

Peaceful coexistence in Islam

(A Historical Study)

¹Assist Lecture. Harbi Ramadan Hilal

²Dr.. Ziyad Muzaffar Saeed.

Mosul University / College of Education for Girls / Department of Quranic Sciences
and Islamic Education.

Summary:

Islam was and is a beacon for the world in its pursuit of progress and progress at the urban and humanitarian levels alike, and among the foundations of this true religion is the principle of (peaceful coexistence) that was adopted nearly 1400 years ago, and which the modern world boasts of reaching at last through international covenants The United Nations and human rights, and we are in our joint research today explaining the principles of peaceful coexistence that Islam has endorsed through historical and legal studies, the first topic of which talks about the historical aspect by focusing on several historical evidences from the purified prophetic Sunnah, including: the reconciliation of Hudaibiyah and what happened before it and by This, as well as the conquest of Mecca, and how the Prophet dealt with the prayers and peace of God be upon him with the polytheists who lived in the holy city of Makkah, as well as what was discussed in the Medina document and the discussion of its provisions historically and practically through the application of the Messenger to this agreement, and what is required of the Prophet's Sunnah prayers and peace be upon him that Its path for us, then the research continues in its second topic by shedding light on the legislative and original aspects by legitimizing this important principle and discussing its details with mentioning all the fundamental evidence related to it starting with the Great Qur'an and the Prophet's Sunnah and then touching on the rest of the legislative evidence of consensus and measurement with showing its limits and how Its application in our contemporary societies, the legitimate interests and intentions and the applied provisions that are derived from these legislations in a way that enriches the subject matter and classifies the transactions announced by the United Nations charters so that they have an authentic legal character that spreads

Islamic awareness and Islamic culture among the various societies that currently exist and pays for this true religion charges Which the boredom tries to attach to Muslims and make it an argument that they use in all their discourse towards Islam.

The researchers: M. Harbi Ramadan Hilal. Dr.. Ziyad Muzaffar Saeed.

Mosul University / College of Education for Girls / Department of Quranic Sciences and Islamic Education.

an introduction:

The topic of peaceful coexistence is considered one of the principles of Sharia, which the Creator blessed and exalted has established through several texts, as well as his noble Prophet, more than 1400 years ago, and with the interest of modern societies in this part, it was obligatory for those interested in the subject to enumerate these texts and clarify them according to the principles of Sharia. We discussed this to explain the issue of coexistence in Islam through an introduction that includes the importance of the subject and the reason for selection, and two topics, the first topic includes: the historical case being one of the foundations of living in the era of the Prophet ﷺ, and a review of several evidence such as the Medina document and the validity of Hudaibiyah and the correspondence that he conducted with the kings, and the authority of the topic Th Ne light on the constituent status of fundamentalism through both legitimate market texts from the Koran or the Sunnah as well as through the subject presented to the purposes of the law, then the results include a conclusion.

Reasons for choosing a topic:

The topic is considered one of the basics of societal evaluation of countries, and international law and the Human Rights Council have taken care of it, and it has become one of the provisions of international covenants, and since it is one of the principles enacted by God, it was necessary to clarify this fact and try to link between international laws and Islamic legislation to enhance the image of Islam in front of non-Muslims.

The importance of the topic:

The importance comes from the great interest in the reality of the nation and the keenness of international covenants on this issue, as it is an indication of the safety of societies and the eligibility to live in them.

The first topic

The attitudes of the Prophet ﷺ in establishing social peace

Our Prophet Muhammad ﷺ emphasized peaceful coexistence through his endorsement of societal peace, and we will discuss this principle through several evidence as a whole:

First: The charters, conciliation contracts, and correspondence in Medina.

One of the most prominent examples of practical application of the peaceful relationship of Muslims and the establishment of lasting peace and security rules with others are the treaties, conciliation contracts, and correspondence that the Apostle made with the Jews in Medina and with other tribes, leaders, and kings, whether they are in the Arabian Peninsula or on its borders. It is considered an embodiment of the acceptance of the other who disagreed with him in the creed. In order to demonstrate this, we will mention the most important clauses:

Treaty with the Jews:

- The Jews of Bani Auf are a nation with the believers of the Jews of their religion, and for the Muslims their religion, their loyalties, and themselves, as well as for the non-Bani Auf of the Jews.
- The Jews have their expense, and the believers have their expense, and among them is victory over those who fought the people of this newspaper, and among them is advice, advice, and righteousness without sinning.
- Victory shall be for the oppressed, and forbidding it is forbidden to the people of this newspaper.

