

## The Prophet Muhammad is An example of Laying the Principles of Peace: In Light of the Facts of the Prophet's biography

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**Abstract:** And after, there is no doubt that the Prophet (peace and blessings of Allah be upon him) has followed the trace of the prophets and messengers before him, and he took their guidance by the command of the Almighty Allah in his saying, (They are those whom Allah had guided.so follow their guidance) [Al-An'aam:90].

There is no doubt that his command, (peace and blessings of Allah be upon him), is a matter for all of us, because he's our role model, and his nation followed him in what he legitimizes and orders them to do, also because Almighty Allah says: (Indeed in the messenger of Allah (Muhammad peace and blessings of Allah be upon him) you have a good example to follow). [Al-Ahzab:21], so his biography (peace be upon him), A track record of exploits, how not !! It is a comprehensive biography that surrounds all life phases, conditions and affairs, and it is a historical fact, validated by true history and cannot be denied. This research comes to show the reality of the example of the Prophet, peace and blessings be upon him, in establishing the principle of peaceful coexistence in light of the facts of the Prophet's biography.

The example of the Prophet in laying the foundations of a culture of peace and security with different religious denominations.

And the importance of role models for the Prophet (peace and blessings of Allah be upon him) in establishing principles of peaceful coexistence in the communication of contemporary societies.

**Key words:** Biography of the Prophet (Al-Syaraa Al-Nabawia) - role model - peaceful coexistence - peace - security.

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## النبي محمد ﷺ القدوة في إرساء مبادئ السلام

### في ضوء وقائع السيرة النبوية

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**المستخلص:** لاشك أن النبي ﷺ قد اتبع أثر الأنبياء والرسل قبله، وأخذ بهديهم، وذلك بأمر الله ﷻ في قوله:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْيِهِمُ اقْتَدِهْ﴾ (الأنعام: ٩٠).

ولا شك أن أمره ﷺ أمرٌ لنا جميعاً، لِأَنَّهُ قُدُونُنَا، وَأُمَّتُهُ تَبِعَ لَهٗ فِيمَا يُسْرِعُهُ وَيَأْمُرُهُمْ بِهِ، وَلِأَنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١)، لذلك كانت سيرته ﷺ، سَجِلٌ حَافِلٌ بِالْمَأْثَرِ، كَيْفَ لَا!! وهي سيرة جامعة محيطة بجميع أطوار الحياة وأحوالها وشؤونها، وهي حقيقة تاريخية، يصدّقها التاريخ الصحيح ولا يتنكر لها.

ويأتي هذا البحث ليبيّن حقيقة قدوة النبي صلى الله عليه وسلم في إرساء مبدأ التعايش السلمي في ضوء وقائع السيرة النبوية.

وقدوته ﷺ في إرساء أسس ثقافة السلم والأمن مع مختلف الطوائف الدينية.

وأهمية قدوة النبي ﷺ في إرساء مبادئ التعايش السلمي في تواصل المجتمعات المعاصرة.

**الكلمات المفتاحية:** السيرة النبوية - القدوة - التعايش السلمي - السلام - الأمن.

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## INTRODUCTION

*Praise be to Allah* and prayers and peace be upon Muhammad bin Abdullah, Prophet of Allah and His Messenger, and on his family of pure and righteous companions, and those who follow them with charity to the Day of Judgment, and after:

No doubt that the Prophet (peace and blessings of Allah be upon him) had followed the impact of the prophets and messengers before him, and taking their guidance, and that is why Allah mentioned the prophets, said to our Prophet (peace and blessings of Allah be upon him) (They are those whom Allah had guided. so follow their guidance) [Al- an'aam:90], if this is an order to our Prophet, His order is also an order to Islam community, because he is our example, and his nation follows him in his rules and ordered them<sup>(1)</sup>, and because Allah says: (Indeed in the messenger of Allah (Mohammed peace and blessings of Allah be upon him) you have a good example to follow). [Al-ahzab:21] – He says: (Say: If you love Allah, then follow me, Allah will love you and forgive you your sins). [Al-Imran:31] .

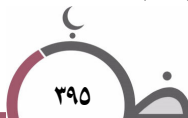
Al-Saadi said about the Prophet (peace and blessings of Allah be upon him): "He follows the messengers before him, and takes all the good things from them, and he gathers all the values and characteristics, which leads to be the most known in the world. He was The leader of the messengers, and the imam of the believers"<sup>(2)</sup>.

Thus his "Siraa" (peace and blessings of Allah be upon him) was, a track record full of exploits, how not !! and Allah has chosen him to be the last of the prophets and messengers, and a guider for the Muslims, and for humanity as a whole.

He has gathered all the virtues, and in him righteousness has been established.

(1) Tafseer Al Qur'an Al-a'adhim, Ibn Katheer (5/445), and Adhwa'a Ala bawane, Mohamed al amine ibn Mohamed eshanghiti, (1/376).

(2) Tafseer al-Sa'di (263).





For this reason, his biography was one of the most beautiful, and his ethics were one of the greatest ones, and his life was one of the finest and most beautiful one.

Apart from the prophet Mohamed (peace and blessings of Allah be upon him) humanity didn't find a guider like him, and his biography is a historical and true fact, validated by the correct history and not denied it, a biography surrounding all stages of life and conditions and affairs, especially the principle of peaceful coexistence, and a culture of peace.

What is the role in the model of the Prophet in achieving the principle of peaceful coexistence that he drew on the reality? and How did he apply it to different religious communities? To answer to this question, I thought that I should divide the research into a preface, three researches and a conclusion, according to the following plan:

**Preface:** It is devoted to the definition of some key terms: biography of the Prophet, peace, and peaceful coexistence.

