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Building The Prophet's Biography For Peace Through Establishing Social Relationships

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ABSTRACT

The research highlights the need to clarify the concept of Peace by referring to the Prophet's biography, knowing his social life and how he was able to consolidate Peace in the city's warring society of many tribes, leaderships. It aims at defining the concept of social Peace, stating the importance of the Prophet's biography in strengthening it. He mentioned the works that PBUH cared about building and establishing peace in the city through social networking. The research was organized in an introduction, a preapprehension, four topics and a conclusion that included the most important findings and recommendations, including: The interest of the Prophet may Allah's prayers and peace be upon him, in building community Peace in Medina through establishing social relations. That the culture of Peace is authentic, and by applying it, all communities in society feel safe and secure. His greatness, may Allah's prayers and peace be upon him, and his sophistication, as he was able - after the help of Allah Almighty - to transform the community of Medina from a warring society to a friendly society. The necessity of returning to the Prophet's biography to solve the problems that arise in societies. Re-presenting the Prophet's biography in a valuable manner, linking it with reality, and simplifying it for people.

1. Introduction

Allah almighty has commanded us to imitate the Prophet, may Allah's prayers and peace be upon him, but some Muslims today restrict the imitation of him, peace and blessings be upon him, in the field of devotional rituals only, While it includes his dealings with his friends and with his opponents and with all groups of society. It is a beacon of light and guidance, and the blessings and peace of Allah be upon him did not die until he established a great state in a short period in which he laid the foundations of peace in a country that included different religions, races, and from this standpoint I decided to write on this topic under the title:(building the Prophet's biography for Peace

through establishing social relationships) Researching the fragrant biography, and deducing from it the foundations of Peace.

Reasons for choosing a topic:

1. The need to clarify the concept of community Peace through the biography.
2. The need to document our connection with his biography, may Allah bless him and grant him peace, which the predecessors cared about, such as the interest in the Surah of the Holy Qur'an.
3. Highlighting the great moral stock that distinguished the Messenger of Allah, may Allah bless him and grant him peace, from all human beings, and his qualities that he coexisted with all people.
4. Responding to those who reject Peace and those who tolerate it; by referring to his biography, may peace and blessings be upon him, to be a judge.

Objectives of the study:

1. Definition of the concept of social Peace.
2. Explaining the importance of the Prophet's biography in strengthening social Peace.
3. He mentioned the works that the peace and blessings of Allah be upon him cared about in building and establishing Peace in Medina through establishing social relations.

Previous studies:

According to my humble research, I did not find someone who spoke about the role of biography in building Peace in society, and whoever touched on those actions only mentioned some of them and did not distinguish between them, including two studies:

1. The prophetic approach in establishing peaceful coexistence among members of the Islamic community by Jamal Latif Al-Azzawi, and his study tended to focus on hadiths and commentary on them, and he mentioned two foundations for consolidating coexistence between Muslims (brotherhood and building the mosque) which is not within the scope of research.
2. Social Peace is an authentic study of Muhammad Suleiman al-Momani, and his study was concerned with highlighting the legitimate aims of Peace, and my studies are collection and classification of those saying and verbal works.

Study Approach: The researcher relies on the inductive and deductive approach; through investigation and research in the Prophet's biography for the most important facts and events that strengthened peace.

Study plan:

Introduction and in it: The reasons for choosing the topic, the aims of the study, its methodology and its plan.

Preface: Defining search terms

The first topic: Building the Prophet's biography for community Peace by spreading peace and feeding food.

The second topic: Building the Prophet's biography for societal Peace through the relationship of relatives and kinship and caring for the rights of neighbors.

The third topic: Building the Prophet's biography for societal Peace through enjoining Peace, stopping harm and softening speech.

The fourth topic: Building the Prophet's biography for societal Peace through fluency, gifts and Aleitaya.

Conclusion: It contains the results and recommendations.

Preface

Definition of search terms

1. Definition of the Prophet's biography:

Biography of the Prophet: a study of the life of the Prophet, may Allah bless him and grant him peace, and the news of his companions on the whole, and a statement of his morals, characteristics and evidence of his prophethood, and the conditions of his time (Sahih-Impact and Beautiful Lessons, p. 12).

2. Defining community Peace: a state of calm and stability among community members and non-aggression that guarantees them a civilized advancement (The consolidation of peace, Abdullah bin Bayyah, p: 38).

