measures and arrangements of the defense of its facing direction.

The Jews of Aws (one of the basic constituent members of this document) and their allies shall possess the same constitutional status as the other parties to this document, with a condition that they should thoroughly sincere and honest in their dealing with the parties.

No party shall have the right to violate the constitution. Every person who is guilty of a crime shall be held responsible

for his act alone. Verily, God is the Guarantee for the faithful observance of the contents of this constitution.

Verily this constitutional document shall not protect any traitor or oppressor.

Verily, whoever goes out (on a military expedition) shall be provided with security and whoever stays in Medina shall have (likewise), except those who commit oppression and violate the contents of this constitution. Verily, Allah is the protectors of good citizens and of those who fear Almighty Allah. And Muhammad [PBUH] is the Messenger of Allah⁽¹⁾.

With this document, the Prophet [PBUH] was able to eliminate the causes of dispute that could have scattered the society in Yathrib; as it served as a reminder of the importance of acknowledging the shared values and practicing tolerance in areas of difference.

However, the integration of emigrants into Medina's society called for sufficient consideration for their livelihoods; since they did not possess wealth or land in Medina, it was the Prophet's [PBUH] profound insight that led him to consider harnessing the authentic values esteemed by Arab society in dealing with this issue. Thus, the Prophet [PBUH] established the bond of

(1) Check: Ibn Hisham, Al-Sirah Al-Nabawiyah, 2/ 143- 145.

brotherhood between Al-Muhajrin (emigrants) and Al-Ansar, and the effects of this brotherhood reached a point where the bond-brother was treated as if he were a blood brother, to the extent that inheritance laws were applied to them, for there was little difference between this brotherhood and true brotherhood.

The Prophet [PBUH] established a brotherhood bond between Abu Bakr Al-Siddiq and Kharijah bin Zuhayr, Omar ibn Al-Khattab and Itban bin Malik, Abdul-Rahman bin Auf and Sa'ad bin Al-Rabi', Abu Ubaida bin Al-Jarrah and Abu Talha, Al-Zubair bin Al-Awwam and Abdullah bin Masu'd, and between himself [PBUH] and Ali bin Abu Talib.

The Companions have set the finest examples in embodying this brotherhood, embracing it with genuine acceptance, making the sharing of wealth and provisions a true testament to that. It is narrated by Al-Bukhari that the Messenger of Allah [PBUH] established a brotherhood bond between Abdul-Rahman bin Awf and Sa'ad bin Al-Rabi'. Al-Rabi' said to Abdul-Rahman, "I am the richest among the Ansar, so let me divide my wealth into two halves..." Abdul-Rahman replied, "May Allah bless you and your family and wealth. Where is your market?"

He went to the market of Bani Qainuqaa, and he returned from it only with some yoghurt and ghee. Then he continued going to the market for trade. One day the Prophet [PBUH] saw a

yellow mark (of perfume) on his clothes so the Prophet [PBUH] said (to him) "What is this?" He replied, "I got married." The Prophet [PBUH] asked, "What did you pay her?" He replied, "A gold stone or gold equal to the weight of a date stone."⁽¹⁾

Al-Bukhari narrated that Abu Huraira reported that the An-sar said to the Prophet [PBUH] "Divide the palm trees between us and our brothers." "No," he replied. They said, "Spare us the trouble of their upkeep and we will let you share in the fruit." They replied, "We hear and obey."⁽²⁾

Al-Bukhari narrated in his Sahih that Abu Juhaifah reported that: The Prophet [PBUH] made a bond of brotherhood between Salman and Abu Al-Darda'. Salman paid a visit to Abu Al-Darda' and found Umm Al-Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abu Al-Darda' is not interested in (the luxuries of) this world.

In the meantime, Abu Al-Darda' came in and prepared a meal for Salman. Salman requested Abu Al-Darda' to eat (with him) but Abu Al-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abu Al-Darda' ate (with Salman).

(1) Al-Bukhari, the merits of the companions, hadith no. 3937. And Muslim: Al-Nikah, hadith no. 1427

(2) Al-Bukhari, Al-Adab Al-Mufrad, Chapter: Mutual help in scarcity and famine, no. 561.

When it was night and (a part of the night passed), Abu Al-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abu Al-Darda' slept. After some time Abu Al-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer.

Then Salman told Abu Al-Darda': "You owe a duty to your God, you owe a duty to your body; you owe a duty to your family; so you should give to everyone his due".

Abu Al-Darda' came to the Prophet [PBUH] and reported the whole story. The Prophet [PBUH] said, **"Salman is right"**⁽¹⁾.

The concept of brotherhood is originally a human bond, reinforced by material reasons. Therefore, Islam made inheritance permissible among brothers in this bond over the rights of kinship in order to solidify this bond. Once integration between Al-Muhajrin (emigrants) and locals is achieved, and solidarity is attained among them, Allah the Almighty revealed: (***And those who later believed, migrated, and struggled alongside you, they are also with you. But only blood relatives are now entitled to inherit from one another, as ordained by Allah. Surely Allah has 'full' knowledge of everything.***) [Surat Al-Anfal: 75].

(1) Sahih Al-Bukhari, Good Manners and Form (Al-Adab), Chapter: To prepare the meals for the guest. No 6139.

The concept of inheritance for bond-brothers has abrogated, and inheritance became solely for both blood relatives.⁽¹⁾

Thus, the value of brotherhood became evident in the Medina's society, intertwined with feelings of love, selflessness, cooperation, and empathy. It was a wise policy of the Prophet [PBUH] and his effective administration to unite both the sense of brotherhood and Medina's constitution [or social bond]. The construction of the mosque alone was not enough to unify the community and eradicate the causes of group disunity arising from racial, ethnic, and religious differences.

This did not arise from people's discrimination based on religions, as much as its goal was to raise awareness on the importance of brotherhood and the resulting activation of virtuous values, embodied in the best of morals and noble character.

Establishing the mosque, along with the subsequent establishment of brotherhood bond between the emigrants and the Ansar, was nothing but a hastily devised plan. Its purpose was to address the crisis of racial conflict between the tribes of Aws and Khazraj. Similarly, the Constitution of Medina was not just a proclamation of the principles upon which the Prophet's [PBUH] message was founded. These principles can be summarized as the realization of human brotherhood, achieved through invit-

(1) Fakhr al-Din al-Razi, Mafatih al-Ghaib, (Damascus, Dar al-Fikr, 1st edition, 1981, 15\ 221).



ing all people to embody its concept and ensuring its impact is reflected in their daily lives.

This Constitution embodies an early awareness of the cosmic horizon that humanity as a whole should strive to reach, to fulfil its noble values that every human aims at elevation. These values encompass goodness, love, solidarity, and peace.

One important indication of this is the seal of the prophetic era with the Farewell Sermon which addressed the whole of mankind, (O mankind! Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours).⁽¹⁾

It seems as if the bonds of brotherhood and the constitution of Medina were the foundations on which the Prophet [PBUH] established his Mission during his time in Medina, with the objective of giving it a global character and addressing human values to people throughout the world. The brotherhood bond and the constitution of Medina served as the starting point for globalization, spreading the Message among people and reviving the natural bonds of brotherhood that are required by human nature and enforced by our shared origin, sustenance, and destiny.

(1) Sahih Muslim, The Book of Pilgrimage, Chapter: The Hajj of the Prophet [PBUH], No. 1218.

● Lessons and Morals:

This chapter of the Prophet's [PBUH] biography carried many lessons and morals, which we detail as follows:

- The importance of citizenship in managing diversity.

The Prophet [PBUH] integrated the elements of Medina's society under this concept, which was solidified in the Constitution of Medina.

This Constitution embodied the true perspective of Islam towards diversity, and its approach in dealing with it and accommodating it without causing harm to any of its elements.

The Constitution articles are a clear evidence of the authenticity of this concept, which can be a base for the legitimacy of loyalty to one's homeland, and the alliance between different religious groups for the achievement of happy coexistence throughout the homeland.

Citizenship, as clearly stated in Medina's Constitution, is the meeting point of moral values; it is a feeling of humanity in its entirety and a belief in the bond of brotherhood upon which it is built.

Few nations can comprehend the meaning of brotherhood like the Arabs, who are renowned for their reverence of famil-

ial ties and have made them the basis for solidarity and support. They have immortalized this in their poetry,

A. such as the lament of Abu Kharash al-Hadhli, in which he says:

“He was not rude, and did not sever his blood ties, on the contrary he kept good relations with relatives”

b. The saying of Hujayyah bin al-Mudarrab⁽¹⁾ regarding the relationship between brothers in terms of mutual support and solidarity:

“Your brother, if you need his help, he will respond, and if you go to a fight, he will fight with you”

c. The saying of Duraid ibn al-Simmah⁽²⁾:

“My brother called me to go to war, and when he called me, he did not find me a coward”

“My brother's mother breastfed me with her milk”⁽³⁾

(1) An experienced Arab poet, Christian from Kindah, check: " Al- Aamidi, Abu Al-Qasim Al-Hasan, Al-Mu'talif wa Al-Mukhtalif fi Asma' Al-Shuara' wa Kunahum wa Alqabuhum wa Ansabuhum w ba'd Shi'rihm, manuscript edited, referenced and corrected by: F. Krenkow, (Beirut, Dar Al-Jeel, 1st edition, 1991, pp. 42-241). Al-Isbihani, Abu Al-Faraj, Al-Aghani, manuscript edited, referenced and corrected by: Ihsan Abbas and others, (Beirut, Dar Sader, no edition, 20/202-200); and Al-Tabrizi, Sharh Diwan Al-Hamasah Li-Abi Tammam, (Beirut, Dar Al-Kutub Al-Ilmiyyah, 1st edition, 2000, 1/721-723).

(2) An experienced Arabian poet, who remained devoted to his religion till the day of Hunayn, 8 AH, as documented in: Al- Isbihani, Al-Aghani, 10/33-5.

(3) Duraid ibn Al-Simma, Al-Diwan, manuscript edited, referenced and corrected by: Dr. Omar Abd al-Rasul, Dar Al-Ma'arif, 2nd edition, 1980, p. 62; also check: Al-Tabrizi, Sharh Diwan Al-Hamasah, Vol. 1, pp. 532-531

d. One of the Arabs was asked: What do you say about the death of a brother? He said: Like losing an arm!"⁽¹⁾

- Believing in the value of tolerance is a prerequisite for achieving citizenship.

This is because the Prophet [PBUH] included in the Constitution of Medina expressions that indicate the existence of religious differences among the citizens of one nation, including his saying: The Jews of Banu Awf (non-Muslim minorities) shall be considered a community along with the believers. They shall be guaranteed the right of religious freedom along with the Muslims.

The difference in religion should not be an obstacle that prevent brotherhood, loyalty and belonging to the homeland.

This is confirmed by that the document stated that all the residents of the city are equal in their duty to defend the homeland whenever they are attacked by enemies: (The Muslims and the Jews shall be jointly responsible to defend (the state of) Medina against any outside attack).

And for that reason, it was mentioned in the Prophet's [PBUH] biographies the story of Mukhayriq the Jewish man, who fought alongside the Muslims in the Battle of Uhud, giving

(1) Ibn Qutaybah, Uyun Al-Akhbar, Dar Al-Kutub Al-Masriyya, 1925, 3\ 92.

his wealth and his own self, until he was killed. He was praised for his actions and his memory was immortalized, as Prophet Muhammad [PBUH] said: "Mukhayriq is the best of Jews."⁽¹⁾

Citizenship is a sacred connection, whenever it bound between citizens by the bond of brotherhood, they become equal in their right to belong to the country, and in their duties to serve it and defend it. Religion encourages and supports that.

A clear indication of this is what Prophet Muhammad [PBUH] did with his wealth by making it a waqf (endowment) for Allah in Medina⁽²⁾. In fact, it was the first waqf in Medina⁽³⁾.

Nothing is more honorable than serving one's country, especially defending it and sacrificing precious resources for its growth and prosperity. This is the essence of what Makhariq aspired to, and he truly deserved to be honored and remembered.

- Respecting religions is a sound approach for a just society.

The constitution of Medina celebrated the values of solidarity and the ethics of cooperation, mutual support, and collab-

(1) Check: Ibn Saad, *Al-Tabaqat Al-Kabir*, 1\ 502. And: Al-Suhayli, *Al-Rawd Al-Unuf*, 6\ 12

(2) Check: Al-Numairi, *Ibn Shabah, Akhbar Al-Madinah Al-Nabawiyah*, manuscript edited, referenced and corrected by: Abdullah bin Muhammad Al-Duwish, *Dar Al-Alyan*, 1st edition, 1990, 1\ 169- 171.

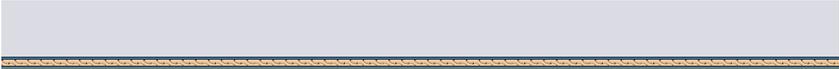
(3) Ibn Kathir, *Al-Sirah Al-Nabawiyah*, 3\ 73, also check: Ibn Hazm, *Jauami' Al-Sirah*, manuscript edited, referenced and corrected by: Ihsan Abbas and Nasser al-Deen al-Asad, (Egypt, *Dar al-Ma'arif*, No date, 164).

oration, which help in accepting religious differences, as long as faith in human brotherhood has settled in the souls, and hearts have united upon it.

This belief is what ensures that people can live in peace, feeling secure about their lives, enjoying their freedom to practice their religious rituals, feeling assured about their dignity and rights, within the embrace of a homeland that accommodates the diversity and differences inherent in creation.

- The United Arab Emirates followed the Prophet's [PBUH] guidance when it took the initiative to invite people of different religions to unite based on common values among human beings. The Document on Human Fraternity is nothing but a contemporary manifestation of the spirit and essence of the Constitution of Medina.

The approach of the Prophet [PBUH] is vivified by this eternal document, in which credit is due to the man of peace, the source of humanity, the wise leader, His Highness Sheikh Muhammad bin Zayed Al Nahyan who laid the foundations of the enlightened renewal of understanding religious texts and purposes, according to the authentic vision that combines the correct jurisprudence of the texts with a precise knowledge of reality.



What indicates the greatness of this document is that the United Nations unanimously adopted February 4th as an International Day of Human Fraternity, which is the day the document was issued. This was part of an initiative presented by the United Arab Emirates, the Kingdom of Bahrain, the Arab Republic of Egypt, and the Kingdom of Saudi Arabia.

Its issuance was under the generous patronage of His Highness Sheikh Muhammad bin Zayed Al Nahyan, the President of the United Arab Emirates, and His Highness Sheikh Muhammad bin Rashid Al Maktoum, the Prime Minister. It was a meeting that resulted in the signing of the "The Document on Human Fraternity for World Peace and Coexistence."

This global document has been formulated to serve as a reference for all humanity, with the aim of spreading peace and eliminating the causes of conflict among people. It encourages individuals from different religions to find common ground and to tolerate their differences, based on their authentic texts and guided by their noble principles that uphold values of goodness, virtue, and benevolence. Moreover, it calls upon them to shoulder the responsibility of creating awareness among humanity about its shared destiny and trajectory, which makes humans as the passengers of a single ship. If some passengers violate this unity, the ultimate outcome for everyone will only be drowning.

Among the important articles whereby principles and common values become apparent, which represent the spirit of the constitution of Medina, **the following are included:**

- The correct teachings of religions call for adherence to the values of peace, the elevation of mutual acquaintance, human brotherhood, and coexistence, and that freedom is a right for every individual in belief, thought, expression, and practice.

- Justice based on mercy is the necessary way to achieve a dignified life, which every individual is entitled to enjoy. Dialogue, understanding, promoting a culture of tolerance, acceptance of others, and coexistence among people, has the potential to help contain many social, political, economic, and environmental problems that affect a large portion of humanity.

- protecting places of worship, including temples, churches, and mosques, is a duty upheld by all religions, human values, international agreements, and customs. Any attempt to assault, target, bomb, or demolish places of worship is a clear abandon to the teachings of religions and a clear violation of international laws.

- The despicable terrorism that threatens people's security, whether in the east or west, north or south, and pursues them with panic, terror, and anticipation of the worst, is not a product



of religion, even if terrorists raise the banners of a religion and wear its symbols. Instead, it is a result of the accumulation of incorrect understandings of religious texts and policies of hunger, poverty, injustice, oppression, and arrogance.

- The concept of citizenship is based on equality in duties and rights, in which everyone enjoys justice. Therefore, it is necessary to work on ingraining the concept of full citizenship in our societies.

