

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

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

is that it is a moral call. The Mother of the Believers, ʿKhadija, may God be pleased with her, testified to this after the revelation came to the Prophet, ʿmay God bless him and grant him peace, when she praised him for what she knew of his noble ʿmorals and good manners, so she said to calm him down: (Rejoice, for by God, God will not ʿdisgrace you. Never, for you reach out to relatives, speak truthfully, bear all things, welcome ʿguests, and help in the calamities of truth.) [4] It is a testimony to his good morals and actions, and ʿit is noticeable that it did not testify to him at that time of soundness of mind or elevation. Destiny – ʿdespite the presence of the two qualities in him – rather, it testified to him that he was of great ʿcharacter, and this is what the Qur'an bore witness to for him when the call came out and went out ʿto let the Quraysh hear about it, and God Almighty said: "And indeed, indeed, you are of great ʿcharacter" [5]. We call this situation "the interaction ʿof Islam and life." The interaction of Islam and life enveloping him, and his contact with the ʿground. Its problems are similar to the reaction of hydrogen and oxygen atoms, so where is the ʿwater, or the reaction of various chemicals to bring out what is in human hands in the reality of their ʿlives. Hence, the relationship between Islam and politics, as a human component, is a strong relationship. ʿWith effective ties, just as Islam has its assigned role in the areas of social the economy and ʿurbanization have an influential role on political life. And her shift. Islam is not a human system, ʿjust as it is a human system as well. In a more precise sense, Islam He is more mature than humans ʿin terms of his approach, and so is his humanity. In his interaction with current human issues and ʿinfluencing their course in terms of Th is activated and inspired. Professor Alijzetbegovic says in ʿhis book of values, "Islam is among East and West: "Religion can influence the secular world, if ʿHe himself has become worldly." In another place, Begovic referred to the relationship of religion and politics ʿin a way that with great precision, beauty, and clarity, he said: "And when the Qur'an approved ʿfighting Rather, he ordered that instead of submitting to suffering and injustice, he did not decide to ʿHe 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 ʿhereafter a reward for those who adhered to that and carried it out. God Almighty said: "Indeed, ʿGod commands justice and goodness and giving to relatives, and forbids indecency and ʿindecency." And Imam Al-Bukhari in Al-Adab Al-Mufrad, chapter on good manners, no. ʿ273, edited by: Muhammad Fouad Abdul Baqi, the Arab Library, Pakistan, ed.: Bidun, and ʿauthenticated 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 ʿrecognized him, so the Kalbites went off and informed his father and described to him his location ʿand who he was with, so Haritha and his brother Ka'b Ibn Sharahil went out to ransom him, and ʿthey came to Mecca and entered upon the Prophet: They said: O son of Abd al-Muttalib, O son of ʿHashim. ʿ26– Men and Women who Converted to Islam: Arafat Kamel Al-Ashi 6/114, Dar Al-Qalam ʿKuwait, 3rd edition, 1389 AH 1978 AD. See several pieces of evidence in the book They Said ʿAbout Islam: Dr. Imad al-Din Khalil, pp. 184, 195, 196, 199...etc. The passage discusses early conversions to Islam, including Lady Khadija, Abu Bakr, Zaid bin ʿHaritha, and Ali bin Abi Talib who was only around 10 years old when he converted. ʿ9– He is Saifi bin Aidh bin Abdullah bin Omar bin Makhzoum, the father of Abdullah bin Al-ʿSa'ib, and it was said: He is Qais bin Al-Sa'ib bin Uwaimir bin Aidh Al-Makhzoumi, from ʿMaslamah Al-Fath. ʿ12– 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 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. 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. If we look at the biography of the Prophet – peace and blessings be upon him – we find that he was a fighter, a politician, and an educator at the same time, and that is completely contrary to the types of 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 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."The passage then ?discusses the role of morality and virtues in Islamic teachings and politics, citing Quranic verses ?about justice, kindness, and faith. ?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.