The first topic

Building the Prophet's biography for community Peace by spreading peace and feeding food

2. The first requirement: Building the Prophet's biography for community Peace through the spread of peace:

The first speech that the peace and blessings of Allah be upon him gave in front of the people who went out to receive him and to know his call did not include threatening those who violate his laws and do not wish to follow his religion,

and it did not include an enumeration of the privileges, grants and special worldly gifts to those who followed his religion, and he did not indicate his position. Of those who violate, but it was concerned with a social matter, the word spreading peace, Abdullah bin Peace said - and he was a Jew at the time – “The first thing I heard him say was when he said: ‘O people! Spread (the greeting of) Peace’ Al-Tirmidhi jamie, (number:2485).

And you notice that the Prophet, may Allah’s prayers and peace be upon him, commanded them to do something more than merely delivering the greeting, which is to divulge it, meaning “raising the voice with it and spreading it out” Fayd al-Qadeer (2/23).

This indicates that the first steps of the Prophet, may Allah’s prayers and peace be upon him, were peaceful and that the first is the spread of peace, and therefore the abundance of texts indicating its importance:

So once a statement that it is the way of Peace, «Spread peace; Receive »Sahih Ibn Hibban, 491.

And once, with a statement that it is a means of height, PBUH said: «Spread peace; To be elevated »At-Targheeb and At-Tarheeb Al-Mundhiri (3/286). Al-Manawi, may Allah have mercy on him, said: That is, your status will be elevated. And meet your word, and you shall defeat your enemy. Fayd al-Qadeer (2/23).

And once, with a statement that it is the way to draw close to Allah and attain His mercy: PBUH said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “The first people in Allah are those who started them with peace.” Sunan Abi Dawood, 5197.

And once by making it a means to spread love and a way to enter Heaven; The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “You do not enter Heaven until you believe, and you do not believe until you love. Spread the peace among you »Sahih Muslim (93). And he, may peace and blessings be upon him, said: “O people, spread peace, and feed the food, and pray while people are asleep and enter Heaven in peace.” before his exit.

The Companions paid attention to his commandment, may Allah’s prayers and peace be upon him, and they cared about and looked after him. It was narrated that Ammar ibn Yasser, may Allah be pleased with him, said: “Three of those who gathered them together lost faith.” Sahih Al-Bukhari No. 27

Thus, the importance of peace appears to us as a practical step by him, may Allah bless him and grant him peace, to spread peace and love in society.

3. The second requirement: Building the Prophet's biography of community peace through feeding food:

Among the things that builds peace and establishes it in society is feeding food to people without discrimination.

The verbal and actual biography of the Prophet PBUH is full of events that demonstrate the virtue of feeding food, and his and his companions' keenness on it because of its great impact on strengthening bonds and relationships.

And he used to take his share from feeding the hungry “Whoever has two foods, let him go with three, and whoever has four foods, let him go with a fifth, with a sixth.” Or as he said: Abu Bakr came with three, and the Prophet of Allah went with ten ...) Sahih Muslim, (176).

Rather, people came to him from everywhere when they knew of love for food. On the authority of Al-Miqdad, may Allah be pleased with him, he said: Two companions and I came to me and our ears and eyes had gone from the effort, so we made ourselves present to the companions of the Messenger of Allah, may Allah bless him and grant him peace, and none of them would accept us, So we came to the Prophet, so he took us to his family. He used to order his companions to feed his food. »Al-Tirmidhi Mosque, 1961.

Encourages and praises them if an initiative and feeding for food were issued by them. “Allah has marveled at your good deeds with your guest tonight.” Sahih Muslim, (172) .. and this interest from him, may Allah bless him and grant him peace, in feeding food in word and deed demonstrates his wealth of importance in reforming society and collecting what is cracked.

The second topic

Building the Prophet's biography for societal Peace through the relationship of relatives and kinship and caring for the rights of neighbors.

The first requirement: Building the Prophet's biography for societal Peace through the relationship of relatives and kinship:

The Prophet, may Allah's prayers and peace be upon him, came to rule the bonds of society and spread love and intimacy in it, And the rule of building it so he ordered the ties of kinship and warned against estrangement, because kin affection is a practice of common affection, and a prelude to universal charity.

That is why the first characteristic mentioned by our mother, Khadija, may Allah be pleased with her, to the Prophet, may Allah's prayers and peace be upon him, praises him, which is his connection to his relative, (No, by Allah, Allah never disgraces you because you reach the Kinship) Sahih Al-Bukhari, 3.

And it was one of the first words that he directed people to when they went out to greet him and one of the priorities of the new religion, so he said, may

blessings and peace be upon him: (O people, reach the Kinship) Sunan Ibn Majah, 2351.

The enemies before the followers touched this interest in the biography of the Chosen One, may Allah's prayers and peace be upon him, says Abu Sufyan and he was a polytheist of Hercules (and he orders us to pray, ... and the connection) Sahih al-Bukhari, 7.