- The relationship between the East and the West is of utmost necessity for both; it cannot be replaced or ignored. It is incumbent upon the two civilizations must exchange ideas through dialogue.

- Granting women's rights to education, work, and political participation is an urgent necessity. Efforts must be made to free them from historical and social pressures that contradict the principles of belief and dignity.

- The fundamental rights of children in family upbringing, nutrition, education, and care are a duty of both the family and the community. These rights should be provided, protected, and not deprived from any child anywhere.

- Protecting the rights of the elderly, vulnerable individuals, people with special needs, and the oppressed is a religious and

societal necessity that should be safeguarded through robust legislation and the implementation of relevant international conventions⁽¹⁾.

The above is a deep review of the importance of the events in Medina's era.

It was an era in which the Prophet [PBUH] did not focus on anything other than his commitment to serving humanity, elevating them to the level of assuming responsibility for succession, construction, and development.

The Medinite phase was nothing more than a continuous effort to build a society of virtues and values, one that values humanity and seeks to give it the consideration and honor it deserves.

Because honoring humans can only be achieved in a homeland where the affairs of society are harmonized, the Prophet [PBUH] established the concept of citizenship, which embodies the values of loyalty, equality, dignity, and brotherhood, and its scope extends beyond sectarian considerations built on racial or religious biases.

This phase lasted only two years, until events occurred that required the Prophet [PBUH] to defend the sanctity of the

(1) The entire text of the document is available in Al Bayan newspaper dated: February 4, 2019.

homeland and the dignity of the new society.

What were those events? What were their consequences? What are the morals and lessons that can be drawn from them?

That is what the tenth chapter will take care of discussing.

Examples of the Prophet's [PBUH] Defense of Medina

This chapter of the Prophet's [PBUH] biography, which we have titled "Examples of the Prophet's [PBUH] Defense of Medina," requires a preliminary introduction about a term widely used in the literature of biography; some of the Prophet's [PBUH] biographies have been titled as such, and it is mentioned frequently in many of its chapters. This term is "al-Ghazawat" (battles/wars).

Scholars of Hadith and the Prophet's [PBUH] biography have coined the term "al-Ghazawat" to refer to the wars in which the Prophet [PBUH] himself was present, regardless of whether he [PBUH] personally engaged in combat⁽¹⁾.

When we closely examine all those wars in terms of their contexts and reasons of their occurrence, we find that they are not related to the concept of "religious wars" or the intention to

(1) Al-Zurqani, Sharh Al-Mawahib Al-Laduniyyah, Beirut, Dar Al-Kutub Al-Ilmiyya, 1st edition, 1996 AD, page 220/2).

plunder people's wealth and seize it as war spoils. Rather, we find them to be defensive wars aimed at safeguarding the sanctity of the homeland, preserving honor, and protecting religious freedom. These wars were fought against those who were keen on violating these sanctities, those which their desire to violate and attack others only grew stronger.

One of the clearest evidences of this is the delay in legislating Jihad in its specific sense (which refers to combat or invasion) until after the Prophet's [PBUH] migration to Medina. This was due to the new responsibilities that emerged at the time, including the preservation of the new gains resulting from the migration. These gains included the presence of a nurturing homeland and the establishment of a cohesive society. The preservation of these gains could only be achieved through guarding the frontiers of the homeland and protecting the community, in order to repel any actual aggression and anticipate any anticipated aggression.

All of al-Ghazawat (battles), preserved in the Prophet's [PBUH] biography books and recorded by their writers, are serving these two purposes. They either serve as a response to wars initiated by non-Muslims against the Prophet [PBUH] and his companions, or as a direct reaction to plots devised against the Muslims to ambush them suddenly or take advantage of their vulnerability. The following table provides examples of both types.

The Purpose of the Battle	The Cause of the Battle	The Date of the Battle	The Name of the battle)Ghazwa(
a response to a war initiated by non-Muslims against Muslims	Quraysh's march to attack the Muslims as a revenge for the Muslims 'victory in the Battle of Badr.(1)	At the year 3AH	Battle of Uhud
a response to a war initiated by non-Muslims against Muslims	Some Jewish leaders of Banu Nadir tribe incited various tribes to besiege Medina and eradicate the presence of Muslims(2)	At the year 5AH	Battle of the Al-Ahzab) The Trench(
a response to a war initiated by non-Muslims against Muslims	The tribes of Hawazin and Thaqif were preparing to fight the Prophet] PBUH[after his successful conquest of Mecca.(3)	At the year 8AH	Battle of Hunayn

(1) Al-Waqdi, Al-Maghazi, 11 101

(2) Ibn Hisham- Al-Sirah Al-Nabawiyah, 277.

(3) Ibn Saad, Al-Tabaqat Al-Kubra, 2\ 150

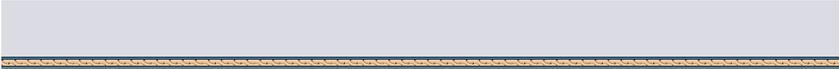
a response to an expected war initiated by non-Muslims against Muslims	The planning of Banu al-Mustaliq to fight the Muslims ,led by Al-Harith ibn Abi Dirar. ⁽¹⁾	At the year 6AH	Battle of al-Muraysi'
a response to an expected war initiated by non-Muslims against Muslims	An alliance between the Jews of Khaibar and Ghatafan tribe to fight the Muslims. ⁽²⁾	At the year 7AH	Battle of Khaibar
a response to an expected war initiated by non-Muslims against Muslims	The aggression of the King of Busra against Harith ibn Umair al-Azdi, the envoy of the Prophet]PBUH. ⁽³⁾	At the year 8AH	Battle of Mo'ta

Based on these examples, we can assess other instances of the Prophet's [PBUH] "Ghazawat" (battles) that do not indicate any aggressive or offensive warfare, and contain no terrorism against the peaceful, nor seizing of their wealth, nor initiating a forced combat that compels them to abandon their religions or coerces them into embracing Islam!

(1) Ibn Saiyyid al-Nas, Uyun Al-Athar, 2\ 93

(2) Ibn Hisham, Al-Sirah Al-Nabawiyah, 616

(3) Al-Waqdi, Al-Mghazi, 2\ 755



This chapter of the Prophet's [PBUH] biography contains valuable lessons that illustrate the true message of Islam in various aspects of faith and ethics, which cannot all be mentioned. However, we can highlight three examples in terms of their events and the valuable meanings and gentle lessons they encompass, as follows:

- **The Narration of Events:**

When the Prophet [PBUH] established the bond of brotherhood and comprehensive citizenship among all segments of society in Medina, its people lived together in the best way possible, as the people of an organized, constitutional, legal, and social country would. It became clear in this society the concept of shared responsibilities and the framework of legitimate rights and freedoms, so that nothing threatened the civil society from within its structure.

Due to the constant changing of living requirements, Al-Muhajrin (emigrants) found themselves in need of what they left behind after migrating to Medina, such as their money that was taken from them by the Meccans, and it is not far-fetched that they have come to know that the Qurayshies began financing their caravans with this money, those caravans that head north towards the Levant, or south towards Yemen, therefore, the em-

igrants wanted to retrieve it from those who expelled them and deprived them of it.

According to the Prophet [PBUH] biographers, it was mentioned that the Prophet [PBUH] was informed that a commercial caravan led by Abu Sufyan was coming from Sham (the Levant), and that it was funded with the wealth left behind by in Mecca the emigrants when they migrated. Therefore, the Prophet [PBUH] decided to intercept it, hoping that Allah would provide some compensation for what was taken from the wealth of the emigrants⁽¹⁾.

The Prophet [PBUH] went out to meet the caravan with a small group, not expecting that his confrontation would end up being an armed one.

Abu Sufyan was informed that the Prophet [PBUH] is coming to him, so he urgently sent a messenger to Quraysh, encouraging them to meet him and protect their trade. The messenger arrived in Mecca and delivered the news to Quraysh, and they were determined to respond to his call of help.

Then Abu Sufyan decided to change the route of his caravan, which was the reason for not meeting the Prophet [PBUH] and his companions. Therefore, he sent another messenger to

(1) Al-Suhayli, Al-Rawd Al-Unuf, 5/ 60

Quraysh to assure them the safety of the caravan and to advise them to stay in Mecca and not to come to him, as there was no longer a need for that.⁽¹⁾

When the Prophet [PBUH] realized that Abu Sufyan's caravan had escaped, he returned to Medina with those who were with him.

It is mentioned in the narrations that Abu Jahl, Umar ibn Hisham, was zealous and did not accept anything other than Quraysh going to fight the Prophet [PBUH] and his companions. So, Meccan people prepared to go to fight in a celebratory ceremony, thinking that small group of Muslims is insignificant. They marched to a battle they believed was undoubtedly going to be in their favor.

This was mentioned in the Holy Quran in Allah the Almighty saying: ***(Do not be like those ‘pagans’ who left their homes arrogantly, only to be seen by people and to hinder others from Allah’s Path. And Allah is Fully Aware of what they do. And ‘remember’ when Satan made their ‘evil’ deeds appealing to them, and said, “No one can overcome you today. I am surely by your side.” But when the two forces faced off, he cowered and said, “I have absolutely nothing to do with***

(1) Ibn Abd al-Barr, Al-Durar fi Ikhtisar Al-Maghazi wa Al-Siyar, manuscript edited, referenced and corrected by: Shawqi Dhaif, (Cairo, Dar al-Ma'arif, 2nd edition, 1403 AH, page 104).

you. I certainly see what you do not see. I truly fear Allah, for Allah is severe in punishment.”). [Surat Al-Anfal: 47- 48].

Quraysh's coming to Abu Sufyan did not occur as he wanted, merely as a patrol to protect the returning caravan from the Levant, but it became a general mobilization to bury the new religion, in its new place, with its new defenders who accepted it and embraced it.

At that time, the Prophet [PBUH] knew that confrontation with the Meccan army was inevitable.

In these circumstances, which instincts, reasoning, and religion together require that the Prophet [PBUH] and noble companions to fight in defense of themselves and their homeland. The permission to fight was revealed in the saying of Allah the Almighty: (*Permission 'to fight back' is 'hereby' granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them 'prevail'.*) [Surat Al-Hajj: 39]

The Prophet [PBUH] did not obligated people to did things they are not obliged to do. The two pledges that he took from the people of Yathrib were only for the purpose of protecting him and his Mission. Additionally, the terms of the constitution of Medina did not cover the situation of leaving Medina to fight or

to exceed its boundaries.

Therefore, the Prophet [PBUH] consulted with his companions who were with him, and on behalf of the emigrants, Miqdad ibn Aswad, said, "O Messenger of Allah, go forth in what Allah has commanded and we are with you!".

The Prophet [PBUH] continued to look at the Ansar (the people of Medina) and said, "Give me your opinion, O people!" Sa'd ibn Ubadah said to him, " Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so."⁽¹⁾

The Prophet [PBUH] was convinced after hearing the words of the emigrants and the Ansar, that they understood the meaning of the two pledges and the document, and that the situation has begun to show its results. They all came out with an awareness that the nation has sanctity, and the duty to defend it goes beyond its borders. Wherever a person is found, love for their homeland is found with them, and it is their duty to defend it and be protective over it.

The Prophet Muhammad [PBUH] appointed Abdullah Ibn

(1) Al-Maqrizi, *Imta' al-Asma'*, 11, 94.

Umm Maktum as an imam to lead the people in prayer in Medina. He also placed Abu Lubaba Al-Ansari in charge of Medina. Then, he marched with his army, consisting of three hundred and some men. They only had a few horses and seventy camels, with two or three men taking turns to ride on each camel. They continued their march until they reached the location of the Battle of Badr⁽¹⁾.

On the night of Friday, the seventeenth of Ramadan, in the second year of the Hijra, the Messenger of Allah [PBUH] and his companions supplicated to Allah Almighty with prayer, seeking His victory and seeking His help. It was a cloudy night in which the sky rained, so the Prophet [PBUH] was delighted with that. About this, the saying of Allah the Almighty was revealed: (*Remember when He caused drowsiness to overcome you, giving you serenity. And He sent down rain from the sky to purify you, free you from Satan's whispers, strengthen your hearts, and make your steps firm*). [Surat Al-Anfal: 11]

The battle raged since the early moments of the morning of the seventeenth day of Ramadan. The Muslims stood firm alongside the Messenger of Allah [PBUH], holding their ground. Their spirits were lifted by their sincere prayers, and witnessing the pouring rain.

(1) The battle was named the Battle of Badr because it took place near a well dug by a man from the Ghifar tribe named Badr. Check: Al-Zubairi, Nasab Quraysh, manuscript edited, referenced and corrected by: Lévi Provençal, (Cairo, Dar Al-Ma'arif, 3rd edition, page 12).



Eventually, the battle concluded with the victory of the Muslims, causing the remaining members of Quraysh to flee. The Prophet [PBUH] stayed in Badr for three days before returning to Medina.

Like every war, the Battle of Badr had results, and one of the most important results was the capture of a number of soldiers from Quraysh army. The Prophet [PBUH] consulted his companions regarding their fate. Abu Bakr As-Siddiq suggested taking a ransom from them, and his advice was followed.

The people of Mecca sent money as a ransom for their captive relatives. The Messenger of Allah [PBUH] granted freedom to some of them without taking any ransom, and as a result, some of them embraced Islam.

This demonstrated the greatness of the Prophet [PBUH], as when he accepted the ransom of some captive to be teaching the children of Medina reading and writing. Therefore, each captive taught ten of these children.

The victory of Muslims in the Battle of Badr had a significant impact on strengthening them and instilling a sense of fear and respect in the hearts of any enemy that threatened them, whether from within Medina or its surroundings. In fact, it had a great impact on history. That is why Allah Almighty referred to it as

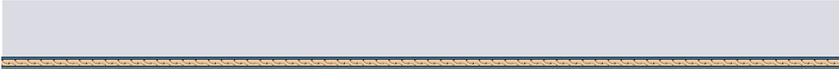
the Day of Discrimination in His saying: (*if you truly believe in Allah and what We revealed to Our servant on that Day of Discrimination when the two armies met at Badr. And Allah is Most Capable of everything.*) [Surat Al-Anfal: 41].

The Muslims did not regard the Battle of Badr as a display of military capabilities or a result of arrogance in their strength. Rather, it was a defense of the sanctity of life, homeland, and religion.

Quraysh did not despair in their attempts to suppress Islam and kill its followers. Therefore, they sought to seize every opportunity they deemed favorable.

For a reason or another, a group of Jewish leaders from Banu Nadir tribe came to Mecca in the month of Shawwal in the fifth year of Hijra, inciting the people of Mecca against the Prophet [PBUH] and calling them to fight him in Medina. They did the same with other Arab tribes, such as Ghatafan. As a result, several armies from various tribes gathered, with their objective being to attack, besiege, and invade Medina. This was known as the Battle of the Ahzab.

When the Messenger of Allah [PBUH] received news about the Ahzab (Confederates) and Quraysh, he called the Muslims and informed them of the situation. He consulted with them on



whether to stay in Medina or go out to confront the enemies. They agreed to stay in Medina and follow the advice of Salman al-Farsi who suggested digging a trench around Medina for its fortification and seeking refuge inside it⁽¹⁾.

The Prophet [PBUH] participated alongside his companions in digging the trench, Muslims worked hard to accomplish this. The digging took six days to complete.

The Ahzab (Confederates) along with Quraysh and other tribes gathered at Majma' Al-Asyal. The Messenger of Allah [PBUH] and the Muslims marched until they reached the slope of Mount Sal', where they established their camp. The Ahzab realized that the trench is separating them from Medina's army, which perplexed them, as it was not part of the war strategies they were familiar with before.

The leader of Banu Nadir tribe, Huyay bin Akhtab, went to persuade Banu Qurayzah tribe to join Quraysh and its allies. After some hesitation, Banu Qurayzah agreed, thereby breaking the covenant they had with the Messenger of Allah [PBUH].

The Muslims found themselves surrounded by enemies from both the front and the back of Medina, and the affliction upon them intensified. Fear for the fate of their women and chil-

(1) Al-Maqrizi, Imta' Al-Asma', 91, 266

dren overwhelmed them.

The Messenger of Allah [PBUH] stayed in the camp for twenty-some nights, during which there were no fight except for hurling arrows and stones. Some men attempted to cross the trench from a narrow side, but the Muslims repelled them.

