It was said that he rode his camel heading to Medina to greet Islam, but he died on the ?way, and then? his God Almighty descended upon him: "And whoever leaves his house as a ?migrant" [An-Nisa: 100] And it was said that it was revealed in other than it. Adapted from, Al-?Isaba 1/110, and see Asbab al-Nuzul by Al-Suyuti, p. 80.? ?18- Surah An-Nahl is part of verse 90? ?19 - Adapted, Al-Isaba 1/110. Evidence of this is the saying of Jaafar bin Abi Talib, may God be ?pleased with him, to Al-Najashi in his introduction to Islam: He commanded us to tell the truth, ?fulfill trusts, maintain family ties, and be good neighbors, and forbade us from indecency and false ?speech...etc. He previously graduated at 17.? ?20- Definitions: Al-Sayyid Al-Sharif Ali bin Muhammad bin Ali Al-Sayyid Al-Jurjani, p. 135, ?edited by: Dr. Abd al-Rahman Amira, Alam al-Kutub, Beirut, 1st edition, 1407 AH 1987 AD.? ?21- Al-Nihayah fi Gharib al-Hadith 2/70? ?22- Ihya Ulum al-Din 3/53? ?23- Adapted from, Islamic Ethics and Its Foundations: Professor Abdul Rahman Hassan Habankah ?Al-Maidani 1/10, Dar Al-Qalam, Damascus, 3rd edition, 1413 AH 1992 AD. Introduction to ?ethics: Dr. Mahmoud Hamdi Zaqzouq, pp. 33-34, Dar Al-Fikr Al-Arabi, 4th edition, undated.? ?24- Among this is the Almighty's saying: "And those who restrain anger and pardon people, and ?God loves those who do good."There is nothing in those ?books that requires justice, decrees virtue, recommends virtues, and encourages good deeds, except ?and he brought it, and with what was better than it."[6] So he was one of the most knowledgeable ?people, the most eloquent, and the most modest, and he set an example for honesty, honesty, and ?generosity. His Lord disciplined him and disciplined him well, so he was one of the people who ?had the best manners and the most forbearing. And the most complete of them in strength and ?courage, and the most compassionate and compassionate. In short, every praiseworthy creation ?befits a human being, and he deserves the greatest share of it, and every description that is ?reprehensible is the worst.? He saved people from him and kept them away from him. Both enemies and friends bore witness ?to that[7]? Among this is the testimony of Al-Sahib Al-Makhloufi [8], may God be pleased with him - and he ?was one of the companions - of his good conduct, ease of treatment, kindness, and staying away ?from quarrels and quarrels, and he said: I was brought to the Prophet, may God's prayers and ?peace be upon him, on the day of the conquest. He conquered Mecca, and the people started ?praising me, so the Messenger of God, may God bless him and grant him peace, said to them: ((Do ?not inform me of him, for he was my friend in pre-Islamic times)) and he said: (Yes, O Messenger ?of God, for what a good friend I was) [9]], and in a narration he said: (May my father and mother ?be sacrificed for you. You were my partner, and what a good partner you were. You did not ?neglect or sway.[11][10].? The Prophet, may God bless him and grant him peace, summarized his call to the people by ?saying: ((I was sent only to complete good morals)) [12], and whoever has insight into the truth of ?Islam will notice the great place that morals occupy in it, to the point that the completion of good ?morals was It is his call, (good morals are an indication of performing social duties efficiently and ?masterfully, an indication of the skillful quality of individual and social work, and an indication of ?good social adaptation among individuals for the sake of a happy, developing, and renewed life) ??[13].? This is Abu Dhar al-Ghafari[14], may God be pleased with him (when he heard the Prophet's ?mission, may God bless him and grant him peace, he said to his brother: Ride to this valley and ?listen to what he said. Then he returned and said: I saw him ordering good morals) [15].? The rulings of Islam in general do not deviate