**The first Subject:** the command of peace and the encouragement of it through the Holy Quran and Sunnah.

**The first requirement:** It dealt with the matter of peace through the Holy Quran.

**The second requirement:** It dealt with the matter of peace through the Sunnah of the Prophet.

**The second Subject:** the role model of the Prophet (peace and blessings of Allah be upon him) in establishing the principle of peaceful coexistence through the facts of the Prophet's biography.

**The first requirement:** His example is to lay the foundations of a culture of peace through letters to kings and presidents.

**The second requirement:** His example (peace and blessings of Allah be upon him) in the principle of peaceful coexistence with the people of the book (the Jews) through the documents of Prophetic Medina.



**The third requirement:** His example in the principle of peaceful coexistence with the people of the book (Christians) through covenants and agreements.

**The fourth requirement:** peace in the ethics of the Prophet (peace and blessings of Allah be upon him) during the wars.

**The third Subject:** The importance of the role model of the Prophet in establishing the principles of peaceful coexistence in the continuity of contemporary societies.

**Conclusion and some recommendations.**

**Index of references and sources.**

Allah is the guardian of success and guidance

to the way.

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**Preface:**

**1-the meaning of the word "Syraa".**

**A: constitutive Definition:**

The word "syraa" is the verbal noun from the verb "saara" in arabic.this verb is defined as walking and passing and running the way, it indicates also the return to the state as in the verse: (We shall return it to its former state).[Taha: 21]<sup>(1)</sup>.

**B: Constructive Definition:**

The syraa of the prophet Muhammed (peace and blessings of Allah be upon him) can he defined as the history and biography of the messenger in all the Fields of life.

The noble biography of the prophet is the good example and pratical application of what is stated in the Qu'ran.

(1) Al Mua'ajam EL Mouhit,Fayrouz Abadi, (4/389 - 390),and Tafseer Al Qur'an,Ibn Katheer, (5/274).



## 2- the meaning of the word "Peace" - Salaam-

### **A: constitutive Definition:**

This word in Arabic refers to health and wellness, safety and security, and it should not be that "Silm" and "Salaam" in English language are closest in meaning and defined as "Peace".

These are in general the closest meaning of Peace in Arabic dictionaries.

### **B: Constructive Definition:**

There is a strong relationship between constitutive and constructive definition.

I should be noted that the word Islam does not mean peace.

It is clear that the Arabic word salaam comes from the same as the word Islam.

It is very important to declare that true peace internally or externally can be the result of the correct implementation of Islam.

Ibn Mandhūr said: Peace and safety: innocence, and receive any acquittal...; Allah said: (And when the foolish address them they reply back mild words of gentleness [El Furqan: 63], meaning receipt and innocence is not good between us and you and no evil, said Abu Mansūr: We receive peace and We do not challenge you<sup>(1)</sup>.

## 3 - Definition of peaceful coexistence

In reference to the linguistic significance of co-existence, which is the origin of the term, we find in the lexicon the medium, co-existence: lived on the familiarity and affection, and from peaceful cohabitation, and lived with: living with it, living life means, and what life will be from the restaurant, drink and income<sup>(2)</sup>.

(1) Lissan Al-Arab, Ibn Mandhūr, (12/289); Al Mua'ajam EL Mouhit, Fayrouz Abadi (1/1448).

(2) Lissan Al-Arab, Ibn Mandhūr, (6/321), And The Al Mua'ajam EL Mouhit, Fayrouz Abadi (1/773), and Mukhtar Assihah, Ibn Abi Bakr al-Razi (1/195).



If we examine the meanings of the term coexistence, which is common in this era<sup>(1)</sup>, the research leads us to a number of meanings loaded with different concepts, we include in three levels, political, economic and religious.

And the meaning of peaceful coexistence or civilized coexistence, to meet the will of the people of heavenly religions to work, to the extent common to it, in order to prevail international security and peace, and even live in humanity in an atmosphere of brotherhood and cooperation on the good that is common to all mankind, and on the third level Which we mentioned earlier, and in light of the specific concept that we draw from it, we deal with the term co-existence in this research, and look at its starting points and dimensions, through the facts of the Prophet's biography.

\* \* \*

**The first Subject:**  
**It is a matter of peace and encouragement**  
**Through the Quran and Sunnah.**

There is no doubt that Islam is the religion of peace, its slogan is peace, After the Arabs of Jahiliyya were in successive wars for decades, Islam came and ordered for peace and harmony, and avoid wars and hatred that create enmity and hatred between people. Islam recommended us for this noble manners, and its high values and high definitions. Islam ordered us with peace and brotherhood, through the Holy Quran and Sunnah.

**First requirement:**  
**Order of Peace and Encouragement**  
**Through the Holy Quran.**

The beholder in the Holy Quran finds that the word "peace" has various objective directions and different meanings according to the contexts of the verses and their semantic.

(1) Which began to grapple with the emergence of the conflict between the Eastern and Western blocs, which were dividing the world into two camps rival before the fall of the Berlin Wall and the collapse of the Soviet Union.





However, it concludes within a holistic framework that constitutes awareness of behavior and communication with others.

The word "peace" came in the word "salam" in the verse: (When allah showed them to you as few in your dream; if he had shown them to you as many, you would surely have disputed in making a decision. but allah saved (you).certainly, he is the all-knower of what is in the breasts). [Al Anfal:43].Which avoid people from failure and conflict<sup>(1)</sup>.

(Peace and blessings of Allah be upon him) said: ( Ther is no sin on you if they (the wives) dispose of themselves in a just and honourable manner. and allah is well-acquainted with what you do). [AL-Baqarah:233]. Which you have done to women<sup>(2)</sup>.

And in the words of "receive", in the verse: (O you who believe, enter not houses other than your own until you have asked permission and geeted those in them; that is better for you in order that you may remember).[An – Nur: 27].which told them the salutation.

And the word "safest", in the verse: (Indeed, whoever submits his face to Allah and does good works shall be rewarded by his Lord; there they shall have nothing to fear nor shall they be saddened). [Al Baqarah:112], Which subjugated, and devote their work to Allah who is alone without partner<sup>(3)</sup>.