The siege of the Ahzab was not lifted until Allah ordained for a man from the tribe of Ghatafan, named Nuaim bin Mas'ud bin 'Amir Al-Ashja'i, to come and declare his Islam in front of the Messenger of Allah [PBUH]. Nuaim said, "I have embraced Islam, but my people are unaware of my conversion. Command me whatever you want." The Messenger of Allah [PBUH] replied, "You are just one man, so do what you can to convince them to cease fighting us, for war is deceit"⁽¹⁾.

Using his political cunning and cleverness, Nuaim was able to undermine the trust between the Ahzab and sow doubt among them.

He went to Banu Qurayza and convinced them not to fight alongside Quraysh and Ghatafan unless they were given financial guarantees. Then he went to Quraysh and told them that the Jews regret breaking their covenant with the Muhammad, and they will ask you for financial guarantees to pay it to him. He

(1) Al-Baihaqi, Dala'il al-Nubwawa, manuscript edited, referenced and corrected by: Abdul-Mu'ti Qalaji, 1st edition, 1988, 3/ 445- 446.

also went to Ghatafan and said the same. So, when the Ahzab and Quraysh sent messengers to the Jews demanding that they fight with them against the Prophet [PBUH], the Jews demanded financial guarantees. Their request for guarantees served as evidence to convince Quraysh and Ghatafan of Nuaim's words.

Of course, Quraysh and Ghatafan refused what the Jews demanded; therefore, the Jews were convinced of Nuaim's words. As a result, both groups hesitated, division emerged among them, and their determination was weakened⁽¹⁾.

The Prophet, with the help of Nuaim's strategy, used to frequently supplicate to his Lord against the Ahzab. He would say, "Allāhumma munzila 'l-kitāb, sarī'a 'l-ḥisāb, ihzimi 'l-aḥzāb, Allāhumma-hzimhum wa zalzilhum"⁽²⁾, Which mean in English: (O Allah, Revealer of the Book, Swift to account, defeat the groups (of disbelievers). O Allah, defeat them and shake them).

Similarly, the Muslims used to supplicate to Allah the Almighty saying, " Allāhumma ustur auraten wa amin rau'atina"⁽³⁾. Which mean in English: (O Allah, cover our danger points and grant us security from our fears.

The details of the Battle of the Ahzab confirm the nature of

(1) al-Taymi, Sirat Rasul Allah [PBUH], page 113.

(2) Bukhari and Muslim, narrated by Abdullah bin Abi Awfa.

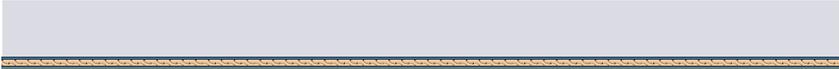
(3) Al-Diyarbakri, Tarikh Al-Khamis, 1: 491

the battles that the Prophet [PBUH], was forced by necessity to engage in, which were defensive wars aimed at protecting oneself, the homeland, and the religion.

These wars affirmed to the Prophet [PBUH] that values and ethics are the most important guarantee for fulfilling agreements and covenants. When they were violated, it was necessary to employ wisdom and cunning, because holding onto agreements at that time would be nothing but foolishness and stupidity.

The succession of events indicating Quraysh's eagerness to harbor animosity towards Muhammad [PBUH], engage in warfare against him, and seek to eliminate him did not deter the Prophet [PBUH] from adhering to his principles, values, and loyalty to his original homeland, Mecca. Therefore, he decided to perform the Umrah in the month of Dhu al-Qa'dah in the sixth year of the Hijrah.

He [PBUH] had seen in a dream that he and his companions entered the Sacred Mosque, in a state of security some with heads shaved and others with hair shortened, without fear. He informed the Muslims about this, and they traveled on Monday, the first day of the month of Dhu al-Qa'dah of the mentioned year. Their number was fourteen hundred, and they took with them sacrificial animals to be slaughtered as gifts after performing the Umrah, this was to show people that the Prophet [PBUH]



did not march to Mecca for battle but rather for the purpose of performing Umrah.

One of the purposes of him performing Umrah in this year was to continue the policy of extending a hand for reconciliation and peace. He did not consider any plots, schemes, assassination attempts, and eradication efforts practiced against him by Quraysh as a justification to abandon the principles he believed in, which are the foundation of his Call and its ultimate purposes.

When the Prophet [PBUH] arrived at a place called Usfan, he was informed that Quraysh and their allies had decided to prevent him from entering Mecca. They sent Khalid ibn al-Walid with two hundred horsemen for that purpose. The Prophet [PBUH] and his companions took a difficult and rugged path away from Khalid's army, therefore, Khalid's only action was to return and the Quraysh of what the Prophet [PBUH] had done⁽¹⁾.

For this reason, Quraysh requested to know the reason for the Prophet [PBUH] arrival in Mecca. He informed their envoy that he did not come for war, but rather as a visitor to the Sacred Mosque and to perform Umrah, and that he desires peace, not war.

The envoy told Quraysh what the Prophet [PBUH] had said.

(1) Al-Kala'i, al-Iktifa'a, 11, 464.

They feared that if they allowed the Prophet [PBUH] to perform Umrah, it would be a disgrace to them among the Arabs and they would be criticized for it. So, they said, "By Allah, he will never enter Mecca against our will, and the news of this should not spread so that the Arabs never speak ill of us."

Then, the envoys of Quraysh continued to come to the Prophet [PBUH] in order to ascertain the truth of the matter and the purpose behind this visit. The envoys only advised that Quraysh should allow the Prophet [PBUH] to carry out what he came for.

The Prophet sent Uthman ibn Affan as an envoy to Quraysh to confirm to them that he only intended to visit the Sacred Mosque and had no intention of fighting whatsoever. Uthman delivered the message to Quraysh, and they offered him to perform Tawaf around the Kaaba, but he refused because they had prevented the Prophet [PBUH].

Quraysh detained Uthman and a rumor spread that he had been killed, almost leading to a war between the two parties because of it⁽¹⁾.

The Prophet [PBUH] called upon the people to pledge for allegiance, and they responded by pledging their loyalty to him,

(1) Al- Suhayli, Al-Rawd Al-Unuf, 7, 64.

even willing to fight until they die. This pledge was named "Bay'at al-Ridwan" (the Pledge of (Divine) Pleasure). It was during this pledge that the following verse was revealed by Allah: (***Indeed, Allah was pleased with the believers when they pledged allegiance to you 'O Prophet' under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand***) [Surat Al-Fath: 18].

After receiving the news of the pledge of allegiance, Quraysh hastened to send Suhayl ibn Amr to negotiate a peace treaty with the Prophet [PBUH]. A lengthy conversation took place between him and the Messenger of Allah [PBUH], which concluded with the agreement on a peace treaty based on the following conditions:

- There will be an armistice between the two parties and no fighting for the next 10 years.

- The Prophet [PBUH] should go back without performing Umrah this year. He [PBUH] should come to perform Umrah the next year and stay in Mecca for three days.

- Any person or tribe who wishes to join Muhammad and to enter into any agreement with him is free to do so. Likewise, any person or tribe who wishes to join the Quraish and to enter into any agreement with them is free to do so.

The tribe of Khuza'ah entered into a covenant with the Messenger of Allah [PBUH], and Banu Bakr entered into a covenant with Quraysh.

- If a person from Quraysh sought refuge with Muhammad, he will be sent back to Quraysh, but if a person from the Prophet's [PBUH] followers sought refuge with Quraysh, he will not be sent back.

The content of this treaty: "This is what Muhammad ibn Abdullah has reconciled with Suhayl ibn Amer. They have agreed to stop all fighting for ten years, during which time the people will live safely, restraining from animosities on condition that in case anyone goes to Muhammad without his guardian's permission, he will send him back to them; and in case that anyone of Muhammad's followers goes to Quraysh they will not send him back to him. we will not show hostility one to another and there will be no theft or treachery. he who wished to enter into a covenant and agreement with Muhammad may do so and he who wishes to enter into a covenant and agreement with Quraysh may do so... You should keep back from us this year, not enter Mecca against our will. As for the next year, we will leave it for you to spend three nights with your Companions. Thereupon, you may bring with you nothing more than riders' weapons and swords in sheaths"

While the Prophet [PBUH] and Suhayl were writing the agreement, Abu Jandal ibn Suhayl ibn Amer suddenly showed up in fetters, having fled to the prophet [PBUH]. The Prophet's Companions have left Medina without any doubt of the conquest of Mecca, for they depended on a vision (dream) which the Prophet [PBUH] had seen. When they saw the talks about peace and withdrawal taking place and what the Prophet [PBUH] had endured, they were extremely depressed almost to the point of death. When Suhayl saw Abu Jandal, he slapped him on the face and gripped his collar saying: "O Muhammad, the issue between us was resolved before this man arrived to you" he agreed. Suhayl pulled him violently by his collar and drew him away to send him back to Quraysh, while Abu Jandal yelled with all his strength, "O Muslims! Am I to be sent back to the polytheists to seduce me from my religion?" this augmented the people's grief.

The Prophet [PBUH] said, 'O Abu Jandal, be patient, for indeed Allah will grant you and those with you who are oppressed a way out and relief. We have made a pact with those people, and we have given them our word, and they have given us their word in return, and we will not betray them'⁽¹⁾.

The Muslims had barely inspected the conditions of this agreement when some of them rejected these conditions. Their

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 2/ 318

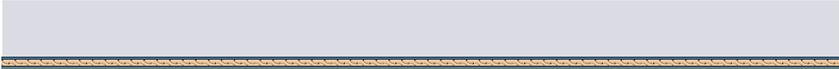
objection was not to the Prophet's [PBUH] decision to make the agreement and accept its terms, but rather they objected to the harm and injustice it contained towards the Muslims.

The Muslims felt distressed because of this, and they were greatly affected because the polytheists prevented them from performing Tawaf around the Kaaba. Among those who were greatly disturbed was Umar ibn Al-Khattab, who asked the Messenger of Allah [PBUH] questions of denial and inquiry. And some of what the Messenger of Allah [PBUH] said on this was: (By Allah, they will not ask me any good thing by which they honour what God has made sacred without my giving them it)⁽¹⁾.

The Muslims considered the terms of the peace treaty a resignation, while the Prophet [PBUH] considered these a definite victory. And that is how it was. Surah Al-Fath was revealed to him while he was on the way, and its beginning is: (***Indeed, We have granted you a clear triumph 'O Prophet*** } [Surat Al-Fath: 1], giving glad tidings of a clear victory.

The Muslims were reassured by this victory, and their hearts were filled with joy by the good consequences that followed this triumph.

(1) Ibn Hazm, Jauami' Al-Sirah, page 208



● Lessons and Morals:

This chapter of the Prophet's [PBUH] biography carried many lessons and morals, which we detail as follows:

- Values are a sought-after objective in Islam.

The Prophet [PBUH], who was in the position of guiding people towards the true purpose intended by Allah the Almighty for His servants, had his movements and actions throughout his life merely as a compliance with the requirements of values and as an embodiment of the corresponding patterns of interaction and good-character.

The Prophet [PBUH] was always trying to promote values and instill faith in it in people's hearts, and he did so through his actions before his words.

In this chapter of the Prophet's [PBUH] biography, we saw that he aimed to achieve the value of justice by participating in the Battle of Badr. It was not possible to leave Quraysh enjoying the wealth of the emigrants that were forcibly taken from them. They traded with this wealth and benefited from their revenues without giving them to their rightful owners. In the Battle of the Trench (also known as: Al-Ahzab), the Prophet [PBUH] realized the value of honoring agreements and that breaking them is the greatest betrayal. We also witnessed the Prophet [PBUH] for the

third time in the Treaty of Hudaibiyah when he extended his hand for reconciliation to those who sought his destruction and the failure of his mission more than anything else. He accepted unfair conditions as long as preserving lives and avoiding war was possible, and as long as maintaining family ties and providing people with security and stability was achievable.

One of the aspects of the greatness of the Prophet's [PBUH] personality was his appreciation for values, his keenness to activate them, and his strive to consensus and alliance based on these values. This is because these values are essential for the stability of communities and the security of nations.

- Peace, within the hierarchy of values, holds a superior position as it is loftier than all other values combined.

This is because peace encompasses all values, and they cannot exist without it. When peace is disrupted, values lose their significance.

Therefore, the Sharia considers peace as one of the ultimate comprehensive objectives, and a condition for achieving these objectives.

And for this reason, Allah the Almighty commanded the Muslims to adhere to peace in the Holy Quran, emphasizing it with an expression that was not used for other obligations of the

Sharia. Allah, the Almighty, said: (O believers! Enter into peace wholeheartedly) [Surat Al-Baqara: 208].

As if peace is a fortress that believers are commanded to enter, seeking refuge in it from anything that may disturb their tranquility and wellbeing amidst the trials and tribulations of wars.

Then Allah affirmed this meaning by prohibiting its opposite, which is war, using the expression “not following the path of Satan”, which no one disputes its dire consequences. Allah, the Almighty, said: (***and do not follow Satan’s footsteps. Surely he is your sworn enemy***). [Surat Al-Baqara: 208].

The Prophet's [PBUH] care in complying with the command of entering into peace is evident in many stances, including his stance on the Hudaibiyyah Treaty when some of the Companions objected to the Prophet's [PBUH] acceptance of certain unfair conditions. He [PBUH] said: (By Allah! they will not ask me any good thing by which they honour what God has made sacred without my giving them it)⁽¹⁾.

This is an example of his wisdom [PBUH] and his deep understanding of the consequences of matters. It is true what they say:

"You take from peace what you are content with, and war is

(1) Ibn Hazm, Jauami' Al-Sirah, page 164.

enough to drown you in its horrors."

There is nothing like peace for societies, where life becomes peaceful and humans find the meaning of their lives.

- Al-Ghazawat (the battles) were not intended to be primary wars aiming to violate the sanctity of homelands, nor were they intended to kill people and destroy lives. Rather, they were defensive measures necessitated by necessity.

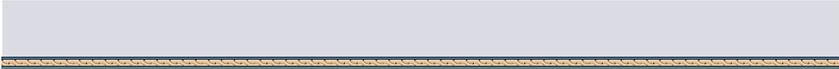
There was never a battle without prior aggression from the enemies of the Call of Islam, who constantly plotted against the Muslims.

All of those battles followed this pattern without exception.

What confirms this is what is stated in the (Verses of Combat), which clearly state that fighting was only legislated to repel aggression, as Allah the Almighty says: (***Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits. Allah does not like transgressors***) [Surat Al-Baqara: 190].

It is evident from this verse that the condition for the legitimacy of any combat or fighting is the occurrence or expected occurrence of aggression from the enemies.

For this reason, combat is permissible only after the occur-



rence of aggression, and one of the conditions for combat is that it only takes place by the order of the Imam, the leader of the state, who is currently represented by the President of the country. Jihad and fighting are not obligatory except by his command.

The guidance of the Prophet [PBUH] in his battles taught us this meaning, as he did not allow any individual or collective fighting except by his order, after assessing the benefits and harms that may arise from it.

- The importance of consultation in critical matters.

The Prophet [PBUH] consulted his companions before marching out to the Battle of Badr, when he learned about the approaching enemies' forces (Al-Ahzab) to Medina, and when he was on his way to perform Umrah in the year of the Treaty of Hdaybiyyah. This demonstrated the Prophet's [PBUH] humility, firmness, determination, and his good judgment in important matters.

Consultation is one of the most important aspects that highlights the value of trustworthiness. As it is said, " The one whose council is sought is entrusted," so it is not appropriate to seek advice except from someone who is trustworthy.

- Fulfilling obligations and commitments without burdening.

Muslims adhere to the conditions in any agreement, as Allah Almighty has commanded to honour obligations, as He said in the Holy Quran: (*O believers! Honour your obligations*) [Surat Al-Ma'ida: 1].

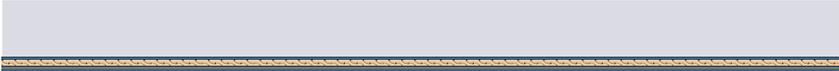
Honouring obligations does not entail demanding more than what we have agreed upon from those with whom we have made agreements, nor burdening the parties involved with obligations that were not agreed upon during the formation of the covenants. Such actions would be unfair and burdensome to them.

Therefore, the Prophet [PBUH] asked his companions for their opinions before marching out to the Battle of Badr, so that their participation with him would not be seen as imposing upon them something they did not commit to.

- The significance of knowledge in Islam.