- And if a quarrel occurs that fears its corruption among the people of this newspaper, then it is due to God ﷻ and to Muhammad, the Messenger of God ﷺ, and they will have victory over those who raided, they will be punished ().

We note that the treaty:

1- The Jews recognized their religion, practicing their rites with complete freedom, just as Muslims practice their rituals.

2- The treaty between Jews and Muslims was completely equal in all affairs of life except in matters of belief. A Muslim is a Muslim and a Jew is a Jew.

3- The treaty made the Jews one nation with Muslims.

4- The two parties agreed that disputes and disputes arising between the parties to the treaty are settled on the basis of Islamic law if they relate to the general system of the state. As for private religious affairs such as marriage and divorce, each party has the specificity of adjudication.

This general constitutional principle has a decisive indication of assimilating the rest of the religious sects under the Islamic state, and that the difference in religion is not according to the provisions of the newspaper a reason for depriving the principle of citizenship ().

Peace contracts in the Prophet's era:

Among the practical indications of the peaceful relationship between Muslims and others is the reconciliations that the Prophet ﷺ made with each of: - Ayla Hanna bin Ruba - and the people of - Jerba and Akkder Dumat Al-Jandal - and he was pagan and with the Christians of Najran, where each of them approved their beliefs as long as it did not harm Muslims by saying or Act().

Correspondence and Correspondence ﷻ:

Another practical guide is the letters and correspondence of the Messenger ﷺ to the kings of states, princes, and tribal elders (Al-Muqawqis, Al-Najashi, Kisra, King of the Persians, and others).

These correspondences were of a peaceful, informative nature, in which there was no threat of war. Rather, he was satisfied with the peaceful call to Islam, stating the consequences of accepting the call for reward and reward, and the consequent rejection and misfortune of the Day of Resurrection.

We will list a sample of these correspondences for the sake of brevity ().

His book to Al-Muqawas Azim Egypt:

"In the name of God, the Most Gracious, the Most Merciful, from Muhammad bin Abdullah and his messenger to the Almighty Coptic, peace be upon the one who followed the guidance. Now, I invite you to advertise Islam, may he greet your reward twice. If you take over, then you must be guilty of the people of the Copts." Say: "Oh God! but Allah does not involve the Xia and take each other as lords besides Allah if they turn away, say 'hdoa fist Moslemon□ () ", this model represents the approach of the Prophet □ in all his books sent to led Peoples in preparation for the development of an Islamic approach to tight global peaceful coexistence.

Through these messages that are in our hands, we learned how to call to God with wisdom and good advice, not with defiance and strength, as these rulers reassured their rule and that he would preserve them if they entered into Islam even those who returned and fought Islam, and the rage and hatred did not change this policy, but their honor was the basis After they entered Islam, or even after they stopped their war, as we will see later ().

Second: The Importance of Peace, Freedom, and Social Communication in Al-Hudaybiyah Peace

When the Prophet □ went out in the year 6 AH with the intention of visiting the Sacred House, Quraysh strongly rejected and demonstrated her insistence on preventing it, so Badil bin Waqqa al-Khuza'i came and the Khuza'a tribe was wrong. God's Sacred House only, and I suggest to them that they have a truce until a known time until it becomes clear to them that Abu is inevitable of war.

The Messenger □ resort to offering a truce and reconciliation with the Quraish stems from his desire to spread peace and keep channels of communication open between him and the Quraish so that they can hear each other through messengers and

ambassadors, and in this approach to the souls, cooling the atmosphere of war and weakening their enthusiasm towards fighting ().

Many embassies have taken place between the two parties () The Messenger ﷺ has shown in its entirety its true goal, giving them the hand of Islam, bloodshed and establishing security through the following peaceful measures:

When the Messenger saw ﷺ the Quraish ambassador (Al-Hallis Bin Alqama Al-Kinani) told his companions that this is from a people who are qualified so they sent the guidance in his face until he sees it and he commanded to raise the voice in the Talbiyah when he saw Al-Hallis returned to Quraish before he reached the Messenger of God Quraish strongly ().