Midterm Assignment Faculty : Professor Donna Hess Subject : The origins of Islam from the Prophet Muhammad to the Sunni-Shia split. ?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. ?See from the Philosophy of Islamic Legislation: Fathi Radwan, p. 48, ?Lebanese Book House, Beirut, 2nd edition, 1975 AD. ??17- Al-Aktham bin Saifi bin Rabah bin Al-Harith Al-Tamimi, the famous sage, was one of the ?Mu'ammirs. 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. The role of Islam in this life is to imbue it with the color of God, not to ?Othello its effectiveness, and God Almighty said: "God's steadfastness. And who is better than ?God's steadfastness? And we do not criticize "(Al-Baqarah, Verse No. 138.) ?And good morals, and abandoning immorality and injustice, ?and every reprehensible description, is attested to by all who knew him before the Prophethood, ?and those who believed in him and disbelieved after the Prophethood...Through their morals, they demonstrated to others the superiority and greatness of this religion, ?which prompted many non-Muslims to embrace Islam out of desire and love for it. ??11- His saying, "Do not repel": meaning, do not disagree or withhold, and the origin of repulsion is ?repulsion. He describes the Messenger of God, may God's prayers and peace be upon him, as ?having good manners and ease in dealings, and his saying, "Do not repel" means disputing and ?quarreling. ?14- Human nature in the Holy Qur'an: Dr. Lutfi Barakat Ahmed, p. 57, Dar Al-Marikh, Riyadh, ??1st edition, 1401 AH 1981 AD. ?He ?said: "I have never called anyone to Islam except that he was discouraged, hesitating, and ?hesitating, except for Abu Bakr. He did not darken when I mentioned it to him. He hesitated about ?it."With the Prophet's ?invitation to our master Ali, and with his conversion to Islam, there was a strange diversity of those ?whom the Prophet called and chose in the beginning, and he was clarifying to us something very ?important, which is that the scope of the call is broader than we might imagine. The Rightly Guided Caliphate represents this example, where ?decisions were made in consultation among Muslim leaders ?2???. With an ethical framework that makes it balanced, it bears fruit, just as Islam ?has placed its moral touches and color on all aspects of life. Their nature, which dictates that they interfere in the affairs of life, as for Islam It is the ?only idea that bears this character mixed between Conscience and the external world, and therefore ?we say clearly and precisely: The fundamental role of religion in the world of politics As is his role ?in every other world, he is to cover her with a garment of morals. ?Creation (is a well-established body from which actions emerge easily and effortlessly, without the ?need for thought and deliberation)[19], and creation comes in the meaning of: religion, nature, and ?character[20], and it is A description of the inner image of man, and (it is said: So-and-so has good ?character, and character: that is, he has good inner and outer form, so what is meant by character is ?the apparent form, and by character is meant the inner form) (21) ?Character is a stable

characteristic in the soul – innate or acquired – that has effects on behavior, ?praiseworthy or reprehensible, and its level is measured by measuring its effects on human ?behavior. Peggy Ruddick says: (The moral teachings of Islam achieve a complete blend between idealism ?and realism...Examples are given of companions like Abu Dhar al-Ghafari ?who recognized the Prophet's emphasis on good character. Overall politics in Islam centers on ?cultivating high morals first and foremost according to the Prophet's example. ?Adapted from, Thoughts on the Call: Muhammad al-Abdah 2/44, Islamic ?Forum Britain, 1st edition, 1413 AH. ?There was a strange agreement between our master Abu Bakr and the Prophet in matters of ?morality, the most famous of which is honesty, as the Messenger is truthful and trustworthy, and ?Abu Bakr is the friend. Humility, generosity, chastity, distance from places of corruption, chivalry, ?and serving people, all of these factors led to the speed of the friend's faith. ?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. ?He said: "I am the one you know and see as my companion ?to you, so choose me or them." He said: I do not want them, and I am not the one who chooses ?anyone over you. You are with me in the place of my father and uncle. They said: Woe to you, ?Zaid! Would you choose slavery over freedom and over your father and your family? He said: ?Yes, I have seen something in this man. I would never choose anyone over him. When he saw that ?he landed? ?So God took him out to the stone, and said: "O those present, bear witness that Zaid, my ?son, will inherit from me and I will inherit from him." When his father and uncle saw this, they ?were happy and left When the revelation came, our master Zaid bin Haritha was thirty years old, and the Prophet spoke ?to him about Islam, and how the reaction of the one who loved the Prophet so much would be. ?If this man wanted sovereignty and kingship in Mecca, would he have followed a new religion or ?would he have followed the path closest to achieving that, and beloved to the souls of the people, ?which is the path of Al-Lat and Al-Uzza??It is necessary to pause with ?the conversion of our master Ali bin Abi Talib to Islam, this child who believed, and he was not ?more than ten years old. Pauses with Ali bin Abi Talib's conversion to Islam?: ?The Qur'an is a text ?that represents a framework outside the control of humans, but about The mixing of the Qur'anic ?text with the problems of the Earth through human thought. The intervention of Islam in politics is not an intervention stemming from the premise that Abstract, ?because Islam has never had the character of abstract religions. Another, in which he ?explained in a beautiful philosophical manner the relationship between Islam and politics as a What ?I will show at the end of the article is a quote by the poet-philosopher Muhammad Iqbal. ?8– This is like the testimony of the infidels of Quraysh when they built the Kaaba of his honesty ?and honesty, as well as the testimony of Abu Sufyan to him before Heraclius. ?15– He is Jundub bin Junada bin Sakan Al-Ghafari, one of the noble Companions, and one of the ?first to come. What prompted him to do so was that he was the ?closest person to the morals of the Prophet, and he would often choose from the opinions that the ?Prophet chose, even in the absence of one of them over the other. ??He lived with the Prophet in his house, and the reason for that was that the Quraysh were struck by ?a severe crisis, and Abu Talib had many children. A great love for the Prophet was rooted in Ali bin Abi Talib from an early age. Second: The Prophet noticed an early genius and apparent genius in Ali bin Abi Talib, so the ?Prophet was confident in telling him about the message