And in the words of "Peace", in the verse: (Believers, all of you, enter the peace and do not follow in satan's footsteps; he is a clear enemy to you). [Al Baqarah:208], Which means Peace and Islam, Peace and reconciliation, Peace and surrender<sup>(4)</sup>.

And in the verse: (If they incline to peace, incline to it also, and put your trust in Allah. Surely, He is the Hearing, the Knowing) [Al-Anfal:61], that is, they left the war and they wanted your peace and reconciliation.

(1) Tafsir al-Jalalin, Jalal al-Din al-Muhalli and Jalal al-Din al-Suyuti, (216); And AL Jamii li Ahkam Qur'an Qurtubi, (8/22), and the interpretation of Tabari (10/13).

(2) Tafseer Ibn Katheer (1/285) and Tafseer al-Tabari (2/509).

(3) Tafseer Ibn Katheer (1/155).

(4) AL Jamii li Ahkam Qur'an Al-Qurtubi (3/23), and Tafsir al-Jalalin (p. 38).





And the phrase "Ways of Peace", in the verse: (with which Allah guides those who seek His pleasure to the Paths of Peace. By His permission He takes them out from darkness to the light, and guides them to a Straight Path) [Al-Ma'ida:16], Which means the ways of survival, safety and methods of Straightness<sup>(1)</sup>.

And the word "House of Peace", in the verse: (Allah invites you to the House of Peace. He guides whom He will to a Straight Path[.]Yunus:25], Which the house of safety, which is paradise, by praying to faith<sup>(2)</sup>.

And the word "peace", in the verse:(And if the ignorant addressed them said peace).[Al-Furqan:63], Which word delivered in the sin, and says to the ignorant words gently and softly<sup>(3)</sup>.

#### **The implications of peace in the Holy Quran:**

The meaning of "Peace" is related to different meanings, which indicate obedience, submission, surrender, security and safety, tranquility and survival, greeting, leaving war and adherence to reconciliation and performance, healthy and safety to point out that the paradise is «House of Peace».

#### **The second requirement:**

Order of Peace and Encouragement  
Through the Prophetic Sunnah.

In the Prophetic Sunnah, there are a lot of famous narrations, which refer to the order of peace, It was Narrated **Abd-Allaah ibn Mas'ood**: When we prayed with the Prophet (peace and blessings of Allah be upon him) we used to say: As-Salam be on Allah from His worshipers, As- Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet (peace and blessings of Allah be upon him) finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, at-Tahiyatu-li l-lahi Was-Salawatu, Wat-

(1) Tafseer Ibn Katheer (2/35).

(2) Tafser al-Jalalain, (p. 249), and the Tafsir al-Tabari (11/103).

(3) AL Jamii li Ahkam Qur'an Al-Qurtubi (13/69-70).



Taiyibatu, As-Salamu 'Alaika aiyuhan- Nabiyyu wa Rah-matul-iahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say), 'Ash-hadu an la ilaha illallahu wa ash-hadu anna Muhammadan `Abduhu wa rasulu-hu,' and then he can choose whatever speech (i.e. invocation) he wishes"<sup>(1)</sup>.

It was narrated that **Abu Hurayrah** said: The Messenger of Allah (peace and blessings of Allah be upon him) observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum"<sup>(2)</sup>.

It was narrated that '**Abd-Allaah ibn Salam:** said: When the Messenger of Allaah (peace and blessings of Allaah be upon him) arrived to Madina One thing that he said was:"O people, spread the greeting of peace profusely, maintain kinship ties, feed others, and pray at night when people are asleep, you will enter Paradise in peace"<sup>(3)</sup>.

It was narrated that **Abd-Allaah ibn' Amr Ibn al-'Aas:**A person asked Allah's Messenger (peace and blessings of Allah be upon him). "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know"<sup>(4)</sup>.

### The implications of peace in the Sunnah:

In general, the meanings of "Peace" and its derivatives in the Sunnah are related to a number of meanings:

- Urging people to spread and expand the peace within Muslim people.

(1) Saheeh Al-Bukhaari (797, 1/286), and saheeh Muslim (402, 1/301).

(2) Saheeh Muslim (54, 1/74)

(3) sunan Al-Tirmidhi in (2485, 4/652), and he said: This is a saheeh hadeeth, and Sunan Ibn Majah (1334, 1/423), And Saheeh Ibn Hibban (508, 2/261).

(4) Saheeh Al-Bukhaari (12, 1/13) and Sahee Muslim (39, 1/65).



- Peace is in the sense of safety, which is the first reasons for harmony and the key to attract affection.
- Peace is one the reason which gather Muslim people.
- Avoid hatred and enmity
- Achieving humility through peace<sup>(1)</sup>.

Peace is one of the names of Allaah, **Al-Haafidh Ibn Hajar** said: "The meaning is that it is whole from every flaw and the meaning of our saying peace is to pray for you, that is, you have been delivered from Disadvantage, and the meaning of the name of peace is said to you, as if you were blessing it in the name of Allaah"<sup>(2)</sup>.

\* \* \*

#### **The second subject:**

#### **The role model of the Prophet (peace and blessings of Allah be upon him) in establishing the principle of peaceful coexistence Through the biography of the Prophet.**

There is no doubt that the Messenger of Allah (peace and blessings of Allah be upon him) is the example and equivalent in broadcasting and achieving peace and security, and security and safety, has testified to God Almighty in many places of the Koran, including the words of Allah:(Surely, you (Prophet Muhammad) are of a great morality) [Al-Qalam: 4], and says:(We have not sent you (Prophet Muhammad) except as a mercy to all the worlds) [Al-'Anbiya:107].