The Messenger also saw رأى that it is necessary to send a special envoy from his side to inform them of his peaceful intentions and an unwillingness to fight and respect the sanctities and his goal is to perform the Umrah rituals and return to Medina and despite the attempt of Quraish to kill his ambassador (Farash bin Umayyah al-Khuzai), he insisted on sending another envoy where His test fell on Othman bin Affan ﷺ so he called him and said: Go to Quraish and tell them that we did not come to fight anyone, but we came as visitors to this house, most of them forbidding him with us. The gift we slaughter and leave ().

After the rumor of the killing of Uthman bin Affan, the Messenger of the Prophet ﷺ, came to Quraysh, al-Radwan was pledged to fight the Quraysh, and it seems that the Quraysh realized their interest in the peace, not the war, especially when their leaders realized the Messenger's determination تصميم to fight, they dispatched a delegation headed by Suhail bin Amr and when the Prophet saw ﷺ Sahila The people wanted peace when they sent this man (), and it was known about Suhail bin Amr, his sobriety, his sway, his opinion and his political wits, and after negotiations between the two sides they agreed on the terms of the peace and the truce was approved for a period of 10 years with giving freedom to those who enter into the contract of the parties and the Messenger showed ﷺ flexibility, wisdom and dream Kabir in his negotiations with the delegation of Quraysh and Tuja G all their objections as long as it does not affect the essence of faith and was able to look far from resolving the dispute great wisdom and tolerance say his ().

The Messenger's approval □ to sign a truce with Quraish to make sure of the important interest in peace and building are the foundations of communication, bloodshed and peace, so that God □ called the reconciliation of Hudaibiyya conquest because he opened minds and hearts after they were closed to the other side and they will enter Islam and God will open many hands on their hands, This was a target of the Messenger □ from the beginning when he blessed his camel □ and his saying, and who myself in his hand does not ask me a plan in which to exalt God's forbidden things except I gave them to them ().

Third, the conquest of Mecca 8 AH and the endorsement of the values of societal peace:

The values of peace, security, tolerance, preserving human dignity, fulfilling covenants and covenants, dealing with justice and charity, recognizing pluralism, freedom of worship, and working on everything that leads to reconciliation and achieving societal peace and rejecting everything that leads to violence and extremism are all basic prerequisites for building societal peace. Year 8 AH.

These values and practices were not only a dimension to be decided and heralded, but rather an application and practice that could □ make this day of conquest an honor for the human being, lay the rules and peace, and spread security and safety throughout the new society.

Those who follow the Messenger's approach □ in dealing with the Quraysh and its leaders in the battle of the conquest of Makkah, we notice a clear feature of the nature of this approach based on peace and security, bloodshed, tolerance, forgiveness and the exploitation of everything possible in order to achieve this. These steps can be limited and his approach □ in the following points:

1- After the Hudaibiyah peace contract was held in the year 6 AH, as we passed, the Khuza'ah tribe entered the alliance of the Messenger □ and the children of Bakr entered the Alliance of Quraysh, and Banu Bakr, with the support of Quraysh, used to support Khuza'ah, the messenger of God □ and a number of them were killed inside the Great Mosque of Mecca, so his response was to send to Quraysh Her choice is between paying the blood money of the dead from Khuza'ah, giving up Banu Bakr, canceling her alliance with them, or considering the Hudaibiyah Peace Treaty

abrogated (). We note through this procedure that he □ presented peace options to Quraysh and solved this problem by peaceful means, but Quraysh rejected the Messenger's offer □ with a just and peaceful settlement, so I resorted to the third option, which is canceling the treaty in preparation for the resumption of its aggression against Muslims after believing that they are weak.

2- After the Apostle decided □ to conquer Mecca and prepare several things to achieve this, he resorted to complete secrecy and secrecy even from his closest companions, and did not disclose his destination and his prayers by saying: "Oh God, take their hearts and sight, and they only see us suddenly." His goal □ was not to take them by surprise and the killing With them, as some imagine, but he □ knows that if the Quraysh knew about his advance, she would prepare and prepare for war, and inevitably there would be an armed clash in which many victims would fall, something that the Messenger did not want □ and he would not wish, as his goal is to enter the no-man's land (Makkah) carrying security, safety and peace with them (), And in confirmation of this goal, his commandments were for the commanders of his army not to shed blood I even even when he heard □ the words of the companion Ansari Saad bin Ubada □ (today is the day of the epic today the prohibition is forbidden) anger □ He said: "This is a day when God glorifies the Kaaba and the day the Kaaba is covered" ().