This was apparent in the Prophet's [PBUH] acceptance of education as a means of ransom for captives. Knowledge was regarded as a price equivalent to freedom, and no one ever elevated knowledge to such an extent as the Prophet [PBUH] did.

In this act of the Prophet [PBUH] we find motivation to take education seriously, both in seeking knowledge and applying



it. It is indeed a valuable tool for the future, enabling nations to reach the peaks of glory and civilization.

- Faith is the shelter of a believer when faced with calamities.

When hardships strike, a Muslim seek solace in their faith, and a clear indication of this is their sincere supplication to Allah. This is a manifestation of their trust in His promise, as Allah Almighty says in the Holy Quran: (***Your Lord has proclaimed, "Call upon Me, I will respond to you"***) [Surat Ghafir: 60].

The Prophet [PBUH] used to always turn to his Lord, relying on His support. Whoever did that will live a life of security and happiness.



The Prophet's [PBUH] Messages to the Kings of Other Nations

● The Narration of Events:

Among the things that the Prophet's [PBUH] guidance indicated in his dealings with the events that followed his settlement in Medina is the important role of peace in the Islamic call. He [PBUH] never initiated confrontation or fighting, but rather all of his wars were defensive, in which he protected the homeland, preserved the dignity of his people, and safeguarded their right to religious freedom.

These meanings and principles were new to the world around the Prophet [PBUH], he [PBUH] was keen on embodying these principles and making them a living reality, opening up new horizons in understanding the essence of human existence and its purpose.

Perhaps what attracted many settlers in the Arabian Peninsula to embrace Islam, like Salman Al-Farisi, was a result of their admiration for this new perspective on the universe and life, which reached the highest intellectual and civilizational levels.

Out of the Prophet's [PBUH] awareness of humanity's need for these precious meanings and noble principles, he directed his attention towards spreading them in the world, inviting people to embrace them and to emulate the experience of Medina community in implementing them.



The Prophet [PBUH] did not intend to address nations and peoples in their countries by sending messengers to them without the permission of the existing authority in each country. This would only lead to strife and an intention to dismantle the established systems that provide stability for those nations and peoples.

Therefore, the Prophet [PBUH] only sent his messages and missions to their leaders, starting these messages with a greeting of peace, informing them that his ultimate goal is for them to enjoy peace.

Historians and Prophet [PBUH] biographers have mentioned that after returning from Hdaybiyyah, in which the Prophet [PBUH] reached an agreement with Quraysh for a ten-year truce, the Prophet [PBUH] began sending messengers to other nations' leaders.

He sent his companions as ambassadors, carrying letters in which he invited these leaders to Islam and peace.

He did not leave any prominent leaders of nations or peoples without sending a messenger⁽¹⁾ to them. Ibn Hudaidah Al-Ansari mentioned their names, including:

(1) Ibn Hisham, in his book "Al-Sirah Al-Nabawiyah" (2/607), mentioned that Abu Abdullah Muhammad bin Ali bin Ahmad bin Hadaidah Al-Ansari wrote a book on this topic titled Al-Misbah Al-Mudi' fi Kitab Al-Nabi Al-Ummi wa Rusulih ila Muluki Al-Ardh min Arabi wa Ajam. It was published by Dar Al-Kutub in Beirut in 1985, manuscript edited, referenced and corrected by: Sheikh Muhammad Azim Al-Deen. Ibn Tulun Al-Dimashqi also dedicated a book to these messages, titled "Ilam Al-Sa'lin an Kutub Sayyid Al-Mursalin", which was manuscript edited, referenced and corrected by Mahmoud al-Arna'out and published by the Risala Foundation in Beirut in 1987..

	The Name of the Envoy	The Name of the Recipient	Date of the Message
1	Amr bin Umayyah Al-Damri Al-Kinani ⁽¹⁾	The Negus ,King of Abyssinia	At the end of the year 6 AH
2	Dahyah bin Khalifa Al-Kalbi ⁽²⁾	Heraclius Caesar of Byzantium	At the end of the year 6 AH
3	Hatib bin Abi Balta'ah Al-Lakhmi ⁽³⁾	Al-Muqawqis ,the ruler of Egypt	At the end of the year 6 AH
4	Shuja 'bin Abi Wahb Al-Asadi ⁽⁴⁾	Al-Harith bin Shammar Al-Ghassani ,the king of the Ghassanids in the Levant.	At the end of the year 6 AH
5	Salit bin Amr Al-Amiri Al-Qurashi ⁽⁵⁾	Hawdha bin Ali Al-Hanafi ,the king of Yamama	At the end of the year 6 AH
6	Al-Ala bin Al-Hadrami ⁽⁶⁾	Al-Mundhir bin Sawi Al-Abdi in Bahrain	At the end of the year 6 AH
7	Abdullah bin Hudhafah Al-Sahmi ⁽⁷⁾	Khosrow Parviz ,son of Hormuz, the king of Persia	At the beginnings of the year 7 AH

(1) Al-Misbah Al-Mudi', 11 231

(2) The previous resource, 11 211

(3) The previous resource, 11 202

(4) The previous resource, 11 215

(5) The previous resource, 11 217

(6) The previous resource, 11 230

(7) The previous resource, 11 220

8	Amr bin Al-Aas Al-Qurashi Al-Sahmi ⁽¹⁾	Jaifar and Abdullah ,the sons of Al-Julandai in Oman	At the end of the year 8 AH
9	Al-Harith bin Umayr Al-Azdi ⁽²⁾	The Chief of Busra in the Levant	At the middle of the year 8 AH
10	Al-Muhajir bin Umayyah Al-Qurashi Al-Makhzumi ⁽³⁾	Al-Harith bin Abd Kalal Al-Himyari in Yemen	At the year 9 AH
11	Mu'adh bin Jabal Al-Ansari Al-Khazraji ⁽⁴⁾	Al-Harith ,Sharhabil ,and Nuaim bin Abd Kalal	At the end of the year 9 AH
12	Abu Musa al-Ash'ari ⁽⁵⁾	Al-Harith bin Abd Kalal and his brothers	At the end of the year 9 AH
13	Amr bin Hazm al-Ansari al-Khazraji ⁽⁶⁾	The Harith bin Abd Kalal and his brothers ,and the descendants of Harith bin Kaab in Najran	At the end of the year 10 AH
14	Jarir bin Abdullah al-Bajali ⁽⁷⁾	Dhul-Kala'a and Dhul-Amr in Yemen	At the year 11 AH

The Prophet [PBUH] was keen on respecting the customs of corresponding with these great leaders and kings. He ad-

(1) The previous resource, 11 231

(2) The previous resource, 11 206

(3) The previous resource, 11 256

(4) The previous resource, 11 249

(5) The previous resource, 11 223

(6) The previous resource, 11 234

(7) The previous resource, 11 195

dressed them with their titles, acknowledging their esteemed positions using expressions of reverence and honour. He also used a signet to stamp these messages, which was engraved with the words "Muhammad the Messenger of Allah".

Imam Muslim narrated from Anas that the Prophet [PBUH] wanted to write to Khosroes, Caesar and the Negus, whereupon he was told: 'The non-Arabs will not accept a letter unless it bears a seal.' Allah's Messenger [PBUH] therefore cast a signet which had a silver ring, and on which was engraved; "Muhammad the Messenger of Allah."⁽¹⁾

Some of these messages:

The Message of the Prophet [PBUH] to Al- Muqawqis, Chief of the Copts, the representative of the Byzantine state in Alexandria and Egypt:

"In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad bin Abdullah to the Muqawqis, Chief of the Copts. Peace be upon those who follows the guidance. Next, I Call you to embrace Islam. Embrace Islam and you shall have peace. Embrace Islam and Allah will grant you a double reward. But if you turn away, then upon you is the sin of the Copts (*O People of the Book! Let us come to common terms: that we*

(1) Muslim and Al-Bukhari, Al-Bukhari, Al-Jami' Al-Sahih, Kitab Al-Siyar, Chapter calling Jews and Christians to Islam, No. 2938. And in Sahih Muslim, The Book of Clothes and Adornment, Chapter: The Prophet (SAW) Acquired A Ring When He Wanted To Send Letters To The Non-Arabs, No. 2092.

will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we have submitted (to Allahalone)”⁽¹⁾

Then the Prophet [PBUH] sealed the message, and Hatib took it to Al-Muqawqis in Alexandria. Hatib met the minister of Al-Muqawqis, took the message from the Messenger of Allah to Al-Muqawqis. Hatib said to Al-Muqawqis when he met him, "There was before you a man who claimed to be a God. So Allah overtook him, making him an example in this life and the next. He punished with him then punished him. Take heed from his example and do not consider yourself to be like him."

Al-Muqawqis said, "Go ahead." Hatib continued, "We have a religion that we will not abandon except for what is better than it, and this religion is Islam. This Prophet called people to Islam, and Quraysh were the most against him. Just as Moses gave the glad tidings of Jesus son of Mary, Jesus gave the glad tidings of Muhammad. Our Call to you to believe in the Quran is similar to your calling the people of Torah to believe in the Gospel. Every prophet who came to a people, those people became his nation, and it is their duty to obey him. You are among those who lived during the time of this Prophet, and we do not forbid you from

(1) Ibn Tulun, *Ulam Al-Sa'iliin*, page 81.

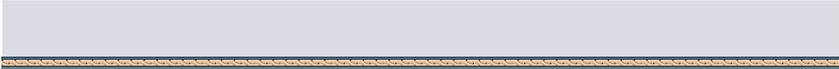
the religion of Jesus, but we command you to follow it”.

Al-Muqawqis said, "I have thoroughly examined the matter of this Prophet and found that he does not command anything that is improper, and he prohibit only what is undesirable. I have not found him to be a misguided sorcerer or a false priest. I have witnessed signs of prophethood on him, such as bringing out hidden knowledge and receiving divine revelations. I will further contemplate this matter”.

Then Al-Muqawqis called for a scribe to write in Arabic, and he wrote a message to the Prophet [PBUH], in which he said: "I read your letter and understood what you have written. I know that the coming of a Prophet is still due. But I thought, he would be born in the Levant – I have treated your messenger with respect and honor. peace be upon you".⁽¹⁾

The Prophet [PBUH] began his message with Bismillah (In the name of Allah), then introduced himself by mentioning his name and the name of his father. After that, he mentioned the title of the recipient based on his status among his people. Therefore, he said: "Chief of the Copts", acknowledging his position and status among his followers. His position as a Prophet [PBUH] or representative of Islam did not prevent him from honoring him.

(1) Ibn Tulun, *Ilam Al-Sa'ilin*, page 83.



Also, in this message, it is noteworthy that the Prophet [PBUH] said: "Aslim Taslam", which means "If you embraced Islam, Allah will grant you safety in the Hereafter." Therefore, the Prophet [PBUH] followed his statement with saying: "Embrace Islam and Allah will grant you a double reward".

And this is evidence that what is meant by "safety" is salvation in the Hereafter, not a threat of war in the worldly life.

His statement, " But if you turn away, then upon you is the sin of the Copts," the Copts are the followers of Muqawqis, this is a term used to refer to the ancient Egyptians. The meaning of this is: if you do not embrace Islam, then you bear the sin of all the Copts, because if you embrace Islam, they would be closer to Islam and the likelihood of their conversion would be high. However, if you do not embrace Islam, it would be very difficult for your followers to convert, and that is why he would bear their sin.

We also notice that Hatib ibn Balta'ah, the messenger of the Prophet [PBUH], sealed his statement with the words, "We do not forbid you from the religion of Christ, but we command you to follow it." This indicates to Al-Muqawqis that the religion brought by Jesus, Muhammad, and all the other prophets of Allah, may peace be upon them, is one religion, the religion of Allah the Almighty. It also clarifies that the Islamic religion does not

negate the legislations of the previous messengers sent by Allah, as all of them originate from the same source.

Based on Hatib's statement, it appears that he was knowledgeable about the Christian religion and its teachings. It seems that with this statement, he is inviting Al-Muqawqis to follow Jesus, son of Mary, and the Gospel that calls for following the Seal of the prophets and messengers described in it.

It appears from Al-Muqawqis' response to Hatib that he held the Prophet [PBUH] in high regard and had a sense of belief in the prophethood of Muhammad [PBUH]. He praised the Prophet [PBUH] and presented him with gifts as an expression of his deep appreciation and respect for him

The Message of the Prophet [PBUH] to Heraclius⁽¹⁾:

This is one of the most famous messages sent by the Prophet Muhammad to the kings, and this message was carried by a companion from the early generation, a young and intelligent man, of handsome appearance, named Dahyah ibn Khalifah al-Kalbi.

The Prophet [PBUH] commanded Dahyah to deliver the message to the Chief of Busra in order for him to deliver it to Caesar. So, the Chief of Busra sent it to Caesar. When Caesar of the

(1) Ibn Tulun, *Ilam Al-Sa'ilin*, page 67- 80

Romans received the letter of the Messenger of Allah [PBUH], he said, "Find for us someone from his people whom we can inquire about him."⁽¹⁾

Ibn Abbas said, "Abu Sufyan ibn Harb informed me that he was in the Levant with some men from Quraysh who had come for trade during the truce between the Messenger of Allah [PBUH] and the polytheists of Quraysh. He said, 'Then the messenger of Caesar came to us and took us to Ilya' (Jerusalem). He brought us to Caesar who was sitting in his court with a crown on his head, surrounded by the nobles of the Romans.

Caesar said to his translator, "Ask them which one of them is closest in kinship to this man who claims to be a prophet." Abu Sufyan said: I replied, "I am the closest of them in kinship". Because in that day there was no man from Banu Abd Manaf among us except myself. Caesar said, "Bring him closer to me." Then he commanded his companions to stand behind him, and said to his translator, "tell his companions that I have brought him before you to ask him about this man who claims to be a prophet. I have positioned you behind his back so that you may respond to him if he speaks falsehood".

Abu Sufyan said, " By Allah, if it weren't for modesty on that

(1) Jalal Al-Deen Al-Suyuti, Al-Khasa's Al-Kubra, Dar Al-Kutub Al-Hadithah, 2/ 116.

day, that my companions would witness me lying, I would have lied. But I felt modest, so I spoke the truth even though I disliked it".

Then Caesar said to his translator, "Tell him how this man lineage among you?" Abu Sufyan replied, "He is of a noble lineage among us"

He said, "Tell him, did anyone among you claim to be a Prophet before him?" I said, "No."

He said, "So, were you accusing him of lying before he claimed to be a Prophet?" I said, "No."

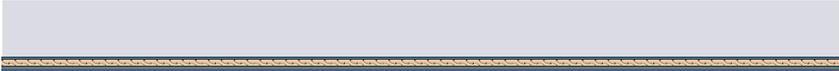
He said, "Was any of his ancestors a king?" I said, "No."

He said, "Who follows him? The nobles of the people or their weak ones?" I said, "Rather their weak ones."

He said, "Their numbers, are they increasing or decreasing?" I said, "They are increasing."

He said, " Does anyone among them ever revert back after embracing the religion?" I said, "No."

He said, "Does he betray?" I said, "No, and we are currently in a truce with him, and we don't know what he is doing during it."



He said, "Have you fought against him?" I said, "Yes."

He said, "So, how is your war and his?" I said, "we defeat him once and he defeat us another"

He said, "So, what does He command you to do?" I said, "He commands us to worship Allah alone and not associate anything with Him, and He forbids us from worshiping what our ancestors used to worship. He commands us to pray, be truthful, maintain chastity, fulfill our obligations, and be trustworthy".

He said to his translator, "Tell him: I asked you about his lineage, and you claimed that he has a noble lineage among you, just as messengers are sent among their own people.

I also asked you: Has anyone among you ever made such a claim before him? And you claimed that no one has. If someone among you had made such a claim before him, you would have said, 'He is simply repeating what has been said before him'.

I also asked you: Did you accuse him of lying before he claimed this? And you claimed that no, you did not. So, I have come to know that he would not be truthful to people and then lie to God".

I asked you: Was there a king among his ancestors? You replied: No. Then I thought: If there was a king among his ancestors, I would have said that he is a man seeking his father's rule.

I asked you: Do the noble people follow him or their weak ones? You replied: Their weak ones, and those are the followers of the messengers. I asked you: Their numbers, are they increasing or decreasing? You claimed that they are increasing, just like faith until it is completed. I asked you: Does anyone who embraces this religion ever revert back after embracing it? You claimed that no, just like faith, once it is deeply rooted in the hearts, it cannot be easily shaken.