And from his interest in it, may Allah bless him and grant him peace, he made it clear that it is one of the most hasty acts of obedience, and its severance is one of the most severe sins and the most hastening of its implementation. He, may Allah's prayers and peace be upon him, said: (There is no sin more worthy of Allah to hasten punishment for his companion in this world, with what he saves for him in the hereafter of prostitution and the severing of the Kinship) Sunan Abi Dawood (4902).

And he indicated that it is one of the reasons for the extension of livelihood and long life. He, may Allah's prayers and peace be upon him, said: "Whoever is pleased to be made easy for him in his livelihood, or to be nurtured for him in his impact, contact with his relative "Al-Bukhari, 2067.

He instructed the Companions that it is something that enters Heaven and keeps away from Hellfire. "Show me a work that I do that brings me closer to Paradise and keeps me away from Hell. He, may peace and blessings be upon him, said: ... And reach your Kinship" Sahih Muslim, 5982.

And he, peace and blessings be upon him, came up with concepts of the relationship in contradiction to what was expected of the relationship to the one he loves, to whom he benefits from him, or to whom he aspires to benefit, but for everyone and especially to those who show hatred, antagonism and bad manners. He said: "Al-Wasil is not the one who recompenses the good done to him by his relatives, but Al-Wasil is the one who keeps good relations with those relatives who had severed the bond of kinship with him." Sahih al-Bukhari 5991. On the authority of Abu Ayyub, he said: The Prophet, may Allah bless him and grant him peace, was asked which charity is better? He said: "On the Kinship of the alkashih" Sahih Ibn Khuzaymah 2386.

The second requirement: Building the Prophet's biography for community Peace by taking care of the neighbors' rights:

One of the most important work of strengthening relationships is taking into account the rights of the neighbor, touching their conditions, and tolerating harm from them.

And because of the greatness of the neighbor's right, Gabriel - upon him be peace - came repeatedly to recommend the Prophet, may Allah's prayers and peace be upon him, to the neighbor until he thought he would inherit him. He said, may peace and blessings be upon him: "Gabriel still advised me to the neighbor, until I thought that he would bequeath him." Sahih al-Bukhari

(6014). That is why the Prophet, may Allah's prayers and peace be upon him, looked after his neighbors, and he recommends the Companions to neighbors. He, peace and blessings be upon him, said: O Abu Dharr, if you cook broth, add more of its water, and treat your neighbors. Sahih Muslim, No. 2625.

And he made charity a sign of faith. He, may Allah's prayers and peace be upon him, said: "Whoever believes in Allah and the Last Day, let him be good to his neighbor." Sahih Muslim, 48.

And the Prophet, may peace and blessings be upon him, confirmed him in the document of Medina, in which he says: "And that the neighbor is like the soul, neither harm nor sinful." The beginning and the end, bin Katheer, (3/276).

The third topic

Building the Prophet's life for societal peace through enjoining peace, stopping harm and softening speech

The first requirement: Building the Prophet's biography for community peace by ordering peace and stopping harm

The Prophet, may Allah's prayers and peace be upon him, used to explain to people that religion is based on the truth of Allah and the right of created beings. His statement, may Allah's prayers and peace be upon him, of the rights of creatures and cessation of harm to them has become numerous, so one time he shows that cessation of harm is a duty, and that what is required is brotherhood and support among Muslims (every Muslim against a forbidden Muslim is brothers .. » Musnad Ahmad, Hadith No. 20037.

The statement of Islam, may Allah's prayers and peace be upon him, used to limit the statement of Islam to ceasing harm to Muslims, and that it is a sign of the slave's Islam, not his hypocrisy, as in the hadith: "A Muslim is one who lays peace to Muslims through his tongue and his hand." Sahih Bukhari 10.

He, may Allah's prayers and peace be upon him, made the cessation of harm from charity "so that he stays from evil, for he has charity." Sahih Al-Bukhari, 6022.

And he called the extension of the hand upon Muslims and their money and blood as infidelity, as in the hadith of Abdullah bin Omar - may Allah be pleased with them - he said: He said: The Messenger of Allah, in the farewell argument: "And judge, - or woe to you - do not return after me as infidels who hit the necks of some." Sahih Bukhari, 6785.

And he rises in self-control, even if she is oppressed, in order not to harm others. In the hadith of Ibn Omar, may Allah be pleased with them: And whoever stops his anger, Allah will conceal his shame, and whoever suppresses his anger and if he wants to spend it, Allah will fill his heart with hope on the Day of Resurrection ... " "The Great Dictionary of Tabarani, 12/452.