These noble qualities and high morals have been translated by word and deed, by all its standards, in the facts of his good vocation and his fragrant biography. Among the things described by the Prophet are his call for peace and peace and peaceful coexistence, (Say: 'People of the Book, let us come to a common word between us and you that we will worship none except Allah, that we will associate none with Him, and that none of us take others for lords besides Allah.

If they turn away, say: 'Bear witness that we are Muslims) [Ali 'Imran -64].

(1) chaarh Saheeh Muslim Al-Nawawi (2/36), Al-Tamheed Ibn Abd al-Barr (6/128), and Tuhfat al-Ahwadi Al-Mubarakfuri (5/477).

(2) Fath al-Baari Al-Hafeedh Ibn Hajar, (2/314).



**This is illustrated by:**

- 1- Messages sent by the Prophet (peace and blessings of Allah be upon him) to the kings and presidents, inviting them to invite Islam.
- 2- Covenants and And charters, concluded by the messenger of Allaah with the people of the book (Jews and Christians).
- 3- And his ethics (peace and blessings of Allah be upon him) in wars.

Through these historical stations, we try to explain the approach of the Prophet (peace and blessings of Allah be upon him), in applying the principle of peaceful coexistence, and calling for peace and good morals, It is an example in that.

**First requirement:**

Its role is to lay the foundations for a culture of peace and peace Through letters (peace and blessings of Allah be upon him) to kings and presidents.

The scriptures indicate that the Prophet, after the Hodaybiyah peace, sent letters to all kings and heads of nations, calling them to Islam, peace and peace.

- 1- His message (peace and blessings of Allah be upon him) to Heraclius great Roman, carried by Dahya bin Khalifa Al-Kalbi, which said: "... Peace be upon those who follow the guidance, but after that, I invite you to propagate, aslim taslam, Enter to Islam, peace be upon you, O Allah, reward you twice, The refused, But the iniquity of the Eurasians is upon you... "(1).
- 2- His message (peace and blessings of Allah be upon him) to the king of Persia Fares, and carried by Abdullah Bin hoodhafa essahmi, and in it: "... I invite you to the propaganda of Allaah... aslim taslam, The refused But the iniquity of the Magoos"(2).
- 3- His message (peace and blessings of Allah be upon him) to Muqawqs

(1) Saheeh Al-Bukhaari (7, 1/9), and Saheeh Muslim (1773, 3/1393).

(2) History of the Tabari (2/132).



great Coptic in Egypt, and carried by Hattib bin Abi Baltaa, and in it: "... After that, I invite you to propagate Islam, the safest receipt, may Allaah reward you twice, if you took the iniquity of the Copts..."<sup>(1)</sup>.

- 4- his message (peace and blessings of Allah be upon him) to the Najashi king of Ethiopia, and carried by Amr bin oumeya edhamri, and in it: "... I invite you and your soldiers to Allaah, has reached and advised, accept my advice, and peace on those who follow the guidance"<sup>(2)</sup>.

In an analytical reading of the content of these messages, we find that they recorded a major historical event in the call to Allaah in the global dimension, as characterized by the universality of the Islamic religion, in a miraculous manner, and a tie in words, in which the Prophet calls the interviewers to a better life, Such as "Islam", "Peace", "I invite you to propagate Islam", "Peace be upon those who follow the guidance" and "May Allah reward you twice" And "accept my advice".

It is noted that these words have a strong presence in these speeches, and hence the idea of security and peace, islam and peace, and the tranquility called by the Prophet of Mercy (peace and blessings of Allah be upon him) kings and heads of nations, in order to achieve the universality of Islam and peaceful coexistence among nations.

#### **The second requirement:**

His example is in the principle of peaceful coexistence with the people of the Book (the Jews)Through the document Medina Prophetic.

The Prophet (peace and blessings of Allaah be upon him), after his migration to the city and his stability there, was one of the priorities of the new immigrants who came to the city and took the necessary measures to ensure the necessary living conditions for them and their families.

Social and economic relations between the Muslims of the city and the

(1) The elect is from the Prophet's husbands(peace and blessings of Allah be upon him), Zubayr ibn Bakkar al-Zubayri Abu Abdullah. (p)

(2) History of the Tabari (2 / 131-132).





## The Prophet Muhammad is An example of Laying...

Muslims of Mecca, and called this process the name of brotherhood between Muhajireen and ansaar, in the words (peace and blessings of Allah be upon him): "Twelve brothers are brothers in Allaah," and historical sources indicate that There is no Muhajireen left who has not participated in this consolation<sup>(1)</sup>.

The Messenger of Allah began to examine the social, religious and demographic structure of the city first, which was quite strange to the traditions and customs that prevailed at the time. Then he took a second step.

He proceeded to demarcate the borders of Medina and put marks in the corners of the four sides. The city, "and became the area confined within these limits and located in the valley of Yathrib (Jouf), called the area of the Haram, in saying: (peace and blessings of Allah be upon him): "And Yathrib haraam to the people of this document"<sup>(2)</sup>.

After these developments, which occurred after the Hidjraa, three social sectors appeared in the city: Muslims, Jews, and polytheistic Arabs.

The Muslims were composed of the Makiyin Muhajireen, and the city's people from the Ansar, the tribes of Ous and Khazraj. The Jews consisted of three tribes, Bani Quneqaa, Bani Nadeer and Bani Qureidha.

Such social structure was strange in the Arabian Peninsula and unknown in Arab life and traditions, because Arab tribal traditions were based on the bond of blood and kinship, while in the city people of different religions, elements, nationalities and geographical locations formed a social sector Different.

Therefore, the Messenger of Allah has an urgent task, which is to link these different social sectors and to ensure that they live together in security, safety and peace.

(1) Biography of the Prophet -Syraa- Ibn Hisham, (1/501).

(2) Biography of the Prophet -Syraa- Ibn Hisham (1/502).