I asked you, "Have you fought against him?" You replied, "Yes, you defeat him once and he defeat you another". Just like the messengers, they are always tested, but eventually they will have the ultimate victory".

I asked you, "What does he command you to do?" You claimed that he commands you to pray, be truthful, maintain chastity, fulfill your obligations, and fulfill be trustworthy.

He is a prophet, and I knew that he will come, but I did not expect him to be among you. If what I have heard about him is true, he is very close to take the place I am sitting in. If I knew that I could sincerely submit myself to him, I would eagerly seek to meet him. If I were in his presence, I would wash his feet.

Abu Sufyan said, "Then Caesar requested the Prophet's [PBUH] message and ordered it to be read. In it was written:

“In the name of Allah, the Most Gracious, the Most Merciful, from Muhammad bin Abdullah to Heraclius the Chief of Romans. Peace be upon those who follows the guidance. Next, I Call you to embrace Islam. Embrace Islam and you shall have peace. Embrace Islam and Allah will grant you a double reward. But if you turn away, then upon you is the sin of the Arians⁽¹⁾ (O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we have submitted ٱ to Allah alone ٱ)”

Abu Sufyan said: "When Caesar finished reading the message, the voices of those around him grew louder and their restlessness increased, and I do not know what they said. He ordered us to leave his presence. When I and my companions left, I said to them: 'The matter of Ibn Abi Kabsha⁽²⁾ has intensified. the King of Rome fear him!'"

Abu Sufyan said, "By Allah, I was certain that Allah will prevail the religion of the Prophet [PBUH], till Allah has destined me to embrace Islam."⁽³⁾

(1) The followers of Arius, a reformer who sought to restore Christianity to its original monotheistic form, died 200 years before the Prophet Muhammad's [PBUH] mission. Check: Al-Qadi Iyad, Mashariq al-Anwar ala Sahih al-Athar, Ministry of Endowments and Islamic Affairs, Kingdom of Morocco, 2/83-84.

(2) Ibn Abi Kabsha refers to the Prophet Muhammad [PBUH]. It is said that Abu Kabsha is the grandfather of the Prophet from his mother's side, while some say he is from his foster family.

(3) Ibn Saiyyid Al-Nas, Uyun Al-Athar, 2/ 3226

According to Al-Bukhari, it is narrated that after that, Heraclius ordered his Patriarchs to gather in his castle in Homs. He then ordered the doors to be closed and said, "O Romans, would you like to prospered and guided? Would you like to maintain the ruling of your kingdom? Would you believe in this Prophet?" So they headed towards the doors as if they were wild donkeys, but found them closed. When Heraclius saw their disappointment and lack of faith, he said, "Let them come back." He then said, "I have said my speech beforehand to test your steadfastness in your religion. And indeed, I have seen it." They prostrated to him and were pleased with him. That was the end of Heraclius' news⁽¹⁾.

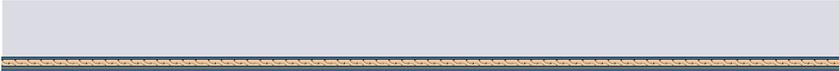
● Lessons and Morals

This chapter of the Prophet's [PBUH] biography carried many lessons and morals, among which:

- **Islam does not demolish existing conditions, nor does it disrupt people's ranks and positions.** This is evidenced by what the Prophet [PBUH] did with all the great kings whom he send them messages. The Prophet [PBUH] was keen on this for two purposes, which are:

The first purpose is to clarify that Islam does not seek to

(1) Ibn Tulun, Ilam Al-Sa'ilin, page 73, Also check: Al-Suyuti, Al-Khisa's Al-Kubra, 2/ 117- 132.



disrupt the systems that people have chosen for their affairs of living, nor does it aim to undermine their trust in their rulers. Rather, Islam aims to preserve those systems, emphasize respect for them, and promote loyalty and obedience between leaders and those under their authority. This is because of the significant impact it has on maintaining security and stability.

The second purpose is to clarify that tolerance is a great value in Islam, and it entails admitting people's rank whatever their beliefs and religions. The Prophet [PBUH] did not view religious differences as a barrier to treating the noble individuals according to their deserving status. He addressed each of them in a manner befitting their high position among their people. This greatly influenced them, and in most cases, their responses were positive. Some even responded by sending valuable gifts, expressing their appreciation and admiration for the Prophet [PBUH].

- The importance and priority of reconciliation in times of conflict and the outbreak of disputes.

Reconciliation is a means to sustain peace, even if it requires compromising certain rights.

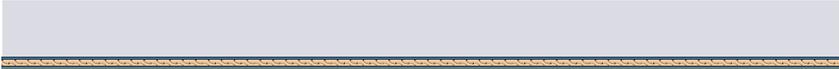
The Treaty of Hudaibiyyah was a great conquest for people, allowing them to enjoy peace and stability that they would not have achieved if they had chosen the path of war.

Thanks to this reconciliation, the Prophet [PBUH] was able to start a new phase in delivering the message, after achieving peace with Quraysh and the Arab tribes. This provided him with the opportunity to convey the religion to all people, Arab and non-Arab alike. Thus, the message of Islam spread from the Arabian Peninsula to the world, opening up to nations and peoples in all corners of the earth, in fulfillment of what Allah the Almighty said in the Holy Quran: (*Say, 'O Prophet, 'O humanity! I am Allah's Messenger to you all'*) [Surat Al-Araf: 158]. And also His saying: (*We have sent you 'O Prophet 'only as a deliverer of good news and a warner to all of humanity*) [Surat Saba: 28]. And His saying: (*We have sent you 'O Prophet 'only as a mercy for the whole world.*) [Surat Al-Anbya: 107].

- The deep-rooted commitment to moral values among the Arabs.

When Abu Sufyan stood before Heraclius, he was not yet a Muslim. However, he felt a moral restraint that prevented him from lying about the Prophet [PBUH].

Modesty, which is the greatest of virtues with the highest rank, prevented him from lying despite his opposition to the Prophet [PBUH]. Abu Sufyan said, "By Allah, if it weren't for modesty on that day, that my companions would witness me ly-



ing, I would have lied. But I felt modest, so I spoke the truth even though I disliked it"⁽¹⁾.

Modesty was indeed one of the most distinct characteristics of the Prophet [PBUH], and one of the most important traits he advised the believers to embody. Al-Bukhari narrated that the Prophet [PBUH], said: "Iman has over seventy sixty branches. And modesty is a branch of Iman."⁽²⁾

- Ethical values are the essence of Islam.

This was evident when Abu Sufyan was questioned by the Roman Cesare about the major aspects of the Prophet's [PBUH] religion and his call. He mentioned mostly ethical concepts, such as chastity, honesty, maintaining family ties, trustworthiness, and fulfilling obligation.

Undoubtedly, defining the religion by these concepts highlights the utmost importance of indicating that the essence of religion and its ultimate purpose is to nurturing these meanings and concepts. The remaining rituals can be seen as means and methods towards achieving this ultimate goal.

Abu Sufyan's acknowledgment of this is evidence of his ac-

(1) Al-Suyuti, Al-Khasa's Al-Kubra, 2/ 116.

(2) Al-Bukhari and Muslim, Al-Bukhari, Belief, Chapter: (What is said) regarding the deeds of faith No. 9. And Muslim, The Book of Faith, Chapter: the branches of faith, No. 35.

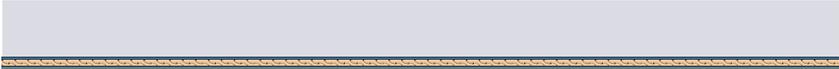
ceptance, like others Meccans, of the excellence of these values. It also indicates their familiarity with these values and their recognition of their great significance. They believed in these values and good traits.

- Islam is compatible with other religions in its adherence to teachings of virtue and values of goodness.

Therefore, most of those who were addressed by the Prophet [PBUH] did not reject what he invited them to. This is a result of the unity of faith, which the Holy Quran refers to in Allah the Almighty saying: (*He has ordained for you 'believers' the Way which He decreed for Noah, and what We have revealed to you 'O Prophet' and what We decreed for Abraham, Moses, and Jesus, 'commanding: 'Uphold the faith, and make no divisions in it.'*) [Surat Al-Shuraa: 13].

Religion is one, with its teachings of faith and moral values. The messages of the prophets affirm one another. Their teachings are consistent in achieving the highest objectives and purposes of religion.

This is the stage of missions and correspondence in the Prophet's [PBUH] biography, which included references to the truth of religion and its efforts to ensure stability, maintain security, and achieve peace for communities, nations, and peoples.



The messages of the Prophet [PBUH] to kings and rulers had visible effects in preparing people to embrace the religion of Allah (Islam) in groups, especially after the year of the conquest of Mecca. This was followed by the year known as the Year of Delegations. This will be detailed in the upcoming chapter.

The Conquest of Mecca and the Year of Delegations.

● The Narration of Events:

The conquest of Mecca took place in the month of Ramadan in the eighth year of the Hijra, when Quraysh violated the terms of the Treaty of Hudaibiyah, which they had agreed upon with the Prophet [PBUH]. They provided military support, camels, and wealth to their allies from Banu Bakr tribe, in a conflict against Khuza'a, the allies of the Messenger of Allah [PBUH], in a battle that took place at a location called Al-Watir⁽¹⁾.

Quraysh realized the seriousness of their violation of the peace treaty that had been in place between them and the Muslims. In response, they quickly sent Abu Sufyan to the Messenger of Allah [PBUH] to seek the renewal of that treaty.

(1) Al-Suhayli, Al-Rawd Al-Unuf, 71, 191.

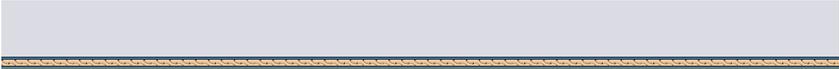
Abu Sufyan arrived in Medina to present the request of Quraysh and their desire to renew the peace treaty. However, the Messenger of Allah [PBUH] declined and did not accept it. Abu Sufyan then requested the intervention of prominent companions, such as Abu Bakr, Uthman, and Ali ibn Abi Talib, to inter-mediate on his behalf with the Messenger of Allah [PBUH]. However, they all refused, and Abu Sufyan returned to Mecca disappointed⁽¹⁾.

The Prophet [PBUH] began preparing to march to Mecca without informing the Muslims of his destination. His departure from Medina took place on Wednesday, the tenth night of the month of Ramadan, after Asr prayer. He sent messages to the surrounding Arab tribes, including Aslam, Ghifar, Muzaynah, Juhaynah, and others. They all met in Dhahran, a location between Mecca and Medina. The number of Muslims had reached ten thousand.

After the failure of Abu Sufyan to renew the peace treaty, Quraysh continued to monitor the situation of the Muslims. They were aware that the Muslims were preparing for something. Therefore, they sent Abu Sufyan, Hakim ibn Hizam, and Budayl ibn Warqa to gather information.

When they approached, a Muslim guard saw them, appre-

(1) al-Taymi, Sirat Rasul Allah [PBUH], page 158.



hended them, and brought them to the Prophet [PBUH]. It was at that moment that Abu Sufyan embraced Islam, after being convinced by Abbas, the Prophet's [PBUH] uncle, who had embraced Islam before him.

Abbas requested from the Prophet [PBUH] to grant something to Abu Sufyan, as he was a man who valued pride. The Prophet [PBUH], responded "Yes, he who enters the house of Abu Sufyan is safe" Then the Prophet [PBUH] ordered Abu Sufyan to stay near the narrow valley, so that the tribes passing by with their banners would encounter him. Every time a tribe passed by, Abu Sufyan would inquire about them and be informed. Addressing Abbas, he said, "No one can overpower those. By Allah, O Abu Al-Fadl, your nephew's rule has become great today!" Abbas replied, "O Abu Sufyan, it is prophethood." Abu Sufyan exclaimed, "Indeed, it is."⁽¹⁾

Then Abu Sufyan hurriedly returned to Mecca, entered it, and shouted at the top of his voice: "O people of Quraysh, Muhammad has come to you with something you cannot fight. Whoever enters the house of Abu Sufyan is safe." They responded, "What benefit could your house bring us?" Abu Sufyan replied, "And whoever closes his door upon him is safe, and whoever enters the mosque is safe."

(1) Ibn Abd al-Barr, *Al-Durar fi Ikhtisar Al-Maghazi wa Al-Siyar*, 11:217.

The people dispersed and entered their homes or entered the mosque⁽¹⁾.

The Prophet [PBUH] divided the Muslims who were with him into four groups, each entering Mecca from a different direction. He appointed a leader for each group, who were Khalid bin Al-Waleed, Al-Zubayr bin Al-Awam, Abu Ubaidah ibn al-Jarrah, and Saad bin Abi Waqqas. He instructed them not to kill anyone except those who fought against them and not to shed blood unnecessarily.

There was no major battle between the Muslims and Quraysh except for a minor skirmish that occurred between Khalid and some young men. Two men of Khalid's army were killed, while twelve men from Quraysh were injured⁽²⁾.

Then the Prophet [PBUH] entered the Sacred Mosque, humbly and in a state of submission, lowering his head, expressing gratitude to his Lord, while reciting Surah Al-Fath. He performed Tawaf around the Kaaba while riding his camel, and then he exited and handed over the key of the Kaaba to Uthman ibn Talha from the Bani Shaybah tribe, confirming their continued responsibility for its guardianship. He faced the Black Stone and performed Tawaf without being in a state of Ihram.

(1) Al-Suhayli, Al-Rawd Al-Unfu, 7\214.

(2) Ibn Hazm, Jauami' Al-Sirah, page 184.

The Prophet [PBUH] ordered Bilal al-Habashi to climb on top of the Kaaba to call for the prayer (Adhan). The people gathered in front of the Prophet [PBUH] near the door of the Kaaba, eagerly awaiting to see what he would do. He delivered a sermon, in which he addressed them saying: (There is no God but Allah alone, Who has no partner. He fulfilled His Promise, He aided His slave, and He alone defeated the Confederates (Al-Ahzab. O people of Quraysh Allah has removed the pride of Jahiliyyah from you and boasting about lineage. People are the children of Adam, and Adam is from dirt) then he recited this verse: ***(O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you)*** [Surat Al-Hujurat: 13]. Then he said, "O people of Quraysh, what do you think I will do to you?" They replied, "We think you will treat us kindly, as you are our good brother and the son of a good brother." He said, "Indeed, I will say to you what Yusuf (Joseph) said to his brothers: (There is no blame on you today) [Surat Yusuf: 92], Go, for you are free."⁽¹⁾

People started to embrace Islam in groups, and the men came forward to pledge allegiance to the Prophet [PBUH]. Then the women also pledged allegiance on the known conditions.

(1) Al- Qadi Iyad, Al-Shifa bi Ta'rif Huquq al-Mustafa, 1/ 110.

After the clear victory for the Muslims, the Ansar feared that the Prophet [PBUH] would choose to stay in his hometown and the starting point of his mission. They discussed this among themselves, and the Prophet [PBUH] reassured them by saying, "Allah forbid! I will live with you and die with you".⁽¹⁾

This was the conquest of Mecca, which facilitated the arrival of tribes from different parts of the Arabian Peninsula to Medina, seeking to inquire about Islam and meet the Prophet [PBUH]. This event was known as the Year of Delegations, which was the ninth year of Hijra.

Among those delegations were the delegation of Tamim, Abd al-Qais, Banu Hanifa, Najran, Al-Ash'ariyyin, the people of Yemen, Daws, and Tayy.

Also among them were the delegations of the people of Yemen, the Azd, Banu Saad Huthaym from Quda'ah, Banu Amr ibn Qais, Banu Asad, Bahra, Khawlan, Muharib, Banu Al-Harith ibn Ka'b, Ghamid, Banu Al-Muntafiq, Salaman, Banu Abs, Muzaaynah, Murad, Zubaid, Kindah, Thi Murrah, Ghassan, and Banu Aish.

The Prophet [PBUH] used to meet these delegations warmly, honor them, and command his follower to treat them with

(1) al-Aamiri, Bahjat al-Mahafil wa Bughyat al-Amathil, 1/ 163.

kidness. One example of such reception is the story of the delegation of the Azd. The Prophet [PBUH] had sent Alaa bin Al-Hadhrami to them as a teacher and a representative entrusted with collecting their Zakat. When they came to the Prophet [PBUH], they requested him to send someone with them to govern their affairs.