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from two matters: enjoining good or forbidding evil, ?as Aktham bin Saifi [16] noticed, when he sent two men from his people to bring him the news of ?the Prophet, may God bless him and grant him peace, and inform him of it, so they went. To him ?and asked him about his message, he said: ((I am Muhammad bin Abdullah, and I am the servant ?of God and His Messenger)), then he recited to them the Almighty's saying: "Indeed, God ?commands justice and goodness" [17] They came to Aktham and told him that, so he said: O ?people, he enjoins good morals and forbids those that are appropriate, so be heads in this matter ?and do not be tails[18].?People's minds were astonished at the idea of monotheism, despite its simplicity and clarity, or that ?there should be a human messenger who would say: "Islam began as something strange and it will ?return to being something strange, so blessed are the strangers."? The Prophet's invitation was to the Quraysh, to all people, and to the entire world, but at this time, ?who should he start with? It must start with someone who accepts the idea without hesitation. To ?create a broad base from which he could spread this religion among all of society, and the people ?who loved him the most were the ones who most accepted the idea.? This is an approach for all the people of the earth, and a lesson we learn from the Prophet as we ?walk in the call to God His invitation to Mrs. Khadija, may God be pleased with her The Prophet searched for the people who loved him most and began inviting them. The Prophet ?first went to his righteous wife, Mrs. Khadija, as it is certain that she was the first person to believe ?on the face of the earth. She was the one who followed up with the Prophet on the events of the ?revelation. She was the one who took him to Waraqah ibn Nawfal, and she knew that This is ?Gabriel, may God bless him and grant him peace, the law that was revealed to the prophets until ?the verse of God Almighty was revealed: {Arise and warn} [Al-Muddaththir: 2].? So Mrs. Khadija - may God be pleased with her - believed, and it is possible to say that she ?believed before announcing the message, as she said: No, by God, God will never disgrace you. ?Lady Khadija loved the Prophet with an indescribable love, and this love was the way to believe ?the mind, and love alone is not enough, so she said to him: Indeed, you reach the ties of kinship, ?gain what is lacking, bear all things, and help in the calamities of truth.? These qualities cannot be combined in a liar or one who pretends to do so, and they are what ?brought him to Waraqah, and Waraqah later confirms that he is a prophet, and the king comes ?down and tells him that he is a messenger, and the messenger tells her that, and she knows his ?sincerity and that he is not lying, and these words are not from the words of humans. There must ?be a power beyond the power of humans. All of this talk occurred in the mind of Mrs. Khadija, ?may God be pleased with her. I do not think that this speech would have occurred with such ?smoothness and simplicity if there had been quarrels and disputes between her and the Prophet, for ?love and argument are of the utmost importance. Love comes first, then argument follows His invitation to our master Abu Bakr After Mrs. Khadija, the Prophet went to the most beloved of the men to his heart. If Mrs. Khadija ?was the most beloved of the women to his heart, then our master Abu Bakr is the most beloved of ?the men to his heart. When the Prophet was asked about the most beloved of the men to his heart, ?he said: "Abu Bakr."Hatred and transgression [2], as God Almighty said: "Whoever does righteousness, ?whether male or female, and is a believer - We will surely give him a good life and will bestow ?upon them their reward with the best." what they used to do.} [3], and good deeds include ?adherence to the laws of Islam. His etiquette and ethics...? One of the characteristics of the Islamic call