3- His dealings with زعيم the leader of the Quraysh, Abu Sufyan ibn Harb, was characterized by tolerance, preservation of his dignity, and honor of his status, although he led most of the Quraysh wars against Islam. When he met him on the outskirts of Mecca, he wanted to be his key without bloodshed (). After seeing the strength and good organization of the Islamic Army, he was convinced that the Quraysh was unable to confront it and turned it into a frustrating factor for the leaders and leaders of the Quraysh, who insisted on the resistance. In Islam().

4- The message of peace, security and tolerance is most evident in order to record for all humankind a scene whose counterpart diminished in the speech of victory, where he stood at the door of the Kaaba and began his speech by saying: "There is no god but God alone who has no partner, true to his promise, and the victory of his servant, and defeated the parties alone" () .

As he was at the height of the euphoria of victory, he did not find himself more than a servant of God ﷺ and reached his feeling of slavery to the extreme, then he said:

"God may go you Nkhup ignorance and Tazmha parents people from Adam and Adam from dust, then read the verse ﷻ aoaha ﷻInas unto Khalguenkm of male and female and Djalinkm nations and tribes so that the sight of Allah Otqykm, Allah is Knowing Khbayrﷻ (), we note after the unification of God ﷻ He announces the dignity of the human person, and he does not show pride in the accounts, lineage, and people, whether he is the most generous of them. Then came the general pardon for Quraysh by saying: {Do not be tempted by you today, God forgives you. Go, you are free} (). This general amnesty resulted in keeping people from fighting and by Security and confidence in the hearts of the people of Quraish.

This is the speech of victory on the day of the Great Victory, in which the Messenger embodied the essence of the noble Islamic message and the immersion of sinners and polytheists who were waiting for retribution with the noblest of amnesty and the most beautiful forgiveness and tolerance and laying the foundations for the rules of coexistence in peace ().

In addition to that beautiful manufacture, there was justice and firmness on the part of the Messenger ﷻ where he excluded from the decision of a blanket pardon a few ten men who ordered their killing for most of their crimes in the hatred of the Messenger ﷻ and Muslims, and because he feared them from provoking discord among people after the conquest, and despite that we note that he forgave and forgave And the security of many of them ().

The decision of pardon, forgiveness, and safety included the leaders of Quraish, believing in it to accommodate everyone in the new society. Among these leaders is Ikrimah ibn Abi Jahl, who said ﷻ recommending to his companions: "Ikrimah ibn Abi Jahl comes to you as a migrant believer, so not insulting his father. He has shown him ﷻ all the meanings of love and friendliness to him, and he has proven joy to him since his vision, and he entered the sanctity of this religion without abusing his dignity or touching ().

The same was the case with Safwan bin Umayya and Suhail bin Amr, his negotiator in Al-Hudaybiyah, he honored and absorbed them and transferred them to leaders in the new Islamic society and fell martyrs in his battles .

The second topic

Legal rooting for the principle of peaceful coexistence in Islamic law

Islam was keen on building a society in a correct and unblemished manner in the violence, prejudice or injustice of individuals, minorities or any of the components of societies, and it was to preserve the five major necessities () identified by the scholars of the Islamic Ummah; it had the first and influential role in generalizing the phenomenon of citizenship in Islamic societies For example, keeping oneself (), for example, made the citizen in Islamic countries respect in his dermis, the preservation of blood preserved of value, as is the case in preserving the mind, supply and money.

First: The Noble Qur'an:

The book of God, whose falsehood does not come from his hands, or from behind him, is the best guide and wisest guiding guide that decides for us the rights of the servants and what they have and what they have. His lights illuminate the darkness and darkness of illusions, based on what does not accept the doubt of the right of the person who is the building of the Lord Someone has this right except that God expelled him from his mercy, as the Qur'an obligated the Muslims to have a moral and generous call to them, where the Lord of Glory says: God commands you to Adoa deposits to their owners, and if you judge between people to judge with justice, God admonishes you, that God was Nearer Besara□ (), and even in dealing with the hypocrites orders Nabih as □ says: □oolik who God knows what is in their hearts turned away from them and preached to them and say to them in They articulated eloquently by saying eloquence (), and forbade speaking to non-Muslims by saying ﷻ: "Do not deny those who call from without God, and they curs to God as an enemy without something else" (Unless) Nevertheless, no matter how he guides people forcibly or forcibly, not even his Prophet □, the Lord of Glory says □: Do not guide them, but God guides whoever He wills (), and he says □: "And always on the Messenger of God, but the only one who does not It indicates restriction by reporting, while forbidding the compulsion of people to religiosity when he says □: "No