The Prophet [PBUH] sent with them Makhraha Al-Abdi, as he was the most deserving person to accompany them and ensure their well-being. This was because they had shown him kindness and treated him well when he was their captive before Islam⁽¹⁾. This incident serves as evidence of their distinguished values of courage, chivalry, and generosity.

The Prophet [PBUH] specified them with a blessed supplication that Allah would unite their words⁽²⁾.

Another example of this is the story of the delegation of Bani Tamim. When they came and entered the mosque, they started calling out to the Prophet [PBUH] loudly and rudely from behind his chambers, saying, "O Muhammad, come out to us!" The Prophet [PBUH] dealt with them gently and kindly, and he came out to them. They said, "O Muhammad, we have come to boast, so allow our poet and orator to speak." He said, "I have

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 1\ 303.

(2) The Previous resource.

given permission to him, let him speak."

Utarid ibn Hajib stood up and said, "Praise be to Allah, who has favored us and blessed us. He has made us kings and bestowed upon us great wealth that we use for good. He has made us the most honorable among the people of the East, the most numerous in number, and the easiest in terms of equipment. Who is like us among people? Are we not their leaders and their benefactors? So, let whoever boasts before us say like we said. Indeed, if we wanted, we could say much more, but we fear exceeding the limits of what He has given us. And we are known for that. I say this so that you can bring something similar to what we have said, or something better than what we have said." Then he sat down.

The Prophet [PBUH] said to Thabit ibn Qays ibn Shammas, a relative of Banu Al-Harith ibn Al-Khazraj: "Stand up and respond to the man." Thabit stood up and said, "Praise be to Allah, who created the heavens and the earth, decreed His command in them, and His knowledge encompasses all things. Nothing exists except by His favor. It was due to His power that he made us kings and choose from His best creation a Prophet of the noblest in lineage, the most truthful in speech, and the most virtuous in character. He revealed the Quran to him and entrusted him with His creation. He is the best of Allah's creation. Then this

Prophet called people to believe in Allah. The emigrants from his people and his close relatives, who are the most honorable between people and the best in actions, believed in the Messenger of Allah [PBUH]. Then it was us who believed in Allah when the Messenger [PBUH] called us. We are the supporters (Al-Ansar) of Allah and the ministers of His Messenger."⁽¹⁾

Another example of these delegations is Abd al-Qays delegation: They are a large tribe among the Arab tribes, and they had come to the Prophet [PBUH] twice. The first time was before the conquest of Mecca, when they came in a delegation of thirteen men, including Ashaj Abd al-Qays, whose name was Al-Mundhir ibn 'A'idh. It was him to whom the Prophet [PBUH] said, " You possess two qualities that Allah loves. These are clemency and forbearance."⁽²⁾

When they arrived to the Prophet [PBUH] welcomed them and they asked him about faith and beverages.

Ibn Abbas narrated that, "When the delegation of the tribe of 'Abdul Qais came to the Prophet [PBUH], the Prophet [PBUH] asked them, "Who are the people? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet

(1) Al-Numairi, Ibn Shabbah, *Tarikh Al-Madinah Al-Munawwara*, manuscript edited, referenced and corrected by: Fahim Muhammad Shaltout, Printed at the expense of Mr. Habib Muhammad Ahmad, Jeddah, 1399 AH, 21 529.

(2) Muslim, *The Book of Faith*, Chapter: The command to believe in Allah and His Messenger, No. 25.

[PBUH] said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret."

They said, "O Allah's Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet [PBUH] ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Prophet know better." Thereupon the Prophet [PBUH] said, "It means: To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger. To offer prayers perfectly. To pay the Zakat (obligatory charity). To observe fast during the month of Ramadan. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; The Prophet [PBUH] further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."⁽¹⁾

(1) Al-Bukhari, Knowledge, Chapter: The Prophet (saws) urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they left behind (at home), No. 87. And Muslim, The Book of Faith, Chapter: The

As for the second delegation of Banu Abd al-Qays, it was the one in which Al-Jarud ibn Al-Mu'alla Al-'Abdi came to the Prophet [PBUH] during the Year of Delegations. This was after the Prophet [PBUH] had written to the people of Bahrain requesting that they send twenty men from among them to him. They responded to the Prophet's [PBUH] letter and came, and he welcomed them with peace and hospitality.

Anas ibn Malik narrated, "When the people of Bahrain arrived and Al-Jarud came as a delegate to the Messenger of Allah [PBUH], he was pleased with him, brought him closer, and honored him."⁽¹⁾

Al-Jarud was a Christian, so when he came to the Messenger of Allah [PBUH], he spoke to him. The Messenger of Allah [PBUH] presented Islam to him, invited him and encouraged him to embrace. He said, "O Muhammad, I was following a religion, and now I am leaving my religion for yours. Can you guarantee this religion for me?" The Prophet [PBUH] replied, "Yes, I guarantee that Allah has guided you to what is better than your previous religion."

Al-Jarud then embraced Islam, and his companions also embraced it. Then, he requested from the Prophet [PBUH] some-

command to believe in Allah and His Messenger. No. 24.

(1) Al-Tabarani, Al-Mu'jam Al-Kabir, No. 2108.

thing to ride on in order to return to his homeland. The Prophet [PBUH] said, "By Allah, I do not have anything to provide for your journey."⁽¹⁾

Among these delegations, there was also the delegation of Bani Saad. They sent a man from their tribe named Dimam bin Tha'alaba to the Prophet [PBUH] to inquire about Islam.

Anas bin Malik narrated: "While we were sitting with the Prophet [PBUH] in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet [PBUH] was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O Son of Abd Al-Muttalib." The Prophet [PBUH] said, "I am here to answer your questions." The man said to the Prophet [PBUH], "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet [PBUH] said, "Ask whatever you want."

The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as a Prophet to all the mankind?" The Prophet [PBUH] replied, "By Allah, yes."

The man further said, "I ask you by Allah. Has Allah ordered

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 71/86.

you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, yes."

The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, yes."

The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet [PBUH] replied, "By Allah, yes."

Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha`laba from a relative to Bani Sa`d bin Bakr."⁽¹⁾

Then Dimam returned to his people and they gathered around him. The first thing he said was, "How awful are Al-Lat and Al-Uzza!" They responded, "What's wrong with you, Dimam? Fear the wrath of the gods, fear leprosy, fear madness!"

He replied, "Woe to you! By Allah, they neither harm nor benefit. Indeed, Allah has sent a messenger and revealed a book to him to rescue you from the state you were in. I bear witness

(1) Al-Bukhari, Knowledge, Chapter: What is said about knowledge, No. 63. And Muslim, The Book of Faith, Chapter: Explaining Al-Iman (Faith) in Allah and religion, No. 12.

that there is no god but Allah, alone without any partners, and Muhammad [PBUH] is His servant and messenger. I have come to you from him with what he has commanded you and prohibited you from." Anas bin Malik added, "By Allah, every single man or woman in his presence that day embraced Islam." Ibn Abbas said, "We have never heard of a delegate better than Dimam bin Tha'alaba."⁽¹⁾

● Lessons and Morals:

This chapter of the Prophet's [PBUH] biography carried many lessons among which:

- **Loyalty is a characteristic of a Muslim who never deviates from it.** The Prophet [PBUH] remained faithful to the treaty of Al-Hudaybiyah, fulfilling its obligations and never violating it. When Quraysh violated the treaty, the Prophet [PBUH] had no choice but to engage in war, as they had shown their desire to return to hostility and engage in it.

- **Smartness and cleverness are qualities of a Muslim,** especially in important matters. It is part of these traits completeness to keep secrets and not disclose them openly. Therefore, the Prophet [PBUH] did not announce his destination after marching out of Medina, so that warning would not be dispatched to

(1) Ahmad in his Musnad, No. 2382, Al-Hakim, Al-Mustadrak, Kitab Al-Maghazi wa Al-Saraya, No. 4380.



Mecca, leading to the preparation and gathering of forces to confront him.

- **Clemency and forbearance are among the best manners and greatest qualities.** They are signs of intellectual maturity. By them one's actions are govern. One should not be hasty, driven by whims, nor be easily swayed by frivolity and foolishness. Instead, one should be balanced in their affairs, considering the consequences before taking action or refraining from it. The hadith that mentioned Ashaj al-'Abd al-Qays states that Allah honors those whom He loves with these two traits, making them a nature within them. Therefore, they are qualities that are recommended and emphasized by good people, as they elevate and refine the souls. In this regard, it is said:

“Be patient and do not rush for something you desire. And be merciful towards creation, so you may be shown mercy”

One of the benefits mentioned in the hadith that mentioned Ashaj al-'Abd al-Qays that Allah has bestowed Ashaj with these traits, so he became distinguished by them. Then, they became a characteristic for his people and their descendants. And Allah chooses to bestow virtues upon whomever He wills as an honor and a favor.

- **Victory is not achieved through fighting people**, nor through excessive loss of lives and violation of sanctities. Rather, it is achieved through excellence of manners.

For this reason, the Prophet [PBUH] adhered to his manners and praiseworthy qualities until the moment of his victory. He entered Mecca in humility and gratitude, acknowledging the favor of Allah upon him and rejoicing in His blessings. He made the forgiveness towards the people of Mecca the mark of his victory and the slogan of his call. As a result, people flocked to him and accepted his religion willingly.

- **Women in the religion of Allah (Islam) have rights and obligations similar to those of men**, both in religious and worldly affairs. Women are the counterparts of men in matters of legislation. (*Women have rights similar to those of men equitably*) [Surat Al-Baqara: 228].

Therefore, the Prophet [PBUH] treated men and women as equals in accepting allegiance (bay'ah), and its terms were unified for both genders, without deviating from the requirements of faith and values.

- **The tolerance of Islam lies in its principle of non-coercion in matters of religion:**

Allah the Almighty says: (*Let there be no compulsion in*

religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.) [Surat Al-Baqara: 256].

It means: Do not force anyone to embrace Islam, and the reason behind Islam's call for non-coercion in matters of religion is that it is a clear faith with no hidden aspects. Coercion only applies to hidden matters that their owners fear exposing or people becoming aware of.

Allah has prohibited the adoption of coercive methods in inviting others to faith, as He the Almighty says in the Holy Quran: (*Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become believers?*) [Surat Yunus: 99].

The conquest of Mecca and what happened after it of people from various regions of the Arabian Peninsula embracing the religion of Allah (Islam) served as a prelude to the greatest meeting held by a Prophet with his people, which was the Farewell Pilgrimage and Sermon.

So, how was this meeting? And what did the Prophet [PBUH] advise his companions and his nation? That is what we will discuss in the next topic, God willing.

Farewell Pilgrimage and the Prophet's [PBUH] Death

● The Narration of Events:

In the month of Dhu al-Qa'dah, in the tenth year of the Hijra, the Prophet [PBUH] resolved to perform the Hajj (pilgrimage) and ordered the people to prepare for it. Many people from Medina gathered, along with those who were around it, desiring to perform the Hajj with him⁽¹⁾.

The Prophet [PBUH] set out on the twenty-fifth of Dhu al-Qa'dah, leaving behind Abu Dujanah as the governor of Medina. He arrived in Mecca on the fifth of Dhu al-Hijjah, accompanied by all of his wives. Muslims from distant tribes also came to meet him on the way or joined him in Mecca⁽²⁾.

This pilgrimage of the Prophet [PBUH] became known as the "Farewell Pilgrimage" because he bid farewell to the people and did not perform Hajj afterward⁽³⁾.

It is narrated by Ibn Omar that: "The Messenger of Allah [PBUH] halted on the day of sacrifice between the jamrahs. And he said: This is the day of greater hajj. The Prophet [PBUH] kept

(1) Ibn Saad, Al-Tabaqat Al-Kabir, 2\ 172.

(2) Ibn Hisham, Al-Sirah Al-Nabawiyah, 4\ 345.

(3) Khalifa ibn Khayyat, Al-Tarikh, page 94.



saying: "O Allah, bear witness" and he bid farewell to people so people said this is the Farewell Pilgrimage⁽¹⁾.

It is also called the Hajj of Balagh, due to the Prophet [PBUH] frequently saying in it: "O Allah, have I conveyed the message?" It is also called the Hajj of Completion and Perfection, due to the abundance of rulings it included. This is because the Prophet [PBUH] conveyed the final laws of Islam in both word and deed during this pilgrimage. This is reflected in the revelation of Allah's saying: (Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way) [Surat Al-Ma'ida: 3].

The main purpose of the Farewell Pilgrimage was to educate people about the rituals of Hajj and to meet with them in order for the Prophet [PBUH] to convey his final advice and instructions before bidding them farewell.

Jabir bin Abdullah said: "I saw the Prophet [PBUH] throwing pebbles on the day of sacrifice while on his riding-beast and saying, "Learn your rites, for I do not know whether I am likely to perform the pilgrimage after this occasion."⁽²⁾

The Prophet [PBUH] began his pilgrimage by entering into

(1) Al-Bukhari, Al-Hajj, chapter the Sermon in Mina, No. 1742.

(2) Al-Tirmidhi, Al-Hajj, No. 886.

the state of Ihram from the miqat of Dhu al-Hulayfah, after performing ablution and removing any garments that had threads. He then started saying: (Labbayk-Allāhumma labbayk, labbayka lā sharīka laka labbayk, inna 'l-hamda, wanni`mata, laka wa 'l-mulk, lā sharīka lak). Which means in English: (I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely the praise, and blessings are Yours, and the dominion. You have no partner). The people followed suit and repeated the same words.

Then he arrived at the Kaaba and touched the corner (Al-Rukn)⁽¹⁾, performing the Tawaf by jogging three times and walking four times. He then proceeded to the Maqam (Station) of Ibrahim and recited: (***You may take the standing-place of Abraham as a site of prayer.***) [Surat Al-Baqara: 125].

He stood while the Maqam was between him and the Kaaba and prayed two Rak'ahs there, then returned to the corner and touched it. After that, he exited through the door towards Safa. When he approached Safa, he recited: (***Indeed, the hills of Safa and Marwah are among the symbols of Allah***) [Surat Al-Baqara: 158]. And said: (I begin by that which Allah began). He began (his Sa'y) at Mount Safa climbing and saying: (Lā ilāha 'illallāh waḥdahu lā sharīka lah, Lahu 'l-mulku wa lahu 'l-ḥamd

(1) The term "Al-Rukn" refers to the corner where the Black Stone is located, and it may also refer to the Yemeni corner, which marks the end point of the Tawaf.

wa Huwa `alā kulli shay'in Qadīr, lā 'ilāha illallāhu waḥdah, an-jaza wa`dahu, wa naṣara `abdahu, wa hazama 'l'aḥzāba waḥdah) Which means in English: (None has the right to be worshipped but Allah alone, Who has no partner, His is the dominion and His is the praise, and He is Able to do all things. None has the right to be worshipped but Allah alone, He fulfilled His Promise, He aided His slave, and He alone defeated Confederates) Then he would ask Allah for what he liked, repeating the same three times.

He next descended and walked towards al-Marwa, and when his feet came down into the bottom of the valley he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at as-Safa, and when he came to al-Marwa for the last time, he called out saying, "If I had formerly known what I came to know recently, I would not have brought the sacrificial animals with me, but would have waited to buy some and I would have made umrah and I would have done what you have done, But it is not permissible for me to put off Ihram till the sacrifice is offered".

All people finished their state of Ihram except for the Prophet [PBUH] and those who brought sacrificial animals with them, and when the day of Al-Tarwiah⁽¹⁾ came they headed to Mina, rais-

(1) The 8th day of Dhi Al-Hijjah, in this day the people of Mecca enter the state of Ihram.

ing their voices in the Talbiyah and the Prophet [PBUH] prayed Al- Dhuhr prayer and Al-Asr prayer in Mina, and the rest of the prayer also, Al-Maghrib, Al-Isha' and Al-Fajer prayers.

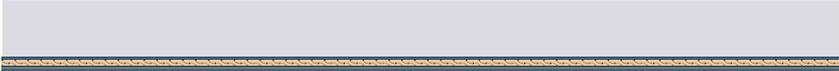
Then he stayed in Mina until the sun rose and ordered a tent to be set up for him in Namirah⁽¹⁾. The Prophet [PBUH] proceeded and Quraysh was certain that he would stop at Al-Mash'ar Al-Haram⁽²⁾ as they usually did. However, the Prophet [PBUH] passed by it and continued until he reached Arafat. There, he found the tent had been set up for him. He stopped there, and stayed in it until the sun started to be in the middle of the sky, he commanded his camel (Al-Qaswa') to be brought to him. He headed to the bottom of the valley and when he arrived, he delivered a sermon to the people. Then he called for the prayer, and prayed the Dhuhr prayer, followed by the Asr prayer. There was no prayer offered between the two.