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is that it is a moral call. The Mother of the Believers, ?Khadija, may God be pleased with her, testified to this after the revelation came to the Prophet, ?may God bless him and grant him peace, when she praised him for what she knew of his noble ?morals and good manners, so she said to calm him down: (Rejoice, for by God, God will not ?disgrace you. Never, for you reach out to relatives, speak truthfully, bear all things, welcome ?guests, and help in the calamities of truth.) [4] It is a testimony to his good morals and actions, and ?it is noticeable that it did not testify to him at that time of soundness of mind or elevation. Destiny - ?despite the presence of the two qualities in him - rather, it testified to him that he was of great ?character, and this is what the Qur'an bore witness to for him when the call came out and went out ?to let the Quraysh hear about it, and God Almighty said: "And indeed, indeed, you are of great ?character" [5].We call this situation "the interaction ?of Islam and life." The interaction of Islam and life Lam, enveloping him, and his contact with the ?ground Its problems are similar to the reaction of hydrogen and oxygen atoms, so where is the ?water, or the reaction of various chemicals to bring out what is Human hands in the reality of their ?lives.? Hence, the relationship between Islam and politics, as a human component, is a strong relationship. ?With effective ties, just as Islam has its assigned role in the areas of social the economy and ?urbanization have an influential role on political life. And her shift. Islam is not a human system, ?just as it is a human system as well. In a more precise sense, Islam He is more mature than humans ?in terms of his approach, and so is his humanity. In his interaction with current human issues and ?influencing their course in terms of Th is activated and inspired. Professor Alijazetbegovic says in ?his book of values, "Islam is among East and West: "Religion can influence the secular world, if ?He himself has become worldly."?In another place, Begovic referred to the relationship of religion and politics ?in a way that with great precision, beauty, and clarity, he said: "And when the Qur'an approved ?fighting Rather, he ordered that instead of submitting to suffering and injustice, he did not decide to ?He did not initiate a religion or morals, but he was establishing political and social rules." .? Impact on society...? The Islamic religion called for virtues, forbade vices, and made happiness in this world and the ?hereafter a reward for those who adhered to that and carried it out. God Almighty said: "Indeed, ?God commands justice and goodness and giving to relatives, and forbids indecency and ?indecency."And Imam Al-Bukhari in Al-Adab Al-Mufrad, chapter on good manners, no. ??273, edited by: Muhammad Fouad Abdul Baqi, the Arab Library, Pakistan, ed.: Bidun, and ?authenticated by Sheikh Al-Albani in Silsilat Al-Hadith, no. 1/75, no. 45.?Then some people from the Kalb went on Hajj and saw Zayd, so he recognized them and they ?recognized him, so the Kalbites went off and informed his father and described to him his location ?and who he was with, so Haritha and his brother Ka'b Ibn Sharahil went out to ransom him, and ?they came to Mecca and entered upon the Prophet: They said: O son of Abd al-Muttalib, O son of ?Hashim.?26- Men and Women who Converted to Islam: Arafat Kamel Al-Ashi 6/114, Dar Al-Qalam ?Kuwait, 3rd edition, 1389 AH 1978 AD. See several pieces of evidence in the book They Said ?About Islam: Dr. Imad al-Din Khalil, pp. 184, 195, 196, 199...etc.?9- He is Saifi bin Aidh bin Abdullah bin Omar bin Makhzoum, the father of Abdullah bin Al-?Sa'ib, and it was said: He is Qais bin Al-Sa'ib bin Uwaimir bin Aidh Al-Makhzoumi, from ?Maslamah Al-Fath.?12- Sunan Abu Dawud, Kitab al-Adab, Chapter on Hatred of Women, 4/260, H. 4836, and the ?compiler: Ibn Abi Shaybah, 14/505, H. 18794, and Sunan Ibn Majah in the Book of Trade, ?Chapter on Company and

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Speculation, 2/768, H. 2287, and the Sheikh said about him.Islamic laws have been adopted in many countries It can be said that Islam had a great influence on politics at its beginning, and this influence ?continued throughout history The nature of Islam necessitates its intervention in the affairs of life, interfering with its outlets and ?reforming its forms, and Islam is not a system that sprouts from the earth, the thing that makes it ?settled High on its systems and dominant over the correct vision of its problems.Qur'anic verses and hadiths have been repeated in praise of good morals, and the command to do ?so in a general way, and the command and encouragement of many moral virtues, as well