The Prophet (peace and blessings of Allaah be upon him) held many dialogues and consultations, the most important of which was the first meeting with the Muslims, the Ansaar and the Muhajireen, in the house of Anas bin Malik, may Allah be pleased with him. Social and legal rights of the Islamic Group, and install them in written legal articles.

These consultations were not only with the heads of the Muslim tribes, but also with the representatives of other non-Muslim and Muslim and Jewish communities.

The basic principles of the new city state were understood in the so-called city constitution, city document, The most salient of its provisions with regard to peaceful coexistence:

**1. Protection of non-Muslim minorities and minorities:**

The origin of this document: "And he who followed us from the Jews, he has the victory and Not wronged, not oppressed and They are not in favor of them"<sup>(1)</sup>.

It is an original asset in the care of the Dhimmis, the Mujahideen, or the non-Muslim minorities who are subject to the sovereignty of the State and the Muslims. If they are subject to the state, they have the right to victory against their own people or Muslims, whether from Muslims or non-Muslims. From outside.

**2. Freedom of belief, and the practice of worship is guaranteed to all factions of society:**

The origin of the document: "The Jews of the sons of Auf nation with the believers, the Jews their religion, and the Muslims religion, their supporters and themselves, only injustice and sin, it is not only Mtog himself, and the people of his home"<sup>(2)</sup>.

The position of each party, in terms of religion and law, relating to society in the organization of daily life, will remain the same, so that different

(1) Biography of the Prophet -Syraa- Ibn Hisham, (1/503).

(2) Biography of the Prophet -Syraa- Ibn Hisham, (1/503).

communities can express themselves in these vital areas freely, within the framework of the legal and constitutional standards specified in the newspaper.

### 3. Financial support for the defense of the State Responsibility of all:

"The Jews spend with the believers as long as they are warriors"<sup>(1)</sup>.

All the factions, including the Jews, must support the army financially, with all the equipment to defend the state. Just as the city is a homeland for all factions, all these factions must share all the financial burdens of the war.

### 4. Financial independence of each denomination:

The source of the document: "The Jews have their expense and the Muslims have spent the."<sup>(2)</sup>.

With the need for financial cooperation among all sects of the State to repel any external aggression, each sect has its own financial independence from other communities.

### 5 - The necessity of joint defense against any aggression:

The origin of the document: "And among them victory over the storm of Yathrib," and also: "And among them victory over the people who fought this newspaper"<sup>(3)</sup>.

These texts provide clear evidence of the need for joint defense, against any aggression on the principles of this document.

### 6 - advice and righteousness between Muslims and Jews:

The source of the document: "And among them advice and advice, and righteousness without sin"<sup>(4)</sup>.

The basis for the relationship between all sects of the state, whatever their

(1) Biography of the Prophet -Syraa- Ibn Hisham, (1/504).

(2) Biography of the Prophet -Syraa- Ibn Hisham, (1/503-504).

(3) Biography of the Prophet -Syraa- Ibn Hisham, (1/504).

(4) Biography of the Prophet -Syraa- Ibn Hisham, (1/504).



beliefs, is mutual advice, the advice that benefits the country and the people, the good and the good, and the connection between these communities.

**We can draw from this document the following principles:**

- that the hands of all believers and the covenant of the Jews, to the wronged and wronged and corrupted, even if the son of one of them.
- The Jews who approved this newspaper nation with the believers.
- Jews have their religion, and Muslims have their religion.
- The people of this newspaper, Muslims and Jews, including victory over those who fought them, and the raid of Yathrib, that is attacked, they are obliged to defend the city.

**Third requirement:**

His example(peace and blessings of Allah be upon him) in the principle of peaceful coexistence with the people of the book (Christians)Through covenants.

As the Prophet treated the Jews well, he also dealt with the Christians, where he left them to their religion freely, as a basic principle of this true religion, which calls for peace and peace, and peaceful coexistence, where he pledged to the Christians of Najran to ensure their freedom of religion, to establish their worship and rituals, This is in the era transmitted to us in the book of Abi Harith bin Alqamah, Bishop of Najran, which reads:

"In the name of Allah the Most Gracious the Most Merciful of Muhammad the Prophet (peace and blessings of Allah be upon him) the Bishop of Abu Harith and all the bishops of Najran and their priests and monks, and everything under their hands Or a lot, the neighborhood of Allah and His Messenger, does not change the bishop of his bishop, nor the monk of his monasticism, nor the priest of his priesthood, nor changes the right of their rights nor their authority, nor of what they were, so the neighbor of Allah and His Messenger never, what they advised and reformed them, They are burdened with injustice, and not oppressors"<sup>(1)</sup>.

(1) Al Bidaya Wa Nihaya, Ibn Kathir, the delegation of the people of Najran, Part V.

**Narrated Hudhaifah bin Al-Yaman:**

That Al-'Aqib and As-Sayyid (two of the leaders of the Christians of Najran) came to the Prophet (peace and blessings of Allah be upon him) and said: "Send us your trustworthy one." He said: "I shall send with you a trustworthy one who is truly a trustworthy one." So the people desired that, and he sent Abu 'Ubaidah, may Allah be pleased with him"<sup>(1)</sup>.

It was narrated that **Abu Hurayrah** (may Allaah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allaah be upon him) said:" The Messenger of Allah (peace and blessings of Allah be upon him) concluded peace with the people of Najran on condition that they would pay to Muslims two thousand suits of garments, half of Safar, and the rest in Rajab, and they would lend (Muslims) thirty coats of mail, thirty horses, thirty camels, and thirty weapons of each type used in battle. Muslims will stand surely for them until they return them in case there is any plot or treachery in the Yemen. No church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion until they bring something new or take usury"<sup>(2)</sup>.

**Al-Hafiz Ibn Hajar Said:**

In the story of the people of Najran, it is possible to say that it is permissible to argue with the people of the Book<sup>(3)</sup>.