Then he mounted (his camel) until he reached Al-Mawqif, and made his she-camel Al Qaswa' turn its back to Al-Sakhrat⁽³⁾ (the rocks) and having the path taken by those who went on foot in front of him and then he faced the Qibla (the direction of prayer). He remained standing till sunset when the yellow light

(1) A place near Arafat.

(2) A mountain in Muzdalefah

(3) Rocks in the bottom of Al-Rahmah mountain in the land of Arafat.



had somewhat gone and the disc of the sun had disappeared.

Then the Prophet took Usamah bin Zayd up behind him. The Prophet [PBUH] kept pushing his camel forward, gripping its reins firmly. Whenever they reached a sandy slope, he loosened the reins of the camel slightly to help it climb. They continued this way until they reached Muzdalifah⁽¹⁾, where they performed the Maghrib and Isha prayers combined with one Adhan and two Iqaamahs, he did not offer supererogatory prayers between them.

Then the Prophet [PBUH] laid down until dawn came, and when dawn became clear to him he performed the Fajr prayer⁽²⁾, with one Adhan and one Iqaamah. Then he mounted his camel until he reached Al-Mash'ar Al-Haram, where he faced the Qibla, supplicated to Allah, glorified Him, praised Him, and declared His Oneness.

He remained standing until the light of the morning appeared, and then he set off before the sun rose until he arrived at Muhassir⁽³⁾. There, he moved his camel slightly and took the middle path that leads to the area after Jamrat al-Kubra (the largest pillar). He then approached the Jamrah near the tree and threw

(1) The 10th night of Dhu Al-Hijjah

(2) The dawn of the Sacrifice Day, the Day of Eid, and the Day of the Great Hajj

(3) A valley in Muzdalifah.

seven pebbles at it, glorifying Allah with each throw, throwing them from the bottom of the valley.

Then he proceeded to the place of sacrifice and personally sacrificed sixty-three animals with his own hand. Then the Prophet [PBUH] let Ali sacrifice what remained of the animal to share in the offering. Afterwards, he commanded that a portion from each animal be placed in a pot and cooked. They both ate from its meat and drank from its broth.

Then the Prophet [PBUH] mounted his camel and returned to the Kaaba, where he performed Tawaf al-Ifadah. He then prayed the Dhuhhr prayer in Mecca and approached Banu Abd al-Muttalib who were watering Pilgrims from Zamzam well. He said, "Draw water, O Banu `Abdul-Muttalib, Were it not that people would take from you the right to draw water, I would draw it along with you." They handed him a bucket, and he drank from it, may peace and blessings be upon him⁽¹⁾.

Among what the Prophet [PBUH] said in the Farewell Sermon, in which he addressed the people during the Farewell Pilgrimage⁽²⁾:

(Praise is due to Allah, Whom we praise and from Whom we

(1) Narrated by Jabir bin Abdullah, Muslim. Kitab Al-Hajj, The Prophet [PBUH] Pilgrimage, No. 1218.

(2) Check: Ibn Hisham, Al-Sirah Al-Nabawiyah, 4\ 246- 251. And Al-Nuwayri, Nihayat al-Arab fi Funun al-Adab, 17\ 264- 265.

ask help and forgiveness. We seek refuge in Allah from the evils of ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is nothing deserving of worship except Allah, and I testify that Muhammad is His slave and Messenger: O servants of Allah! I enjoin you to fear Allah and obey Him, I begin with what is the best:

O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again.

O people! Your blood and your property and your honor are forbidden for you to violate, like the sacredness of this day of yours, in this month of yours, in this city of yours.

Everything pertaining to the pre-Islamic period has been put under my feet, and claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is the son of Rabi'a bin al-Harith⁽¹⁾. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished.

O people! The devil has despaired of ever being worshipped in this town of yours. Beware of Satan, for the safety of your re-

(1) He was sent to be breastfed in Banu Saad and was killed by Huthail tribe

ligion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things

Allah the Almighty enjoins you to be dutiful to your families; your mother and father, your sister and brother, then your relatives in order of their closeness to you.

Fear Allah regarding women for you have got them under Allah's security and have the right to intercourse with them by Allah's word.

You have rights and they have rights; they must not bring into your houses anyone whom you dislike, but if they do that beat them, though not severely. You are responsible for providing them with their food and clothing in a fitting manner. O people understand what I am saying for I have conveyed the message.

I have left among you something, by which, if you hold to it, you will never again go astray: the Book of Allah (the Quran) and his Messenger's Manner of Conduct.

O people! If a slave who has been mutilated is made your commander and leads you in accordance with Allah's Book, listen to him and obey."

Your slaves! Feed them from what you yourself eat and clothe them from the clothes you yourself wear. And if the com-



mitted something you cannot forgive then sell them and do not torture them.

O people! Listen to what I am saying and understand it, Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. O Allah, have I conveyed the message?

One day you will stand before Allah and answer your deeds. So, beware do not revert to misguidance after I am gone, striking the necks of one another (killing one another). All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness. You will be asked about me, so what will you say?"

They replied, "We testify that you have conveyed and fulfilled the message and given counsel. Then raising his forefinger towards the sky and pointing it at the people, the Prophet [PBUH] said, "O Allah! be witness, O Allah! be witness, O Allah! be witness".

The Death of the Prophet [PBUH]⁽¹⁾

When the Prophet's [PBUH] illness began, he was struck by a severe headache while returning from a funeral in Al-Baqi' cemetery. The pain was so intense that he had to place a band on his head. When the pain worsened, he sought permission from his wives to spend the duration of his illness at Aisha's. Al-Fadl bin Abbas and Ali bin Abi Talib took him to her chamber⁽²⁾.

Five days before his death, his body temperature rose, and his illness intensified. Then he felt a slight weakness in his body. He entered the mosque with a band on his head, delivered a sermon to the people while sitting on his pulpit, and led them in the Dhuhṛ prayer⁽³⁾.

The Prophet [PBUH] led the Muslims in all the prayers until Thursday, four days before his death. When the time for the Isha prayer on Thursday came, his illness got even worse. He repeatedly asked about the prayer of the people after losing consciousness, and they informed him that they were waiting for him. Then he instructed Abu Bakr to lead the people in prayer. Aisha said, "The Prophet [PBUH] was seriously ill and he asked whether the people had prayed. We said: No, they are waiting for you,

(1) Check the details of his death [PBUH] in Al-Nuwayri, Nihayat al-Arab, 18\ 241 - 252.

(2) Ibn Hisham, Al-Sirah Al-Nabawiyah, 4\ 305.

(3) The previous resource

Messenger of Allah. He [PBUH] said: Put some water in the tub for me. We did accordingly and he [PBUH] took a bath and when he was about to move with difficulty, he fainted.

When he came round, he again said: Have the people prayed? We said: No, they are waiting for you, Messenger of Allah. He [PBUH] again said: Put some water for me in the tub. We did accordingly and he took a bath, but when he was about to move with difficulty he fainted. When he came round, he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He [PBUH] said: Put some water for me in the tub. We did accordingly and he took a bath and he was about to move with difficulty when he fainted. When he came round, he said: Have the people prayed? We said: No, they are waiting for you, Messenger of Allah. The people were staying in the mosque and waiting for the Messenger of Allah to lead Isha prayer. The Messenger of Allah [PBUH] sent (instructions) to Abu Bakr to lead the people in prayer. When the messenger came, he told Abu Bakr: The Messenger of Allah [PBUH] has ordered you to lead the people in prayer. Abu Bakr who was a man of very tenderly feelings asked Umar to lead the prayer. Umar said: You are more entitled to that. Abu Bakr led the prayers during those days⁽¹⁾.

(1) Al-Bukhari in his Sahih, Book of Adhan, No. 687.

Two days before his death, the Prophet [PBUH] experienced an improvement in his health, so he went out to the mosque. Abu Bakr was leading the people in prayer. When Abu Bakr saw him, he stepped back to allow the Prophet [PBUH] to lead the Muslims in prayer. The Prophet [PBUH] gestured to him not to step back. Abu Bakr led seventeen prayers during the lifetime of the Prophet [PBUH].

The Prophet [PBUH] passed away on Monday, the twelfth of Rabi' al-Awwal, in the eleventh year of the Hijra, which was the year 633 AD in the month of June. He was sixty-three years old⁽¹⁾.

The Prophet [PBUH] died in the chamber of Aisha⁽²⁾. Abbad bin Abdullah bin Al-Zubayr said: I heard Lady Aisha says: I heard the Prophet [PBUH], who was resting against me, saying, " Allāhumma'ghfir lī warḥamnī wa alḥiqnī bir-rafīqi 'l-'A`alā⁽³⁾." Which means in English: (O Allah! Forgive me and bestow Your Mercy on me and let me join with the exalted companions (in Paradise).

When people learned of the passing of the Messenger of Al-

(1) Al-Nuwayri, Nihayat al-Arab, 18\ 259.

(2) Ibn Hisham, Al-Sirah Al-Nabawiyah, 4\ 306.

(3) Al-Bukhari in his Sahih, Kitab Al-Marda, No. 5671.

lah [PBUH], they left him with his family members, who washed and shrouded him⁽¹⁾.

After they completed washing and shrouding the Prophet [PBUH], they placed him where he had passed away. The people prayed for him on Monday and Tuesday, and he was buried on Wednesday⁽²⁾.

● Lessons and Morals

The Farewell Pilgrimage, in general, and its sermon, in particular, encompass a set of morals and lessons. We summarize them as follows:

- Believing in principles and values is the key to success and triumph. The Prophet [PBUH] never abandoned the beliefs and values that he believed in throughout the years of carrying the trust of prophethood and the message. He persistently called for them, even when he was alone, then he faced all kind of harm which never weakened his determination or affected his resolve. Within a span of twenty-three years, he gained more than a hundred thousand faithful followers who witnessed the reward of his success during the Farewell Pilgrimage.

In that, there is a profound lesson in believing in principles,

(1) Ibn Hisham, Al-Sirah Al-Nabawiyah, 41:313-316.

(2) The previous resource

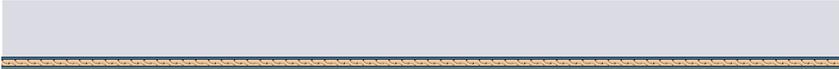
holding onto values, and persisting in achieving goals and accomplishing great achievements.

- **The ultimate goal of the Prophet's message is to preserve human rights, safeguard their dignity, ensure the stability of nations, and protect their security.** Therefore, in his farewell sermon during the Hajj, the Prophet [PBUH] urged people to listen and obey, stay with the community, respect sacred places and things, safeguard the rights of all individuals, especially the vulnerable among them. He warned against division, discord, aggression against lives, honor, and wealth. This served as the clearest indication of the essence of his Call, the purpose of his Mission, and the guiding principles of his path and teachings.

- **Human dignity is one of the greatest principles emphasized in the Seal of messages.**

The Prophet [PBUH] gave special attention to the "vulnerable" social groups in his farewell sermon during the Hajj. This signifies the immense importance of social affairs in Islam.

And this is not surprising for someone who rebuilt the society in Medina after the migration. There is no doubt that numerous challenges confronted the Prophet [PBUH] during his mission of social integration, especially after the successive arrivals



of the emigrants to Medina. With his wisdom and foresight, he recognized that brotherhood and citizenship are the greatest means of achieving this integration. These values are the foundation of the emotions of love and harmony, which require those who embody them to extend their generosity to all individuals bound by the ties of brotherhood and citizenship.

It is a speech that signifies the responsibility that each member of society bears towards its causes, including the women cause and the vulnerable. That is why the Prophet [PBUH] advised well about them in his farewell sermon.

- Islam is a universal message that calls for the values of goodness, solidarity, and giving, and for building a humane society based on the brotherhood derived from the unity of origin and destiny. This is the secret behind the Prophet [PBUH] directing his speech to the general public in the Farewell Sermon, aligning its content with all people, regardless of their race or religion. It was a clear speech that revealed the essence of his religion, his call, and the culmination of his life.

This was emphasized by his repetition of this throughout various sections of his farewell sermon, indicating the shared responsibility among all people to invite each other for virtues, unite upon them, and contribute to their activation.

This was the final stage in the life of Prophet Muhammad, peace be upon him, he sealed it just as he began it, by calling upon the entire world to a unified message: that they should not transgress against one another and should be like the members of one body, in solidarity and cooperation for the common good.

While the life of Prophet Muhammad [PBUH] as a human being has come to an end like all living creatures by death, the biography of the Messenger Muhammad [PBUH] remains alive and everlasting. In it, people of all kinds find a rich and abundant source, constantly flowing with precious meanings and profound wisdom.

The Efforts of Orientalists in Serving the Prophet [PBUH] Biography.

The Prophet's [PBUH] biography continues to be revered and appreciated by Muslims, as it serves as a guiding example of the best ways to obey the commands of Allah.

Some groups of non-Muslims have also shown interest in the Prophet's [PBUH] biography, especially within the scope of what became known as the Orientalism movement. Their efforts have had an impact on studying and evaluating the biography narrations, resulting in various perspectives and publications.

What does Orientalism mean?

What are the most prominent efforts of orientalists in serving the Prophet's [PBUH] biography?

These questions will be clarified in the following paragraphs.

● Orientalism Definition

The term "orientalism" is not mentioned in various Arabic dictionaries because it is a recent term. However, its linguistic meaning can be clarified by using the rules of morphology and etymology.

Every verb in the Arabic language has a root, and the word "istishrāq" (orientalism) is the root of the verb "istashraqa" which means "to seek the East". When we add the letter "seen" and the letter "taa" to a verb in Arabic, the word takes on the meaning of "seeking" or "requesting", such as the word "istaghfara" (to seek forgiveness).

As for the definition of Orientalism as a term, it has multiple definitions, some of which were provided by the Orientalists themselves and others by Arab scholars⁽¹⁾. In summary, it refers to a scientific movement that focuses on studying Eastern civiliza-

(1) Check: Edward Said, *Orientalism; Western Conceptions of the Orient*, translated by: Muhammad Anani, (Cairo, Dar Ruya for Publishing and Distribution, 2006), and Albert Hourani, *Islam in European Thought*, (Beirut, Dar Al-Ahlia for Publishing, 1994, p. 78).

tions in terms of their intellectual, literary, and artistic legacies. It also focuses on everything related to these ancient civilizations, including what was famously mentioned by peoples and races, and the tangible impact they have left behind, which we strive to revive through publication and printing.

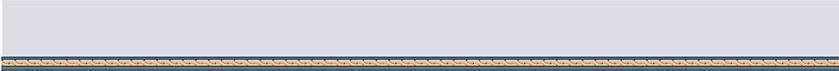
- **The Beginnings of Orientalism**

Orientalism emerged generally in the 10th century CE/4th century AH, as the first documented history of its beginnings, but this is not very certain. It was during a time when the cities of Muslims were centers of knowledge and a destination for students, attracting those who sought to acquire some of its knowledge and civilization.

The year 1312 CE is considered the official date of the emergence of Orientalism, as the Consistory of Vienna approved the establishment of university programs for the study of Eastern languages, including the Arabic language, in universities such as Paris, Oxford, Bologna, and other European universities.

- **Orientalism Conferences**

In support of this movement, which has evolved and gained independence from missionary work and the direct goals of colonization, western governments supported Orientalist organizations and associations since the late nineteenth century, direct-



ing them to organize general conferences where delegates from countries, universities, and scientific institutions meet to discuss means, systems, and plans that aid in advancing this movement. They aim to build their research and training activities on new principles and methodologies that contribute to their enhancement and development.

Speeches and scientific research are delivered and opinions and suggestions are freely discussed in specialized committees, with complete independence of opinion as understood by modern science. Each delegate presents information about rare manuscripts and relevant topics from their country, closely related to the subject matter of these conferences.

These research papers, lessons, suggestions, and the discussions and debates generated are gathered in specific groups that give information about the conference proceedings. These collections represent a valuable compilation of sources, references, and authorities for those interested in delving into this field⁽¹⁾.