Thus, he, may Allah's prayers and peace be upon him, demonstrated to us with his biography the importance of stopping verbal and actual harm in peace, because Islam is an integrated approach based on observing the rights of Allah Almighty and the rights of the people, and taking care of him leads to the security and stability of society.

The second requirement: Building the Prophet's biography for societal peace through soft speech:

One of the bonds that make up hearts is soft and spoken, and that is why the peace and blessings of Allah be keen on him to spread them in society. He said: "A good word is charity." Sahih Al-Bukhari, 2989.

And he, may Allah's prayers and peace be upon him, used to win hearts with his words and greeted well those who came before him, his saying, "The faces succeeded", the biography of Ibn Hisham, 3/15.

The Companions urged him, and he, may Allah's prayers and peace be upon him, said: "There are rooms in Heaven whose back is visible to the one who feeds food and speaks well." Jami' al-Tirmidhi, 1990, and the companion said: He told me something that would require paradise for me, so the peace and blessings of Allah be upon him: "With good speech and giving food." Sahih Ibn Hibban, 490.

The first sermon in Medina, was urging them to speak kindly (whoever is able to protect his face from fire, even with a bit of a date, let him do it, and whoever does not find a good word) Al-Nabawiyyah by Ibn Hisham, (1/501).

Obscenity in speech are among the social diseases that call for division and disagreement, severing ties and relationships, so the Prophet forbade, he said: "Allah does not love Obscenity." Sahih Muslim, (2165).

The Prophet warned against insulting the polytheists in front of their children, so he said: "Do not curse the dead, and harm the living." Jamei Al-Tirmidhi 1982.

The fourth topic

Building the Prophet's biography for societal peace through fluency, gifts and Aleitaya

The first requirement: Building the Prophet's biography for societal peace through fluency in the face:

Fluency and ease in front of people is one of the most important behaviors that strengthen ties and strengthen relationships, That is why the Prophet desires to be fluent in the face, when meeting people, and he made that one of the best alms; "Do not despise anything of the known, even if you meet your brother in a divorced face." Sahih Muslim, (144). And he said: "You will not

accommodate people with your money, but it is possible for them to stretch your face and be of good manners.” 8544.

The Prophet used to soften his words and smiled even in front of his enemies and those who hated him, on the authority of Aisha: A man sought permission from the Prophet, and when he saw him, he said: “The misery of the brother of the clan, the misery of the son of the clan.” When the Prophet - may Allah bless him and grant him peace - sat on his face and was open to him, and when the man set out, Aisha said to him: O Messenger of Allah, when I saw the man, I told him such-and-such, and then looked at him and was flat on him? The Messenger of Allah said: “O Aa'ishah, when your covenant with me is forbidden, the evil of the people with Allah will have a place on the Day of Resurrection.

The second requirement: Building the Prophet's biography for community peace through gifts and Aleitaya:

Whoever matters most to gain hearts, compose society is a gift and giving to people, and the Prophet was able to win the hearts of people with his unrivaled generosity and generosity, so that those who said: O people, embrace Islam, for Muhammad, may Allah's prayers and peace be upon him, gives a gift He who does not fear poverty, Sahih Muslim: 2312.

“And if a man is to come to the Messenger what he wants but the world, then he does not touch until his religion is dearer to him than the world, including it.” Musnad Ahmad, 1373.

The Companions recommended that, and he said: “Be gifted to love.” Al-Sunan Al-Bayhaqi No. 1726.

With these high morals, he won hearts, united ranks, gathered the word, created a nation that rose among nations

Conclusion: After this circumambulation in the biography of the Prophet, it became clear to us his keenness, peace and blessings be upon him, to build community peace from the first day he arrived at Medina, urging them to form relationships and establish social ties, despite the different beliefs, classes. He loved them all the actions that strengthen their bonds and strengthen their social bonds.

Among these matters are the aforementioned matters and we reach the most important findings and recommendations as follows:

4. Results

1. To spread the culture of peace one of the most important means of strengthening society, forming relationships among its members.

2. The Prophet was interested in building community peace in Al-Madinah Al-Munawwarah through establishing social relations. The manifestations of this were the spreading of peace, feeding food, soft speech, ties of relatives, gifts and favors, continuity of neighbors, cheerfulness and fluency of face.
3. His greatness, may God's prayers and peace be upon him, and his sophistication, as he was able - after the help of God Almighty - to transform the community of Medina from a warring society to a friendly society.

5. Recommendations

1. The necessity of returning to the biography of the Prophet as a practical model to solve problems.
2. Re-presenting the Prophet's biography in a valuable manner, linking it to reality, and simplifying it for people.
3. Calling for the building of an educational project coherent and appropriate for the age that raises the values of peaceful coexistence, harmony, tolerance and respect for diversity and difference.

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