When the Muslims opened the city of Al-Quds Al-Sharif (15AH-638M), the Commander of the Believers Omar Ibn Al-Khattab entered the Church of the Holy Sepulcher. When the time for prayer came, he left the church outside and performed the obligatory prayer, although the patriarch insisted on praying inside it. He said: "I am afraid if I pray in the church that the Muslims here say Omar prayed, then they take him as a mosque"<sup>(4)</sup>.

(1) Saheeh Al-Bukhaari (4119, 4/1592).

(2) Sunan Abi Dawood (3041, 3/167), and his isnaad is weak, and his weakness is al-Albaani in Da'eef Sunan Abu Dawood (3041).

(3) Fath al-Baari, Hafiz Ibn Hajar (8/95).

(4) The series of heroes, Mohamed Omar Daouk, publications of intellectual books, Beirut, (1/148).



He wrote to the people of Elqu'ds (Jerusalem) a book in which they trusted their churches and properties. And the oldest document in the organization of interfaith relations.

By establishing principles of peace and peace, Islam has allowed Christianity and Judaism to live under its eternal constitution:

(there is no compulsion in religion)-[AL-Baqarah:256], this golden slogan carried by the Messenger of Allah (peace and blessings of Allah be upon him), and called on the basis of the Jews and Christians to his religion, the Prophet entered into Islam, and rejected him did not hate them, but asked them to give tribute, the price of protection of Muslims and their defense About them in wars.

**Narrated A number of Companions of the Prophet:**

Safwan reported from a number of Companions of the Messenger of Allah (peace and blessings of Allah be upon him) on the authority of their fathers who were relatives of each other. The Messenger of Allah (peace and blessings of Allah be upon him) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment<sup>(1)</sup>.

**narrated from 'Abdullah bin 'Amr:**

The Prophet (peace and blessings of Allaah be upon him) said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years"<sup>(2)</sup>.

In this context, Islam and the Prophet applied it in the course of its virtuous life. Peace prevail in society, and the doors of strife and strife are closed. If a sign of evil emerges, it can be surrounded and besieged.

(1) Sunan Abi Dawood (3052, 3/170), and was corrected by Ibn Hajar fi muafacat el khubra el khabara (2/184).

(2) Saheeh Al-Bukhaari, (2995, 3/1155).



**Fourth requirement:**

Peace in the ethics of the Prophet  
(peace and blessings of Allah be upon him) during the wars.

1- There is no doubt that the reality of the Prophet's biography clearly exposes all the tendentious methods of the West aimed at distorting the image of the Prophet, describing him as a man of war, pillage and looting, and that he was hard-hearted, Has strengthened global terrorism, and this is evident through their extremist media, which has become more radical in the caricatures, and the film that is offensive to Islam in general and to the Prophet in particular.

They believed that humanity as a whole owes Muhammad the same ethics that characterized his life in his peace and war.

It is known that the war in the reality of the Prophet's biography, as determined by the Prophet (peace and blessings of Allah be upon him), was a means not an end, if it can be achieved by other means did not need it, and was delayed by (peace and blessings of Allah be upon him), making it the latest possible solutions.

Narrated Sahl inn saad: On the day (of the battle) of Khaibar the Prophet (peace and blessings of Allaah be upon him) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle". So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (peace and blessings of Allah be upon him) asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet (peace and blessings of Allah be upon him) gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet (peace and blessings of Allah be upon him) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than



possessing red camels"<sup>(1)</sup>.

This is the commandment of the Prophet (peace be upon him) to the commanders of his armies.

He sets the desired goal for them, even if it is achieved without a fight, and there is no need for it, and no desire to fight and defeat them.

2- There is no doubt that the goals of war when the Messenger of Allah (peace and blessings of Allah be upon him) was in accordance with the command of God Almighty, and that:

(A): self-defense: as stated in the verse: (Permission is given to those who fight because they were wronged. Allah has power to grant them victory (39) those who have been unjustly driven from their homes, just because they said: 'Our Lord is Allah. ' Had Allah not repelled some people by the means of others, the monasteries and churches, the synagogues and mosques in which the Name of Allah is remembered would have been destroyed. But whoever helps Allah shall be helped by Him. Allah is the Strong, the Almighty). [Hajj: 39 – 40].

(B) Restitution of grievances and recovery of stolen rights.

(C) Or to support the oppressed and the oppressed, because Allaah says (interpretation of the meaning): (So why is it, that you do not fight in the way of Allah, and for the abased among men, women, and children who say: 'Our Lord, bring us out from this village whose people are harmdoers, and give to us a guardian from You, and give to us a helper from You).[An Nisa:75]

(D) Or fighting to respond to the denunciation of the covenants and betrayal of the covenants, because Allah says: (But if, after coming to terms with you, they break their oaths and revile your belief, fight the leaders of the disbelief for they have no oaths in order that they will desist. Will you not fight against those who have broken their oaths and conspired to expel the Messenger? They were the first to attack you. Do you fear

(1) Saheeh Al-Bukhaari in (3498, 3/1357), and Saheeh Muslim in (2406, 4/1872).





them? Surely, Allah has better rights that you fear Him, if you are believers) (repentance-Al-Tawba:12-13).

(E) Or fighting the aggressors of the aggressors, because Allaah says (interpretation of the meaning): ( Permission is given to those who fight because they were wronged. Allah has power to grant them victory: those who have been unjustly driven from their homes, just because they said: 'Our Lord is Allah). [Hajj: 39].

These and other reasons have been recognized by the states of the modern world by signing four conventions, called the Geneva Conventions of 1949 and the Additional Protocols of 1977<sup>(1)</sup>, in which the participants tried to develop a doctrine of war that the world has long lacked. One of the greatest rights of the Prophet peace be upon him on humanity, all to the day of religion.