as the ?prohibition and intimidation of moral vices.Among the blessed effects of Islamic ethics on the call is its spread throughout the earth, and ?people's acceptance of it, because of what they see as the good morals of Muslims that they have ?in their dealings with others, whether they are merchants, students of knowledge, or mujahideen ?for the sake of God, and that was when Muslims are moving examples and values of faith that ?strive on earth, and whose light strives before them and through their faith (24)?Perhaps the major defect that ?Muslims suffer from in their contemporary lives, from the decline of the Islamic religion, the ?narrowing of the call, and the shortcomings in establishing the religion, is due to the deficiency in ?basic morals that must be present in every Muslim, because if they are weak and diminished, the ?nation will not be able to survive.His invitation to our master Zaid bin Haritha After Lady Khadija converted to Islam and Abu Bakr converted to Islam, the Prophet spoke to his ?master, our master Zaid bin Haritha Our master Zaid bin Haritha loved the Prophet very much, and there was such great love between ?him and the Prophet that he was known among the Companions as Zaid bin Muhammad.?All the ?answers must have led to one conclusion, which is that this man is honest in what he says Our master Zaid bin Haritha believed, even though he believed in his heart first, but he also ?believed in his mind Ali bin Abi Talib converted to Islam If we have stood with the Islam of Lady Khadija, may God be pleased with her, the Islam of our ?Master Abu Bakr, and the conversion of our Master Zaid bin Haritha.Pauses with Ali bin Abi Talib's conversion to Islam This matter requires us to pause First: Our master Ali bin Abi Talib was in the position of the Prophet's son, like Zaid bin Haritha.If we ?look at the biography of the Prophet - peace and blessings be upon him - we find that he was We ?are a fighter, a politician, and an educator at the same time, and that is completely contrary to the ?types of For abstract religions that do not believe in the intervention of religion as an idea in matters ?The harms of life and its battles, even if there were followers of abstract religions.[Al Imran: 134], and what was narrated by Ibn Omar, may God ?be pleased with them: (The Messenger of God, may God's prayers and peace be upon him, was ?not obscene nor He was obscene, and he used to say: ((The best of you are those who have the ?best morals)) Sahih Al-Bukhari, Book of Manners, Chapter on Good Manners, Generosity, and ?What He Dislikes of Miserliness, 7/82.??25- Adapted from, Methods of Intellectual Conquest of the Islamic World: Dr. Ali Jarisha and ?Muhammad Sharif Al-Zaybak, p. 219, Dar Al-I'tisam, ed.: without.Some may think that the Prophet, may God bless him and grant him peace, was afraid to tell him ?this matter due to the circumstances surrounding the call, but the reality is that our master Ali was ?an outstanding genius, and with the passage of days the Prophet's insight became true, and our ?master Ali was one of the most capable companions of deriving rulings and deciding matters, in ?addition to...Ali bin Abi Talib became the first of the boys to convert to Islam, Abu Bakr also became

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the first ?of the men, Zaid was the first of the followers, and Lady Khadija was the first of the women, and ?that was on the first day of Islam.?As for Begovic, he says: "Islam does not know specific (theological) writings related to for the ?meaning of the word in Europe, he also does not know the writings of the world. Abstract: Every ?Islamic thinker is a religious scholar, just as every Islamic movement "Healthy Lamaism is a ?political movement."?See from the morals of the Noble Messenger, may God bless him and grant him peace: Abdul ?Mohsen bin Hamad Al-Abad, from p. 21 to p. 30, from the publications of the Islamic University, ?Center for Dawa Affairs, 6th edition, 1414 AH.?It was mentioned that he was with Ikrimah bin Abi Jahl in Fighting the ?apostates and sending him good tidings ????.(of conquest to Abu Bakr al-Siddiq.Al-Albani: ?Sahih hadith.?1??.?4??.???(25

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