compulsion in religion has shown adulthood from disbelief (,)” and he says □: This is a reminder, so whoever wants it will be taken to Rabbo Sepela□ (), as well as saying □: □lkm your religion Crown Dan□ (), and even ordered him not to bemoan the lack of proselytizing as □: □van God says astray whom He pleases and guides whom they do not go yourself sorrows that God knows what They make ()), and that after he saw the great eagerness of the Prophet □ to guide the people around him, as he stressed the punishment and intimidation of permitting the blood of people except for it. Himself or corruption on the ground Indeed, when people kill all people, and whoever revives them, it is as if they revive all people. "() Life is a sacred right, and assaulting God's creation is a challenge to his will (), and even though the remembrance is reserved for the children of Israel, the rule is general, and it is a law that is legitimate for all Muslims and cannot be denied.

And urges the Lord of Glory □ Muslims to the desired style of life and the correct instinct to live as □: □aa O people say I have created you from male and female and made you into nations and tribes so that the sight of God that God knows Khbayr□ (), and Islam, but the call for justice and the conduct of good people Like the rest of religions, the value of virtues is raised, and whoever creates it from people whatever it is. In the same sense, the Messenger of Mercy, peace be upon him, says the best of prayer and complete submission: {God does not look at your images, nor your wealth, but looks at your hearts and your deeds, but rather that The sons of Adam, the sight of God} (), and appropriate decent living and coexistence Rahim □: □la God forbid those who have neither religion nor drive you out of your homes, says that kindness and justly with them that God loves Almkstin□ (), no secret importance of the premium () In Islam, from achieving justice and spreading the truth among the people, and that the prohibition came from taking the disbelievers, with the license in connection with those who did not profess to fight the believers and taking them out of their homes, and it was said: Some people wanted them to be good, the Messenger of God □ provided that they do not fight or help him, Mujahid mentioned: They were the ones who believed in Mecca and did not emigrate, and it was said: They are the women () and the boys, and on the authority of Qatada: it was copied by the verse of the fighting (), where most of the people of the interpretation agreed that the prohibition in loyalty came in those who fought against the Muslims, and not in those who promised or the homeland of Muslims, says the Lord of Glory in the

establishment of the Platform of justice among the people in general, saying ﷺ: ﷺoaha who believe! be steadfast witnesses for God martyrs for justice, not hatred of any people seduce not Tadloa Adloa is closer to piety, and fear Allah, Allah is Aware of what Tamlonﷺ (), for the prohibition does not Almwalat Including worldly dealings that require life, as it was authorized in the molarity of those who are unable to confront it, or whoever benefits his followers for a great interest or avoids his evil (), he says ﷺ: “unless you fear them from them, they are encouraged” (), so the Lord of Glory urges us to have good relations with relatives While there is no shirk in it when he says ﷺ: ﷺ And if they strive to share with you what you have no knowledge of, do not obey them ().

This is only the tip of the iceberg of what may be said in the many verses that urge the virtues of morals and the merits of the characteristics that a Muslim must create, not to mention the vilification of barbarism, violence, injustice, lying and immorality, and all that is harmful to a Muslim who God wanted to set an example for other people, and what The most beautiful of his words ﷺ: You were the best of a nation that was brought out to people, you command the known and do away with the disbelief and believe in the meaning of all

Second: The cleansed year:

The purged Sunnah abounded with much of what was reported from our master Muhammad ﷺ, which certainly shows the importance of the topic of peaceful coexistence in building societies that Islam singled out for care and adorned with stability, the Prophet has mercy أسس humanity has basic principles of living, including the origin in creation says ﷺ: {No preference For an Arab on the authority of Ajami, not Ajami on an Arab, not a red on a black, or a black on a red except for piety} (), which is a principle that corrects the thinking of those who have forgotten or forgotten this fact, he says ﷺ: {Not from the oppression of treaties, or their detracting, or cost him over his energy, Or take something from him without good soul, for I am his pilgrims on the Day of Resurrection} (), and it requires Muslims to respect Muslims Other people and respecting all their receivables, he says ﷺ: “A Muslim is one who gives peace to people from his tongue and hand, and a believer from his security people over their blood and their money” (), and in the same context he says {: “He who kills institutes does not rest the scent of Heaven, and that its wind is from the

march of forty Years} (), as well as through his action □, where he dealt □ with the surrounding societies without cost, as he was arriving with those around him but rather visiting their patient as a visit to his Jewish neighbor (), and following with them □, he died and his shield mortgaged to a Jew (), He talks with the delegations and pilgrims coming to Mecca and sends the messengers to the cities, invites them to Islam, and shows the Muslims how the guidance and reform of the people is the highest goal in Islam. Um, he says □: {Execute on your messenger until you go down in their courtyard and then invite them to Islam and tell them what they should do, and God is for God to guide a man in you better for you than to have the reds of blessings} (), and they call □ for people to be guided as in the Taif incident where God mocked To his Prophet the king of the mountains to destroy them, he said □: {before I hope that God will bring out from their friends those who worship God alone will not share anything with him} ().

Third: The Purposes of Islamic Law:

Sharia scholars have formulated intentions as lofty matters for which goals are concluded (). All that is in the Shariah does not deviate from these ends, “We mean by interest the preservation of the intent of the law and the intent of the law from creation five: which is to preserve their religion, soul, mind, offspring and money” (), All of them are important goals, as they were established according to the available evidence as the creator warned him □, Sheikh Al-Ghazali, may God have mercy on him, says regarding the soul: “The destiny of man in the eyes of Islam is high, and the desired position for him makes him a master in the earth and in the sky that he carries between his sides a blow From the Spirit of God and as a priest from his most holy light "(), if we say that he is These goals may be added to it another important goal for the preservation of the country or the homelands, which must be added to those ends, provided that the importance of preserving the homelands is inherent to the different goals, so keeping the debt or the soul is inherent in him keeping the homelands as well as keeping the offspring and the money so that the person does not secure himself or his religion if he dwells In a country whose religion is the center of hostility or which it hates its adherence to its religion, so also these necessities in which some said that it is not only in the law of Islam, but is what all the heavenly laws adhered to, whereby Shatby says God’s mercy: “The nation agreed, but rather all the boredom that the law was established to preserve On the five essentials "().

The concept of citizenship, or what is called arranging the house from within, is preserved in the homeland. The Messenger of God prepared the kit after the stability of the situation in the city. Then he should go outside the city, in a clear indication of the importance of establishing a secure society and maintaining security and safety.

Conclusion:

Praise be to God, Lord of the worlds, and prayers and peace be upon the best of missionaries, and upon all his family and companions, after God has granted us these lines we can sum up the most important results that we reached in the research, as follows:

- 1- Peaceful coexistence is one of the principles of Islam, and the Prophet of Mercy ﷺ was keen to establish this principle through the community of Medina and the conquest of Mecca and beyond.
- 2- Islam's keenness on coexistence between the people of the one country, and the texts on this are many, whether from the Noble Qur'an or from the purified Sunnah
- 3 - International conventions took many religions, including Islam, even if they did not state that, just as Islam and other divine religions have one source and they are the best for people.

List of sources and references

The Holy Quran

1. Evidence of judgments are the sources from which judgments are derived. See: Judgment in the fundamentals of rulings, Abu al-Hassan Sayyid al-Din Ali bin Abi Ali bin Muhammad bin Salim al-Tha`labi al-Amidi (died: 631 AH), investigation: d. Mr. Al-Jumaili, Arab Book House - Beirut, 1st edition, 1404 AH.
2. Derivation, Abu Bakr Muhammad ibn al-Hasan ibn Dureid al-Azdi (died: 321 AH), investigation: Abd al-Salam Muhammad Harun, 3rd edition, Al-Khanji Library - Cairo - Egypt.
3. Opposites, Abu Bakr, Muhammad ibn al-Qasim ibn Muhammad ibn Bashar ibn al-Hasan ibn Bayan ibn Qasaba ibn Furwa ibn Qutan ibn Da`ma al-Anbari (died: 328

AH), investigation: Muhammad Abu al-Fadl Ibrahim, the modern library, Beirut - Lebanon, 1407 AH - 1987 CE. .