For the reference only, the number of invasions of the Prophet (peace and blessings of Allah be upon him), has reached, on different accounts, twenty-seven or twenty-eight invasion, the number of Saraya and missions amounted to thirty-eight, between the mission and confidentiality, and these invasions lasted about eight years, from the second year Hijri to the ninth Hijri, And was characterized by a number of characteristics of the high controls and values in the face of injustice and aggression, did not know humanity until centuries later.

3- Narrated Anas ibn Malik:The Prophet (peace and blessings of Allah be upon him)said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well<sup>(2)</sup>.

(1) The Geneva Conventions and their Additional Protocols, which contain the most important rules to reduce the barbarism of war, provide protection to persons not taking part in hostilities (civilians, health workers and relief workers) who have ceased to take part in the hostilities (wounded, sick, Sunken ships, and prisoners of war), see the website, <http://www.icrc.org>.

(2) Sunan Abi Dawood (2614, 3/37).



**According to these The commandments and instructions:**

- Distinction between combatants and non-combatants.
- Non-representation of dead.
- To fulfill the covenant and not betrayal.
- No corruption in the land.
- To give security to those who were asked during the war.
- Stop the war if the enemy stops.
- And stop the looting and robbery.

These instructions represent the highest and highest ethics of war over time, and the day of religion.

The reality of the biography of the Prophet is proof of the degree of idealism shown by the Prophet ﷺ and his soldiers in their clean and legitimate wars, for the purpose of one is: "the removal of slaves from the worship of worship to the worship of the Lord of the people; the narrowness of the minimum to its capacity; and the injustice of religions to the justice of Islam"<sup>(1)</sup>, And these words were written in the office of Kysra, and launched into the horizons of the universe, alerted the vulnerable in the land to the high values advocated by Islam.

From this point of view, it can be said that there have been no wars in all human history, with such a small amount of loss, whether at the level of life or property level, and whoever claims otherwise, let him be inspired by knowledge if he is honest. That there are sacred principles that were subject to the Islamic Army and a general law governing, and these meanings are reflected in the words of Imam Abu Hamid al-Ghazali, may God have mercy on him: "The intent of the law to reduce the killing"<sup>(2)</sup>.

(1) See This is a saying that was said by the Companions of the Companions of Raba'i ibn 'Aamir (may Allaah be pleased with him) when he entered Rustam, the king of the Persians, and said to him, "What came to you ??" He said: "God, and God came to us to come out of the will of the worship of slaves to worship God, and the narrowness of the world to the capacity, and the injustice of religions to the justice of Islam...", see the history of Tabari (2/401).

(2) See The Al-Mustasfaa, Mohammed bin Mohammed al-Ghazali Abu Hamed, Dar al-Kuttab al-Ulami, Beirut, 1, 1413, (1/176).

**The third subject:**

**The role of the prophet in establishing the principles of peaceful coexistence In the continuity of contemporary societies.**

It is decided in the Islamic Shariah, that the difference between people in the faith and religion is the reality of the will of God, for the Almighty said: ( Had your Lord willed, He would have made mankind a single nation. But they continue in their differences. except those on whom your Lord shows mercy. For this end He has created them. The Word of your Lord shall be perfectly completed: 'I shall fill Gehenna (Hell) with jinn and people, all together). [Hood-118-119].

And God Almighty The good of man between faith and disbelief, because Allaah says (interpretation of the meaning): (Say: 'This is the truth from your Lord. Let whosoever will, believe, and whosoever will, disbelieve it) [Al-Kahf, 29].

And that he did not force people to believe, and that Islam does not hates people until they are believers, because Allaah says (interpretation of the meaning): ( If your Lord wills to be safe from the earth, all of them, do you hate people so that they may be believers?) . [Yunus- 99], because faith is belief and conviction, There is no point in Islam based on hypocrisy.

**1-Education of the individual and society on peaceful coexistence:**

There is no doubt that the call for peaceful coexistence, the education of the individual and the community, and the dissemination of his culture in society, is not a violation of the legitimacy, as we have mentioned from the evidence of the book and the year, and the reality of the Prophet's biography, fragrant, especially since the world is now more like a small village,, Which was the use of millions of the Internet, so communication and acquaintance is very easy between people of different nationalities and religions, and all this makes it easier to communicate and constructive dialogue, between different trends, in the interest of peace and security and safety.





This kind of peaceful coexistence, in fact, aims to improve the level of relations between peoples or sects, or religious minorities and the communities in which they reside. This general concept is no more than the proper treatment and the proper living of all societies, with religious, intellectual and cultural differences, And coexistence in this sense between the followers of different religions is not rejected by Islam, and shows the meaning of righteousness and charity and the premium contained in the words of Almighty: (Allah does not forbid you to be kind and to act justly to those who have neither made war on your Religion nor expelled you from your homes. Allah loves the just). [Al-Mumtahana:8].

It is subject to the policy of practical legitimacy, which is appreciated by the people of solution and contract, from the people of experience, science and religion, and has three basic controls:

**The first:** is the observance of loyalty and innocence. There is no correlation between charity, decent living, tolerance in treatment, and loyalty to kuffaar, or leaving innocence.

**The second:** the administration of justice and equity with all people, justice is a great basis in the development and stability of societies and communication between them.

**The third:** is the obligation of wisdom in the treatment, which is to place the matter in its proper place and position, which is appropriate for it, and is consistent with the divine approach and the guidance of the Prophet.

Therefore, peaceful coexistence is aimed at the acquaintance and communication between the people of religions with regard to the purely living conditions imposed by the nature of human life and its innate needs. It does not include love, loyalty, recognition of the religion of the other religion, or praise, And as far as need is concerned, necessity is estimated in its own right, and it does not include any waiver of any of the matters of religion, on the pretext of encouraging them to enter Islam, or giving a good image of Islam or any other explanation.