even though this matter was dangerous and was still a secret, and he did not know how long this matter would remain a secret.

International relations: Islam has influenced relations between Muslim and non-Muslim countries. If images bearing the character of abstract religion have arisen in history, it does not belong to this religion, which has always and forever has a character Movement and effective influence on issues Life, including politics. It emphasizes the same deep intellectual position and accurate view of the nature of Islam and its involvement in the affairs of people and their policy:

The Sheikh of Islam Ibn Taymiyyah, may God have mercy on him, said about him: "(He was one of the most complete people in education and upbringing. Zaid bin Haritha was deeply loving of the Prophet and known as Zaid bin Muhammad. The Prophet spoke to Ali bin Abi Talib, and some thought he did so in secret due to opposition, but the Prophet saw Ali's genius and ability."

13- Narrated by Imam Ahmad in his Musnad 2/381 on the authority of A By Hurairah, may God be pleased with him. Adapted from, Siyar A`lam al-Nubala' 2/46, and Al-Isaba 4/62.

16- Sahih Al-Bukhari, Book of Manners, Chapter on Good Manners, Generosity, and What He Dislikes of Miserliness, 7/81.

From the publications of the International Symposium for Islamic Youth, Riyadh, 1st edition, 1412 AH, 1992 AD.

Love and argument are extremely important, but it is very difficult for a person to accept an idea, even if this idea is correct and convincing from a person who hates him and does not love him, and he may enter into a sterile controversy and a long dialogue that may not bring anything good, while on the other hand he accepts many ideas. Abu Bakr did not hesitate for a single moment in accepting this religion. The morals of our master Abu Bakr were like the morals of the prophets, and no one better than Abu Bakr walked on earth except the prophets. It was said: Rather, the Messenger of God saw him in Batha in Mecca calling for him to be sold, so he came to Khadija and mentioned him to her, so she bought him from her money, so she gave him to the Messenger of God, so he freed him and adopted him. And the faith of our master Zaid bin Haritha was not based on love alone, it is certain that he exercised his mind, so leaving religion for another religion is not an easy matter. If we thought about our master Zaid bin Haritha, we would find that through our master Zaid's association with the Messenger, he was not tried to lie to him. Abu Talib has many dependents, so let us go and reduce the burden on Abu Talib's children. Ali bin Abi Talib believed the truth in every word spoken by the caring father, the Prophet, just as every child believes the truth in the words of his father.

Laws and Sharia: Islam established a legal system based on Islamic Sharia. Religious institutions: Religious institutions were influenced by Islam, as they became a center for education, justice, and religious guidance. Evil and their desires, which are not devoid of brokenness and dissolution!

Then the reward is made clear for whoever adheres to that, by winning the pleasure of God Almighty, and immediate and deferred happiness in this worldly life. It is the duty of the Muslim state to consider its moral duties imposed on individuals.

1- The best sayings of the philosopher Alija Izetbegovic

5- Sahih Al-Bukhari, Book of Expression, Chapter: The first thing the Messenger of God, may God bless him and grant him peace, began with from revelation, The Righteous Vision 8/67.

10- Narrated by Imam Ahmad in his Musnad 3/425. See Sahih Sunan Ibn Majah 2/29 H. 1853. It was said: He was the fifth of five in Islam, and he accompanied the Prophet, may God bless him and grant him peace, after his migration.

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The speed of Abu Bakr's faith requires

study.??1???.?4???.?(25).?Conclusion : ???