4. The surrounding sea in the interpretation, Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer al-Din al-Andalusi (died: 745 AH), investigation: Sidqi Muhammad Jameel, Dar al-Fikr - Beirut, 1420 AH.

5. The Beginning and the End, Ibn Katheer Abu Al-Fedaa Al-Dimashqi, Dar Al-Rayyan Heritage, Egypt, 1st edition, 1998 AD.

6. Reflections on the biography of the Messenger (ﷺ), d. Muhammad Al-Sayed Al-Wakeel, 1st edition, Dar Al-Muqtama, 1987.

7. The political and military history of the civil state during the reign of the Prophet (ﷺ), d. Ali Muayti, 1st edition, The Banking Corporation, Beirut, 1998

8. Editing and Enlightenment, and the title: Editing the Good Meaning and Enlightening the New Mind from the Interpretation of the Glorious Book, Muhammad al-Tahir bin Muhammad bin Muhammad al-Tahir bin Ashur al-Tunisi (died: 1393 AH), Tunisian Publishing House - Tunis, 1984 AH.

9. Intolerance between Christianity and Islam, Muhammad Al-Ghazali, Renaissance House of Egypt.

10. Interpretation of the Great Qur'an, Abu al-Fida ', Ismail bin Omar bin Kathir al-Qurashi al-Basri, then Damascene (died: 774 AH), investigation: Sami bin Muhammad Salama, Thebes Publishing and Distribution House, 2nd edition, 1420AH-1999AD.

11. The intermediate interpretation of Al-Zuhaili, d. Wahba bin Mustafa Al-Zuhaili, Dar Al-Fikr - Damascus, 1st edition, 1422 AH.

12. The Intermediate Interpretation of the Noble Qur'an, Muhammad Sayyid Tantawi, Nahdet Misr for Printing, Publishing and Distribution, Al-Faggala, Cairo, 1st edition, 1997

13. The Right Compendium, Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, investigation: Dr. Mustafa Deeb Al-Bagha, Dar Ibn Katheer, Al-Yamamah - Beirut, 3rd floor, 1407 AH-1987 CE.

14. The Mosque of the Rulings of the Qur'an, Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah al-Ansari al-Khazraji, Shams al-Din al-Qurtubi (died: 671 AH), investigation: Hisham Samir al-Bukhari, Dar al-Kitab al-Dar, Riyadh, Saudi Arabia, 1423 AH-2003 CE.
15. Human rights between the teachings of Islam and the Declaration of the Rights of the United Nations, Sheikh Muhammad Al-Ghazali, Cairo, 2nd edition, Dar Al-Fikr, 1984.
16. Studies in the Biography of the Prophet, d. Imad Al-Din Khalil, Dar Al-Nafees, Beirut, 1st floor, 1989 AD.
17. The Sealed Nectar, Safi Rahman Al-Mubarak Al-Mubarak (died: 1427 AH), Dar Al-Hilal - Beirut, 1st floor.
18. Al-Maad increased in the guidance of Khair Al-Abbad, Abu Abdullah bin Al-Qayyim, accomplished by Shuaib Al-Arnaout and Abdul-Qadir, 1st edition, Al-Resala Foundation, 1399 AD.
19. Sunan Abi Dawood, Abu Dawood Suleiman bin Al-Ashath bin Ishaq bin Bashir bin Shaddad bin Amr Al-Azadi Al-Sijestani (died: 275 AH), investigation: Muhammed Mohiuddin Abdul-Hamid Al-Nasher, the modern library, Sidon - Beirut.
20. Sunan al-Tirmidhi, Muhammad bin Isa bin Surah bin Musa bin al-Dahhak, al-Tirmidhi, Abu Issa (died: 279 AH), investigation: Ahmed Muhammad Shaker, Muhammad Fuad Abd al-Baqi, and Ibrahim Atwa Awad, teacher in Al-Azhar Al Sharif, library and press company Mustafa Al-Babi Al-Halabi - Egypt, 2nd edition, 1395 AH - 1975 AD.
21. The Prophet's Biography, Abu Muhammad Abdul-Malik bin Hisham Al-Ma'afiri, known as the biography of Ibn Hisham, by Jamal Thabet, Muhammad Mahmoud and Sayed Ibrahim, investigation, Dar Al-Hadith, Cairo, 2004 AD.
22. The Prophet's Biography, Presenting facts and analyzing events, d. Ali Muhammad Al-Salabi, Dar Ibn Katheer, Cairo, 2003 AD.