It is known that it is not a requirement of faith and faith in Islam,

separation and isolation from non-Muslims, and the refusal to live together with them, but the general source that should be the relationship of Muslims with non-Muslims, based on dialogue, Wisdom and good exhortation, and the payment of that which is better, and cooperation on what is good for all humanity, for saying: (People, We have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you. Allah is the Knower, the Aware). [Al-Hujurat:13]

And Allaah says (interpretation of the meaning): (Allah does not forbid you to be kind and to act justly to those who have neither made war on your Religion nor expelled you from your homes. Allah loves the just ). [Al-Mumtahana:8].

The Almighty said: (Call to the Path of your Lord with wisdom and fine admonition. Dispute with them in the best manner. Your Lord is well aware of those who have gone astray from His Path and He is well aware of those who are guided ). [The Bees -An-Nahl:125].

## 2- Activating the term peaceful coexistence at the level of educational programs and media:

I have mentioned before that the world is now more like a small village, because of the ease of communication and acquaintance between people of different nationalities and religions, thanks to the various electronic communication sites, so it is incumbent on the Islamic nation, individuals and groups and institutions, to take care of the term peaceful coexistence and put it in its proper framework and activate it At the level of educational and media programs, so as not to occur contractual or intellectual or cultural, in violation of our Islamic cultural values, may be grabbed by our youth, and come back to them not to benefit them, especially since the Islamic culture, open to the civilizations of nations, by virtue of the principle of universality of Islam, which is a firm foundation upon which a Muslim relationship with the people of the heavenly religions.

\* \* \*



## Conclusion

After this modest study, it is clear to us that the noble biography of the Prophet, a record of deeds, of a man lined up by God, chose him to be the seal of prophets and messengers, and the Savior of all mankind. (peace and blessings of Allaah be upon him) historical fact, true history and does not deny it, a biography of the University surrounding all stages of life and conditions and affairs.

And what we read about what is published, in the swarm of Western media fraud, historical facts, religious and cultural, the Prophet in the afterworld, false information and wrong, accusing him of being a man of war and looting and robbery, and that he was hearty, And terrorism, the return of the total, since the facts of the Prophet's fragrant biography, tell us about that character that has received the fullest of all virtues, noble qualities and human values supreme; foremost the principle of peace and security and safety, and establish the rules of peaceful coexistence, Local, regional and global levels.

This is evident through the historical stations fixed in his biography (peace and blessings of Allaah be upon him), such as the letters sent by the blessings and peace to the kings and presidents, inviting them to invite Islam, covenants concluded by (peace and blessings of Allaah be upon him) with the people of the book, and ethics (peace and blessings of Allaah be upon him) in wars with the people of polytheism and aggression, is the example in that (peace and blessings of Allaah be upon him).

The Prophet (peace and blessings of Allaah be upon him) is a model and a good example, by establishing these lofty and principles. He allowed Christianity and Judaism to live in the shadow of its immortal constitution: (There is no compulsion in religion) [Al Baqarah:256]; This is the golden slogan that the Messenger of Allaah (peace and blessings of Allaah be upon him) He was asked to give the tribute, which is the price of protecting Muslims for them, and defending them in wars.

With these qualities that Islam has laid out and applied by the Prophet in the course of his virtuous career, peace and peace, safety and security are





rooted in society and close the doors of strife and conflict.

There is no doubt that the goals of war in the Messenger of Allah, the example of that, were in accordance with the command of God, and that: self-defense, or the response of grievances and the restoration of stolen rights, or support the oppressed and the weak, or fight to respond to the breach of covenants and betrayal of charters, The aggressors.

The ethics of war, in the course of his career, were characterized by the identification of means and objectives, and a set of controls, in which he said (peace and blessings of Allaah be upon him): "Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well"<sup>(1)</sup>.

**And the meaning of these commandments and instructions and guidance:**

- Distinction between combatants and non-combatants.
- Non-representation of dead.
- To fulfill the covenant and not betrayal.
- No corruption in the land.
- To give security to those who were asked during the war.
- Stop the war if the enemy stops.
- And stop the looting and robbery.

There is no doubt that these and other ethics have been recognized by the nations of the world through the signing of the Geneva Conventions and Treaties in 1949 and their protocols, in which the participants tried to develop a morality of war that the world has long missed. Ethics in the example of the Prophet (peace and blessings of Allaah be upon him) on all humanity to the Day of Judgment.

(1) Sunan Abi Dawood in (2614, 3/37).

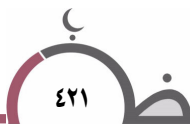


## Recommendations

This is a set of recommendations, which I believe are important and that are relevant to the subject of the research in particular, and the theme of the conference in general, in defending the Prophet, and supporting him in all fields of people's lives.

- 1- Raising the nation on the love of God Almighty, and the love of his Prophet (peace and blessings of Allah be upon him), and followers, and forgetting, is the example, and the good example and practical application of what is stated in the Al-Quran.
- 2- Emphasis should be placed on activating peaceful coexistence and its causes, and spreading its culture in Muslim societies, within the framework of Shari'a controls, through mosques, educational and educational institutions, and charitable and advocacy organizations.
- 3- Activating the role of cultural and Islamic centers, in Western and American societies, to communicate with their peoples, and refute the suspicions against Islam in general, and the Prophet (peace and blessings of Allah be upon him) in particular, and to show that Islam is a religion based on mercy and love, peace and peace.
- 4- To employ modern communication technology, in the establishment of Islamic scientific sites documented on the Internet, to monitor everything that is said or written in the right of Islam and the Prophet (peace and blessings of Allah be upon him), and studied in depth, by specialists in all areas, and respond to them with a scientific approach, In different languages.
- 5- Taking care of the Prophet's biography, highlighting the Prophet's qualities, and his guidance, and his Sunnah, and the statement that the Prophet is the good example, according to Sharia and reason, to all mankind, Muslims and non-Muslims, and translate all this to all languages of the world.

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