The book titled "Al-Mustashriqoon" (The Orientalists), which was authored by Professor Najib Al-Aqiqi and published by Dar Al-Makshoof in Beirut in 1937, is considered one of the most important Arabic references for introducing the Oriental-

(1) Dagher, Youssef Asaad, Dalil al-A'rab ila Alam al-Kutub wa Fun al-Makatib, Beirut, 1947, p. 158.

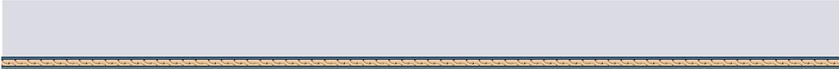
ist movement and highlighting the significant scholarly efforts made by its prominent literary figures and celebrities.

This dictionary includes approximately two thousand famous Orientalist scholars, providing a detailed account of each individual, covering their life events, journey in the field of Oriental studies, their works, and the references used in their research, both in Arabic and foreign languages.

When discussing the Orientalist movement, it is essential to mention that the works produced by Orientalists, as well as those revived through scholarly publications from the ancient Arab heritage, whether in their original language or translated into their language, along with the accompanying annotations, appendices, explanations, interpretations, and summaries, as well as the various indexes and references they added to them, are now and always will be primary sources and fundamental pillars of scientific research.

● **The Prophet's [PBUH] Biography in the Works of Orientalists**

Orientalists extensively studied the biography of the Prophet [PBUH] and shed light on many aspects of his life. Among them was the German Orientalist, Karl Heinrich Becker, the founder of the journal "The Islamic World," who was known for his love



for Arab and Islamic worlds, he took a notable stance in defending the Prophet Muhammad [PBUH] and expressed his astonishment towards those who accused him of sorcery and deception. He considered the Prophet [PBUH] a great man deserving of love, reverence, and admiration for the noble principles he spread. Becker stated, "Those who claim that the Arab Prophet is a charlatan or sorcerer are mistaken because they fail to understand the essence of nobility. Muhammad deserves respect, and his speech is worthy of following. We should not judge before we understand. Muhammad is the best man who came to the world with the religion of guidance and perfection, also we do not see Islam as being far from Christianity."⁽¹⁾

Close to this testimony is what the orientalist Dyson said in his book 'Life and Laws': 'No one today would claim that Muhammad forged a religion, and that he was a liar in his claims, a fabricator in his calling, if they knew Muhammad and studied his biography, and witnessed the legislation that his religion enjoys, which remains valid regardless of the passage of time. Anyone who writes about Muhammad and his religion in an inappropriate manner is due to their lack of understanding and knowledge'⁽²⁾

The English intellectual Thomas Carlyle openly acknowl-

(1) Jamal ibn Muhammad ibn Muhammad, *Nukbah Kabirah min Aqwak Ulama' Al-Gharb fi fadl al-Islam wa Mad'h Nabiyih*, (Beirut, Dar Al-Kutub Al-Ilmiyyah, p. 102).

(2) Al- Maghnawi, Saeed bin Ali, *Al-Sira Al-Nabawiya Fi Al-Kutub Al-Almaniya*, (Riyadh, Al-Obaikan for Publishing, 1st edition, 2018, p. 260).

edges that Muhammad [PBUH] was a truthful man and a sent prophet, stating: "Muhammad is not a liar, nor a fabricator. Rather, he is a piece of life which emerged from the essence of nature. And became a shining star that has illuminated the whole world. That is the command of God, this is the favour of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite graces."⁽¹⁾

Why Some Orientalists Admired the Prophet Muhammad [PBUH] Personality

Many have attempted to establish a connection between certain events and characters that the Prophet [PBUH] encountered in his journey and what is mentioned in the Holy Quran in terms of its structure, teachings, and guidance, using an interpretive approach to explore the source of the Holy Quran and whether it is a divine revelation as a whole. This can affirm the following truths:

- Firstly, the life of Muhammad [PBUH] is well-known with its details and intricacies in the history of Muslims. It is established that he was not taught by any human being, but rather grew up and lived alone in the depths of the desert, unaware of the world and its knowledge except for what was made accessible to him through his observation or hearing. Muhammad

(1) Carlyle, Thomas, Muhammad: The Hero as Prophet, translated by: Muhammad Al-Siba'i, with a study, introduction, and commentary by Mahmoud al-Najjar, Nafidhah Library, 1st edition, 2008, p. 44.

[PBUH] did not derive his teachings from any other person.

- Secondly, the Prophet Muhammad [PBUH] was known for his trustworthiness and honesty to the extent that he was referred to as "Al-Sadiq Al-Ameen" (the truthful and trustworthy) among the people of Mecca. He was recognized for his rare loyalty, sincerity towards his companions, and his embodiment of honor and integrity.

- Thirdly, he prioritized silence and refrained from unnecessary speech. When he spoke, he delivered profound wisdom, articulating his message clearly without manipulating words or engaging in logical fallacies or distorting facts.

- Fourthly, Muhammad [PBUH] was a man of unwavering principles, firm determination, and resilience in the face of adversity. He was generous, compassionate, pious, virtuous, and a man of intense seriousness and outstanding loyalty.

- Fifthly, Muhammad [PBUH] had an approachable and affable nature, making him beloved by people. He possessed a pleasant demeanor, and his companionship was delightful⁽¹⁾.

● Orientalists Writings about the Prophet [PBUH]

Orientalist scholars have written several books and re-

(1) Some statements made by Orientalist admirers of the Prophet's [PBUH] biography have been retracted in the book of Jamal ibn Muhammad ibn Muhammad, *Nukbah Kabirah min Aqwak Ulama' Al-Gharb fi fadi al-Islam wa Mad'h Nabiyih*, (Beirut, Dar Al-Kutub Al-Ilmiyyah).

search papers about the personality of the Prophet [PBUH], in which they have expressed many opinions about his biography. Some of these writings date back to very ancient times. Some Christian writers, from the eighth and ninth centuries AD, are considered among the early non-Arab and non-Muslim admirers of the Prophet Muhammad [PBUH].

The writings of Western scholars about the Prophet [PBUH] during the 19th century and early 20th century are readable in their original languages by modern Arab writers. Many books exploring the life of Muhammad [PBUH] emerged in Europe, such as the biography written by the American Orientalist Washington Irving in 1849. It was later countered by "Muhammad Hussain Haykal" in his book "**The Life of Muhammad.**"

The Orientalist and missionary William Muir published his famous book "The Life of Muhammad" in London in 1861, the name of this Orientalist is frequently mentioned in many modern Arabic biographies⁽¹⁾.

The book "**Huliyat al-Islam**" which means (Annals of Islam) by the Italian Orientalist Leone Caetani represents an important milestone in the history of Western works on Islam. The "Huliyat" had a significant impact on subsequent European

(1) Bazaynia, Hassan. Kitabat al-Sira al-Nabawiyah Lada al-Arab al-Muhdalthin: Ittijahatuhu wa Waza'ifaha, Arab Cultural Center, 1st edition, 2014, p. 324.



writings about Muhammad [PBUH], such as the writings of Lam-mens⁽¹⁾ who was a missionary and his opinions were not fair.

Some of the important writings of Orientalists about the Prophet's [PBUH] biography is:

The book: "**Muhammad: The Hero as Prophet**" was published in 2008 by its author Thomas Carlyle, a widely-read intellectual, one of the prominent figures of the 19th century, and one of the greatest English philosophers. He was motivated to write this book due to the injustice that the personality of Prophet Muhammad [PBUH] had faced. He extensively researched the Prophet's [PBUH] biography and sought the truth, eventually recognizing the aspects of greatness in the Prophet's [PBUH] biography, which he presented in this book.

The book: "**Hayat wa 'ilm Muhammad**" which means (the life and knowledge of Muhammad) was published in 1829 by its author Springer in two parts. In this book, the author discusses the Holy Quran, providing an introduction to it, exploring the contents of its chapters, and also delving into Muhammad's [PBUH] relationship with it.

The book "**The Quran: Life and Teachings of the Prophet**" was published in 1894 by its author Bernard Speake.

(1) The previous resource

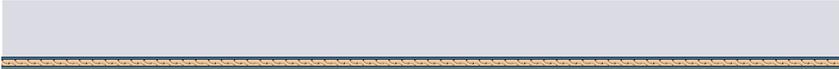
In this book of the famous French poet Lamartine, "Voyage to the East," in which he says about the Prophet Muhammad [PBUH], "Do you think that Muhammad was a deceitful and fraudulent person, a bearer of falsehood and lies? That is impossible; after studying his history and examining his life and character."

One of the advantages of Orientalists in the field of the Prophet's [PBUH] biography is that they collected its manuscripts, took care of them, indexed them, made them known, and published their original sources, such as "Tahdhib Ibn Hisham," "Tabaqat Ibn Saad," "Maghazi al-Waqidi," and "Ansaab al-Ashraf" by al-Baladhuri.

They also translated many texts of the biography into their languages and wrote good critical studies about it. One of the prominent figures in this field is the German Orientalist, Heinrich Wüstenfeld, whose works exceeded two hundred.

He provided significant contributions to this field by publishing numerous with corresponding verification books, including:

- Ibn Hisham's biography with German commentary.
- "Al-Akhbar Al-Muwafaqiyat" by Az-Zubair ibn Bakkar.
- "Akhbar Mecca", Arabic texts, in which he compiled the



works of various Arab historians, such as Al-Azraqi.

- "Shifa al-Gharam bi Akhbar al-Balad al-Haram" by Taqi al-Din al-Fasi.

- "Al-Jami' al-Latif fi Fadl Mecca wa Ahliha wa Bina' al-Bayt al-Shareef" by Ibn Dahirah al-Makki.

- "Al-I'lam bi A'lamil Balad al-Haram" by An-Nahrawani with an introduction in German.

However, studies conducted by Orientalists on the Prophet's [PBUH] biography were not all consistent in terms of objectivity and fairness, nor in affirming the truth of Muhammad's [PBUH] prophethood. Some of these studies took a different direction, revealing doubts about the source of his mission and even questioning his historical existence.

Since the publication of Abraham Geiger's book "What Has Muhammad Taken from Judaism?" in 1833, and over the course of nearly a century, the main focus of Orientalists regarding the Prophet [PBUH] and the Quran has been; what did Muhammad take from Judaism, if they were Jews, or what did Muhammad take from Christianity, if they were Christians! They completely ignored what the Holy Quran and the Prophet [PBUH] say about him being on the religion of Ibrahim and seeking to reclaim the Ibrahimic legacy.

One of their studies in this regard is Maxime Rodinson's book "Muhammad," in which he states that "there is nothing that can be said with certainty and is beyond debate regarding the time of the Prophet."⁽¹⁾ In doing so, he does not doubt the historical existence of the Prophet of Islam [PBUH], but rather attempts to interpret the message of Muhammad [PBUH] (Islam), as it is religious phenomenon, by examining its effects on the course of human history.

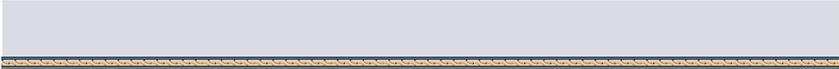
It is noteworthy that the Orientalist studies in the field of the Prophet's [PBUH] biography during the 20th century have shifted towards researching the authenticity of the Holy Quran and the search for alternative sources that confirm the historical existence of the Prophet [PBUH].

A number of those studies have adopted a "comparative" approach that stems from comparing the sources of the biographies of the two prophets "Jesus" and "Muhammad" upon them be peace and blessings.⁽²⁾

This approach has led to important results theoretically, the essence of which is that Muhammad [PBUH] is closer to historical existence than Jesus [PBUH]. This is due to the fact that

(1) Rodinson, Maxim, Muhammad, translated by Ann Carter, London, 1971, p. 11.

(2) Check: Peters, The Quest for the Historical Muhammad, in "The Construction of Sanctity in Islam" translated by Abd al-Sattar al-Nashi, Beit Al-Kutub Al-Sumari, Baghdad, 1st Edition, 2021, pp. 17-15.



sources about his biography unanimously confirm his humanity, being born to a man and a woman, just like all humans, and living within a specific and calculable timeframe. His life ended with his death, like all other people. Therefore, his story is more suitable for historical analysis compared to Jesus [PBUH], whose dual nature, both human and divine, has influenced the formulation of Christian doctrine on one hand, and the writing of his biography on the other.⁽¹⁾

However, within the same comparative approaches, another orientalist tendency emerged, which argues that the historical existence of the Prophet Muhammad [PBUH] is not sufficiently proven by literary sources (narrations), but rather it should rely on material sources that shed light on various aspects surrounding the Prophet's [PBUH] appearance and the environment in which he lived, even beyond the movement he propagated. This is similar to what Stephen Neil and Tom Wright did in their interpretation of the New Testament, which led to a better understanding of the life of Jesus and the religion he preached.

Regarding Islam, there is no comprehensive contemporary environmental background that can be relied upon to interpret and understand the Holy Quran. There is no historical evidence that can be traced back to that period, which can help us un-

(1) The previous resource, 17

derstand the historical context in which the Prophet [PBUH] emerged. Instead, there are narrative poetic texts, but their authenticity is dubious, and they barely provide us with minimal information about the general circumstances in which the Prophet of Islam appeared.⁽¹⁾

Followers of this trend believe that Jesus [PBUH] has proven himself as a prophet more than the Prophet of Islam in terms of historical existence. Some material evidence has been found in Galilee and Jerusalem about Jesus [PBUH], while such evidence has not yet been found regarding the Prophet of Islam [PBUH].⁽²⁾

It is noted that the followers of this trend place great hopes on the expected archaeological discoveries in the Arabian Peninsula⁽³⁾. However, it seems that this will not be of significant value, as inscriptions cannot provide more information than literary sources regarding the details of the life of the Prophet [PBUH].

There are other studies that have focused on critiquing the narratives, which form the literary sources of the Prophet's [PBUH] biography, using various methodologies. These include: analyzing the chains of narration and the texts, analyzing conflicting narratives with the authenticated ones in the biography

(1) Check: Peters, *The Quest for the Historical Muhammad*, 19.

(2) The previous resource

(3) Cron, Patricia, what do we actually know about Muhammad? Within 'The Construction of Sanctity in Islam,' 64-63."

accounts, as well as analyzing narratives of the Prophet's [PBUH] biography that trace back to a single narrator, such as Urwa ibn Zubayr. Also, there is the analysis of the linguistic characteristics of the authenticated narratives in the Prophet's [PBUH] biography. All of these approaches deal with the "written biography of the Prophet [PBUH]" by critiquing it, analyzing its content, and refining the method of its construction.⁽¹⁾

There are still other Orientalist studies being published about the life of the Prophet [PBUH], adopting approaches different from these approaches, saying new things based on new studies of the Holy Quran or the Prophet's [PBUH] biography, within various interpretive trends. And among those studies are:

- Juan Cole's book "Muhammad: Prophet of Peace Amid the Clash of Empires" This remarkable study, based on the Holy Quran and numerous factual accounts, asserts that the message of the Prophet [PBUH] was a message of peace and love.

- A study by Craig Considine titled " The Humanity of Muhammad: A Christian View " explores the Prophet's [PBUH] commitment to the poor, his advocacy for religious diversity, and his support for freedom of belief.

It is not necessary for those Orientalists who is writing the

(1) Check: Goerke, Andreas, the Horizons of studying Historical Muhammad, within "The Construction of Sanctity in Islam" 78-70

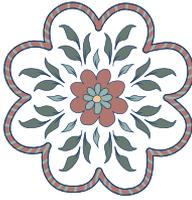
Prophet's [PBUH] biography to be Muslim. What matters is their understanding and objectivity.

The study of the Prophet's [PBUH] biography was not limited to Arab scholars, it was also studied by others (Orientalists) because it is a pure source that will never dry up, with its rich and profound guiding that elevate humanity to the highest levels of perfection.

It is like a good tree with a firm foundation and its fruit is always good in every time and situation. Its value remains precious, attracting of intellectual wealth, moral perfection, good role models, and admirable examples.

All praise is due to Allah, by whose blessings righteous deeds are completed.





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Summary

This book offers a new approach to the reading, interpretation, and presentation of the events of the life of the Prophet Muhammad, highlighting the facets of his noble personality. Departing from earlier methods, the work charts new pathways to creatively explore this field and allows readers to view the life of the Prophet through the lens of the core elements of his message: the system of universal human values found in every Divine revelation that promote peaceful coexistence. In addition, the book combines a dedication to reliance upon authentic sources with a critical view when presenting and analyzing these texts.

ISBN 9789948771241



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