23. The Prophet's Biography in the light of the original sources, d. Mahdi Rizk Allah Ahmed, King Faisal Center for Research and Islamic Studies, Riyadh, 1st edition, 1992 AD.
24. Sahih Muslim: The true short Musnad is the transfer of justice from justice to the Messenger of God, may God bless him and grant him peace, Muslim bin Al-Hajjaj Abu Al-Hassan Al-Qushairi Al-Nisaboori (died: 261 AH), investigation: Muhammad Fouad Abdel-Baqi, Arab Heritage Revival House - Beirut.
25. The Great Classes, Ibn Saad Muhammad bin Saad Al-Zuhri, Dar Sader, Beirut, 1957 AD.
26. Ten days in the life of the Messenger (ﷺ), Khaled Mohamed Khaled, 3rd floor, Dar al-Alam for millions, Beirut, 1977 AD.
27. Scouting the facts of the mysteries of the download, Abu al-Qasim Mahmoud bin Amr bin Ahmed, Zamakhshari Jarallah (died: 538 AH), Arab Book House - Beirut, 3rd edition, 1407 AH.
28. The principles of peaceful coexistence in Islam as an approach and biography, d. Abdel-Azim Ibrahim Al-Matfi, Dar Al-Fath Media, Cairo, 1996.
29. The principles of peaceful coexistence in Islam as an approach and biography, d. Abdel-Azim Ibrahim Al-Mutani, Dar Al-Fath for Arab Media, Cairo 1996.
30. A collection of political documents in the Prophet's era and the mature caliphate, Muhammad Hamidullah Al-Haider Abadi, Committee of Authorship and Translation, Cairo, 1941.
31. Al-Mostasfi, Abu Hamid Muhammad bin Mohammed Al-Ghazali Al-Tousi (died: 505 AH), investigation: Muhammad Abdul Salam Abdul Shafi, House of Scientific Books, 1st edition, 1413 AH-1993 AD.
32. Musnad Ahmad ibn Hanbal, Abu Abdullah Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad al-Shaibani, (died: 241 AH), investigation: Mr. Abu al-Ma'ati al-Nuri, World of Books - Beirut, i 1, 1419 AH-1998 CE.
33. An Introduction to the Purposes of Sharia, Ahmed Al-Resouni, Dar Al-Hikma for Publishing and Distribution, Egypt, 2009.

34. Al-Maghazi, Al-Waqidi, investigation by Dr. Marsden Jones, 3rd edition, World of Books, Beirut, 1984.
35. The Purposes of Islamic Sharia, Muhammad al-Tahir bin Muhammad bin Muhammad al-Tahir bin Ashour al-Tounsi (died: 1393 AH), investigation: Muhammad al-Habib Ibn al-Khuja, Ministry of Awqaf and Islamic Affairs, Qatar, 1425 AH-2004 CE.
36. The kinetic method of the Prophet's biography, d. Munir Muhammad Al-Ghadban, 15th floor, Dar Al-Wafa for Printing, Publishing and Distribution, Mansoura, 2006
37. Approvals, Ibrahim bin Musa bin Muhammad al-Lakhmi al-Gharnati, famous for al-Shatby (died: 790 AH), investigation: Abu Ubaida Mashhur bin Hassan Al Salman, Dar Ibn Affan, I 1, 1417 AH / 1997 AD.
38. The mediator in the interpretation of the glorious Qur'an, Abu al-Hasan Ali bin Ahmad bin Muhammad bin Ali al-Wahidi, al-Nisaburi, al-Shafi'i (died: 468 AH), investigation and commentary: Sheikh Adel Ahmed Abdel-Mawgoud, Sheikh Ali Muhammad Moawad, Dr. Ahmed Muhammad Sira, Dr. Ahmed Abdul Al-Ghani Al-Jamal, Dr. Abd Al-Rahman Owais, Scientific Books House, Beirut - Lebanon, 1st edition, 1415 AH - 1994 AD.
39. A collection of political documents in the Prophet's era and mature caliphate, Muhammad Hamidullah Al-Haider Abadi, Committee of Authorship and Translation, Cairo, 1941 AD.